

The End-Time Servant

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Introduction

If you are anything like me, you used to skip over the chapters in the Book of Mormon that quoted Isaiah. I always did. Then, I bought a copy of Avraham Gileadi’s translation of the Book of Isaiah, and I could finally see what Isaiah was talking about. I think it was Chapter 49 I was reading when I realized: he’s talking about some kind of special “servant”. Then I found other chapters talking about a servant. Is it the same servant or different servants? I have read from other people talking about end-time servants. And, there are people from time to time claiming to be that servant.

I finally decided to dig into this issue for myself. Gileadi is the ultimate resource. There are other spiritual teachers who have received their baptism of fire and the Holy Ghost, and their Second Comforter. They seem to know a lot about end-time servants. The Lord has also shown me a lot about end-time servants. These people, including me, share what they can share. But, upon reading the material provided by Gileadi, everything they teach about is based on what I am sharing below, plus their own spiritual insights.

Source Material

I am taking the bulk of this material from Gileadi’s website. I freely acknowledge that this is his work and his research. My goal is to condense his major points about this end-time servant and put them all in one place. I admit this is for my own study benefit, but I hope it will help others as well. As for the truth of this translation, Gileadi’s interpretation, and the truth of the information I will share from other sources, I constantly urge you to take to the Lord. I will present nothing in here that I believe is untrue. If it is speculation, I will label it as such. However, great are the words of Isaiah, and if you spend any time at all with them, and if you have any ability at all to receive revelation, the words will move you, and the Lord will speak to you, as I believe He has to Gileadi and everyone else I will cite.

<https://www.isaiahexplained.com/1#commentary> This is where I will take the bulk of my information. Why not just read it here? You can, but I am going to try and condense it and leave out the lengthy scriptural citations. If you want to see them, you can always go back to the webpage and click on the

links. This website has its own King James Version of the Bible that it links to. The commentary is “apocalyptic” meaning that it *reveals* the contents of each chapter, verse by verse.

Isaiah ends his message with a big wake-up call, but the trouble is, most people sleep their way through Isaiah and miss it. Gileadi’s goal is to make Isaiah accessible. My goal in this paper is to make Gileadi even more accessible, and to point out the urgency of Isaiah’s message, and its relevance for today. My initial goal in researching this paper was to discover all about the Davidic Servant – the end-time servant. I have discovered more about him than I ever dreamed, but I have also confirmed what the Spirit has been whispering to me: He is not alone. There are others with him. He will ascend to great levels of spirituality and depth of relationship with the Lord. Not only this, he will bring his associates and the people of Jehovah with him. The Lord does not share his glory, but he does share His power – with all those who seek Him in faith and obey Him in faithfulness to His covenants.

Isaiah Resources

On the right of each page of the website is a list of resources. Below is a tiny overview, so if you want more details, I would suggest that you review this section. Gileadi constantly refers to terms here in his commentary. I would like to present a condensed version of some of these resources, taken directly from the website. There is so much more detail available on the website. This is just meant to be an overview to the most important topics.

Hebrew Thinking—Typological, Not Logical

Without taking a leap of logic, the Western mind simply cannot comprehend the prophecy of Isaiah.

Underlying the Hebrew worldview is that history is cyclical, not linear. We say history repeats itself, but the Hebrew prophets carry that idea one step further. As a case in point, Isaiah prophesies nothing new unless he bases it on something old. He predicts “the end from the beginning” (Isaiah 46:10) not simply by telling us what will happen at the end but by drawing on events that occurred in the beginning of Israel’s history that typify and foreshadow the end. In other words, the historical events Isaiah chooses to talk about form an allegory of the end-time.

Isaiah can do this because he has seen the end from the beginning in a great cosmic vision—a vision of the past, present, and future. For that reason, he doesn’t attempt to talk about all the events of the past, only those that typify end-time events. In that way, he may be addressing people of his own day about matters familiar to them but at the same time be addressing people at the end of the world about things that will happen then. Isaiah, moreover, lived in perhaps the most portending period of Israel’s history, when many events of his day—such as the apostasy of God’s people and Assyria’s invasion of the Promised Land—would repeat themselves at the end.

The Book of Isaiah—A Sealed Book Unsealed

It is no secret that for any practical purpose the Book of Isaiah has been a sealed book to most readers probably since the time of the prophet himself. Of course, its author—Isaiah—was not just aware of that but he purposely intended it to be so at the time he wrote it. It served a divine purpose of keeping his book unaltered, while those with eyes to see and ears to hear would comprehend much of it and thus increase their understanding. In fact, an ancient writing attributed to Isaiah affirms that the book which he “openly proclaimed”—that is, the Book of Isaiah—was written “in parables” or as an allegory so that not everyone would understand it (Ascension of Isaiah 4:20).

The Book of Isaiah—A Blueprint of Our Time

What sets the Book of Isaiah apart from all other prophetic writings is its all-inclusiveness in depicting an end-time scenario. Even more comprehensive in portraying the end of the world than apocalyptic writings such as Daniel and Revelation, it spells out a great confluence of events humanity is about to experience. Using Israel's ancient history as a foreshadowing of the end of the world, it predicts the future by drawing on events of the past. Only a prophet–poet with extraordinary literary skills could have predicted “the end” based on ancient beginnings (Isaiah 46:10). Only a visionary who saw both time periods could have crafted this prophetic masterpiece.

While the Book of Isaiah's apocalyptic message accords with Jewish tradition, and while its literary features reveal its twofold relevance—to Isaiah's day and to the end-time—it still requires uncommon faith to believe that it is a handbook for our day. For one thing, it may mean discarding much or all of what we thought we knew before. Isaiah foresees just such confusion when he speaks of the deaf “hearing” and the blind “seeing” the words of his book. Only then—in a day when barely a few “disciples” would know its true message (Isaiah 8:16)—would “those who erred in spirit gain understanding and those who murmured accept instruction” (Isaiah 29:18, 24). [Overviews of the Prophecy of Isaiah \(isaiahexplained.com\)](http://isaiahexplained.com)

24. The Davidic Monarchy

This is essential information that Gileadi refers to again and again in his scriptural commentary.

The institution of kings in Israel comes in response to repeated threats to the nation from the surrounding peoples during the reign of Israel's judges. When Israel regresses in its allegiance to its God, it begins to lose his divine protection. Exacerbating the situation is that no unifying societal structure exists that governs people's actions: “In those days there was no king in Israel, and every man did what was right in his own eyes” (Judges 17:6). On various occasions, judges such as Gideon are able to rally some of the Israel's tribes to meet these enemy threats. But when the Philistines and other nations imperil Israel's very existence, Israel's elders come to the prophet Samuel and demand a king, one who can command all of Israel's tribes to defend their land: “Make us a king to judge us like all the nations” (1 Samuel 8:5).

Under the terms of **the Sinai Covenant**, Israel as a whole has been required to keep God's law in order for the people to receive his divine protection. Under the terms of **the Davidic Covenant, on the other hand—which God institutes in response to Israel's demands for a king—he requires only that the king who keeps his law while the people are required to keep the king's law**. Both covenants follow the pattern of ancient Near Eastern emperor–vassal covenants, in which Israel's God plays the role of emperor and the people or their king play the role of vassal. **For the people of Israel, the Davidic Covenant thus constitutes a lesser law—they now merely need to obey their king to obtain God's protection. For the king, however, the Davidic Covenant is a higher law as he is now answerable for his people's disloyalties to Israel's God in order for God to extend his protection.**

As all subsequent messianic prophecies and their fulfillment are based on these covenant patterns, it is important to gain a clear understanding of them or the idea of a messiah can lead to confusion. **Why do Jews and Christians, for example retain such divergent messianic hopes—Jews anticipating a messiah who obtains his people's divine protection or temporal salvation, and Christian adhering solely to the idea of a spiritual messiah, one who obtains his people salvation from sin?** In Isaiah's repeat scenario

of ancient events, God's raising up a Davidic king—his end-time servant—follows the type of his raising up **King David in response to his people's need for divine protection. That occurs at a time when his people's enemies are imperiling their very existence, just as their enemies did anciently.**

God's end-time servant, in other words, fulfills Jewish expectations of a *temporal* messiah, one who answers for his people's disloyalties to Israel's God in the pattern of ancient Near Eastern emperor–vassal covenants. The idea of a Christian messiah, on the other hand—of a *spiritual* savior as vested in Jesus of Nazareth—has no precedent in the past that repeats itself in the end-time. Jehovah/Jesus doesn't come to do physical battle in wars with Israel's enemies in the pattern of King David—God's servant does. Nor is the role of redeeming God's people from their sins an end-time role. Rather, in an end-time context, Jehovah comes on the earth to reign as King of Zion after his servant has prepared a people to meet their God. In the interim, Jehovah gives his servant the victory over his enemies as he did King David. As a forerunner of Jehovah's coming to reign on the earth, the servant gathers and reunites Israel's tribes, builds the temple in Jerusalem to which Jehovah comes, and establishes the political kingdom of God on the earth over which Jehovah reigns. Each messianic individual, in other words, plays a separate but complementary role.

King David and his righteous heirs, notably King Hezekiah, nevertheless act as types on a *temporal* level of Jehovah/Jesus' proxy role on behalf of his people in obtaining their *spiritual* salvation. **When projecting the idea of a spiritual messiah, Isaiah creates a composite of types: (1) of a Davidic king who is prosecuted on account of his people's disloyalties to God in the pattern of emperor–vassal covenants (Isaiah 53:4–6, 8); and (2) of a sacrificial lamb that acts as “an offering for guilt” (*'asam*) under the Law of Moses (Isaiah 53:7, 10).** That is different from what most messianic prophecies depict, which deal with the redemptive mission of a latter-day David. **As noted, moreover, Isaiah doesn't predict the earthly mission of a spiritual messiah as an end-time event, only as one that God's *arm*—his servant—points to it when seeking to renew end-time Israel's allegiance to its God (Isaiah 53:1).**

David's rise to kingship—on the heels of Saul's demise—provides a type of the rise of God's end-time servant from an obscure background to prominence to displace a fallen leader. ...

After David proves loyal to Israel's God at all times, Jehovah makes an unconditional covenant with him after the pattern of ancient Near Eastern emperor–vassal covenants: “I have found David my servant. With my holy oil I have anointed him. With him my hand will be established. My arm also will strengthen him. The enemy will not coerce him, nor the sons of wickedness afflict him. I will beat down his foes before his face and plague those who hate him. But my faithfulness and my mercy will be with him, and in my name will his horn be exalted. I will set his hand in the sea and his right hand in the rivers. He will cry to me, ‘You are my father, my God, the rock of my salvation.’ And I will make him my firstborn, higher than the kings of the earth. My mercy will I keep with him evermore and my covenant will stand fast with him. I will make his offspring endure forever and his throne as the days of heaven” (Psalm 89:20–29; compare Jeremiah 33:19–26).

These things typify God's dealings with his end-time servant. Part III of Isaiah's Seven-Part Structure (Isaiah 9–12; 41–46) depicts the servant undergoing a descent phase of trials and afflictions in the pattern of King David that is the prelude to his ascent phase. Acting as a proxy savior of his people as did David, the servant obtains their divine protection—at which point God exalts him and makes with him an unconditional covenant as he did with David.

The end-time context of Isaiah's prophecy as a whole that Isaiah's Seven-Part Structure establishes nevertheless determines that the servant's mission is an *end-time* mission, one that exhibits **two distinct phases: (1) a conditional or descent phase**, in which the servant answers to Israel's God for the disloyalties of his people under the terms of the Davidic Covenant in order to obtain their divine protection when enemies threaten; and **(2) an unconditional or ascent phase**, in which the servant is crowned king as was King David by Israel's tribes. The first emphasizes the servant's "**servant**" phase, in which he fulfills the spiritual role of a proxy savior to God's people in the pattern of King Hezekiah. The second emphasizes his "**son**" phase, in which he fulfills the physical role of reconquering the world from the Assyrian alliance in the pattern of King David's conquest of the ancient Near East and of Cyrus the Persian's conquest of the Babylonian Empire.

The servant's proving loyal to Israel's God under all conditions in both his spiritual role as a proxy savior and his physical role as a world conqueror follows the pattern of ancient Near Eastern emperor–vassal covenants. While a vassal was known as the emperor's "servant" during the conditional phase of his covenant, after he proved loyal to the emperor under all conditions the emperor adopted him unconditionally as his "son." **This same transition from servanthood to sonship, moreover, applies to all end-time servants of God who fulfill roles as proxy saviors to God's people under the terms of the Davidic Covenant.**

It is only in the light of these historical patterns and precedents that messianic prophecies can properly be understood. Simply latching on to any messianic prophecy and applying it to Jesus regardless of its end-time context—ignoring what the prophecy's words actually say, and neglecting its historical background—merely creates stumbling blocks and generates confusion. **The idea of an end-time servant of Israel's God called David, who reigns with him during the earth's millennial age of peace, takes nothing away from the messianic mission of Jehovah/Jesus, the King of Zion. In fact, many other servants of God reign with him in that glorious age, all of whom follow the same pattern of serving God's people as kings and priests under the terms of the Davidic Covenant** (Isaiah 32:1; 49:23; 60:3–4, 10–11; 61:6–9). They, too, therefore, are "anointed" and endowed with God's "Spirit" (Isaiah 59:21; 61:3).

In the course of acting as a proxy savior to God's people in order to obtain their divine protection when their lives are imperiled, God's servant suffers at the hands of vindictive and accusatory enemies from among his own people: "My Lord Jehovah has endowed me with a learned tongue, that I may know how to preach to those grown weary a word to wake them up. Morning by morning he wakens my ear to hear, as at study; my Lord Jehovah has opened my ear, and I rebel not, nor back away; I offered my back to smiters, my cheeks to those who plucked out the beard; I hid not my face from insult and spitting. **Because my Lord Jehovah helps me, I shall not be disgraced; I have set my face like flint, knowing I shall not be confounded. He who vindicates me is near me. Who has a dispute with me? Let us face one another! Who will bring charges against me? Let him confront me with them! See, my Lord Jehovah sustains me.** Who then will incriminate me? Surely all such shall wear out like a garment; the moth will consume them. Who among you fears Jehovah and heeds the voice of his servant, who, though he walk in the dark and have no light, trusts in the name of Jehovah and relies on his God? But you are lighters of fires, all of you, who illuminate with mere sparks. Walk then by the light of your fires and by the sparks you have kindled. This shall you have from my hand: you shall lie down in agony" (Isaiah 50:4–11).

After the servant is “despised as a person” and “abhorred by his people” (Isaiah 49:7)—yet proves faithful to God under all conditions in ministering to God’s people—Jehovah exalts and empowers him: “For now Jehovah has said—he who formed me from the womb to be his servant, to restore Jacob to him, Israel having been gathered to him; for I won honor in the eyes of Jehovah when my God became my strength—he said: ‘It is too small a thing for you to be my servant to raise up the tribes of Jacob and to restore those preserved of Israel. I will also appoint you to be a light to the nations, that my salvation may be to the end of the earth’” (Isaiah 49:5–6);

He becomes a power of salvation to God’s exiled peoples: “Give ear and come unto me; pay heed, that your souls may live! And I will make with you an everlasting covenant: [my] loving fidelity toward David. See, I have appointed him as a witness to the nations, a prince and lawgiver of the peoples. “In that day the sprig of Jesse, who stands for an ensign to the peoples, shall be sought by the nations, and his rest shall be glorious” (Isaiah 11:10).

The reestablishment of the Davidic monarchy appears a second time as an event connected to the servant’s vanquishing his people’s enemies in the pattern of King David: “When oppressors are no more and violence has ceased, when tyrants are destroyed from the earth, then, in loving kindness, shall a throne be set up in the abode of David, and in faithfulness a judge sit on it who will maintain justice and expedite righteousness” (Isaiah 16:4–5).

That judge—God’s servant—prepares end-time Israel to meet Jehovah/Jesus at his coming by clearing away his people’s stumbling blocks: “A voice calls out, ‘In the desert prepare the way for Jehovah; in the wilderness pave a straight highway for our God: every ravine must be raised up, every mountain and hill made low; the uneven ground must become level and rough terrain a plain.’ For the glory of Jehovah shall be revealed and all flesh see it at once” (Isaiah 40:3–5); “Pass on, go through gates; prepare the way for the people! Excavate, pave a highway cleared of stones; raise the ensign to the nations! Jehovah has made proclamation to the end of the earth: ‘Tell the Daughter of Zion, “See, your Salvation comes, his reward with him, his work preceding him.’” They shall be called the holy people, the redeemed of Jehovah; and you shall be known as in demand, a city never deserted” (Isaiah 62:10–12).

“A shoot will spring up from the stock of Jesse and a branch from its graft bear fruit. The Spirit of Jehovah will rest upon him—the spirit of wisdom and of understanding, the spirit of counsel and of valor, the spirit of knowledge and of the fear of Jehovah. His intuition will be [guided] by the fear of Jehovah; he will not judge by what his eyes see, nor establish proof by what his ears hear. He will judge the poor with righteousness, and with equity arbitrate for the lowly in the land; he will smite the earth with the rod of his mouth and with the breath of his lips slay the wicked. Righteousness will be as a band about his waist, faithfulness a girdle round his loins” (Isaiah 11:1–5).

Jehovah’s coming to the earth to reign as King of Zion indeed constitutes the culminating fulfillment of the servant’s end-time reestablishment of the Davidic monarchy and completes Jehovah’s ascent phase. As with all who serve as proxy saviors under the terms of the Davidic Covenant, that ascent phase must be seen as inseparable from his descent phase in which he answers for his people’s disloyalties to the Most High God. His descent below all during his earthly ministry—when paying the price of his people’s spiritual salvation (Isaiah 53:1–10)—accords with his glorious ascent above all as King of Zion (Isaiah 52:7).

Based on the interplay between **God's justice and mercy**—in which justice must be served before mercy can operate—**Jehovah's fulfilling his proxy role on behalf of his people establishes the theological premise that makes possible humanity's long-awaited reversal of covenant curses, including death, and constitutes the singular event Jehovah alone can accomplish from which all salvation derives** (Isaiah 25:7–8; 26:19; 44:22; 52:1–3; 53:5; 65:19–25). **The redemptive mission Jehovah thus performs, though it is central to God's entire plan of humanity's salvation, nonetheless receives much less prominence in Isaiah's and other messianic prophecies than that of his end-time servant. That testifies to the divine modesty of Israel's King, who, besides passing through a multitude of other deprecating ordeals, is willing to be "despised and disdained by men, a man of grief, accustomed to suffering" (Isaiah 53:3) in the course of delivering his people from evil: "Truly you are a God who dissembles himself, O Savior, God of Israel" (Isaiah 45:15).**

Sadly, as entire messianic constructs built up in people's minds on faulty interpretive foundations inherited from the Dark Ages of apostasy mislead the masses even to this day, it seems apparent that God's end-time servant and those servants of God who act of proxy saviors under the terms of the Davidic Covenant in restoring his end-time people and preparing them to meet Jehovah/Jesus at his coming must experience their descent phases of trials and afflictions at the hands of those very same misled masses who refuse to invest their time in analyzing Isaiah's and other messianic prophecies to determine for themselves what they actually say, but who instead are content to parrot back what they are led to believe they say. Such is the paradox of God's people's interpersonal relationships: that those who are most "vigilant for his word" (Isaiah 66:5)—as evidenced by their searching the scriptures to see "whether those things are so" (Acts 17:11)—should suffer most at the hands of ecclesiastical brethren who, to their own condemnation, hold fast to popular but scripturally unsupported "precepts of men" (Isaiah 29:13; 51:7; 61:7; 65:13–15; 66:5).

27. Jehovah's Covenant

The history of God's dealings with man is a history of covenants.

Jehovah's millennial covenant consists of a composite of all previous covenants God has made. While the Bible makes no mention of a **covenant in connection with Adam and Eve**, it is nevertheless clear that one existed: (1) because all commandments God gives, including those he gave Adam and Eve (Genesis 1:28; 2:15–17), constitute the terms of a covenant; and (2) because the paradisiacal state Adam and Eve inherited was a covenant blessing. Those who live into the earth's millennial age, for example, similarly inherit a paradisiacal state as a covenant blessing. Their spousal relationships—which form an integral part of their covenant relationship with God—parallel Adam's and Eve's.

[God made a covenant with Enoch.

66 And Enoch beheld the Son of Man ascend up unto the Father; and he called unto the Lord, saying, Wilt thou not come again upon the earth? for inasmuch as thou art God, and I know thee, and thou hast sworn unto me, and commanded me that I should ask in the name of thine Only Begotten; thou hast made me, and given unto me a right to thy throne, and not of myself, but through thine own grace; and wherefore I ask thee if thou wilt not come again on the earth?

67 And the Lord said unto Enoch, As I live, even so will I come in the last days, in the days of wickedness and vengeance, to fulfill the oath which I made unto you concerning the children of Noah.

68 And the day shall come that the earth shall rest. But before that day the heavens shall be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth.

69 And great tribulations shall be among the children of men, but my people will I preserve; and righteousness will I send down out of heaven, and truth will I send forth out of the earth, to bear testimony of mine Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men.

70 And righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine own elect from the four quarters of the earth, unto a place which I shall prepare; an holy city, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion; a New Jerusalem.

71 And the Lord said unto Enoch, Then shalt thou and all thy city meet them there; and we will receive them into our bosom; and they shall see us, and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other;

72 And there shall be mine abode, and it shall be Zion, which shall come forth out of all the creations which I have made; and for the space of a thousand years shall the earth rest.

73 And it came to pass, that Enoch saw the day of the coming of the Son of Man, in the last days, to dwell on the earth, in righteousness, for the space of a thousand years. Gen. 7: 66:73 JST]

God also made a covenant with Noah: “See, I of myself bring a flood of waters upon the earth to destroy all flesh from under heaven in which is the breath of life. And everything in the earth will die. But with you I will establish my covenant, and you will come into the ark, you and your sons, your wife and your sons’ wives, with you” (Genesis 6:17–18).

After the Flood, God made a second covenant with Noah, promising that humanity would never again be destroyed by a Flood: “God said, ‘This is the token of the covenant that I make between me and you and every living creature that is with you for perpetual generations: I will set my bow in the clouds as a token of the covenant between me and the earth. And it shall be when I bring clouds upon the earth that the bow will be seen in the clouds. And I will remember my covenant between me and you and every living creature of all flesh, that the waters will no more become a flood to destroy all flesh. The bow will be in the clouds, and I will look upon it that I may remember the everlasting covenant between God and every living creature of all flesh upon the earth.’ And God said to Noah, ‘This is the token of the covenant that I have established between me and all flesh upon the earth’” (Genesis 9:12–17).

[15 And God spake unto Noah, and to his sons with him, saying, And I, behold, I will establish my covenant with you, which I made unto your father Enoch, concerning your seed after you.

16 And it shall come to pass, that every living creature that is with you, of the fowl, and of the cattle, and of the beast of the earth that is with you, which shall go out of the ark, shall not altogether perish; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

17 And I will establish my covenant with you, which I made unto Enoch, concerning the remnants of your posterity.

18 And God made a covenant with Noah, and said, This shall be the token of the covenant I make between me and you, and for every living creature with you, for perpetual generations;

19 I will set my bow in the cloud; and it shall be for a token of a covenant between me and the earth.

20 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud; and I will remember my covenant, which I have made between me and you, for every living creature of all flesh. And the waters shall no more become a flood to destroy all flesh.

21 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant, which I made unto thy father Enoch; that, when men should keep all my commandments, Zion should again come on the earth, the city of Enoch which I have caught up unto myself.

22 And this is mine everlasting covenant, that when thy posterity shall embrace the truth, and look upward, then shall Zion look downward, and all the heavens shall shake with gladness, and the earth shall tremble with joy;

23 And the general assembly of the church of the firstborn shall come down out of heaven, and possess the earth, and shall have place until the end come. And this is mine everlasting covenant, which I made with thy father Enoch.

24 And the bow shall be in the cloud, and I will establish my covenant unto thee, which I have made between me and thee, for every living creature of all flesh that shall be upon the earth.

25 And God said unto Noah, This is the token of the covenant which I have established between me and thee; for all flesh that shall be upon the earth. Gen. 9:15-25 JST]

With Abraham, God made a covenant also—the Abrahamic Covenant—in which he promised to multiply him and make him fruitful, granting him and his descendants the Land of Canaan as an everlasting inheritance: “When Abram was ninety-nine years old, Jehovah appeared to Abram and said to him, ‘I am Almighty God. Walk before me and be perfect, and I will make my covenant between me and you, and I will multiply you exceedingly.’ And Abram fell on his face, and God talked with him, saying, ‘As for me, see, my covenant is with you, and you will be a father of many nations. Nor will your name be called Abram anymore, but your name will be Abraham, for a father of many nations have I made you. And I will make you exceedingly fruitful. I will make nations of you, and kings shall come out of you. And I will establish my covenant between me and you and your offspring after you in their generations for an everlasting covenant, to be a God to you and to your offspring after you. And I will give you and your offspring after you the land in which you are a stranger—all the Land of Canaan, for an everlasting inheritance. And I will be their God’” (Genesis 17:1–8).

God further promised Abraham that his posterity would be innumerable: “In blessing I will bless you and in multiplying I will multiply your offspring as the stars of heaven and as the sands on the seashore. Your offspring shall inherit the gates of their enemies. And in your offspring shall all the nations of the earth be blessed because you have obeyed my voice” (Genesis 22:17–18). Those two blessings—a Promised Land and an endless posterity—constitute the two basic blessings of the Abrahamic Covenant. For

Abraham, Isaac, Jacob, and others after them, God promised those blessings unconditionally after they had proven loyal to him under all conditions.

Centuries later, God made a *collective covenant* with the descendants of Abraham, Isaac, and Jacob—a *covenant with Israel as a nation*—called the **Sinai Covenant:** “When Moses went up to God, Jehovah called to him out of the mountain and said, ‘Thus shall you say to the house of Jacob and tell the people of Israel: “You have seen what I did to the Egyptians, how I bore you on eagles’ wings and have brought you to myself. Now, therefore, if you will indeed obey my voice and keep my covenant, then shall you be a peculiar treasure to me above all peoples, for the whole earth is mine. And you will be to me a kingdom of priests and a holy nation.” These are the words that you will speak to the people of Israel.’ So Moses came and called for the elders of the people and in their presence presented all these words as Jehovah had commanded him. And all the people responded as one and said, ‘All that Jehovah has spoken, we will do.’ So Moses returned [and conveyed] the words of the people to Jehovah” (Exodus 19:3–8).

Under the terms of the Sinai Covenant, God’s promise of land and posterity were conditional: “It will be that if you will diligently heed the voice of Jehovah your God and observe to keep all his commandments that I command you this day, that Jehovah your God will set you on high above all nations on the earth. And all these blessings will come upon you and overtake you if you will heed the voice of Jehovah your God: Blessed shall you be in the city and blessed shall you be in the field. Blessed shall be the fruit of your body, the fruit of your ground, the fruit of your herds, the increase of your cattle and flocks of sheep. Blessed shall be your basket and storage. Blessed shall you be when you come in and blessed shall you be when you go out. Jehovah will cause your enemies who rise up against you to be smitten before your face. They will come out against you one way and flee before you seven ways. Jehovah will command the blessing upon you in your storehouses and in all that you set your hand to do, and he will bless you in the land Jehovah your God gives you” (Deuteronomy 28:1–8);

“But it will be that if you won’t heed the voice of Jehovah your God and observe to keep all his commandments and statutes that I command you this day, that all these curses will come upon you and overtake you: Cursed shall you be in the city and cursed shall you be in the field. Cursed shall be your basket and storage. Cursed shall be the fruit of your body and the fruit of your land, the increase of your cattle and flocks of sheep. Cursed shall you be when you come in and cursed shall you be when you go out. Jehovah will send upon you cursings, vexations, and rebukes in all that you set your hand to do until you are destroyed and have swiftly perished on account of the wickedness of your actions in which you forsake me. Jehovah will make the pestilence cleave to you until he has consumed you out of the land to which you are going to inherit it” (Deuteronomy 28:15–21).

With King David and his heirs, too, Jehovah made a covenant—the Davidic Covenant—through which the king and his people could obtain God’s divine protection, provided the king kept God’s law and the people kept the king’s law. Of the king’s role as a proxy savior of his people, King Hezekiah, David’s illustrious descendant, proved exemplary. After David had shown himself loyal under all conditions, Jehovah made his covenant unconditional, promising that his descendants would rule over Israel throughout endless generations: “I have made a covenant with my chosen, I have sworn to David my servant: ‘Your offspring will I establish forever. I will build up your throne to all generations’” (Psalm 89:3–4). At Israel’s exile from its Promised Land, David’s descendants inherited thrones and dominions in Israel’s lands of exile. European and other monarchies, for example, trace their lineage to King David.

As noted, the millennial covenant Israel's God makes incorporates all the positive features of his former covenants. Unlike the Abrahamic and Davidic Covenants, which he made with persons *individually*, the new covenant he makes is with his elect people *collectively*, as was the Sinai Covenant. Unlike the Sinai Covenant, however, which is a *conditional* covenant—dependent on whether God's people keep the terms of his covenant—the new covenant is *unconditional*. It follows his elect's proving loyal to Israel's God under all conditions as did Abraham, Isaac, Jacob, David, and Phinehas the son of Aaron.

Under the metaphor of a wife whom he remarries, Jehovah establishes his covenant: “‘Sing, O barren woman who did not give birth; break into jubilant song, you who were not in labor. The children of the deserted wife shall outnumber those of the espoused,’ says Jehovah. ‘Expand the site of your tent; extend the canopies of your dwellings. Do not hold back; lengthen your cords and strengthen your stakes. For you shall spread abroad to the right and to the left; your offspring shall dispossess the nations and resettle the desolate cities. Be not fearful, for you shall not be confounded; be not ashamed, for you shall not be disgraced. You shall forget the shame of your youth and remember no more the reproach of your widowhood. For he who espouses you is your Maker, whose name is Jehovah of Hosts; he who redeems you is the Holy One of Israel, who is called the God of all the earth.

“‘Jehovah calls you back as a spouse forsaken and forlorn, a wife married in youth only to be rejected,’ says your God. ‘I forsook you indeed momentarily, but with loving compassion I will gather you up. In fleeting exasperation I hid my face from you, but with everlasting charity I will have compassion on you,’ says Jehovah, who redeems you. ‘This is to me as in the days of Noah, when I swore that the waters of Noah would no more flood the earth. So I swear to have no more anger toward you, never again to rebuke you. For the mountains shall be removed and the hills collapse with shaking, but my charity toward you shall never be removed, nor my covenant of peace be shaken,’ says Jehovah, who has compassion on you.

“‘Poor wretch, tempest-tossed and disconsolate! I will lay antimony for your building stones and sapphires for your foundations; I will make your skylights of jacinth, your gates of carbuncle, and your entire boundary of precious stones. All your children shall be taught by Jehovah, and great shall be the peace of your posterity. You shall be firmly established through righteousness; you will be far from oppression and have no cause to fear, far from ruin, for it shall not approach you’” (Isaiah 54:1–14).

The above unconditional covenant blessings — (1) of a land endowed with a paradisiacal glory; (2) of offspring divinely protected; and (3) made after a cataclysmic destruction as in the days of Noah—are further complemented by God's commissioning his elect as his priests and ministers in the pattern of the Levitical Covenant: “‘You shall be called the priests of Jehovah and referred to as the ministers of our God. You shall feed on the wealth of the nations and be gratified with their choicest provision. Because their shame was twofold, and shouted insults were their lot, therefore in their land shall their inheritance be twofold and everlasting joy be theirs. . . . I will appoint them a sure reward; I will make with them an eternal covenant. Their offspring shall be renowned among the nations, their posterity in the midst of the peoples; all who see them will acknowledge that they are of the lineage Jehovah has blessed” (Isaiah 61:6–9).

As God endowed his priests and Levites anciently with his holy Spirit, so he does his end-time elect: “‘As for me, this is my covenant with them,’ says Jehovah: **‘My Spirit which is upon you and my words which I have placed in your mouth shall not depart from your mouth, nor from the mouth of your offspring,**

nor from the mouth of their offspring,’ says Jehovah, ‘from now on and forever’” (Isaiah 59:21). God’s promise to ancient Israel to **make his people “a kingdom of priests and a holy nation” (Exodus 19:6), he thus fulfills with his end-time elect—**with all those who, for the first time in Israel’s history, collectively prove loyal to him under all conditions.****

That “nation” of God’s elect consists of those who respond positively to his end-time servant, whom Jehovah appoints to minister to them: “I Jehovah have rightfully called you and will grasp you by the hand; I have created you and appointed you to be a *covenant* of the people, a light to the nations” (Isaiah 42:6; emphasis added); “Thus says Jehovah: ‘At a favorable time I have answered you; in the day of salvation I have come to your aid: **I have created you and appointed you to be a *covenant* of the people, to restore the Land and reapportion the desolate estates**” (Isaiah 49:8; emphasis added). **As mediator of God’s covenant in the pattern of Moses, the servant personifies God’s covenant with his people—that is, God makes his unconditional covenant with his elect through the agency of his servant:** “Give ear and come unto me; pay heed, that your souls may live! And I will make with you an everlasting covenant: [my]loving fidelity toward David. See, I have appointed him as a witness to the nations, a prince and lawgiver of the peoples. You will summon a nation that you did not know; a nation that did not know you will hasten to you” (Isaiah 55:3–5).

In sum, God’s new covenant with his millennial people—with an end-time “nation” comprised of his elect—forms a composite of all previous covenants God has made. As an unconditional and collective covenant, it incorporates the positive features of the Adamic, Noachian, Abrahamic, Sinaitic, Levitical, and Davidic covenants when those with whom he covenants prove loyal under all conditions. On the heels of God’s end-time servant’s being “born”—being empowered of God to minister to his people (compare Isaiah 9:6)—so is “born” the nation of God’s elect: “Before she is in labor, she gives birth; before her ordeal overtakes her, she delivers a son! Who has heard the like, or who has seen such things? **Can the earth labor but a day and a *nation* be born at once? For as soon as she was in labor, Zion gave birth to her children. ‘Shall I bring to a crisis and not bring on birth?’ says Jehovah. ‘When it is I who cause the birth, shall I hinder it?’ says your God. Rejoice with Jerusalem and be glad for her, all who love her; join in her celebration, all who mourn for her”** (Isaiah 66:7–10; emphasis added). **The nation of God’s people born in a “day”—God’s Day of Judgment—thus consists of those whom his servant rallies to God’s highest covenantal standard at the time God cleanses the earth of the wicked** (Isaiah 11:10–12; 49:22; 51:9–11; 55:3–5).

29. The Creation

God’s sequential creation—from his organizing of raw materials into celestial bodies to his forming living creatures from those same elements—points to his final molding of man into his own image and likeness. ... And God said, ‘Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea, over the fowl of the air, over cattle, over all the earth, and over every creeping thing that creeps on the earth.’ So God created man in his own image—in the image of God he created him: male and female he created them” (Genesis 1:14, 20, 24, 26–27);

“And Jehovah God formed the man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living soul. And Jehovah God planted a garden eastward in Eden, and there he put the man whom he had formed” (Genesis 2:7–8); “And Jehovah God said, ‘It is not good for man to be alone. I will make a helpmeet for him’” (Genesis 2:18); “And Adam called his wife’s name Eve because she was the mother of all living” (Genesis 3:20);

From these depictions, one can nevertheless not assume that God created all of humanity in his image and likeness—only Adam and Eve. The fact that Adam and Eve inherited “all the earth” and attained a paradisiacal glory in the Garden of Eden puts them on a higher spiritual plane than humanity in general. The covenant blessings of inheriting the earth and attaining a paradisiacal glory that accompanied Adam’s and Eve’s creation—which humanity in general has thus far not received—limits the idea of God’s creating man in his own image and likeness to Adam and Eve and to those who at some point similarly inherit the earth and attain a paradisiacal glory as covenant blessings.

Additional scriptures, for example, affirm that not all of humanity inherits the earth, only certain elect individuals: “What man is there who fears Jehovah? Him will he teach in the way that he should choose. His soul will dwell at ease, and his offspring will inherit the earth. ... “Evildoers will be cut off, but those who wait upon Jehovah, they will inherit the earth. For in just a little while shall the wicked be no more. Indeed, you will earnestly consider their place, yet it won’t be [there]. But the meek shall inherit the earth and delight themselves in the abundance of peace” (Psalm 37:9–11).

Nor does all of humanity attain a paradisiacal glory on the earth, only those who inherit the earth’s millennial age of peace. Rather, Isaiah’s concept of God’s creation as “re-creation”—of both the heavens and the earth, and of humanity upon the earth—defines an ongoing process. That process started long before God created Adam and Eve in his own image and likeness, and it continues long after many of their descendants ascend to higher spiritual planes and similarly attain his image and likeness. Because God is the same yesterday, today, and forever and is no respecter of persons (2 Samuel 14:14; Acts 10:34; Hebrews 13:8), he will not do for one what he doesn’t do for another. As God didn’t create the man *in* the Garden of Eden but put him there afterwards, Adam and Eve must have had prior experience through which they qualified for inheriting the earth and attaining a paradisiacal glory. Similarly, we may compare God’s elect—those whom God re-creates, who qualify to inherit the earth and attain a paradisiacal glory in the earth’s millennial age of peace—to new Adams and Eves, souls who continue God’s cyclical creations throughout the eternities.

Isaiah’s concept of God’s creation as “re-creation” throws light on this unbroken process. **By depicting God’s entire creation as a *sequential* phenomenon—one that becomes progressively more refined—Isaiah reveals its ultimate intent.** First, there occurs the creation of the heavens and the earth out of preexisting materials: “Who measured out the waters with the hollow of his hand and gauged the heavens by the span of his fingers? Who compiled the earth’s dust by measure, weighing mountains in scales, hills in a balance?” (Isaiah 40:12). God’s creation has a divine purpose: “Thus says Jehovah who *created* the heavens, the God who *formed* the earth—who made it secure and organized it, not to remain a chaotic waste, but who designed it to be inhabited . . .” (Isaiah 45:18; emphasis added). In accordance with his divine plan, God creates man: “It is I who *made* the earth and *created* man upon it” (Isaiah 45:12; emphasis added). Next, there comes the creation of nations and isles or continents: “The nations are but drops from a bucket, counting no more than dust on a balance; the isles he displaces as mere specks” (Isaiah 40:15).

The creation of a people of God follows: “Thus says Jehovah—he who *formed* you, O Jacob, he who *created* you, O Israel: ‘**Do not fear, for I have redeemed you. I have called you by name; you are mine**’” (Isaiah 43:1; emphasis added). **Although they are his people, those on the Jacob/Israel level tend to love idols and forget their God: “They are followers of ashes; their deluded minds have distracted them. They cannot liberate themselves [from them] or say, ‘Surely this thing in my hand is a**

fraud. Ponder these things, O Jacob, and you, O Israel, for you are my servant. I have *created* you to be my servant, O Israel; Do not disregard me. I have removed your offenses like a thick fog, your sins like a cloud of mist. Return to me; I have redeemed you” (Isaiah 44:20–22; emphasis added).

Jehovah’s redeeming his people involves his intervening on their behalf: “I *fashion* light and form darkness; I occasion peace and cause calamity. I, Jehovah, do all these things. Rain down from above, O heavens; let the skies overflow with righteousness. Let the earth receive it and salvation blossom; let righteousness spring up forthwith. I, Jehovah, *create* it” (Isaiah 45:7–8; emphasis added). **Upon his people’s repenting of transgression, they ascend spiritually to the Zion/Jerusalem level. At that point, Jehovah re-creates them, as it were, “from the dust”—from a chaotic or cursed condition—and empowers them:** “Awake, arise; clothe yourself with power, O Zion! Put on your robes of glory, O Jerusalem, holy city. No more shall the uncircumcised and defiled enter you. Shake yourself free, **rise from the dust**; sit enthroned, O Jerusalem. Loose yourself from the bands around your neck, O captive Daughter of Zion” (Isaiah 52:1–2).

As they covenant with him and keep his law and word, Jehovah re-creates them on the son/servant level and brings them home from their places of exile to the Promised Land: “Bring my sons from afar and my daughters from the end of the earth—all who are called by my name, whom I have formed, molded and *wrought* for my own glory” (Isaiah 43:6–7; emphasis added). Accompanying his people’s re-creation is God’s re-creation of the cosmos: “See, I *create* new heavens and a new earth; former events shall not be remembered or recalled to mind.

These redemptive events occur at the time the Creator of heaven and earth reverses the adverse circumstances of his end-time servant by re-creating him on the seraph level and empowering him to restore his people.

“Thus says Jehovah: ‘At a favorable time I have answered you; in the day of salvation I have come to your aid: I have *created* you and appointed you to be a covenant of the people, to restore the Land and reapportion the desolate estates, to say to the captives, “Come forth!” and to those in darkness, “Show yourselves!” They shall feed along the way and find pasture on all barren heights; they shall not hunger or thirst, nor be smitten by the heatwave or the sun: he who has mercy on them will guide them; he will lead them by springs of water. All my mountain ranges I will appoint as roads; my highways shall be on high. See these, coming from afar, these, from the northwest, and these, from the land of Sinim” (Isaiah 49:8–12; emphasis added).

Many others at that time also ascend to exalted spiritual levels, fulfilling the ultimate purpose of God’s creation: “They who hope in Jehovah shall be renewed in strength: they shall ascend as on eagles’ wings; they shall run without wearying, they shall walk and not faint” (Isaiah 40:31). **Isaiah compares those whom God re-creates on the highest levels to celestial bodies whom he names individually when their covenants with him become unconditional:** “Lift your eyes heavenward and see: Who *formed* these? He who brings forth their hosts by number, calling each one by name. Because he is almighty and all powerful, not one is unaccounted for” (Isaiah 40:26; emphasis added);

30. Paradise

The Paradise Adam and Eve inherited as a covenant blessing informs us of the Paradise their descendants may inherit during the earth’s millennial age of peace: “Jehovah God planted a garden eastward in Eden, and there he put the man whom he had formed. And Jehovah God made grow out of the ground

every tree pleasant to the sight and good for food, the Tree of Life, also, in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden, and from there it was parted and became four headwaters. . . . And Jehovah God took the man and put him into the Garden of Eden to dress it and keep it. And Jehovah God commanded the man, saying, 'Of every tree of the garden you may freely eat. But of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you will surely die'" (Genesis 2:8–10, 15–17).

At the inception of the millennial age that precedes Jehovah's coming to reign on the earth, a regeneration of the earth's natural environment occurs, commencing in Zion: "Jehovah is comforting Zion, bringing solace to all her ruins; he is making her wilderness like Eden, her desert as the garden of Jehovah. Joyful rejoicing takes place there, thanksgiving with the voice of song" (Isaiah 51:3); "I will open up streams in barren hill country, springs in the midst of the plains; I will turn the desert into lakes, parched lands into fountains of water. I will bring cedars and acacias, myrtles and oleasters in the wilderness; I will place cypresses, elms and box trees in the steppes—that all may see it and know, consider it, and perceive that Jehovah's hand did this, that the Holy One of Israel created it" (Isaiah 41:18–20).

In parallel with a regenerating wilderness, the bodies of God's elect also regenerate as Jehovah's coming draws near: "Wilderness and arid land shall be jubilant; the desert shall rejoice when it blossoms like the crocus. Joyously it shall break out in flower, singing with delight; it shall be endowed with the glory of Lebanon, the splendor of Carmel and Sharon. The glory of Jehovah and the splendor of our God they shall see [there]. Strengthen the hands grown feeble, steady the failing knees. Say to those with fearful hearts, 'Take courage; be unafraid! See, your God is coming to avenge and to reward; God himself will come and deliver you.' Then shall the eyes of the blind be opened and the ears of the deaf unstopped. Then shall the lame leap like deer, and the tongue of the dumb shout for joy. Water shall break forth in the wilderness and streams [flow] in the desert. The land of mirages shall become one of lakes, the thirsty place springs of water; in the haunt of howling creatures [shall marshes break out], in the reserves shall come rushes and reeds" (Isaiah 35:1–7).

Every vestige of disharmony and oppression disappears from the earth: "I will delight in Jerusalem, rejoice in my people; no more shall be heard there the sound of weeping or the cry of distress. No more shall there be infants alive but a few days, or the aged who do not live out their years; those who die young shall be a hundred years old, and those who fail to reach a hundred shall be accursed. When men build houses, they will dwell in them; when they plant vineyards, they will eat their fruit. They shall not build so that others may dwell, or plant so that others may eat. The lifetime of my people shall be as the lifetime of a tree; my chosen ones shall outlast the work of their hands. They shall not exert themselves in vain, or bear children doomed for calamity. For they are of the lineage of those Jehovah has blessed, and their posterity with them. **Before they call I will reply; while they are yet speaking I will respond.** The wolf and the lamb will graze alike, and the lion will eat straw like the ox; as for the serpent, dust shall be its food: there shall be no harm or injury done throughout my holy mountain" (Isaiah 65:19–25).

Zion's beauty surpasses previous experience as the earth's millennial inhabitants partake of the spiritual and temporal salvation God promises those who prove loyal to him through the evil time: ... Your sun shall set no more, nor your moon wane: to you Jehovah shall be an endless light when your days of mourning are fulfilled. Your entire people shall be righteous; they shall inherit the earth forever—they are the branch I have planted, the work of my hands, in which I am glorified. The least

of them shall become a clan, the youngest a mighty nation” (Isaiah 60:17–22). [Isaiah’s Ancient Types of End-Time Events \(isaiahexplained.com\)](http://isaiahexplained.com)

Isaiah’s Seven Spiritual Levels of Humanity

Pay close attention to Gileadi’s definitions of these seven spiritual levels because he constantly refers to them in his commentary to follow. He also calls them “categories”. We could consider them levels of ascension, levels of Priesthood, or levels in our relationship with Jehovah.

People depicted in the Book of Isaiah are more than characters who feature incidentally in ancient and end-time events. They additionally typify **spiritual categories** discernible by how they relate to Israel’s God. Each informs us who we are from his perspective—what defines us.

1. Perdition—A Spiritual Point of No Return

Abstract: The orchestrators of evil in the world who make up this lowest category of people retain no hope of returning to God’s good graces. **The path they choose in life crosses the line into pure wickedness, perfidy, and depravity. Their conscious deliberation to wreak chaos in the earth flies in the face of all they pretend to be, as likely few people perceive the depth of their commitment to evil. Seeking power and riches to the detriment of the rest of humanity, they routinely deceive and manipulate people even as they murder and perpetrate the cruelest injustices in order to accomplish their self-serving ends.** For such, there exists no hope of a resurrection as beyond death their spirits decay away in unrelenting torment in the Pit of Dissolution until they cease to exist.

At the top of the list of these antichrist types is the king of Assyria, also known as the king of Babylon—a title ancient Assyrian conquerors of Babylon applied to themselves. Because Isaiah’s Seven-Part Structure transforms the entire Book of Isaiah into an apocalyptic prophecy, this king figure refers to an end-time archtyrant whom God sends against his covenant people to punish them for their wickedness in a time of apostasy: “Hail the Assyrian, the rod of my anger! He is a staff—my wrath in their hand. I will commission him against a godless nation, appoint him over the people [deserving] of my vengeance, to pillage for plunder, to spoliage for spoil, to tread underfoot like mud in the streets. Nevertheless, it shall not seem so to him; this shall not be what he has in mind. His purpose shall be to annihilate and to exterminate nations not a few” (Isaiah 10:5–7).

In the pattern of ancient Assyrian world conquerors, the end-time “king of Assyria” invades all lands, conquers a corrupt world, and boasts of his exploits without acknowledging God as the one who empowers him: “He said, ‘I have done it by my own ability and shrewdness, for I am ingenious. I have done away with the borders of nations, I have ravaged their reserves, I have vastly reduced the inhabitants. I have impounded the wealth of peoples like a nest, and I have gathered up the whole world as one gathers abandoned eggs; not one flapped its wings, or opened its mouth to utter a peep.’ Shall an axe exalt itself above the one who hews with it, or a saw vaunt itself over him who handles it? As though the rod wielded him who lifts it up! As though the staff held up the one who is not made of wood! Therefore will the Lord, Jehovah of Hosts, send a consumption into his fertile lands, and cause a fire to flare up like a burning hearth, to undermine his glory: the Light of Israel will be the fire and their Holy One the flame, and it shall burn up and devour his briars and thorns in a single day” (Isaiah 10:13–17).

The king of Assyria conquers even the great world superpower Egypt and sets his sights on a righteous remnant of God’s people, claiming he will make short work of them also: “Whom have you mocked and ridiculed? Against whom have you raised your voice, lifting your eyes to high heaven? Against the Holy

One of Israel! By your servants you have blasphemed my Lord. You thought, 'On account of my vast chariotry I have conquered the highest mountains, the farthest reaches of Lebanon. I have felled its tallest cedars, its choicest cypresses. I have reached its loftiest summit, its finest forest. I have dug wells and drunk of foreign waters. With the soles of my feet I have dried up all Egypt's rivers!' Have you not heard how I ordained this thing long ago, how in days of old I planned it? Now I have brought it to pass. You were destined to demolish fortified cities, [turning them] into heaps of rubble, while their timorous inhabitants shrank away in confusion, becoming as wild grass, transiently green, or like weeds on a roof that scorch before they grow up. But I know where you dwell, and your comings and goings, and how stirred up you are against me. And because of your snortings and bellowings against me, which have mounted up to my ears, I will put my ring in your nose and my bit in your mouth and turn you back by the way you came" (Isaiah 37:23–29; compare 36:1–20).

Like the ancient gods of myth, he ascends to what appears to be a space station, from which he rules the earth. But even from there he is cast down, his spirit condemned to the Pit of Dissolution, there to suffer for his genocidal crimes against humanity: "You who commanded the nations have been hewn down to earth! You said in your heart, 'I will rise in the heavens and set up my throne above the stars of God; I will seat myself in the mount of assembly [of the gods], in the utmost heights or Zaphon [**a divine mountain in the North**]. I will ascend above the altitude of the clouds; I will make myself like the Most High [God]!' But you have been brought down to Sheol, to the utmost depths of the Pit. Those who catch sight of you stare at you, wondering, 'Is this the man who made the earth shake and kingdoms quake, who turned the world into a wilderness, demolishing its cities, permitting not his captives to return home?'" (Isaiah 14:12–17; compare 38:17).

As the exemplar of oppressors and evildoers, the king of Assyria joins other world tyrants in hell, a place the wicked cannot escape: "Sheol cannot praise you, nor death glorify you; those who go down into the Pit have no [further] hope of your faithfulness" (Isaiah 38:18); "Tophet has been prepared of old, [a hearth] indeed, made ready for rulers; broad and deep is its fire pit and ample its pyre; Jehovah's breath burns within it like a river of lava" (Isaiah 30:33). The spirits of the wicked in that place serve as a reminder to all humanity of the consequences of defying God: "And they shall go out and look upon the corpses of the people who transgressed against me, whose worms do not die and whose fire shall not be extinguished. They shall be a horror to all flesh" (Isaiah 66:24).

Unlike persons who repent of doing evil, Perdition types never rise above their damned state. Even the memory of them ultimately vanishes with them: "O Jehovah, our God, lords other than you have ruled over us, but you alone we recall by name. They are dead, to live no more, spirits who will not resurrect; you appoint them to destruction, wiping out all recollection of them" (Isaiah 26:13–14).

2. Babylon/Chaldea—Idolaters and Evildoers

Abstract: Taking their name from ancient Babylon, the inveterate idolaters and oppressors of humanity in this category labor in a state of moral turpitude without making the effort to pull themselves out of their spiritual morass. **Having bought into this world's standard of values, they evidence little awareness of a higher reality that includes a divine Creator and Redeemer. Like the Perdition category, they are in a process of de-creation, as by their own choices they commit to living a less-than-human ethic in which they deceive themselves and their own kind. Among their estranged ranks are those who worshiped God but who, when faced with a defining moment that tests their loyalties, yield to pride, take offense, and repudiate others' attempts to save their souls.**

By paralleling ten oracles against Babylon and other foreign powers with a single oracle against Babylon, Part IV of Isaiah's Seven-Part Structure (**Isaiah 13–23; 47**) **establishes the idea of Babylon as a conglomerate of entities similar to the ancient Babylonian empire**—a kind of Greater Babylon that compares with John's Babylon the Great (Revelation 17:5). **Isaiah juxtaposes that end-time "Babylon" structurally, typologically, and rhetorically with Zion, just as he does the King of Babylon with the King of Zion.** He further identifies end-time Babylon contextually as the earth, the world, sinners, and the wicked on the eve of their destruction (Isaiah 13:1, 9, 11, 19). Finally, he compares Babylon to a harlot who seeks to displace God by appropriating his godhood to herself:

"You thought, 'I, the Eternal Mistress, exist forever!' and did not consider these, or remember her final destiny. Now therefore hear this, O pampered lady, securely enthroned, thinking to herself, 'I exist, and other than me there is nothing; I shall not be widowed or bereaved of children': Bereavement and widowhood shall suddenly overtake you, both in one day. They shall come upon you in full, notwithstanding your many magical feats and exceedingly strong combinations. **Secure in your wickedness, you thought, 'No one discerns me.' By your skill and science you were led astray, thinking to yourself, 'I exist, and there is none besides me!' Catastrophe shall overtake you, which you shall not know how to avert by bribes; disaster shall befall you from which you cannot ransom yourself: there shall come upon you sudden ruin such as you have not imagined" (Isaiah 47:7–11).**

End-time Babylon's self-exaltation comes to an end when Israel's God reverses the circumstances of Zion and Babylon, exalting the one from the dust to her throne (Isaiah 52:1–3) but humiliating the other from her throne into the dust: "Get down and sit in the dust, O Virgin Daughter of Babylon; squat on the ground, dethroned, O Daughter of the Chaldeans. You shall no more be spoken of as delicate and refined. Take two grindstones and grind flour; unveil, disrobe, bare your legs, wade through streams: your nakedness shall be exposed and your shame uncovered. I will take vengeance and not be entreated of men" (Isaiah 47:1–3).

He appoints a "watchman"—a prophet or seer— "who reports what he sees," inferring that other watchmen don't report what they see, or don't see at all: "My Lord said to me, 'Go and appoint a watchman who will report what he sees. Let him watch for chariots with teams of horses, riders on asses and riders on camels. He must be most vigilant, fully alert.' Then the lookout cried, 'I have been standing on the watchtower day in and day out, my Lord; night after night I have stood guard. Now they come: cavalry and teams of horses!' And he gave the reply, 'She has fallen; Babylon has fallen. All her idol gods he has razed to the ground.' To you who know me, who are of my fold, I have reported what I heard from Jehovah of Hosts, the God of Israel" (Isaiah 21:6–10).

Babylon's "fall" compares with that of Sodom and Gomorrah—it never rises up again: "And Babylon, the most splendid of kingdoms, the glory and pride of Chaldeans, shall be [thrown down] as God overthrew Sodom and Gomorrah. Never shall it be reinhabited; it shall not be resettled through all generations. Nomads will not pitch their tents there, nor will shepherds rest their flocks in it. But wild animals will infest it, and its buildings overflow with weasels; birds of prey will find lodging there and demonic creatures prance about in it. Jackals will cry out from its palaces, howling creatures from its amusement halls. Her time draws near; [Babylon's] days shall not be prolonged" (Isaiah 13:19–22).

Babylon's inhabitants include in their ranks those who were God's people but who corrupt themselves and apostatize: "Hear, O heavens! Give heed, O earth! Jehovah has spoken: I have reared sons, brought them up, but they have revolted against me. The ox knows its owner, the ass its master's stall, but Israel

does not know; my people are insensible. Alas, a nation astray, a people weighed down by sin, the offspring of wrongdoers, perverse children: they have forsaken Jehovah, they have spurned the Holy One of Israel, they have lapsed into apostasy” (Isaiah 1:2–4); **“Though favor be shown the wicked, they will not learn righteousness; in a land of uprightness they remain perverse and see not the glory of Jehovah. O Jehovah, your hand is lifted up, but they perceive it not. Let them perceive with dismay your zeal for your people when the fire prepared for your enemies consumes them”** (Isaiah 26:10–11).

These wicked include the leaders of God’s people who decry the new things God does at the end of the world and who disparage his seer—his end-time servant—colluding instead with the political establishment and relying on an arm of flesh: **“Hear the word of Jehovah, you scoffers who preside over these people in Jerusalem. You have supposed, by taking refuge in deception and hiding behind falsehoods, to have covenanted with Death, or reached an understanding with Sheol, that, should a flooding scourge sweep through [the land], it shall not reach you. Therefore, thus says my Lord Jehovah: ‘I lay in Zion a stone, a keystone, a precious cornerstone, a sure foundation. They who believe it will not do rashly. I will make justice the measure, righteousness the weight; a hail shall sweep away your false refuge and waters flood the hiding place. Your covenant with Death shall prove void, your understanding with Sheol have no effect: when the flooding scourges weeps through, you shall be overrun by it. As often as it sweeps through, you shall be seized by it: morning after morning it shall sweep through, by day and by night [it shall seize you]; it shall cause terror merely to hear word of it”** (Isaiah 28:14–19).

God’s end-time servant and his associates warn those who repent of evil to flee Babylon—to escape into the wilderness and not fall victim to its imminent desolation: **“Go forth out of Babylon, flee from Chaldea! Make this announcement with resounding voice; broadcast it to the end of the earth. Say, ‘Jehovah has redeemed his servant Jacob.’ They thirsted not when he led them through arid places: he caused water to flow for them from the rock; he cleaved the rock and water gushed out. ‘But there is no peace,’ says Jehovah, ‘for the wicked”** (Isaiah 48:20–22); **“Turn away, depart; touch nothing defiled as you leave there. Come out of her and be pure, you who bear Jehovah’s vessels. But you shall not leave in haste or go in flight: Jehovah will go before you, the God of Israel behind you”** (Isaiah 52:11–12).

The exodus of God’s elect out of Greater Babylon into the wilderness resembles Israel’s ancient exodus out of Egypt and God’s victory over the armies of Pharaoh: **“Thus says Jehovah, the Holy One of Israel, your Redeemer: ‘For your sake I launch [an attack] on Babylon and bring down as fugitives all the Chaldeans, they who sing the praises of shipping. I Jehovah, your Holy One, Creator of Israel, am your King.’ Thus says Jehovah—who provides a way in the Sea, a path through the mighty waters, who dispatches chariots and horses, armies of men in full strength; they lie down as one, to rise no more, they flicker and die, snuffed out like a wick”** (Isaiah 43:14–17).

Those who remain behind in Babylon partake of its curses when Babylon’s time runs out: **“Catastrophe shall overtake you, which you shall not know how to avert by bribes; disaster shall befall you from which you cannot ransom yourself: there shall come upon you sudden ruin such as you have not imagined”** (Isaiah 47:11); **“‘I will rise up against them,’ says Jehovah of Hosts. ‘I will cut off Babylon’s name and remnant, its offspring and descendants,’ says Jehovah. ‘I will turn it into swamplands, a haunt for ravens; I will sweep it with the broom of destruction,’ says Jehovah of Hosts”** (Isaiah 14:22–23). **Only Zion and persons affiliated with Zion live on into the earth’s millennial age of peace.**

3. Jacob/Israel—Believers in the God of Israel

Abstract: People with whom Israel’s God establishes a covenant relationship but who renege on their commitment and falter in living by his precepts make up a large initial category of Isaiah’s seven spiritual levels. Preoccupied by worldly pursuits within the materialistic Babylonian culture to which they subscribe, they suffer from intellectual torpor and spiritual blindness that result from an infatuation with idols—the works of men’s hands. They need waking up to the imminent judgments of God hanging over the world that will surely overtake them unless they renew their covenant relationship with him, repent of their waywardness, and return wholeheartedly to their God. Only on those conditions can they participate in his salvation, temporal and spiritual.

Although they believe in the God of Israel and practice a form of religion, people in the Jacob/Israel category become lax in their devotions and blame him for their misfortunes instead of repenting of their sins: “Why do you say, O Jacob, and speak thus, O Israel: ‘Our path has become obscured from Jehovah; our cause is overlooked by our God?’” (Isaiah 40:27); “**You do not call upon me, O Jacob; you have grown weary of me, O Israel. Yet [I required] not that you bring me offerings from your flocks or pay me homage by sacrificial slaughter; I have not burdened you with oblations or wearied you with burning incense. [Nor have I burdened you] to buy me the fragrant calamus or sate me with the fat of immolations. Yet you have burdened me with your sins, wearied me with your iniquities**” (Isaiah 43:22–24).

As Jehovah’s collective “servant,” the Jacob/Israel category loves its idols—things of men’s own making—more than its God. The result is a spiritual blindness to the truths of God that guard his people against enemies at home and abroad without their even being aware of their fallen state:

“**Those who trust in idols and esteem their images as gods shall retreat in utter confusion. O you deaf, listen; O you blind, look and see!** Who is blind but my own servant, or so deaf as the messenger I have sent? Who is blind like those I have commissioned, as uncomprehending as the servant of Jehovah—**seeing much but not giving heed, with open ears hearing nothing?** It is the will of Jehovah that, because of his righteousness, they magnify the law and become illustrious. Instead, they are a people plundered and sacked, all of them trapped in holes, hidden away in dungeons. They have become a prey, yet no one rescues them, a spoil, yet none demands restitution. Who among you hearing this will take heed of it hereafter, and be mindful and obey? **Who is it that hands Jacob over to plunder and Israel to despoilers, if not Jehovah, against whom we have sinned?** For they have no desire to walk in his ways or obey his law. So in the heat of his anger he pours out on them the violence of war, till it envelopes them in flames—yet they remain unaware—till it sets them on fire; yet they take it not to heart” (Isaiah 42:17–25).

Israel’s God appoints his end-time servant to persuade his people to awaken from their spiritual inertia and save their souls: “My Lord Jehovah has endowed me with a learned tongue, **that I may know how to preach to those grown weary a word to wake them up**” (Isaiah 50:4). His task is free God’s people from bondage to sin and from subjugation to enemies: “I have created you and appointed you to be a covenant for the people, **a light to the nations, to open eyes that are blind, to free captives from confinement and from prison those who sit in darkness**” (Isaiah 42:6–7).

The servant’s task is to deliver them from their self-righteousness and to exemplify God’s righteousness to them: “Proclaim it aloud without restraint; raise your voice like a trumpet! Declare to

my people their transgressions, to the house of Jacob its sins. Yet they importune me daily, eager to learn my ways, like a nation practicing righteousness and not forsaking the precepts of its God” (Isaiah 58:1–2); “I summon a bird of prey from the east, from a distant land the man who performs my counsel. What I have spoken, I bring to pass; what I have planned, I do. **Hear me, you stubborn-hearted, who are far from righteousness: I have brought near my righteousness; it is not now far off**” (Isaiah 46:11–13).

So steeped are God’s people in their materialistic idolatry that at times God’s servant feels as though he has “labored in vain” and “spent my strength for nothing and to no purpose” (Isaiah 49:4). While most people today see the ludicrousness of bowing down before manmade statues as their ancestors did, they nevertheless fail to see how close a resemblance that ancient practice still has to the worship of idols in the modern age:

“Hear me, O house of Jacob, and all you remnant of the house of Israel, who have been a load on me since birth, borne up by me from the womb: Even to your old age, I am present; till you turn grey, it is I who sustain you. It is I who made you, and I who bear you up; it is I who carry and rescue you. To whom will you compare me or count me equal? To whom will you liken me, that we should appear similar? **They who squander gold from the purse and weigh out silver on the scales hire a smith to make them a god they bow down to and worship. They bear it aloft, carrying it on their shoulders; when they set it in place, there it stands, unable to budge from its spot. Though they cry to it for help, it does not answer; it cannot save them from trouble**” (Isaiah 46:3–7).

Only a few of the Jacob/Israel category ultimately respond to God’s servant by repenting of evildoing. Instead, a majority prefers a course fraught with covenant curses: “Jehovah spoke to me, clasping my hand, and admonished me not to follow the ways of these people. For he said, ‘Do not call a conspiracy all that these people call a conspiracy; be not afraid or awed by the thing they fear. But sanctify Jehovah of Hosts, making him your fear, him your awe. And [to you] he will be a sanctuary, but to the two houses of Israel a stumbling block or obstructing rock, and a snare, catching unawares the inhabitants of Jerusalem. Many will stumble into them, and when they fall shall be broken, and when they become ensnared shall be taken captive’” (Isaiah 8:11–15).

In their pride, the descendants of Ephraim come under special condemnation: “This message my Lord sent to Jacob, and it shall befall Israel. And the entire people—Ephraim and those who dwell in Samaria—shall know of it, who say in pride and arrogance of heart, ‘The bricks have fallen down, but we will rebuild with hewn stone; the sycamores have been felled, but we will replace them with cedars!’ But Jehovah will strengthen Rezin’s enemies against them when he stirs up their adversaries: Aramaeans from the east and Philistines from the west will devour Israel with open mouth. Yet for all this his anger is not abated; his hand is upraised still. But the people do not turn back to him who smites them, nor will they inquire of Jehovah of Hosts. **Therefore Jehovah will cut off from Israel head and tail, palm top and reed, in a single day; the elders or notables are the head, the prophets who teach falsehoods, the tail. The leaders of these people have misled them, and those who are led are confused. My Lord is not pleased with their young men, nor does he pity their fatherless and widows, because all alike are godless malefactors, and every mouth utters profanities**” (Isaiah 9:8–17);

When it is over, God’s destruction of the wicked leaves only a small remnant of the Jacob/Israel category—those for whom God’s Day of Judgment serves as a time to repent. That repentance, though belated, nevertheless assures their survival: “In that day those who survive of Israel and who escape of the house of Jacob will no longer rely on him who struck them, but will truly rely on

Jehovah, the Holy One of Israel: of Jacob a remnant will return to the One Mighty in Valor. For though your people, O Israel, be as the sands of the sea, only a remnant will return; although annihilation is decreed, it shall overflow with righteousness. For the Lord, Jehovah of Hosts, will carry out the utter destruction decreed upon the whole earth” (Isaiah 10:20–23).

Even last-minute appeals to the Jacob/Israel category may thus yield the salvation of a few souls: “Return to him from whom you have contrived to go far astray, O children of Israel. For in that day every one of you will despise your idolatrous silver and gold by which your hands have incurred guilt” (Isaiah 31:6). **Disposing of the idols is the first step: “By this shall Jacob’s iniquity be expiated, as a result of this his sins removed: when he makes like crushed chalkstone all altar stones, **leaving no idols of prosperity and shining images standing”** (Isaiah 27:9). **By purging their lives of worldliness and renewing their covenant with Israel’s God, people in the Jacob/Israel category become candidates for ascent to Zion/Jerusalem.****

4. Zion/Jerusalem—Covenant People of God

Abstract: People who repent of transgression and keep the law and word of Israel’s God—the terms of his covenant—qualify to ascend spiritually from the Jacob/Israel category to Zion/Jerusalem. After experiencing a descent phase, a time of trial in which God tests their loyalties, they receive a remission of their sins and the constant companionship of his holy Spirit. Committed to loving God and neighbor, they are re-created or reborn on the first ascending spiritual level. With it, they receive a new name and a divine commission to minister to God’s children who have yet to ascend. As they fulfill their stewardships, God pours out on them the blessings of his covenant. Empowered by his holy Spirit, their lives assume a sacred purpose characterized by love and joy.

Beginning with the Jacob/Israel category, persons who prove loyal through the time of testing that God orchestrates succeed in ascending to higher spiritual levels: “Your faithfulness in time [of trial] shall prove to be a strength, your wisdom and knowledge your salvation; your fear of Jehovah shall be your riches” (Isaiah 33:6). **In the midst of their descent phase—if they abandon their idols and return wholeheartedly to him—they are assured God’s holy Spirit will guide them as Jehovah’s coming to the earth draws near, that they will live to enjoy blessed lands of inheritance:**

“Then will Jehovah delay [his coming], that he may favor you; out of mercy toward you he will remain aloof. For Jehovah is the God of justice; blessed are all who wait for him. O people of Zion, O inhabitants of Jerusalem, you shall have no cause to weep. He will graciously respond at the cry of your voice; he will answer you as soon as he hears it. Though my Lord give you the bread of adversity and the water of affliction, yet shall your Teacher remain hidden no longer, but your eyes shall see the Master. Your ears shall hear words from behind you saying, ‘This is the way; walk in it!’ should you turn left or right. **You will discard as unclean your graven idols plated with silver, your cast idols gilded in gold; you will eject them as a menstruous woman [her impurity] and say, ‘Away with you!’ Then will he water with rain the seed you sow in the ground, that the land’s increase of food may be rich and abundant. In that day your cattle shall graze in ample pasturelands, and the oxen and asses that till the soil eat grain silage winnowed with shovel and fork” (Isaiah 30:18–24);**

By definition, the Zion/Jerusalem category—God’s people to whom Jehovah comes—consists of those of Jacob/Israel who repent of transgression: “‘He will come as Redeemer to Zion, to those of Jacob who repent of transgression,’ says Jehovah. ‘As for me, this is my covenant with them,’ says Jehovah: ‘My

Spirit which is upon you and my words which I have placed in your mouth shall not depart from your mouth, nor from the mouth of your offspring, nor from the mouth of their offspring, says Jehovah, from now on and forever” (Isaiah 59:20–21).

At his coming, Jehovah fights their battles and delivers them from enemies too powerful for them:

“Thus said Jehovah to me: ‘As a lion or a young lion growls over the prey when the shepherds muster in full force against him, and is not dismayed at the sound of their voice nor daunted by their numbers, so shall Jehovah of Hosts be when he descends to wage war upon Mount Zion and upon its heights. **As birds hover over the nest, so will Jehovah of Hosts guard Jerusalem; by protecting it he will deliver it, by passing over it, preserve it”** (Isaiah 31:4–5).

Before he reverses their circumstances in his Day of Judgment, however, Jehovah tests his people’s loyalties: “I will put my words in your mouth and shelter you in the shadow of my hand, while I replant the heavens and set the earth in place, that I may say to Zion, ‘You are my people.’ Rouse yourself; awaken and rise up, O Jerusalem, you who have drunk from Jehovah’s hand the cup of his wrath, drinking to the dregs the bowl of stupor” (Isaiah 51:16–17); “Awake, arise; clothe yourself with power, O Zion! Put on your robes of glory, O Jerusalem, holy city. No more shall the uncircumcised and defiled enter you. Shake yourself free, rise from the dust; sit enthroned, O Jerusalem. Loose yourself from the bands around your neck, O captive Daughter of Zion. Thus says Jehovah: ‘You were sold without price, and you shall be redeemed without money” (Isaiah 52:1–3).

With Jehovah as its God, Zion/Jerusalem repudiates false suitors such as the king of Assyria: “The Virgin Daughter of Zion holds you in contempt; she laughs you to scorn. The Daughter of Jerusalem shakes her head at you” (Isaiah 37:22).

Zion/Jerusalem’s watchmen intercede with Israel’s God to restore his people to the glory he had promised them: “I have appointed watchmen on your walls, O Jerusalem, who shall not be silent day or night. You who call upon Jehovah, let not up nor give him respite till he reestablishes Jerusalem and makes it renowned in the earth” (Isaiah 62:6–7); **“For Zion’s sake I will not keep silent; for Jerusalem’s sake I will not remain still till her righteousness shines like a light, her salvation like a flaming torch.** The nations shall behold your righteousness and all their rulers your glory; you shall be called by a new name conferred by the mouth of Jehovah. Then shall you be a crown of glory in the hand of Jehovah, a royal diadem in the palm of your God. You shall no more be called the forsaken one, nor your land referred to as desolate; you shall be known as her in whom I delight and your land considered espoused” (Isaiah 62:1–4).

With Jehovah as her husband, Zion brings forth a nation of her children: “Can the earth labor but a day and a nation be born at once? For as soon as she was in labor, Zion gave birth to her children. ‘Shall I bring to a crisis and not bring on birth?’ says Jehovah. ‘When it is I who cause the birth, shall I hinder it?’ says your God. Rejoice with Jerusalem and be glad for her, all who love her; join in her celebration, all who mourn for her” (Isaiah 66:8–10).

As with each ascent, God’s people receive a new commission to minister to those who have yet to ascend to their level: “Scale the mountain heights, O Zion, herald of good tidings. Raise your voice mightily, O Jerusalem, messenger of good news. Make yourself heard, be not afraid; proclaim to the cities of Judah: ‘Behold your God!’ See, my Lord Jehovah comes with power; his arm presides for him. His reward is with him; his work precedes him. **Like a shepherd he pastures his flock: the lambs he**

gathers up with his arm and carries in his bosom; the ewes that give milk he leads gently along” (Isaiah 40:9–11).

At Jehovah’s coming to dwell with his people, a new era of peace begins on the earth: “Behold Zion, the city of our solemn assemblies; let your eyes rest upon Jerusalem, the abode of peace—an immovable tent, whose stakes shall never be uprooted, nor any of its cords severed. None who reside there shall say, ‘I am ill’; the people who inhabit it shall be forgiven their iniquity” (Isaiah 33:20, 24); “Many peoples shall go, saying, ‘Come, let us go up to the mountain of Jehovah, to the house of the God of Jacob, that he may instruct us in his ways, that we may follow in his paths.’ For out of Zion shall go forth the law, and from Jerusalem the word of Jehovah” (Isaiah 2:3); “They will call you the City of Jehovah, Zion of the Holy One of Israel” (Isaiah 60:14); “Shout and sing for joy, O inhabitants of Zion, for renowned among you is the Holy One of Israel” (Isaiah 12:6).

5. Sons/Servants—God’s Elect or Holy Ones

Abstract: Ascending from the Zion/Jerusalem category are valiant souls who sanctify their lives by emulating Israel’s Savior-God and assimilating his attributes and perfections. Entering into individual compacts with him under the terms of the Davidic Covenant, they act as proxy saviors of others in the pattern of King Hezekiah at Assyria’s siege of Jerusalem. Proving loyal to Israel’s God through a descent phase of trials and afflictions, they are re-created in his image and likeness and inherit lands and posterities by an unconditional covenant. They serve as kings and queens to others of God’s people in bringing them into a covenant relationship with him, laying the groundwork for a transformation of the earth when Jehovah comes to establish his reign of peace.

In a classic example of what is called the “Birthpangs of the Messiah,” a repentant remnant of God’s people under a mortal threat from enemies looks to their king—their Messiah (*masiah*, literally “anointed one”)—for deliverance, while their king looks to his God: “This is a woeful day, a day of reproof and disgrace. Children have reached the point of birth, but there is no strength to deliver them” (Isaiah 37:3). As his people’s king and protector under the terms of the Davidic Covenant, Hezekiah’s responsibility is to intercede with Israel’s God on their behalf. For his intercession to be effectual, however, his loyalty must be impeccable: “I beseech you to remember, O Jehovah, how I have walked before you faithfully and with full purpose of heart and have done what is good in your eyes” (Isaiah 38:3).

On the model of ancient Near Eastern emperor–vassal covenants, the king is answerable for his people’s disloyalties to their God if he is to obtain his people’s physical protection.

In the pattern of King Hezekiah, end-time persons who ascend to the son/servant level similarly function as proxy saviors of those to whom they minister under the terms of the Davidic Covenant. For their intercession with Israel’s God to be effectual, however, their loyalty to him must likewise be impeccable, even in the face of severe opposition: “The path of the righteous is straight; you pave an undeviating course for the upright. In the very passage of your ordinances we anticipate you, O Jehovah; the soul’s desire is to contemplate your name. My soul yearns for you in the night; at daybreak my spirit within me seeks after you. For when your ordinances are on the earth, the inhabitants of the world learn righteousness” (Isaiah 26:7–9); “Hear me, you who know righteousness, O people in whose heart is my law: Do not fear the reproach of men; be undaunted by their ridicule. For the moth shall consume them

like a garment; moths shall devour them like wool. But my righteousness shall endure forever, my salvation through endless generations” (Isaiah 51:7–8).

Though enemies threaten, God’s sons/servants’ faith in the protection clause of the Davidic Covenant that is based on their righteousness guarantees God’s deliverance: “You shall be firmly established through righteousness; you will be far from oppression and have no cause to fear, far from ruin, for it shall not approach you” (Isaiah 54:14); “Do not fear, for I am with you. I will bring your offspring from the east and gather you from the west; I will say to the north, ‘Give up!’ to the south, ‘Withhold not!’ Bring my sons from afar and my daughters from the end of the earth—all who are called by my name, whom I have formed, molded and wrought for my own glory” (Isaiah 43:5–7).

The “sons” and “daughters” whom Israel’s God thus re-creates on the son/servant level—those “formed,” “molded,” and “wrought” for his glory—he brings home to lands of inheritance in an end-time exodus from the four parts of the earth: “Arise, shine, your light as dawned; the glory of Jehovah has risen upon you! Although darkness covers the earth, and a thick mist the peoples, upon you Jehovah will shine; over you his glory shall be visible. Nations will come to your light, their kings to the brightness of your dawn. Lift up your eyes and look about you! They have all assembled to come to you: your sons shall arrive from afar; your daughters shall return to your side” (Isaiah 60:1–4).

So numerous are Israel’s returnees that the Woman Zion is astonished at the multitude of her long-lost children: “The children born during the time of your bereavement shall yet say in your ears, ‘This place is too cramped for us; give us space in which to settle!’ And you will say to yourself, ‘Who bore me these while I was bereaved and barren? I was exiled, banished; by whom were these reared? When I was left to myself, where were they?’ Thus says my Lord Jehovah: ‘I will lift up my hand to the nations, raise my ensign to the peoples; and they will bring your sons in their bosoms and carry your daughters on their shoulders. Kings shall be your foster fathers, queens your nursing mothers’” (Isaiah 49:20–23).

Even as Jehovah’s current, unfaithful wife is cast off, his formerly unfaithful wife—she who *was* cast off but who has repented—he remarries: “Sing, O barren woman who did not give birth; break into jubilant song, you who were not in labor. ‘The children of the deserted wife shall outnumber those of the espoused,’ says Jehovah. ‘Expand the site of your tent; extend the canopies of your dwellings. Do not hold back; lengthen your cords and strengthen your stakes. For you shall spread abroad to the right and to the left; your offspring shall dispossess the nations and resettle the desolate cities’” (Isaiah 54:1–3); “Jehovah shall delight in you, and your land shall be espoused. As a young man weds a virgin, so shall your sons wed you; as the bridegroom rejoices over the bride, so shall your God rejoice over you” (Isaiah 62:4–5).

6. Seraphs/Seraphim—Angelic Emissaries

Abstract: Comprising the highest spiritual category to which one may ascend on this earth, seraphs compare with translated beings such as Enoch, Moses, and Elijah, who exercise divine powers. Their mission spans heaven and earth and extends to all nations. God’s end-time servant and his fellow servants fall in that category. Like persons on the son/servant level—from whom they ascend—they serve as kings and queens, restoring God’s people to promised lands before Israel’s God Jehovah comes to reign on the earth. **Unlike the mission of God’s sons/servants, however, which is local, theirs is worldwide. Their role as proxy saviors under the terms of the Davidic Covenant involves an intense descent phase through trials and afflictions followed by a glorious ascent.**

God's end-time servant exemplifies one whom Israel's God exalts on the seraph level. His descent into suffering and humiliation—as he fulfills the role of a proxy savior to God's people under the terms of the Davidic Covenant—includes being ecclesiastically ostracized and physically disfigured by enemies: “My servant, being astute, shall be highly exalted; he shall become exceedingly eminent: just as he appalled many—his appearance was marred beyond human likeness, his semblance unlike that of men—so shall he yet astound many nations, kings shutting their mouths at him. What was not told them, they shall see; what they had not heard, they shall consider” Isaiah 52:13–15; compare 50:4–11); “Thus says Jehovah, the Redeemer and Holy One of Israel, to him who is despised as a person, who is abhorred by his people, a servant to those in authority: ‘Kings shall rise up when they see you, princes shall prostrate themselves, because Jehovah keeps faith with you, because the Holy One of Israel has chosen you’” (Isaiah 49:7).

The “kings” mentioned in these passages—unlike the political kings of the nations, whom God condemns (Isaiah 1:23–24; 3:14; 24:21–22; 30:33; 41:2; 45:1)—are persons who hear God's servant and similarly serve as proxy saviors to God's people on the seraph level under the terms of the Davidic Covenant. These are kings and their queens who ascend from the son/servant category as they fulfill the greater task of restoring God's exiled people to lands of inheritance: “Thus says my Lord Jehovah: ‘I will lift up my hand to the nations, raise my ensign to the peoples; and they will bring your sons in their bosoms and carry your daughters on their shoulders. Kings shall be your foster fathers, queens your nursing mothers’” (Isaiah 49:22–23).

Nevertheless, those whom Israel's God chooses to this task may hail from the humblest of origins. In contrast to the blind and dumb watchmen who occupy the highest echelon of society—whom God reprimands and gives over to covenant curses (Isaiah 56:9–12; 66:5–6)—they rise from the lowest echelon to become fellowservants of God's end-time servant. Isaiah uses the historical example of “foreigners” and “eunuchs” to make his point: “Let not the foreigner who adheres to Jehovah say, ‘Jehovah will surely exclude me from his people.’ And let not the eunuch say, ‘I am but a barren tree.’ For thus says Jehovah: ‘As for the eunuchs who keep my Sabbaths and choose to do what I will—holding fast to my covenant—to them I will give a handclasp and a name within the walls of my house that is better than sons and daughters; I will endow them with an everlasting name that shall not be cut off’” (Isaiah 56:3–5).

Such an “everlasting name” signifies an unconditional covenant that God makes with those who prove faithful under all conditions. Isaiah, however, **creates a composite of personas** to depict God's end-time servants. Making up this composite category are **(1) a general class of end-time “servants” of God**—as distinct from and on a higher spiritual level than those in the son/servant category; **(2) new “watchmen”** who displace the old blind and deaf watchmen; **(3) “priests”** of God; and **(4) “kings”** of his people:

“As for the foreigners who adhere to Jehovah to serve him, who love the name of Jehovah, that they may be his *servants*—all who keep the Sabbath without profaning it, holding fast to my covenant—these will I bring to my holy mountain and gladden in my house of prayer. Their offerings and their sacrifices shall be accepted on my altar” (Isaiah 56:6; emphasis added); “Your heart shall rejoice to see it, your limbs flourish like sprouting grass, when the hand of Jehovah shall be manifest among his *servants* and his rage among his enemies” (Isaiah 66:14; emphasis added);

“I have appointed watchmen on your walls, O Jerusalem, who shall not be silent day or night. You who call upon Jehovah, let not up nor give him respite till he reestablishes Jerusalem and makes it

renowned in the earth” (Isaiah 62:6; emphasis added); **“You shall be called the *priests* of Jehovah and referred to as the ministers of our God.** You shall feed on the wealth of the nations and be gratified with their choicest provision. Because their shame was twofold, and shouted insults were their lot, therefore in their land shall their inheritance be twofold and everlasting joy be theirs” (Isaiah 61:6–7; emphasis added); “Foreigners will rebuild your walls, and their *kings* will minister to you. Though I struck you in anger, I will gladly show you mercy. Your gates shall always remain open; they shall not be shut day or night, that a host of nations may be brought to you and their *kings* escorted in’ (Isaiah 60:10–11; emphasis added).

Like God’s end-time servant, his fellowservants receive opposition from their own people as an integral part of their descent phase through trials and affliction while fulfilling the role of proxy saviors under the terms of the Davidic Covenant. In the end, however—after they prove faithful under all conditions—God reverses their circumstances and empowers them over their enemies:

Under the pseudonym of God’s *arm*—harking back to Moses’ stretching forth his arm at Israel’s exodus out of Egypt (Exodus 14:21–22; Isaiah 63:1–13)—God empowers his end-time servant as the time draws near for his dispersed people to return home in a new exodus to Zion: “Awake, arise; clothe yourself with power, O *arm* of Jehovah! Bestir yourself, as in ancient times, as in generations of old. Was it not you who carved up Rahab, you who slew the dragon? Was it not you who dried up the Sea, the waters of the mighty deep, and made of ocean depths a way by which the redeemed might pass? Let the ransomed of Jehovah return! Let them come singing to Zion, their heads crowned with everlasting joy; let them obtain joy and gladness, and sorrow and sighing flee away” (Isaiah 51:9–11; emphasis added).

God’s empowering his *arm* is thus synonymous with his “baring” or “revealing” his *arm* and commissioning his servant and his fellowservants to herald Jehovah’s imminent coming: “How comely upon the mountains are the feet of the messenger announcing peace, who brings tidings of good, who heralds salvation, saying to Zion, ‘Your God reigns!’ **Hark! Your watchmen lift up their voice; as one they cry out for joy: for they shall see eye to eye when Jehovah returns [to] Zion.** Jehovah has bared his holy *arm* in the eyes of all nations, that all ends of the earth may see our God’s **salvation**” (Isaiah 52:7–8, 10; emphasis added); “Who among you foretold these things? It is him Jehovah loves, who shall perform his will in Babylon; his *arm* shall be against the Chaldeans. I myself have spoken it, and also called him; I have brought him, and I will prosper his way” (Isaiah 48:14–15; emphasis added).

The ascent of God’s servant and his fellowservants to the translated category of seraphs sets them apart from all others of God’s children. Relying solely upon Jehovah to the exclusion of all else, they “ascend” to become unwearied—like Jehovah himself: “They who hope in Jehovah shall be renewed in strength: they shall ascend as on eagles’ wings; they shall run without wearying, they shall walk and not faint” (Isaiah 40:31; compare vv 28–30). **For their sake, God delivers many of his people at the time he destroys the wicked of the world:** “Thus says Jehovah: ‘As when there is juice in a cluster of grapes and someone says, “Don’t destroy it, it is still good,” so I will do *for the sake of* my servants by not destroying everything: I will extract offspring out of Jacob, and out of Judah heirs of my mountains; my chosen ones shall inherit them, my servants shall dwell there”’ (Isaiah 65:8–9; emphasis added).

7. Jehovah God of Israel—A Savior-God

Abstract: Descending below all prior to ascending above all in his own cyclical phase of descent before ascent, Jehovah God of Israel pays the price of his people’s spiritual salvation that extends to all

humanity. As a proxy savior under the terms of the Davidic Covenant, he serves justice on behalf of those unable to make restitution in kind for transgressing against God, which restitution only a God can make. As a sacrificial offering prefigured by the Law of Moses, he atones for sin so that God may extend his mercy to all who repent. His glorious coming as King of Zion to institute his reign of peace on the earth, preceded by his earthly tenure as a “man of sorrows” who redeems humanity from the Fall, comprise the two most significant events to impact human history.

As all salvation, temporal and spiritual, comes from God, under what principles does salvation operate? Even proxy saviors under the terms of the Davidic Covenant on the seraph and son/servant levels only create the *conditions* for salvation to occur. They don’t actually save their peoples themselves—Israel’s God does. Still, even he, Jehovah, follows the same pattern he has laid down on whose basis all proxy salvation occurs: on the model of ancient Near Eastern emperor–vassal covenants, the vassal answers for the disloyalties of his people to the emperor. In practical terms, those disloyalties consist of God’s people’s sins and transgressions before God, which Jehovah takes upon himself and answers for to the Most High God, his Father, under the terms of the Davidic Covenant. In other words, he willingly fulfills the requirements of justice by suffering the curses of the covenant that have accrued to his people who repent of transgression, obviating the need for *them* to answer for them:

“He bore our sufferings, endured our griefs, though we thought him stricken, smitten of God, and humbled. But he was pierced for our transgressions, crushed because of our iniquities; the price of our peace he incurred, and with his wounds we are healed. We all like sheep had gone astray, each of us headed his own way; Jehovah brought together upon him the iniquity of us all. He was harassed, yet submissive, and opened not his mouth—like a lamb led to slaughter, like a sheep, dumb before its shearers, he opened not his mouth. By arrest and trial he was taken away. Who can apprise his generation that he was cut off from the land of the living for the crime of my people, to whom the blow was due? He was appointed among the wicked in death, among the rich was his burial; yet he had done no violence, and deceit was not in his mouth. But Jehovah willed to crush him, causing him suffering, that, if he made his life an offering for guilt, he might see his offspring and prolong his days, and that the purposes of Jehovah might prosper in his hand” (Isaiah 53:4–10).

Persons who perceive the magnitude of Jehovah’s sacrifice on behalf of his people can’t help but exude gratitude for such infinite love: “I will recount in praise of Jehovah Jehovah’s loving favors, according to all that Jehovah has done for us, according to the great kindness he has mercifully and most graciously rendered the house of Israel. For he thought, ‘Surely they are my people, sons who will not play false’; and so he became their Savior: with all their troubles he troubled himself, the angel of his presence delivering them. In his love and compassion he himself redeemed them; he lifted them up and carried them all the days of old” (Isaiah 63:7–9).

Jehovah’s coming to establish his reign of peace on the earth nevertheless has a twofold aspect, additionally involving the demise of those who *don’t* repent: “From the west men will fear Jehovah Omnipotent, and from the rising of the sun his glory. For he will come [upon them] like a hostile torrent impelled by the Spirit of Jehovah. But he will come as Redeemer to Zion, to those of Jacob who repent of transgression,’ says Jehovah” (Isaiah 59:19–20); “As one, the makers of inventions retired in disgrace, utterly dismayed and embarrassed. But Israel is saved by Jehovah with an everlasting salvation; you shall not be dismayed or put to shame worlds without end” (Isaiah 45:16–17); “Lift up your eyes to the

heavens; look on the earth beneath: the heavens shall vanish as by smoke, the earth wear out like a garment—its inhabitants shall die in the manner of vermin. But my salvation shall be everlasting; my righteousness shall never fail” (Isaiah 51:6); “Israel is saved by Jehovah with an everlasting salvation; you shall not be dismayed or put to shame worlds without end” (Isaiah 45:17).

Once his people prove loyal as a nation by keeping his law and word, Israel’s God reverses their circumstances and restores them to glory: “Although you had been forsaken and abhorred, with none passing through [your land], yet I will make you an everlasting pride, the joy of generation after generation. You will suck the milk of the nations, suckling at the breasts of kings. Then shall you know that I, Jehovah, am your Savior, that your Redeemer is the Valiant One of Jacob. In place of copper I will bring gold, in place of iron, silver; in place of wood I will bring copper, in place of stones, iron. I will make peace your rulers and righteousness your oppressors: tyranny shall no more be heard of in your land, nor dispossession or disaster within your borders; you will regard salvation as your walls and homage as your gates. No longer shall the sun be your light by day, nor the brightness of the moon your illumination at night: Jehovah will be your everlasting light and your God your radiant glory. Your sun shall set no more, nor your moon wane: to you Jehovah shall be an endless light when your days of mourning are fulfilled” (Isaiah 60:15–20).

Upon their adverse circumstances being reversed, God’s people enter an entirely new phase of human existence: “The troubles of the past shall be forgotten and hidden from my eyes. See, I create new heavens and a new earth; former events shall not be remembered or recalled to mind” (Isaiah 65:16–17); “In that day you will say, ‘I praise you, O Jehovah. Although you have been angry with me, your anger is turned away and you have consoled me. In the God of my salvation I will trust without fear; for Jehovah was my strength and my song when he became my salvation. Then shall you rejoice in drawing water from the fountains of salvation” (Isaiah 12:1–3): “As the earth brings forth its vegetation, and as a garden causes what is sown to spring up in it, so will my Lord Jehovah cause righteousness and praise to spring up in the presence of all nations” (Isaiah 61:11). [Isaiah’s Seven Spiritual Levels of Humanity \(isaiahexplained.com\)](http://isaiahexplained.com)

Summary of Attributes of the End-time Servant

To save you some time, here is a brief list of what are the most important attributes of the end-time servant as gleaned from the chapters below.

- Called before birth.
- Helped create the world.
- His genealogy: Wild shoot grows out of trunk of Jesse (Christ). Wild shoot doesn’t produce fruit, but keeps the tree alive. A tame natural branch of the tree is grafted onto the wild shoot. It blossoms and bears fruit: this is the Branch, the end-time servant.
- Likened to Moses, David, Hezekiah, Cyrus in the Old Testament.
- Likened to Joseph Smith D&C 103.
- His missions are to defeat the archtyrant, return Jacob to Israel, be a light/ensign to the Gentiles, prepare the way for the coming of Jehovah. Subduing nations, releasing captives, leading the new exodus, and rebuilding ruins.
- As Jehovah’s hand to Jehovah’s people, the servant reclaims their remnant, smelts away their dross, empowers them, leads their new exodus, leads their new conquest, assigns them inheritances, and protects them. Many, however, pay no regard to him.

- Goes through life phases of Descent (futility), Marred, Healing, Ascent (reversal of circumstances.)
- Ascends to seraph level: beloved, sealing power, power over the elements, Patriarchal Order.
- The world knows nothing about him until he is empowered, neither do Jehovah's people.
- Initially rejected by Jehovah's people (Jacob/Israel), who later trust him.
- Initially rejected by the world, but later acclaimed after battling and defeating archtyrant.
- Replaces a previous servant who neither "sees" nor "hears" spiritually.
- Fulfills ancient prophecy.
- Predicts the future which is immediately fulfilled.
- Personifies righteousness, prepares conditions to bring about salvation (Jehovah).
- Brings about true Justice.
- Confounds current ecclesiastical leaders.
- Teaches his things that have never been seen nor heard before.
- Divine revelation resumes and is available to all.
- "Astute". Knows how to teach and convince Jehovah's people and confound their false prophets.
- Mediates Davidic covenant. People obey him as he obeys God.
- The covenant is initially a conditional covenant until the servant and his people prove their loyalty to Jehovah under all conditions, then conditions are reversed and the covenant becomes unconditional.
- Receives new name after proof of loyalty to Jehovah.
- As Jehovah empowers his servant, he empowers the people.
- Those who "follow" and "know" righteousness —Jehovah's servant—in other words, ultimately ascend spiritually and assume restorative functions toward Jehovah's people as the servant does
- The servant helps others ascend and become like him.
- There are others from the Gentiles who are like him: "Kings and queens". Share seraph status. They assist others to ascend. (Nursing fathers and mothers.)
- Isaiah writes about the servant as an individual, as a surrogate for those like him, and as a surrogate for all of Israel/Jacob.
- Imbued with the knowledge of God, Jehovah's servant seeks to wake up Jehovah's people as he is awake. Those who need waking up include their prophets and seers.
- Jehovah's servant receives opposition from the rebellious who feel threatened by his preaching true doctrine that they have not heard before.
- His enemies plot against him behind his back.
- While God's holy Spirit serves as a Comforter, so does Jehovah's servant and Jehovah himself—each according to his people's needs and circumstances.
- Zion's watchmen "see eye to eye," having seen the same vision of the end from the beginning.
- With the empowerment of Jehovah's servant and his associates, a new day dawns for those who ascend to the Zion/Jerusalem level and levels higher.
- Like Jehovah's servant, in other words, all who covenant with Jehovah may ascend and attain higher spiritual categories—from Jacob/Israel to Zion/Jerusalem to sons/servants to seraphs/saviors. In the millennial age of peace that ensues, they may likewise inherit thrones of glory.

- In the course of serving as a proxy savior of Jehovah’s people — “bearing their iniquities” under the terms of the Davidic Covenant—Jehovah’s “servant” or vassal suffers horrific physical “marring beyond human likeness” at the hands of enemies as an intrinsic part of his descent phase. Just as many people are appalled at his plight, however, so he astounds them when Jehovah heals him. In his ascent phase that follows—when Jehovah empowers him over his enemies—he becomes “highly exalted” and “exceedingly eminent”.
- The servant teaches the kings and queens of the gentiles so that they may perform their savior roles.
- His mission is so that all who desire it may partake of salvation.

The Prophecies of Isaiah

[Isaiah 9](#)

A fiery holocaust engulfs the land as leaders and people apostatize and Jehovah empowers his servant.

1 But it shall not be gloomy to those who have been in anguish for her. In the past he humbled the lands of Zebulun and Naphtali, but at the last he will exalt the Sea Route by the Jordan in Galilee of the nations.

Even as Jehovah’s people increase in wickedness and suffer covenant curses, those who repent who rise above the tide of evil increase in righteousness and experience covenant curse reversals. As Jehovah’s people in the past were ignominiously driven from their lands because of transgression, so their righteous descendants return in a glorious exodus from among the nations. Those “who have been in anguish for her”—for the Woman Zion, Jehovah’s elect—are those who “mourn in Zion”, who “call upon Jehovah” day and night for his people’s restoration.

*2 The people walking in **darkness** have seen a bright **light**; on the inhabitants of the land of the shadow of **Death** has the **light** dawned.*

A reversal of covenant curses for Jehovah’s people extends to their release from bondage to the powers of darkness: (1) spiritually—when they convert to the truth and renew their covenant with Jehovah; and (2) temporally—when he delivers them from the king of Assyria/Babylon who epitomizes darkness and death. Jehovah’s “light” signifies both the terms of his covenant—which go forth as a “light” to the nations—and his end-time servant, whom Jehovah appoints as a *light* to the nations to prepare them for Jehovah’s coming to establish his kingdom on the earth.

3 You have enlarged the nation and increased its joy; they rejoice at your presence as men rejoice at harvest time, or as men are joyous when they divide spoil.

After their wandering in the dark and release from bondage, Jehovah’s elect return home and receive lands of inheritance.

*4 For you have smashed the **yoke that** burdened them, the **staff** of submission, the **rod** of those who subjected them, as in the day of Midian’s defeat. 5 And all boots used in battle and tunics rolled in blood have become fuel for bonfires.*

A victory over the *yoke*, *staff*, and *rod* that subjected Jehovah’s people is a victory over the king of Assyria/Babylon, who personifies these symbols of oppressive rule. The “Day of Midian”—a type of end-time Armageddon—recalls Gideon’s victory over an army of a hundred-and-twenty thousand

Midianites, Amalekites, and Ishmaelites. In that instance, Gideon serves as a type of Jehovah's end-time servant, who leads the victory of Jehovah's righteous people over an Assyrian alliance of nations.

6 For to us a child is born, a son appointed, who will shoulder the burden of government. He will be called Wonderful Counsellor, One Mighty in Valor, a Father for Ever, a Prince of Peace—

Word links identify the “son” whom Jehovah “appoints” as the “son” Immanuel and as the “servant” whom Jehovah “appoints” as a *light* to the nations. “Son” (*ben*) and “servant” (*'ebed*) comprise legal terms in ancient Near Eastern and biblical covenants that define a vassal's relationship to an emperor—as when Ahaz chooses the king of Assyria as his emperor instead of Jehovah, saying, “I am your servant and your son”. Part III of Isaiah's Seven-Part Structure synonymously parallels these “son” and “servant” aspects of Jehovah's vassal.

While the “servant” phase of a vassal's relationship to an emperor is conditional—depending on whether the vassal proves loyal to the emperor under all conditions—the “son” phase of their relationship is unconditional. In other words, after a vassal proves exceedingly loyal to the emperor by keeping the terms of his covenant, the emperor legally adopts him as his “son.” The covenant between them then becomes unconditional or “everlasting.” While chapters 41-46 reflect the conditional phase of Jehovah's vassal, chapters 9-12 reflect its unconditional phase—his formal investiture as king.

He will be called. Historically, verses 6-7 serve as a Coronation Hymn for King Hezekiah, the prophesied Immanuel. **The four Hebrew couplets that comprise the king's titulary — “Wonderful Counselor, One Mighty in Valor, a Father for Ever, a Prince of Peace” (*pele' yo'es 'el gibbor 'abi-'ad sar-salom*)—reflect four phases in the life of Abraham as recorded in successive narratives of the Genesis account: (1) when he counsels with Lot; (2) when he delivers Lot; (3) when he begets Isaac, his heir; and (4) when he intercedes with Jehovah on behalf of the righteous in Sodom.**

Although Handel's *Messiah* cites this prophecy of Isaiah in reference to Jesus—perhaps based in part on its mistranslation in the King James Version of the Bible—no scriptural writers do so because that would entirely remove it from its literary-scriptural context in the Book of Isaiah. As the exemplar of his people, Jehovah nevertheless embodies the divine attributes of counsel; valor; fatherhood; and kingship. Jehovah's servant and his associates, too, therefore, evidence these same attributes.

7 that sovereignty may be extended and peace have no end; that, on the throne of David and over his kingdom, his rule may be established and upheld by justice and righteousness from this time forth and forever. The [zeal](#) of Jehovah of Hosts will accomplish it.

The term “peace”—a synonym of “salvation” — alludes to the peace that ensues after a war to end all wars. Its parallelism with “sovereignty” recalls the title “Prince of Peace” (*sar-salom*) (v 6). The attributes of “justice and righteousness,” which characterize the son's reign, typify the ministry of Jehovah's servant, the terms *righteousness* and *zeal* themselves designating the servant. Like King Hezekiah, he intercedes with Jehovah in seeking his people's peace or temporal salvation.

The servant's Davidic identity has similar parallels and word links: “When oppressors are no more and violence has ceased, when tyrants are destroyed from the earth, then, in loving kindness, shall a throne be set up in the abode of David, and in faithfulness a judge sit on it who will maintain justice and expedite righteousness”; “Give ear and come unto me; pay heed, that your souls may live! And I will

make with you an everlasting covenant: [my] loving fidelity toward David. **See, I have appointed him as a witness to the nations, a prince and lawgiver of the peoples”.**

Other Hebrew prophets, too, predict the millennial rule of a descendant of David named David who is not identical with Jehovah, Israel’s divine King (Isaiah 33:17, 22; 43:15), but who prepares the way for Jehovah’s coming (cf. Isaiah 40:3-5; 52:7): “They shall serve Jehovah their God and David their king, whom I will raise up to them” (Jeremiah 30:9); “I Jehovah will be their God, and my servant David a prince among them” (Ezekiel 34:24); “David my servant shall be king over them, and they all shall have one shepherd. . . . and my servant David shall be their prince forever” (Ezekiel 37:24-25).

[I am leaving these links in the article because this is such a new idea to most people that they need to search the scriptures and see if these things are so.]

8 This message my Lord sent to Jacob, and it shall befall Israel. 9 And the entire people—Ephraim and those who dwell in Samaria—shall know of it, who say in pride and arrogance of heart, 10 The bricks have fallen down, but we will rebuild with hewn stone; the sycamores have been felled, but we will replace them with cedars!

Addressing the Jacob/Israel category of his people—in this case, “Ephraim and those who dwell in Samaria”—Jehovah censures them for their conceitedness, for not acknowledging from whence their blessings come. National disasters, symbolized by the covenant curses of fallen buildings and destroyed trees, are taken in stride as if they are merely temporary setbacks, not signs of a protracted trend brought on by Jehovah’s judgments. Steeped in “pride and arrogance of heart,” Jehovah’s people assume that by their own wisdom and strength they will regroup and rebuild even bigger and better.

*11 But Jehovah will strengtheners’ enemies against them when he stirs up their adversaries:
12 Aramaeans from the east and Philistines from the west will devour Israel with open [mouth](#).*

Yet for all this his [anger](#) is not abated; his [hand](#) is upraised still.

The terms “mouth,” “anger,” and “hand” designate the king of Assyria/Babylon. As Jehovah’s *hand* of punishment, he personifies Jehovah’s *anger* and opens his *mouth* against Jehovah’s people. The repeated phrase, “Yet for all this his *anger* is not abated; his *hand* is upraised still”, denotes a long drawn-out period of Jehovah’s judgment.

13 But the people do not turn back to him who smites them, nor will they inquire of Jehovah of Hosts.

Covenant curses such as natural disasters, internal collapse, and enemy invasion aren’t just a consequence of transgression but acts of God. Designed to turn his people’s hearts back to him—to motivate them to repent—they demonstrate that Jehovah is in charge and that their only recourse in alleviating them is to align themselves with him and keep the terms of his covenant. The king of Assyria/Babylon may be “him who smites them” physically, but it is Jehovah who is doing the smiting and of whom they may “inquire” and get answers instead of from the dead.

14 Therefore Jehovah will cut off from Israel head and tail, palm top and reed, in a single day; 15 the elders or notables are the head, the prophets who teach falsehoods, the tail. 16 The leaders of these people have misled them, and those who are led are confused.

As in ancient times, the political and ecclesiastical leaders of Jehovah’s end-time people resemble one another. Because of their wickedness, Jehovah “cuts off” both from his presence in “a single day”—his Day of Judgment. Most reprehensible are the prophets who represent Jehovah to his people are the “falsehoods” or “lies” (*sefer*) they teach.

17 My Lord is not pleased with their young men, nor does he pity their fatherless and widows, because all alike are godless malefactors, and every mouth utters profanities.

Yet for all this his [anger](#) is not abated; his [hand](#) is upraised still.

A society’s most likeable category—its young men or young people; and those most deserving of compassion—its fatherless and widows—no longer warrant admiration or sympathy. All have degenerated into “godless malefactors” whose language is permeated with “profanities.” The repeated phrase, “Yet for all this his *anger* is not abated; his *hand* is upraised still”, signifies that even after successive waves of punishment, Jehovah’s people remain unrepentant, perpetuating their alienated condition and covenant curse and their subjection to the Assyrian archtyrant.

*18 Wickedness shall be set ablaze like a **fire**, and briars and thorns shall it consume; it shall ignite the jungle forests, and they shall billow upward in mushrooming clouds of smoke. 19 At the [wrath](#) of Jehovah of Hosts the earth is scorched, and people are but fuel for the **fire**. **Men** will have no compassion for one another.*

Resembling the briars and thorns that overrun Jehovah’s cherished vineyard, the wicked themselves personify wickedness. A similar synonymous parallelism identifies “forests” as “cities”: “By a hail shall *forests* be felled, *cities* utterly leveled”. Although the fire that burns them up is the king of Assyria/Babylon—Jehovah’s *anger* and *wrath*, his *fire* and *sword* —the people’s wickedness is the cause. **Under the archtyrant’s scorched-earth policy, moreover, compassion for others gives way to every man fending for himself.**

20 They will snatch on the right, yet remain hungry; they will devour on the left, but not be satisfied: men will eat the flesh of their own offspring. 21 Manasseh will turn against Ephraim and Ephraim against Manasseh, and both will combine against Judah.

Yet for all this his [anger](#) is not abated; his [hand](#) is upraised still.

When the wicked grow ravenous to the point of starvation, they not only “curse their God and their king”, they also resort to cannibalism—to eating their own offspring. As society breaks down, enmity between neighbors spreads to contention between the different races and tribal groups of Jehovah’s people—Ephraim, Manasseh, and Judah. The Jews—humanity’s perennial scapegoats—inevitably suffer yet another outbreak of anti-Semitism as the wicked of the world attempt to pass off their own guilt onto others. Even so, Jehovah’s punishments continue unabated.

[Isaiah 10](#)

[In order to understand the end-time servant, we must also understand his arch-enemy: the archtyrant, king of Assyria/king of Babylon.]

Jehovah appoints the king of Assyria to despoil and destroy the wicked of his people and the nations.

1 Woe to those who enact unjust laws, who draft oppressive legislation— 2 denying justice to the needy, depriving the poor of my people of their right, making plunder of widows, mere spoil of the fatherless!

Oppressive laws, symptomatic of a corrupt society, by their very nature lead to more corruption. People’s thinking turns devious as they seek ways of getting around the law. In an unequal community, the poor and needy, the widows and fatherless, are the first to suffer. Jehovah’s calling those who are unable on their own to lift themselves out of poverty “my people” implies that he acknowledges them, not their oppressors, as his covenant people. **The terms “plunder” and “spoil,” which characterize the Assyrian archtyrant, show that he is the evil archetype that oppressors follow.**

3 What will you do in the day of reckoning when the holocaust overtakes you from afar? To whom will you flee for help? Where will you leave your wealth?

The “day of reckoning”—Jehovah’s Day of Judgment—hastens on even as the lawmakers of Jehovah’s people act as if no such thing will occur. Their ill-gotten wealth won’t save them in that day, nor will others extend help. Jehovah will remove his righteous people from their midst, leaving them to suffer his judgments alone. The “holocaust” (*so’a*) from afar refers to Jehovah’s destruction by *fire* and by the *sword* that arrives from afar, from beyond the horizon, to desolate the earth.

4 There shall nothing remain but to kneel among the captives or fall among the slain.

Yet for all this his [anger](#) is not abated; his [hand](#) is upraised still.

Those who perish or go captive in Jehovah’s Day of Judgment consist of Jehovah’s people who reject his word and Babylon’s idolaters. As both suffer the same fate, Jehovah’s wicked people belong to Isaiah’s Babylon category: “Scoff not, lest your bonds grow severe, for I have heard utter destruction decreed by my Lord, Jehovah of Hosts, upon the whole earth”; “The Day of Jehovah shall come as a cruel outburst of *anger* and *wrath* to make the earth a desolation, that sinners may be annihilated from it”.

5 Hail the Assyrian, the [rod](#) of my [anger](#)! He is a [staff](#)—my [wrath](#) in their [hand](#). 6 I will commission him against a godless nation, appoint him over the people deserving of my [vengeance](#), to pillage for plunder, to spoliage for spoil, to tread underfoot like mud in the streets.

Jehovah’s rod, staff, anger, wrath, vengeance, and (left) hand of punishment all designate the king of Assyria/Babylon. Jehovah sends him against the “godless nation” of his own people in their unrepentant state and against the nations of the world. The archtyrant fulfills Isaiah’s prediction inherent in the name of his son Maher-Shalal-Hash-Baz (“Hasten the Plunder, Hurry the Spoil”). He reduces the wicked to “mud,” a chaos motif, signifying their return to an elemental state—to nonentities.

7 Nevertheless, it shall not seem so to him; this shall not be what he has in mind. His purpose shall be to annihilate and to exterminate nations not a few.

Although the king of Assyria/Babylon serves Jehovah’s purpose of inflicting covenant curses on his alienated people, he seeks only his self-aggrandizement. He is that wicked one who destroys the wicked of the world in the course of conquering all lands. To that end, he commits global genocide. As a mass murderer, of whom the ancient kings of Assyria and Babylon provide types, he belongs to Isaiah’s Perdition category. Isaiah depicts him under his cultic or idolatrous title “king of Babylon” as ultimately descending to the Pit of Dissolution.

8 He will say, Are not my commanders kings, one and all? 9 Has not Calno fared like Carchemish? Is not Hamath as Arpad, Samaria no better than Damascus? 10 As I could do this to the pagan states, whose statues exceeded those of Jerusalem and Samaria, 11 shall I not do to Jerusalem and its images even as I did to Samaria and its idols?

As he invades one land after another, the archtyrant imagines he is able to conquer Jehovah's people just as well as them. He is aware of their covenant relationship with their Creator, but he assumes that their God is no more a threat to him than the gods of the nations he has already conquered. His successes lead him to believe that nothing is impossible that he sets his mind to do. He imagines that his henchmen will rule under him as his empire spreads to the ends of the earth. He fails to perceive, however, that his victories are but momentary.

12 But when my Lord has fully accomplished his work in Mount Zion and in Jerusalem, he will punish the king of Assyria for his notorious boasting and infamous conceit,

Word links show that Jehovah's "work" is twofold: (1) the destruction of the wicked; and (2) the deliverance of the righteous. On the one hand, it involves "utter destruction" upon the whole earth. On the other, it entails the birth of a new nation of Jehovah's people affiliated with Zion and Jerusalem at the time Jehovah's servant prepares the way for Jehovah's coming. The locations of Mount Zion and Jerusalem are significant as that is where the archtyrant is overthrown when he lays siege to them.

13 because he said, I have done it by my own ability and shrewdness, for I am ingenious. I have done away with the borders of nations, I have ravaged their reserves, I have vastly reduced the inhabitants. 14 I have impounded the wealth of peoples like a nest, and I have gathered up the whole world as one gathers abandoned eggs; not one flapped its wings, or opened its mouth to utter a peep.

Believing he has all power, the archtyrant boasts of his exploits—the pronoun "I" appears seven times, portraying him as an ultra-egotist. His claims show that in the course of committing global genocide he indeed conquers the world, establishing a one-world government or new world order. For him, Jehovah's Day of Judgment is the great day of his power, when the earth's inhabitants quail before him. He is the "thief in the night" who gathers up the world's wealth in the days just preceding Jehovah's coming.

15 Shall an [axe](#) exalt itself above the one who hews with it, or a [saw](#) vaunt itself over him who handles it? As though the [rod](#) wielded him who lifts it up! As though the [staff](#) held up the one who is not made of wood!

It is none other than Israel's God Jehovah who empowers the archtyrant to hew down the wicked and to rule those who reject Him as their ruler. As Jehovah's *axe* and *saw*, his *rod* and *staff*, the king of Assyria/Babylon has no capability of his own, only as the Maker of heaven and earth lends him his power. The archtyrant isn't a creative force in the world but merely a destructive one, reducing its wicked inhabitants and their institutions to chaos. Because he exalts and vaunts himself above Israel's God, he ends up abased.

16 Therefore will the Lord, Jehovah of Hosts, send a consumption into his fertile lands, and cause a [fire](#) to flare up like a burning hearth, to undermine his glory: 17 the [Light](#) of Israel will be the [fire](#) and their Holy One the [flame](#), and it shall burn up and devour his briars and thorns in a single day.

Just as the archtyrant is a *fire* that burns up the wicked, so what he does to others is done to him. Jehovah empowers another *fire*—his end-time servant—to subdue him. Also called Jehovah’s *light*, the servant is here named the “Light of Israel.” The Holy One of Israel’s identity as a *flame*, on the other hand, reflects the close affinity between Jehovah and his servant. Together, they burn up the archtyrant’s “briars and thorns” —his evil alliance—in “a single day,” Jehovah’s Day of Judgment.

18 His choice forests and productive fields it will consume, both life and substance, turning them into a rotting morass. 19 And the trees left of his forest shall be so few, a child could record them.

In the same way the king of Assyria/Babylon destroys “forests” or cities and lays lands waste, so it is done to him. The “rotting morass” his fields and forests end up as shows that as he reduced others to chaos so what is his suffers a similar fate. **The “trees” or people that are “left” of his forest are but few.** They are nevertheless recorded in the Book of Life with others who are “left” in that day. In effect, just as Israel’s northern tribes anciently went captive into Assyria, so those who return from end-time “Assyria” are their descendants.

20 In that day those who survive of Israel and who escape of the house of Jacob will no longer rely on him who struck them, but will truly rely on Jehovah, the Holy One of Israel: 21 of Jacob a remnant will return to the One Mighty in Valor.

Whereas the Jacob/Israel category of Jehovah’s people is subject to the tyrannical king of Assyria/Babylon—suffering the curses of a broken covenant—in the day that they “repent” (*swb*) of evil Jehovah makes it possible for them to “return” (*swb*) in a new exodus to Zion. Instead of relying on a power of chaos—on one who does little more than smite them—they now rely on Jehovah, their God, who seeks only to bless them. The One Mighty in Valor to whom they return is Jehovah’s servant, who leads their end-time exodus.

22 For though your people, O Israel, be as the sands of the sea, only a remnant will return; although annihilation is decreed, it shall overflow with [righteousness](#). 23 For the Lord, Jehovah of Hosts, will carry out the utter destruction decreed upon the whole earth.

Those who survive the “annihilation” or “utter destruction” Jehovah has decreed in his Day of Judgment are but a tithing of his people (cf. [Isaiah 6:13](#)): “Had you but obeyed my commandments, your peace would have been as a river, your righteousness like the waves of the sea; your offspring would have been as the sands in number, your descendants as many as their grains. Their names would not have been cut off and obliterated from my presence”. For his people’s *righteousness*’ sake, however—literal and figurative — “a remnant will return”.

24 Therefore, thus says my Lord, Jehovah of Hosts: O my people who inhabit Zion, be not afraid of the Assyrians, though they strike you with the [rod](#) or raise their [staff](#) over you, as did the Egyptians. 25 For my [anger](#) will very soon come to an end; my [wrath](#) will become their undoing.

Those of the Jacob/Israel category of Jehovah’s people “who inhabit Zion,” who suffer the curse of bondage to the king of Assyria/Babylon, Jehovah again acknowledges as “my people” when they repent and ascend to the Zion/Jerusalem category. The archtyrant—Jehovah’s *rod* of punishment and *staff* of submission, who personifies his *anger* and *wrath*—has but temporary power over them. Jehovah’s purpose is to induce his people to ascend to higher spiritual levels. Because the archtyrant’s wrath exceeds all bounds as he seeks to destroy Jehovah’s elect, he must fall.

26 Jehovah of Hosts will raise the [whip](#) against them, as when he struck the Midianites at the Rock of Oreb. His [staff](#) is over the [Sea](#), and he will lift it over them as he did to the Egyptians.

Led by Gideon, Israel anciently defeated a huge Midianite host at the Rock of Oreb. The term “whip” or “scourge” (*sot*) alludes to Gideon’s thrashing his enemies with a flagellum of briars and thorns. In an end-time version of these events, the *whip*—Jehovah’s servant—defeats an Assyrian army in a similar victory against overwhelming odds. Drawing on a second such type, Jehovah’s *staff*—his servant—subdues the *Sea*—the Assyrian horde—following the model of Moses’ defeating the Egyptians.

27 In that day their burdens shall be lifted from your shoulders, their [yoke](#) removed from your neck: the [yoke](#) that wore away your fatness shall by fatness wear away.

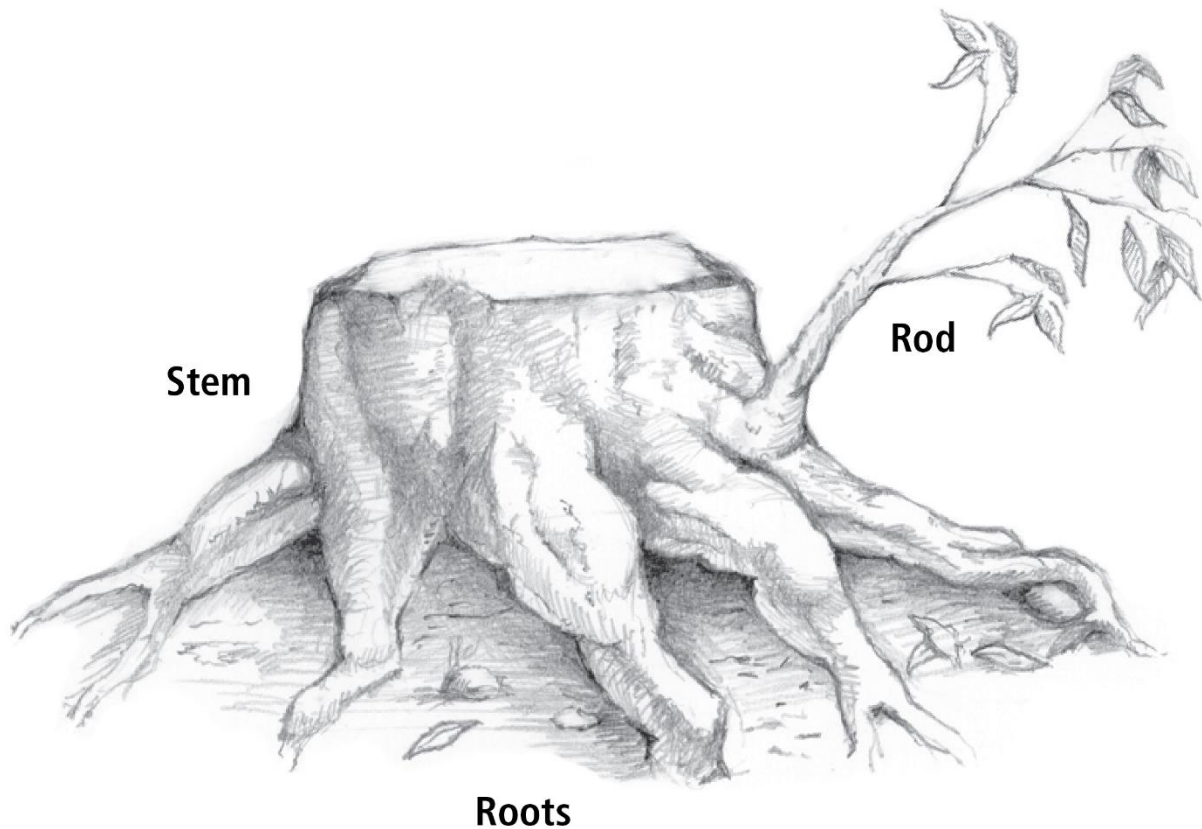
As Jehovah released ancient Israel from the heavy burdens of their bondage in Egypt, so he releases his end-time people from their curse of servitude after it has served his purpose of motivating them to repent and renew their commitment to serve him. **Their indigent captive condition gives way to a bounteous abundance when Jehovah removes their yoke—the king of Assyria/Babylon:** “I will break Assyria in my own land, trample them underfoot on my mountains; their yoke shall be taken from them, their burden removed from their shoulders”.

28 He advances on Aiath, passes through Migron; at Micmash he marshals his weaponry. 29 They cross over the pass, stopping overnight at Geba. Ramah is in a state of alarm, Gibeah of Saul is fleeing. 30 Cry out, O Daughter of Gallim! Hear her, Laishah; answer her, Anathoth! 31 Madmenah has moved out of the way, the inhabitants of Gebim are in full flight. 32 This same day he will but pause at Nob and signal the advance against the mountain of the Daughter of Zion, the hill of Jerusalem.

As a world conqueror, the king of Assyria/Babylon and his disciplined armies take the world by storm. Assyria’s ancient invasion of the Promised Land serves as the type of an end-time invasion of promised lands. The archtyrant’s coveted prize is “the mountain of the Daughter of Zion, the hill of Jerusalem”—the righteous nation or nations of Jehovah’s people. The world’s inhabitants flee before his rapid military advance as his forces sweep into countries like a river in flood. Those who don’t participate in the new exodus to escape destruction now suffer the consequences.

33 Then will my Lord, Jehovah of Hosts, shatter the towering trees with terrifying power; the high in stature shall be hewn down, the lofty ones leveled. 34 The dense forests shall be battered down with the force of iron, and Lebanon fall spectacularly.

The lofty trees—the elite peoples of the earth—fall to the king of Assyria/Babylon’s awesome military might. The dense forests—the populous cities—are razed by his awesome power. Like the ancient heroes of Mesopotamian myth, the archtyrant hews down the cedars of Lebanon—Jehovah’s elite people—in Jehovah’s Day of Judgment. **Although it is the archtyrant who carries out this destruction, Israel’s God, “Jehovah of Hosts,” manifests his power through him.**



[Isaiah 11](#)

As an ensign to the nations Jehovah's servant gathers a remnant of Israel and Judah in a new exodus.

1 A **shoot** [rod] will spring up from the **stock** [stem, Christ] of Jesse

and a **branch** from its graft bear fruit.

[This verse is hard to follow. Spend some time on the commentary until you understand it, because this introduces the end-time servant and tells his relationship to Jehovah and to Israel. From D&C 113:1. Who is the **Stem** of Jesse spoken of in the 1st, 2d, 3d, 4th, and 5th verses of the 11th chapter of Isaiah? 113:2. Verily thus saith the Lord: It is **Christ**. 113:3. What is the **rod** spoken of in the first verse of the 11th chapter of Isaiah, that should come of the Stem of Jesse? 113:4. Behold, thus saith the Lord: It is a servant in the hands of Christ, who is partly a descendant of Jesse as well as of Ephraim, or of the house of Joseph, on whom there is laid much power. 113:5. What is the **root** of Jesse spoken of in the 10th verse of the 11th chapter? 113:6. Behold, thus saith the Lord, it is a descendant of Jesse, as well as of Joseph, unto whom rightly belongs the priesthood, and the keys of the kingdom, for an ensign, and for the gathering of my people in the last days. I present this for comparison and completeness. The D&C implies 4 elements and emphasizes the root. Gileadi mentions 3 elements and focuses on the Branch.]

While chapter 10 ends with imagery depicting the archtyrant's hewing down trees, chapter 11 begins with tree imagery infused with hope. **The [See the parable of the olive tree in Jacob 5.] tree that represents Jehovah's people, however—viably an olive tree—doesn't at first bear fruit, at least not good fruit.** The horticultural process Isaiah describes shows that its purpose is to cause the tree again to

“bear fruit” (*yipreh*). While its “stock” or “trunk” (*geza’*) is identified with **Jesse**, the father of King David, the “shoot,” “watersprout,” or “sucker” (*hoter*) that springs from it is **wild** by nature.

The third member of Isaiah’s olive tree allegory is the “branch” (*neser*) that “bears fruit,” **representing the final stage of a threefold process**. In effect, when an olive tree no longer bears good fruit it can (1) be cut down, or (2) kept growing if one or more limbs show signs of life. In this case, such a limb is the watersprout, the kind of shoot that grows straight up from a tree’s trunk but doesn’t itself bear fruit. For that reason, farmers lop them off in the spring. If the watersprout can keep the tree alive, however, then it may be permitted to grow until it becomes sufficiently strong to support a graft.

Isaiah provides a clue to the identity of the branch in the “sprig,” “root,” or “graft” (*sores*) of verse 10. **When grafted into the shoot or watersprout, the sprig—a tame olive tree variety—may eventually grow into a fruit-bearing branch and become a newly regenerated tree. As does the sprig (v 10) that becomes the branch (v 1), the stock and shoot represent persons instrumental in empowering the tree—Jehovah’s covenant people—to again bear fruit. Because of the principle of “the one and the many,” each individual additionally represents the people associated with his particular phase of the process.**

A shoot will spring up from the stock of Jesse. The wild nature of the shoot or watersprout suggests a connection with the Gentiles who interact with Israel’s ethnic lineages. Certain kings and queens of the Gentiles, for example, play a key role in the end-time restoration of Jehovah’s people: “Thus says my Lord Jehovah: ‘I will lift up my *hand* to the Gentiles, raise my *ensign* to the peoples; and they will bring your sons in their bosoms and carry your daughters on their shoulders. Kings shall be your foster fathers, queens your nursing mothers’”.

The assimilation of many Israelites into the Gentile nations following Israel’s ancient exile has led to two kinds of end-time lineages of Jehovah’s people: (1) ethnic; and (2) assimilated. The wild nature of the shoot suggests an identity with Israel’s assimilated lineages. While these keep the tree alive, in the end they bear no fruit and are mostly cut off so that the sprig may be grafted in. In that case, the assimilated lineages who are cut off represent Jehovah’s people who are destroyed in his Day of Judgment, while the assimilated lineages who sustain the graft are the kings and queens of the Gentiles.

The identity of the *shoot*, *stock*, and *branch* appears from clues in Isaiah’s olive tree allegory. The words “of Jesse” (vv 1, 10) yield a Davidic and **messianic identity for all three individuals. The sprig that is grafted into the shoot—which becomes the fruit-bearing branch—is Jehovah’s end-time servant who represents Israel’s ethnic lineages. The shoot into which the sprig is grafted—that does not, in the end, bear fruit—is a servant of Jehovah who represents Israel’s assimilated lineages. The stock is Jehovah, who represents his people Israel as a whole.**

2 The Spirit of Jehovah will rest upon him—the spirit of wisdom and of understanding, the spirit of counsel and of valor, the spirit of knowledge and of the fear of Jehovah.

Although all three messianic individuals in Isaiah’s olive tree allegory evidence the divine attributes here listed, grammatically they apply to the last one mentioned—the *branch*—Jehovah’s end-time servant. Word links confirm that identity: “My servant whom I sustain, my chosen one in whom I delight, him I have endowed with my Spirit; he will dispense justice to the nations”; “He will be called Wonderful

Counsellor, One Mighty in Valor”; “Because of his knowledge, and by bearing their iniquities, shall my servant, the righteous one, vindicate many”.

Based on the principle of “the one and the many,” moreover, those to whom Jehovah’s servant ministers, who emulate him, come to demonstrate the same divine attributes: “My Spirit which is upon you and my words which I have placed in your mouth shall not depart from your mouth”; “I have charged my holy ones, called out my valiant ones: my anger is not upon those who take pride in me”; “Your faithfulness in time [of trial] shall prove to be a strength, your wisdom and knowledge your salvation; your fear of Jehovah shall be your riches”.

*3 His intuition will be guided by the fear of Jehovah; he will not judge by what his eyes see, or establish proof by what his ears hear. 4 He will judge the poor with **righteousness**, and with equity arbitrate for the lowly in the land; he will smite the earth with the **rod** of his mouth and with the **breath** of his **lips** slay the wicked. 5 **Righteousness** will be as a band about his waist, **faithfulness** a girdle round his loins.*

Although Jehovah’s servant is still the subject of the passage, in the context of Jehovah’s millennial reign of peace several candidates exist for those who “judge.” First is Israel’s God: “Jehovah is our Judge, and Jehovah our Lawgiver”. Second is Jehovah’s servant: “In loving kindness shall a throne be set up in the abode of David, and in faithfulness a judge sit on it who will maintain justice and expedite righteousness”. And third are Jehovah’s millennial judges: “I will restore your judges as at the first, and your counselors as in the beginning”.

Because the servant is a forerunner to Jehovah’s coming to reign on the earth, the roles of Jehovah and his servant are closely intertwined. Their judging the nations is therefore likewise intertwined. Isaiah compares them to two *arms*—**righteousness and salvation**—who judge the peoples: “My **righteousness** shall be at hand and my **salvation** proceed; my *arms* shall judge the peoples”. **In short, Jehovah’s arm of righteousness—his servant — prepares the way before the arm of salvation, who is Jehovah.**

He will judge. Because of many parallel roles of Jehovah and his servant, the subject of the above passage may switch back and forth between the two. On one level, for example, the servant—unlike the reprobate judges of Jehovah’s people—judges the people “with righteousness” or “righteously” (*besedeq*). On another level, Jehovah judges the people “with *righteousness*” (*besedeq*)—that is, through his servant who personifies “righteousness”. As the servant emulates Jehovah in ministering justice, moreover, so others who judge emulate the servant.

He will smite. Multiple applications of the above passage similarly apply to the terms “rod,” “mouth,” “breath,” and “lips.” On the one hand, Jehovah’s servant—his *rod, mouth, breath, and lips* —is its subject. On the other, Jehovah is its subject in the sense that he appoints the servant as his instrument of punishment and deliverance. On a third, possible level, the king of Assyria/Babylon—Jehovah’s *rod, mouth, breath, and lips* —is its subject when Jehovah appoints him as his instrument of punishment.

His intuition will be [guided] by the fear of Jehovah. **Like Israel’s God, his exemplar, Jehovah’s servant knows intuitively the justice or injustice of the cases he judges.** Imbued with Jehovah’s Spirit and the fear of Jehovah —having followed his counsel to “sanctify Jehovah of Hosts, making him your fear, him your awe”—he is equal to the task. As Moses judged Jehovah’s people, but also appointed additional

judges to judge them, so the servant and other judges arbitrate equitably for the poor and lowly in the land.

6 Then shall the wolf dwell among lambs and the leopard lie down with young goats; calves and young lions will feed together, and a youngster will lead them to pasture. 7 When a cow and bear browse, their young will rest together; the lion will eat straw like the ox. 8 A suckling infant will play near the adder's den, and the toddler reach his hand over the viper's nest.

In contrast to the trees (people) whom the archtyrant hews down—who identify with the part of the shoot or watersprout that is cut off (v 1)—those who are grafted in, or who remain with the olive tree to sustain the graft, enjoy the millennial peace that ensues when Jehovah commences his reign on the earth. Now bringing forth good fruit, Jehovah's millennial people enjoy an abundance of covenant blessings that spread abroad and touch all creation. With justice and righteousness established throughout the earth, there exists no more cause for enmity among God's creatures.

Ritually clean animals, ones that divide the hoof and chew the cud — “lambs,” “goats,” “calves,” “cows,” and “oxen” — live in harmony with the unclean: “wolves,” “leopards,” “lions,” “bears,” “adders,” and “vipers”. Symbolizing the disharmony that existed on the earth between the natural and assimilated lineages of Jehovah's people and the nations, enmity in the animal kingdom disappears as all creatures become tame. The “youngster” who “leads” them symbolizes Jehovah's servant who leads his people in the new exodus.

9 There shall be no harm or injury done throughout my holy mountain, for the earth shall be filled with the knowledge of Jehovah as the oceans are over spread with waters.

Where “harm and injury” were wrought—among Jehovah's people themselves and by their enemies—now only peace prevails. **The parallel incidence of Jehovah's “holy mountain” and “the earth” signifies that the nation or kingdom of his sanctified people ultimately spreads throughout the earth. The “knowledge” of Jehovah implies a personal knowledge that results from covenant keeping, not just a knowledge of his attributes.** As the sea once epitomized the destructive power that was the archtyrant, so in the millennial age its waters are subdued.

10 In that day the [sprig](#) of Jesse, who stands for an [ensign](#) to the peoples, shall be sought by the nations, and his rest shall be glorious.

The appearance of the millennial passage (vv 2-9) between twin predictions of a descendant of Jesse (vv 1, 10) infers that he is instrumental in preparing the way for Jehovah's millennial peace. The “sprig,” “root,” or “graft” (*sores*) of Jesse—which represents the early or grafting phase of the *branch* that bears fruit —serves as Jehovah's “ensign” (*nes*) to the “peoples” or “nations” (*'ammim*) in rallying the “nations” or “Gentiles” (*goyim*) to Jehovah's standard. **For the *branch* to bear fruit and the millennial peace to begin, a righteous people of God must first be born.**

While the *sprig* of Jesse—Jehovah's servant and son—inherits a “throne of David” on the model of King Hezekiah, he does so only after restoring Jehovah's people. The restorative events in which he is instrumental—their release from bondage, new exodus to Zion, wandering in the wilderness, and conquest, inheritance, and rebuilding of promised lands—typify all prophecies that deal with Jehovah's servant.

His rest shall be glorious. Upon fulfilling his mission as Jehovah's *ensign* to the nations—rallying the scattered remnants of Jehovah's people to repent of transgression and return from dispersion—the servant receives as an inheritance a glorious “rest.” That rest is Jehovah's rest, the place where Jehovah dwells—Mount Zion. **While the wicked of Jehovah's people refuse to enter into his rest, those whom the servant gathers to Zion do enter into his rest.**

11 In that day my Lord will again raise his [hand](#) to reclaim the remnant of his people—those who shall be left out of Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath, and the islands of the sea. 12 He will raise the [ensign](#) to the nations and assemble the exiled of Israel; he will gather the scattered of Judah from the four directions of the earth.

Parallel verses identify Jehovah's “ensign” (*nes*) who rallies his people to return from exile with Jehovah's “hand” (*yad*) that reclaims them. The same synonymous parallelism occurs elsewhere: “I will lift up my *hand* to the nations, raise my *ensign* to the peoples”. A remnant of Jehovah's people, of both Israel and Judah, returns from throughout the earth when Jehovah raises up his servant—**his *hand* and *ensign***—to form a new nation of his people “in that day” (vv 10-11)—Jehovah's Day of Judgment.

13 Ephraim's jealousy shall pass away and the hostile ones of Judah be cut off; Ephraim will not envy Judah, nor Judah resent Ephraim. 14 But they will swoop on the Philistine flank toward the west, and together plunder those to the east; they will take Edom and Moab at [hand](#)'s reach, and the Ammonites will obey them.

As a result of the end-time ministry of Jehovah's servant, **the long-standing enmity between Ephraim, the birthright tribe, and Judah, the ruling tribe, dissipates.** As David united the northern and southern tribes of Israel, so does Jehovah's servant. Growing into one nation in Jehovah's *hand*, they exist no more as a divided people. When empowered by Jehovah's *hand* of deliverance, they conquer their enemies who surround them as Israel did anciently under David.

15 Jehovah will dry up the [tongue](#) of the Egyptian [Sea](#) c by his mighty wind; c he will extend his [hand](#) over the [River](#) and smite it into seven streams to provide a way on foot. 16 And there shall be a pathway out of Assyria for the remnant of his people who shall be left, as there was for Israel when it came up from the land of Egypt.

After the archtyrant—the *Sea* and *River* —has served Jehovah's purpose of punishing the wicked, Jehovah empowers his *hand* —his mighty *wind*—over him. As Moses had power over Pharaoh to lead Israel out of Egypt, so the servant leads a remnant of Jehovah's people in an exodus out of Assyria and out of all countries where they were scattered. As Jehovah dried up the tongue of the Red Sea to let Israel pass over, so he dries up the Assyrian *tongue*.

Isaiah 28: A “Spiritual translation”

"These are all major blessings and gifts that the Lord bestows upon His servants for the purpose of building the Kingdom; but this gift has a personal application in a lesser form. The gift of Translation is helpful when studying scripture. For instance, many have struggled with Isaiah. Using this gift, asking the Lord in faith for permission to understand the intent of the words, can lead to your personal spiritual translation of these books. Put away your study manuals and lean upon the Lord for revelation. This gift, used for personal use is appropriate when the Lord has given express permission and not for the

purpose of simply sharing your opinions. In this case, it would be taking the Lord's name in vain. As with all gifts of the Spirit we must seek permission from the Lord." - PR, *A Witness to the Gifts of the Spirit*

This is one of the chapters of Isaiah that is not included in the Book of Mormon. PR did not translate. I translated it myself, based on Gileadi's translation of Isaiah 28. This is a significant chapter because it deals with "drunkards of Ephraim" – a people of particular note to the LDS people. The end-time servant appears in this chapter as "The One Mighty and Strong".

I have often made "spiritual translations" of scripture before. It really helps you to understand it, and it is really useful, even if you are the only one who reads it. I love the words of Isaiah. Just putting his words into modern English puts a vivid picture in your mind. My favorite lines in this are:

- "To perform his act, his unusual act, and do his work, his awesome work." - Awesome is a popular, but over-used word, but it really fits here
- "This also cometh forth from the Lord of hosts, who is wonderful in counsel, and excellent in working." – This also describes the Lord at work. He plans, he counsels, and his work is excellent. So is the work of Isaiah. I hope I can measure up to it in some tiny way.
- The first verse was fun. It talks about the shiny gold decorations that the "drunkards of Ephraim" like to decorate the tops of their buildings with. The ones that get struck by lightning or toppled by earthquakes.

1 Woe to the crowns of pride of the drunkards of Ephraim! Their crowning splendor is now the foolish **[nabel meaning 'foolish' or 'drooping']** gold decorations **[tsiyts From a Hebrew word meaning to 'blossom' or 'sparkle'. A metaphor for a shining thing (of gold plate on high priest's mitre). Isaiah was simply describing what he saw in vision. Wonder what he saw?]** so cherished by the fat proud ones **[drunkards drunk on their own wine]. [2 Nephi 28:14 They wear stiff necks and high heads; yea, and because of pride, and wickedness, and abominations, and whoredoms ...]**

2 My Lord has held back in reserve to come forth one mighty and strong **[a servant, sent from God to deliver a message by the power of God]**: like a tempest of hail of a destroying storm, like a flood of mighty waters, he will bring their false traditions of men down to the ground by his hand **[the power of his words, which are the words of Christ]. [D&C 85:7. And it shall come to pass that I, the Lord God, will send one mighty and strong, holding the scepter of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words; while his bowels shall be a fountain of truth, to set in order the house of God ...] [teach and administer the ordinances of adoption into the family of God]**

3 The traditions of men that the drunkards of Ephraim are so proud of shall be trampled underfoot.

4 And the foolish gold decorations **[see above]**, like crowns of pride, their idols, shall be like the first-ripe fruit before summer harvest: he who sees it devours it the moment he has hold of it.

5 In that day the Lord of Hosts, alone, shall be as a crown of honor and the object of praise to the remnant of his people:

6 and a spirit of justice to him who sits in judgment, a source of strength to those who turn back the battle **[persuade others to a knowledge of the truth]** in their gathering places.

7 Nevertheless, even they **[the remnant]** have indulged in wine **[false traditions]** and are giddy with strong drink: priests and prophets have gone astray through liquor. They are intoxicated with wine and stagger because of strong drink; they err as seers; they blunder in their decisions. **[2 Nephi 28:14 ... they have all gone astray save it be a few, who are the humble followers of Christ; nevertheless, they are led, that in many instances they do err because they are taught by the precepts of men.]**

8 For all tables are filled with vomit **[traditions and teachings passed on from the learning of men, not taught through the Spirit]**; no spot is without excrement.

9 To whom shall he give instruction? To whom shall he enlighten with revelation? Weanlings weaned from milk, those just taken from the breast? **[Young men and young women who have been taught the basics of the true Gospel and who hunger and thirst for more.]**

10 For it is but line upon line, line upon line **[teach the Doctrine of Christ]**, precept upon precept, **[build precept upon precept]** precept upon precept **[then, teach the Everlasting Covenant]**; a trifle here, a trifle there **[He will teach from the revelations of God, taught so that people can receive them but not run faster than they have strength].**

11 Therefore, by incomprehensible speech **[His servants will teach the truth in all plainness, teaching principles, not clichés.]** and a strange tongue **[They will teach in a language which the people have not heard before, but will sound familiar to them.]** must he speak to these people,

12 to whom he said, this is rest; let the weary rest! This is a respite! But they would not listen. **[But they hardened their hearts, taking too lightly that which they had received, i.e., the fullness of the Gospel and the Everlasting Covenant, therefore, the Lord in his wrath, for his anger was kindled against them, swore that they should not enter into his rest, which rest is the fulness of his glory.]**

13 Wo be unto him that shall say: We have received the word of God, and we need no more of the word of God, for we have enough! For behold, thus saith the Lord God: I will give unto the children of men line upon line, precept upon precept, here a little and there a little; and blessed are those who hearken unto my precepts, and lend an ear unto my counsel, for they shall learn wisdom; for unto him that receiveth I will give more; and from them that shall say, We have enough, from them shall be taken away even that which they have.

14 Therefore hear the word of Jehovah, you scoffers who preside over these people in Jerusalem. **[The leaders of the church]**

15 You have supposed, by taking refuge in deception and hiding behind falsehoods, to have covenanted with Death **[Any covenant not made through the Holy Spirit of Promise is a covenant with death.]**, or reached an agreement with Sheol **[Babylon, the world]**, that, should a flooding scourge sweep through the earth, it shall not reach you. **[You think you will be safe from calamities because of the “deal” you struck with Babylon.]**

16 Therefore, thus says my Lord Jehovah: I establish in Zion a stone, a tried and tested stone, a glorious cornerstone, a sure foundation. Whoever is faithful to it will not act hastily.

17 I will make **justice** the standard of measure, **righteousness** the standard of weight; a hail shall sweep away your shelter of lies and the judgments of God shall overflow your hiding place. **[These are two code-words for the end-time servant.]**

18 Your covenant with Death shall prove null and void, your agreements with Sheol [**Babylon, the world**] have no effect: when the flooding scourge sweeps through, you shall be overrun by it.

19 As often as it sweeps through, you shall be seized by it: morning after morning it shall sweep through, by day and by night it shall seize you; it shall cause terror merely to hear news of it.

20 Then shall come to pass the proverb: The couch is too short to stretch out on, the covering too narrow to wrap oneself in. [**The doctrine that is offered is not enough to cover the spiritual needs of the seeker. The fullness of the Gospel is not taught. People are leaving the church, because they realize they have been deceived, and left spiritually unprepared, and are going elsewhere because they “want more”.**]

21 For Jehovah will rise up as he did on Mount Perazim [**A battle where the Lord led King David into battle where he defeated the Philistines and burned their idols.**], and be stirred to anger, as in the Valley of Gibeon [**Another battle where the Lord and his hidden army of heaven assisted King David to defeat the Philistines.**] — to perform his act, his unusual act, and do his work, his awesome work.

22 Now therefore do not scoff, lest your bonds be made stronger, for I have heard utter destruction decreed by my Lord, the Lord of Hosts, upon the whole earth.

23 Give heed, and hear my voice! Be attentive, and listen to what I say!

24 Will the plowman be forever plowing to sow seed, disking and harrowing the same ground? [**Does the farmer do nothing except plow all day and yet expect a harvest?**]

25 When he has smoothed its surface, does he not sprinkle fennel and scatter cumin? Does he not demarcate wheat from barley and plant buckwheat in its own plot? [**Rightly dividing the word of God with discernment.**]

26 His God instructs him, directing him in the proper procedure. [**God is giving a simple lesson of a farmer.**]

27 Fennel is not threshed with a sharp-toothed sledge, nor is a cartwheel rolled over cumin: fennel is beaten out with a stick and cumin with a rod.

28 Domestic grain is ground; one does not go on endlessly threshing it. It cannot be ground by driving horse and threshing cart over it. [**Teach all of the Gospel, so that people learn the complete path to salvation. Do not damn them by just repeating the same basic lessons over and over again. Precept must be added upon precept.**]

29 This also cometh forth from the Lord of hosts, who is wonderful in counsel, and excellent in working.

[Isaiah 29](#)

Unsealing the sealed Book of Isaiah overturns the learning of academics and exposes spiritual error.

1 Woe to Ariel—Ariel, the city where David lodged! Though you add year to year, and the feast days recur in succession, 2 yet will I distress Ariel: there shall be mourning and sorrow when she becomes as my altar hearth.

Dual meanings of the name Ariel — “Altar Hearth” and “Lion of God”—allude to the dual destinies of Jehovah’s people whom it symbolizes. The “city” that represents his people divides in two: one part turns to wickedness and suffers a Sodom-and-Gomorrah type of destruction; the other turns to righteousness and enjoys deliverance at the intercession of Jehovah’s servant David. In spite of his people’s observing annual feast days and solemn occasions, and of his servant’s having dwelt among them, Jehovah’s curse on Ariel attests to their apostasy.

3 I will encamp against you round about, and beleague you with assault posts, and erect siege installations against you. 4 And when you have been laid low, you will speak from the ground, your words uttering out of the dust: your [voice](#) from the ground shall be like that of a medium; your sayings shall whisper out of the dust.

As Jehovah’s alienated people were beleaguered and laid low in the dust anciently, so they are laid low in his end-time Day of Judgment. For all who pertain to Isaiah’s Babylon category, Assyria’s invasion ends in destruction as it did in the past. Even the Zion/Jerusalem category undergoes Assyria’s siege until Jehovah has fully proven his people’s loyalty. The history of Jehovah’s ancient people and their demise are told for the benefit of his end-time people. The *voice* designates Jehovah’s servant, a seer who tells their tale.

5 Suddenly, in an instant, your crowds of evildoers shall become as fine dust, your violent mobs like flying chaff. 6 She shall be chastened by Jehovah of Hosts with thunderous quakings, resounding booms, tempestuous blasts and conflagrations of [devouring flame](#).

When the archtyrant launches his worldwide holocaust, the “crowds of evildoers” and “violent mobs” among Jehovah’s people turn into “fine dust” and “flying chaff”—into chaotic matter or nonentities. The wicked’s rage against the righteous reaching fever pitch in those days signals that the end is near: “Those who gather into mobs are not of me; whoever masses against you shall fall because of you”. A fiery desolation awaits Ariel—the “Altar Hearth” (vv 1-2)—at the hands of Jehovah’s *flame*—the king of Assyria/Babylon.

7 And the nations amassed to fight against Ariel, all who congregate at her stronghold to distress her, shall be as a dream seen in the night: 8 like a hungry man who dreams he eats but awakens famished, or like a thirsty man who dreams he drinks but wakes up faint and craving. So shall be all the nations that amass to fight against Mount Zion.

The “nations” or “Gentiles” (*goyim*) who fight against Ariel—in this instance, the “Lion of God”—ultimately come away empty. **Synonymously paralleled with Mount Zion, Ariel here denotes the righteous of Jehovah’s people or Jehovah’s valiant ones.** In other words, the curses of his covenant, as represented by hunger and thirst, now come upon those who violate the rights of Jehovah’s elect. The nations who labor under the dream or delusion conjured up in the night—Jehovah’s Day of Judgment—that they can destroy his righteous people are in the end themselves destroyed.

9 Procrastinate, and become bewildered; preoccupy yourselves, until you cry for help. Be drunk, but not with wine; stagger, but not from strong drink. 10 Jehovah has poured out on you a spirit of deep sleep: he has shut your eyes, the prophets; he has covered your heads, the seers.

Jehovah’s people who are here addressed are chronically delusional to the point of slumbering in a deep sleep. Having procrastinated the day of their salvation by buying into dreamlike deceptions and

fantasies, they grow “bewildered” and “cry for help” when Jehovah’s judgments come upon them. As a people’s leaders generally reflect the people themselves, so all are spiritually “drunk” and “stagger” instead of walking straight. The prophets and seers—the people’s “eyes” and “heads”—can’t awaken them to spiritual realities because they themselves are intoxicated and asleep.

11 For you the sum of vision has become as the words of a sealed book that they give to one who is learned, saying, Please read this, and he answers, I cannot; it is sealed. 12 Or if they give it to one who is unlearned, saying, Please read this, he answers, I am unlearned.

The expression “sum of vision” or “comprehensive vision” (*hazut hakkol*) signifies all that Jehovah has revealed about the past, present, and future. It defines an apocalyptic or cosmic vision as seen by Isaiah and others (cf. [Daniel 8:15-19](#); [Revelation 1:10](#), [Nephi, Brother of Jared, John]). **Word links determine that “the sealed book” is the Book of Isaiah (v 18; [Isaiah 30:8](#)), besides whatever secondary meanings may apply. That book, which predicts “the end from the beginning”, neither the learned nor unlearned have understood.**

13 But my Lord says, Because these people approach me with the mouth and pay me homage with their lips, while their heart remains far from me—their piety toward me consisting of commandments of men learned by rote— 14 therefore it is that I shall again astound these people with wonder upon wonder, rendering void the knowledge of their sages and the intelligence of their wise men insignificant.

[The Latter-day Saints of today are no better off than the people of the false churches that the Lord warned Joseph Smith about in his first vision.]

The expression “these people”—which repudiates the covenant formula “my people”—reflects Jehovah’s people’s alienated state. Although they are religious, praying and giving lip service to Jehovah, their piety is superficial. Grounded in human teachings or precepts of men, their religion separates them from him of instead bringing them into his presence. When Jehovah intervenes among them at the onset of his Day of Judgment, what their “sages” and “wise men” knew or thought they knew—what their scholars and professors had taught them—Jehovah wonderfully overturns.

15 Woe to those who contrive to hide their schemes from Jehovah! They work in the dark, thinking, Who will see us? Who will know? 16 What a contradiction you are! Shall the potter be regarded as the clay? Shall what is made say of its maker, He did not make me, or a work of its designer, He doesn’t understand?

Jehovah pronounces a curse on those who live a double standard. His people’s “schemes” or “plans” (*‘esa*), concocted in private, put them at odds with Jehovah and cause spiritual blindness. Instead of aligning their actions with his desire for his people, they attempt to make Jehovah follow theirs: “Woe to those in conflict with their Maker, mere shards of earthenware pottery! As though the clay were to say to him who molds it, ‘What are you doing? Your hands have no skill for the work!’”. **By pursuing their own agenda, they are their own gods.**

17 In a very little while, shall not Lebanon again become a fruitful land, and lands now fruitful be considered backwoods?

When Jehovah intervenes in humanity’s affairs the entire situation of his people changes. A great reversal of circumstances occurs between the righteous and the wicked, including their places of

habitation: “I will lay waste mountains and hills and make all their vegetation wither”; “Wilderness and arid land shall be jubilant; the desert shall rejoice when it blossoms like the crocus” As symbolized by their lands, the “fruitfulness” of the wicked is then seen as unfruitful, and what some considered the unfruitfulness of the righteous then appears fruitful.

18 In that day shall the deaf hear the words of the book and the eyes of the blind see out of gross [darkness](#). 19 The lowly shall obtain an increase of joy in Jehovah, and the poorest of men rejoice in the Holy One of Israel.

In Jehovah’s Day of Judgment—at the time Isaiah’s prophecies come to pass—many of Jehovah’s people understand them. Those who were “blind” and “deaf”—his covenant people—then “see” and “hear”. Having formerly “put darkness for light and light for darkness”, they then “see with their eyes and hear with their ears”. When Jehovah appoints his servant as “a light to the nations” — “to open eyes that are blind” and to deliver “those in darkness”—humanity’s poor and lowly rejoice in Israel’s Holy One.

*20 For tyrants shall come to nought and scorners cease; all who watch for iniquity shall be cut off—
21 those who at a word adjudge a man to be guilty, who ensnare the defender at court, who for nothing turn away him who is in the right.*

At Jehovah’s intervention to restore justice among his people, tyrants and scorners “come to nought” and “cease” Faultfinders on the lookout for flaws in others—who, on mere hearsay, judge them guilty—who trip others up in their words to prevent justice being served, are “cut off.” That is, severed from Jehovah, from his covenant blessings, and from being numbered among his people. While the wicked create opposition that tries the faith and loyalty of the righteous, Jehovah removes them from the earth in his Day of Judgment.

22 Therefore thus says Jehovah, who redeemed Abraham, to the house of Jacob: No longer shall Jacob be dismayed; his face shall pale no more. 23 For when he sees among him his children, the work of my [hands](#), hallowing my name, devoted to the Holy One of Jacob, reverencing the God of Israel, 24 then will the erring in spirit gain understanding and they who murmured accept instruction.

When end-time events occur just as Isaiah had predicted them—as neither the wise nor rash-minded had supposed—many who had “erred in spirit” and “murmured,” who had misjudged Isaiah’s prophecies for what they are, come to “understanding” and receive “instruction.” As Jehovah delivered Abraham from Babylon’s plagues, and as Jacob’s face grew pale no more when he saw his son Joseph alive, so Jehovah delivers Abraham’s descendants from Greater Babylon’s plagues and restores Jacob’s lost tribes from exile.

[Isaiah 41](#)

Jehovah’s righteous servant, who hails from the east, leads Jacob/Israel’s returnees in a new conquest.

1 Be silent before me, O isles; become still, you peoples! Let them come forward and state their case; let us stand trial together.

Opposition against Jehovah and his people finally causes Israel’s God to intervene in humanity’s affairs by calling the nations of the world to “trial” or “justice” (*mispat*). That situation arises because of the nations’ idolatry that blinds their minds and hardens their hearts against the truth, to which

condition even Jehovah's people have succumbed. **Jehovah intervenes by raising up his servant, who appears in Part III of Isaiah's Seven-Part Structure under different personas that express different ministering roles he fulfills, temporal and spiritual.**

*2 Who has raised up **Righteousness** from the east, calling him to the place of his foot? Who has delivered nations to him, toppled their rulers, rendering them as dust to his **sword**, as driven stubble to his **bow**?*

3 He puts them to flight, passing on unhindered by paths his feet have never trod.

Continuous with Jehovah's re-creation of persons who attain Isaiah's seraphs level—who "ascend as on eagles' wings"—appears Jehovah's end-time servant. The servant's attaining the seraph level thus forms a high point of Jehovah's narrowing creations as outlined in chapter 40. **Personifying righteousness because he keeps Jehovah's law and word under all conditions, he serves as an exemplar of righteousness in a time of wickedness and self-righteousness, showing how all may ascend to the seraph level in accordance with Jehovah's "plan".**

One persona under which the servant appears is that of a Righteous Warrior—

Jehovah's *sword* and *bow*. **In that respect, he emulates Jehovah, who also appears as a Righteous Warrior:** "Jehovah will come forth like a warrior, his passions aroused like a fighter; he will give the war cry, raise the shout of victory over his enemies. **When Jehovah empowers him, the servant reduces the enemies of his people to "dust" and "stubble"—to chaos, or nonentities—as he reconquers the world from the Assyrian power when its work of punishing the wicked is done.**

Jehovah's "raising up" his servant "from the east" and calling him "to his foot"—to the Promised Land—possesses word links to his "raising up" the servant in verse 25 **and to his "raising up" the servant under his Cyrus persona.** It also synonymously parallels Jehovah's calling his servant from the east within a chiasmic structure of alternating chaos and creation motifs that spans chapters 41-46: "I summon a bird of prey from the east, from a distant land the man who performs my counsel". Each of these depictions nuances the different tasks the servant performs.

He puts them to flight, passing on unhindered by paths his feet have never trod. When reconquering the earth from the Assyrian alliance, Jehovah's servant and his seraph-associates exercise extraordinary divine powers over Jehovah's enemies: "He will smite the earth with the *rod* of his *mouth* and with the *breath* of his *lips* slay the wicked. *Righteousness* will be as a band about his waist"; "Assyria shall fall by a *sword* not of man; a *sword* not of mortals shall devour them: before that *sword* they shall waste away and their young men melt".

4 Who is at work accomplishing this, foreordaining dynasties? I, Jehovah, first and last, am he.

The God who commenced the work of his creation—of the heavens and the earth, the nations of the world, and his people Israel—also sees it through to the finish: "I was at the first and I am at the last"; "I am he who was at the first, and I am he who is at the last". **The "last" or end consists of Jehovah's appointing everlasting "dynasties" to those holy and valiant ones who ascend to the category of seraphs:** "'As the new heavens and the new earth which I make shall endure before me,' says Jehovah, 'so shall your offspring and name endure'".

5 The isles look on in fear; the ends of the earth are in trembling. They flock together and come to one another's aid, saying, each to his fellow, Courage!

When Jehovah acts on behalf of his people, the world trembles in fear. So did the Egyptians, Canaanites, Philistines, and every other nation against whom Jehovah empowered his servants. **Relying on each other—on an arm of flesh instead of on Jehovah—idolaters, including those of Jehovah’s people, repudiate his help:** “Who would fashion a god or cast an idol that cannot benefit them? Their whole society is confused; their fabricators are mere mortals. “Were they all to assemble and take their stand [before me], they would at once cringe in fear”.

*8 But you, O Israel, my servant, Jacob, whom I have chosen, **offspring of Abraham my beloved friend,** 9 you whom I have taken from the ends of the earth, called from its farthest limits—to you I say, you are my servant; I have accepted you and not rejected you.*

Jehovah calls on the Jacob/Israel category of his people to repent and return from exile. **Like Abraham, their progenitor, who left kindreds and friends behind and came from the end of the earth to the Promised Land, they are now summoned to leave kindreds and friends and renew their covenant with Jehovah and become his collective “servant” or vassal.** Jehovah assures them that although they may have felt abandoned by him on account of their idolatries, as they return to him he will again accept them as his covenant people.

The mention of a person by name—as with “Abraham my beloved friend”—alludes to a precedent that person set. Abraham’s coming from afar to the Promised Land, for example, became a type of his descendants’ doing so. If his people now pass this test of their faith as Abraham did, Jehovah will bless them as he blessed him. The alternative is to be destroyed in a Sodom-and-Gomorrhah type of destruction. To be “beloved” of God, moreover, identifies the seraph category of Jehovah’s people that includes his servant, who also comes from afar.

[There are degrees of relationship with the Lord: servant, friend, and beloved. Each degree is based on the amount of mutual trust. Each degree carries with it its own unique privileges and prerogatives.]

10 Be not fearful, for I am with you; be not dismayed, for I am your God. I will strengthen you; I will also succor you and uphold you with my righteous [right hand](#).

11 See, all who are enraged at you shall earn shame and disgrace; your adversaries shall come to nought, and perish. 12 Should you look for those who contend with you, you shall not find them; whoever wars against you shall be reduced to nothing.

The temptation to be “fearful” and “dismayed” comes with being a part of Jehovah’s covenant people, whose enemies inevitably become “enraged” at them under one pretext or another and finally even “contend” and “war” against them. When things reach that point, however—when Jehovah has sufficiently proven his people’s faithfulness—he intervenes on their behalf and reduces their enemies to “nothing.” That sequence of events forms the classic pattern of deliverance and destruction that underlies Jehovah’s dealings with his people and **their enemies**, who are also his enemies.

Jehovah’s promise to be “with” his people harks back to the name Immanuel (“God Is with Us”) and the fulfillment of that name in Jehovah’s deliverance of King Hezekiah’s people at the time Assyria invades Judea. Jehovah’s end-time servant follows the pattern of King Hezekiah in serving as his people’s proxy savior under the terms of the Davidic Covenant. As Jehovah empowers his servant, so

the servant empowers Jehovah's people. The terms "my righteous right hand" (*yemin sidqi*) also translate as "righteousness, my right hand"—signifying Jehovah's servant.

Jehovah is "with" his elect at their new exodus to Zion: "When you cross the waters, I will be with you; [when you traverse] the rivers, you shall not be overwhelmed. Though you walk through the fire, you shall not be burned; its flame shall not consume you. . . . Do not fear, for I am with you. I will bring your offspring from the east and gather you from the west; I will say to the north, 'Give up!' to the south, 'Withhold not!' Bring my sons from afar and my daughters from the end of the earth—all who are called by my name, whom I have formed, molded and wrought for my own glory".

13 For I, Jehovah your God, hold you by the [right hand](#) and say to you, Have no fear; I will help you.

14 Be not afraid, you worms of Jacob son men of Israel, [be not dismayed]: I am your help, says Jehovah; your Redeemer is the Holy One of Israel.

The possessive "your God" expresses the covenant relationship Jehovah offers the Jacob/Israel category of his people so long as they rely on him to help them. Jehovah's dual promise to uphold and sustain them by the *right hand*—his servant (*ibid.*)—reflects the exigency of the situation as they now face either deliverance or destruction. Just as a butterfly is first a "worm," and just as "men" aren't gods, so when they acknowledge their nothingness before God and trust in him to empower them, he can redeem them from evils he alone is capable of redeeming them.

15 I will make of you a sharp-toothed threshing sledge of new design, full of spikes: you shall thresh mountains to dust and make chaff of hills. 16 As you winnow them, a [wind](#) shall take them away, a [tempest](#) dispel them. Then will you rejoice in Jehovah and glory in the Holy One of Israel.

When held by Jehovah's *right hand* the Jacob/Israel category of his people conquers its enemies just as Israel did under Moses, Joshua, and King David. They reduce "mountains" and "hills"—the nations—to chaos. Micah concurs: "The breaker has risen before them. They have broken through and passed through the gate and gone out by it. Their king will pass before them and Jehovah at their head"; "Arise and thresh, O Daughter of Zion, for I will make your horn iron and your hooves brass, and you will beat in pieces many peoples".

At their great victory, Jehovah's people who return from exile have cause to "rejoice" in their God and give him the "glory": "You have enlarged the nation and increased its joy; they rejoice at your presence as men rejoice at harvest time, or as men are joyous when they divide spoil. For you have smashed the yoke that burdened them, the staff of submission, the rod of those who subjected them, as in the Day of Midian". In the present instance, *wind* and *tempest* imagery—signifying Jehovah's Day of Judgment—denotes Jehovah's servant whom Jehovah empowers.

[“But you Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come one for me [future tense, Christ], one who will be ruler over Israel, whose origins are from of old from ancient times. Therefore, he will abandon them until the time when she who is in labor gives birth and the rest of his brothers return to join the children of Israel [Revelation 12]. And he [the last-days Servant] will stand and lead his flock in the strength of the Lord, in the majesty of the name of the Lord his God. And they will live securely for then his greatness will reach to the ends of the earth. And he will be their peace. When the Assyrian invades our land and marches through our fortresses, we will raise against him seven shepherds, even eight leaders of men. They will crush the land of Assyria

with the sword, the land of Nimrod with drawn sword. He [the Servant, with Christ's help] will deliver us from the Assyrian when he invades our land and marches into our borders” (Micah 5:2-6, Robert Smith re-translation).]

17 When the poor and needy require water, and there is none, and their [tongue](#) becomes parched with thirst, I Jehovah will answer their want; I, the God of Israel, will not forsake them.

The theme of a new wandering in the wilderness (vv 17-20) combines with that of a new conquest (vv 11-16) when Jehovah’s people return from exile (vv 8-10). Under those circumstances, sources of water become an important consideration and another test—as when Moses led Israel through the wilderness following its exodus out of Egypt and the people came to a place with no water: “The people thirsted there for water. And the people murmured against Moses and said, ‘Why is it that you have brought us up out of Egypt to kill us and our children and our cattle with thirst?’”.

Jehovah’s answer was to demonstrate his power through his servant Moses: “Behold, I will stand before you there upon the rock in Horeb. And you will smite the rock and there shall come forth water out of it that the people may drink.’ And Moses did so in the sight of the elders of Israel” **Those who participate in the end-time wandering in the wilderness are the “poor and needy,” not the rich who don’t care for them.** The *tongue* metaphor alludes to Jehovah’s servant who, like Moses, leads their wilderness journey.

18 I will open up streams in barren hill country, springs in the midst of the plains; I will turn the desert into lakes, parched lands into fountains of water. 19 I will bring cedars and acacias, myrtles and oleasters in the wilderness; I will place cypresses, elms and box trees in the steppes—20 that all may see it and know, consider it, and perceive that Jehovah’s [hand](#) did this, that the Holy One of Israel created it.

When some of the Jacob/Israel category renew the covenant with Jehovah and prove loyal under all conditions, they experience regeneration and a reversal of circumstances. Fear turns to fortitude, weakness into strength, curses into blessings. Although Jehovah’s servant—his *hand or right hand* (vv 10, 13, 20)—helps qualify his people for this, Jehovah alone, the “creator of the ends of the earth”, “creates” it. What Jehovah’s *hand* does in the present context, however, is lead his people’s victory over their enemies **in a classic division of labors between *hand* and Holy One.**

21 Present your case, says Jehovah; submit your evidence, says the King of Jacob. 22 Let them come forward and recount to us their prophecies of events heretofore. What were they? Tell us, that we may examine them and know whether they were fulfilled. Or predict the future for us:

Jehovah raises up his servant in response to his people’s prophets and seers who fail to prophesy or see. What legitimizes a prophet in Jehovah’s eyes is that he predicts things that come to pass: “If there is a prophet among you, I Jehovah will make myself known to him in a vision and speak to him in a dream”; **“When a prophet speaks in the name of Jehovah, if the thing doesn’t follow or come to pass Jehovah hasn’t said it, but the prophet has said it presumptuously. You shall not be afraid of him”.**

Unlike the ecclesiastical leaders who profess to be prophets but aren’t, whom Jehovah now puts on trial, his servant predicts things that come to pass: “All of you, assemble and hear: Who among you foretold these things? It is him Jehovah loves, who shall perform his will in Babylon; his arm shall be against the Chaldeans. **I myself have spoken it, and also called him; I have brought him, and I will**

prosper his way. Come near me and hear this: I have not made predictions in secret; at their coming to pass, I have been present. Now my Lord Jehovah has sent me; his Spirit [is in me]”.

22 Let them come forward and recount to us their prophecies of events heretofore. What were they? Tell us, that we may examine them and know whether they were fulfilled. Or predict the future for us: 23 Tell us of events to come hereafter, so that we may know you are gods. Perform something good or evil at which we will be dazzled and all stand in awe. 24 It is clear you are of no account, that your works amount to nothing; whoever accepts you is himself an abomination.

Jehovah’s formal trial of the non-prophets gives way to informal satire as he ridicules them for their false pretenses, knowing they can’t actually prophesy. Whereas his people stand in awe of them, in reality they are “of no account” and their works amount to “nothing.” That recurring chaos motif in chapters 40-46 puts these prophets in the same category as idolaters and enemies who perish in Jehovah’s Day of Judgment. To Jehovah, they and all who accept them are an “abomination” (*to’eba*)—a term that defines an idol.

25 I have raised up one from the north who calls on my name, who shall come from the direction of sunrise. He shall come upon dignitaries as on mud, tread them as clay like a potter.

Jehovah’s “raising up” (*ha’iroti*) his servant in this verse synonymously parallels his “raising up” (*ha’irotihu*) his servant under his Cyrus persona within the chiastic pattern of alternating chaos and creation motifs that spans chapters 41-46: “It is I who rightfully raise him up, who facilitate his every step; he will rebuild my city and set free my exiles without price or bribe,” says Jehovah of Hosts”.

Although the different roles the servant assumes before and after Jehovah empowers him compel Isaiah to depict him under different personas, his attributes identify him as a creative force.

Under his Righteous Warrior aspect, the servant combines both spiritual and physical traits. **Like Abraham, he “calls on my name” and exemplifies righteousness. Like Cyrus, he “comes upon dignitaries as on mud, treads them as clay like a potter,”** ridding the earth of the forces of chaos. Still, the servant’s physical ministry begins only after he passes Jehovah’s test of his loyalty under his purely spiritual persona. **As with King Hezekiah, a descent phase into suffering precedes his ascent phase to illustriousness.**

26 Who announced this beforehand, so we would know, declared it ahead of time, that we might say, he was right? Indeed, not one could foretell it, not one make it known; no one has heard from you any [prophetic] utterance. 27 But to Zion, he shall be its harbinger; I will appoint him as a herald of good tidings to Jerusalem.

Jehovah questions the non-prophets about why they haven’t predicted the servant’s coming so that his people might anticipate it. A pun on the word “right” (*saddiq*) answers his question: **his servant, the “righteous one” (*saddiq*), predicts the future, thus distinguishing him from them.** Jehovah’s “appointing” (*ntn*) his servant forms a word link to his “appointing” (*ntn*) his servant throughout the Book of Isaiah. His people who receive him as a “herald of good tidings” are the Zion/Jerusalem category—those of Jacob/Israel who repent and return.

28 For when I looked there was no one, not one who could offer counsel, or when I questioned them, who could answer a word. 29 Surely they are all iniquitous, their works worthless; their outpourings are but wind and emptiness.

Jehovah's "looking" to determine his people's spiritual state and to question their ecclesiastical guides denotes an intentional act when events come to a head. Unlike his people's iniquitous leaders—whose works are "worthless" or nothing, who pour out "wind and emptiness" or chaos, not one of whom offers true "counsel" but who instead follow their own counsel or schemes—Jehovah's servant is a wonderful counselor, possesses the spirit of counsel, and is the man who performs or is privy to Jehovah's counsel.

[Jehovah's counsel refers either to the council (sod) of God, or the deliberations of that council.]

Amos 3:7 Surely the Lord GOD will do nothing, but he revealeth his secret [sod, counsel] unto his servants the prophets.

If you are not privy to Jehovah's counsel, then you are not a prophet.

Jer 23:18 For who hath stood in the counsel of the LORD, and hath perceived and heard his word? who hath marked his word, and heard it?

Jer 23:19 Behold, a whirlwind of the LORD is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked.

Jer 23:20 The anger of the LORD shall not return, until he have executed, and till he have performed the thoughts of his heart: in the latter days ye shall consider it perfectly.

Jer 23:21 I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied.

Jer 23:22 But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings.]

[Isaiah 42](#)

Jehovah's appointing his servant as a light to the nations leads to a new exodus or to captivity.

1 My servant whom I sustain, my chosen one in whom I delight, him I have endowed with my Spirit; he will dispense justice to the nations.

Jehovah sustains and endows with his Spirit his servant, who here appears under his **spiritual (and often suffering) persona**. Jehovah commissions him to restore justice to the "nations" or "Gentiles" (*goyim*), inferring that there is no justice or only a façade of justice among his people and the nations. Types of Jehovah's "servant" or vassal include Isaiah, Eliakim, Cyrus, Hezekiah, Moses, and David.

[This is why I keep referring to him as the end-time servant, rather than the Davidic servant. He is like so many other types in the Old Testament. However, he does exemplify, mediate, and fulfill the Davidic covenant.]

Because no one type covers all the end-time roles Jehovah's servant fulfills, Isaiah presents him under different personas. Consistent with persons in the seraph category, his mission, like those of Moses and Elijah, is international in scope. **At first directed to the Jacob/Israel category of Jehovah's people dispersed among the nations, the servant's task is to bring as many as will repent to renew the covenant with Jehovah and to ascend to higher spiritual categories.**

2 He will not shout or raise his voice to make himself heard in public. 3 Even a bruised reed he will not break; a dim wick he will not snuff out. He will perform the work of justice in the cause of truth.

The servant's mission is one of compassion for all, including those who typify a "bruised reed" and "dim wick." Word links identify these terms with Egypt and Babylon, signifying the scope of the servant's mission from one end of the world to the other. **The emphasis on "justice" —justice based on the "truth," not on parodies of justice—accords with its twin term "righteousness" (sedeq/saddiq/sedaqa), which Jehovah's servant exemplifies.**

[The definition of righteousness is to "judge correctly", so the two are the same. The person who is righteous, judges correctly and administers justice.]

4 Neither shall he himself grow dim or be bruised until he has brought about justice in the earth. The isles await his law.

The idea of a person who doesn't grow dim or bruised alludes to the servant's attaining seraph status, as did Moses, whose "his eye was not dim nor his natural force abated," when, at the age of a hundred-and-twenty, he passed on from among his people. Like Moses, the servant is a lawgiver to Jehovah's people among the nations: "Give ear and come unto me; pay heed, that your souls may live! **And I will make with you an everlasting covenant: [my] loving fidelity toward David. See, I have appointed him as a witness to the nations, a prince and lawgiver of the peoples".**

5 Thus says Jehovah, God, who frames and suspends the heavens, who gives form to the earth and its creatures, the breath of life to the people upon it, spirit to those who walk on it:6 I Jehovah have rightfully called you and will grasp you by the hand; I have created you and appointed you to be a [covenant](#) for the people, a [light](#) to the nations, to open eyes that are blind, to free captives from confinement and from prison those who sit in [darkness](#).

References to Jehovah as the creator of the heavens and the earth frequently accompany Isaiah's predictions of Jehovah's servant. The inference is that it is the God of heaven and earth, no purely human authority, who "appoints" his servant. In view of the opposition the servant receives from his own people and their leaders, Jehovah anticipates and thus preempts their opposing arguments. Additionally, Jehovah "creates" or "re-creates" his servant, implying that the servant experiences rebirth to a higher spiritual category.

Jehovah's "rightfully calling" his servant and "grasping [him] by the hand" denote royal accession—an emperor's investiture of a loyal vassal to royal status, signifying the servant's ascent to a higher spiritual level. Jehovah's appointing his servant as a *covenant* and *light* to the nations implies that **he personifies and mediates those things.** The servant delivers from spiritual blindness, from physical captivity, and from *darkness*—the king of Assyria/Babylon—those who renew their covenant relationship with Jehovah.

8 I am Jehovah; that is my name. I will not relinquish my glory to another, nor my praise to wrought idols.

The name Jehovah, which consists of a unique form of the Hebrew verb "to be", contains the idea of a God who is self-existent and who therefore doesn't resemble the false gods or material objects people adore. By creating their "wrought idols," his people may even attempt to simulate his likeness, but such

efforts dishonor him who said, “You shall have no other gods before me. You shall not make yourself any graven image or any likeness of what is in heaven above or in the earth beneath or in the waters under the earth”.

Unless and until Jehovah’s people cease worshiping material things and instead “love Jehovah your God with your whole heart and with your whole soul and with all your might”, they can’t attain a true perception of God nor praise or glorify him. The very nature of spiritual blindness that comes from yielding to substitutes of God is such that, while people are unable to perceive the truth of God, they may nevertheless believe that what they have learned of God is sufficient, or that it is all that is possible to know about him, in that way sabotaging their own relationship with him.

9 The prophecies of the former events indeed came to pass, but new things I yet foretell. Before they spring up I declare them to you.

From a historical perspective, the events Isaiah predicted “indeed came to pass.” As determined by the synchronous literary structures that transform the events of Isaiah’s day into an allegory of the end-time, however, a second fulfillment is imminent. **Not only does Jehovah “foretell” and “declare” this in the historical fulfillment of Isaiah’s prophecy itself—wherein Israel’s history serves as a series of types and foreshadowings of the end-time—but Jehovah’s servant additionally foretells “new things” before they occur as a proof that Jehovah is with him.**

10 Sing to Jehovah a new song; sing his praise from the end of the earth. Let the sea roar, and all that lives in it, the isles and they who inhabit them. 11 Let the desert and its cities raise their voice, and the villages where Kedar dwells; let the inhabitants of Sela sing for joy and cry out from the tops of the mountains. 12 O let them give glory to Jehovah, and in the isles speak out in praise of him.

As Israel sang a Song of Salvation when Jehovah delivered his people from bondage in Egypt, so do those whom he delivers in the end-time— “Then sang Moses and the people of Israel this song to Jehovah and said, ‘I will sing to Jehovah, for he hath triumphed gloriously. Horse and rider he has thrown into the sea. Jehovah is my strength and song. He has become my salvation’”. Whereas Moses led Jehovah’s people out of Egypt, the servant leads them from the end of the earth, the isles of the sea, the desert and its towns, and the tops of the mountains.

13 Jehovah will come forth like a warrior, his passions aroused like a fighter; he will give the war cry, raise the shout of victory over his enemies. 14 For a long time I have been silent, keeping still and restraining myself. But now I will scream like a woman in labor and breathe hard and fast all at once. 15 I will lay waste mountains and hills and make all their vegetation wither; I will turn rivers into dry land and evaporate lakes.

Although Jehovah may “go like a lamb to the slaughter”, when the need arises, he is no pacifist. Should circumstances demand it when his covenants are honored—as when enemies threaten those who keep his law and word—Jehovah intervenes and comes to their aid. **His role of divine emperor requires him to deliver a loyal vassal who faces a mortal threat. Those are the conditions Jehovah’s people face at the time his servant fulfills his mission. Anyone who assumes that Israel’s God won’t intervene on his people’s behalf because he hasn’t done so for a long time will be sadly mistaken.**

Jehovah’s identifying himself with “a woman in labor” alludes to the rebirth of his people to higher spiritual categories, as when “Zion gives birth to her children” when world events come to a head.

Because Israel's deliverance from the Philistines wasn't complete until David had subdued them, so the end-time deliverance of Jehovah's people isn't complete until their enemies perish. While in Jehovah's Day of Judgment both the archtyrant and natural disasters reduce much of the earth's terrain to chaos, Jehovah's "enemies" are represented metaphorically by that same terrain.

*16 Then will I lead the blind by a way they did not know, and guide them in paths unfamiliar; the **darkness** confronting them I will turn into **light**, and the uneven ground make level. These things I will not fail to perform.*

At the time Jehovah delivers his people from blindness and captivity, they again travel through the wilderness as Israel did anciently. Those who *were* blind but who renew their covenant relationship with him, return in the new exodus to Zion. In the same way Jehovah's cloud of glory protected ancient Israel and additionally provided light, so it does again. When his people repent and return as a result of the servant's mission, the *light* he typifies overpowers the *darkness* the archtyrant typifies.

[Over the whole site of Mount Zion, and over its solemn assembly, Jehovah will form a cloud by day and a mist glowing with fire by night: above all that is glorious shall be a canopy. Isa. 4:5]

17 But those who trust in idols and esteem their images as gods shall retreat in utter confusion.

Alternating motifs of chaos and creation here again proceed from creation—the "light" that lights up the darkness—to chaos, namely the idolaters' "retreat in utter confusion." **While those who repent of idolatry participate in the new exodus of Jehovah's people, those who fail to repent—who remain spiritually blind—perish without ever experiencing Jehovah's marvelous redemption. Oblivious to an entirely different scenario that happens for his elect, they encounter Jehovah solely in the pouring out of his wrath upon the wicked in his Day of Judgment.**

18 O you deaf, listen; O you blind, look and see! 19 Who is blind but my own servant, or so deaf as the messenger I have sent? Who is blind like those I have commissioned, as uncomprehending as the servant of Jehovah—20 seeing much but not giving heed, with open ears hearing nothing?

Dual meanings assist in identifying Jehovah's blind and deaf "servant" or vassal in this incriminating verse as (1) Jehovah's collective servant Jacob/Israel, to whom Jehovah sends his end-time servant as a *light* to deliver them from spiritual blindness and to lead them in the new exodus to Zion; and (2) Jehovah's current individual servant, a "messenger" whom he has "sent"—**signifying his apostleship**—but whom Jehovah's end-time servant displaces in the pattern of Eliakim displacing Shebna.

*21 It is the will of Jehovah that, because of his **righteousness**, they magnify the law and become illustrious.*

Jehovah's appointing his end-time servant as a lawgiver in the pattern of Moses implies that the law his people are currently keeping has become corrupted—so much so that a restoration is needed or they can never experience its fruits. That restoration occurs through Jehovah's *righteousness*—his servant. As they "magnify the law," they again see and hear and become "illustrious" as a people of God: "The nations shall behold your righteousness and all their rulers your glory".

22 Instead, they are a people plundered and sacked, all of them trapped in holes, hidden away in dungeons. They have become a prey, yet no one rescues them, a spoil, yet none demands restitution.

Those who don't meet Jehovah's conditions for deliverance—by keeping the law of his covenant, replacing their self-righteousness with *his* standard of righteousness—fall prey to the archtyrant and those who emulate him. Commissioned by Jehovah to “pillage for plunder and spoliage for spoil”, he humbles Jehovah's people **until a remnant turns back to its God.** Because his people didn't “rescue” those who needed rescuing, nor “demanded restitution” for those who were wronged, they experience this same plight as a covenant curse.

23 Who among you hearing this will take heed of it hereafter, and be mindful and obey? 24 Who is it that hands Jacob over to plunder and Israel to despoilers, if not Jehovah, against whom we have sinned? For they have no desire to walk in his ways or obey his law.

The two choices the Jacob/Israel category faces are **deliverance through his servant**—whom Jehovah appoints as lawgiver and restorer of justice—or **destruction and servitude to the archtyrant and his cohorts, whom Jehovah appoints to punish the wicked.** Even when calamities come upon them, many **don't perceive that they themselves are the cause, that they brought covenant curses on their own heads.** To “take heed” and “obey” doesn't come easily to sinners who reject Jehovah's law and repudiate his messenger, **thereby setting limits on what Jehovah can do for them.**

25 So in the [heat](#) of his anger he pours out on them the violence of war, till it envelopes them in flames—yet they remain unaware—till it sets them on fire; yet they take it not to heart.

As a realization of how Jehovah blesses his people is acquired only by their experientially keeping his law, those who abort doing so remain “unaware” of why they suffer calamities. While the *heat* of his *anger* identifies the archtyrant's burning up the wicked in Jehovah's Day of Judgment, the righteous live through it: “The sinners in Zion are struck with fear; the godless are in the grip of trembling: ‘Who among us can live through the devouring fire? **Who among us can abide eternal burning?**’ **They who conduct themselves righteously and are honest in word”.**

[Isaiah 44](#)

Jehovah's servant resembles Moses and Cyrus in dissuading people from idols and rebuilding the temple.

1 Hear now, Jacob my servant, and Israel whom I have chosen. 2 Thus says Jehovah, your Maker, who formed you from the womb and succored you: Be not afraid, O Jacob, my servant, and Jeshurun whom I have chosen.

The alternating chaos/creation pattern in these chapters illustrates the ambivalence of the Jacob/Israel category of Jehovah's people. Faced with two choices—one leading to rebirth, re-creation, and deliverance; the other to ruin, de-creation, and destruction—this spiritual category lacks the vision to see, hear, and understand fully what is at stake. Jehovah appeals to them that he—their Maker, who “formed” or created them initially—has chosen them to be his collective servant or vassal. Their proving loyal and living up to the name Jeshurun or “Upright One” will dispel their fears of the unknown.

3 I will pour water on the thirsty soil, showers upon the dry ground; I will pour out my Spirit on your offspring, my blessing upon your posterity.

Continuing the creation motif is the blossoming wilderness. Paralleled with it is the promise of Jehovah's pouring out his Spirit and blessing on his people's descendants, **thus likening the lack of his Spirit to dry ground.** In other words, once the Jacob/Israel category renews its covenant relationship with Jehovah,

his people's covenant curses reverse and his blessings flow. **Comprising the two primary blessings of his covenant, land and offspring** are here enhanced to a land Jehovah regenerates and offspring that he endows with his Spirit.

4 They shall shoot up like grass among streams of water, like willows by running brooks. 5 One will say, I am Jehovah's, and another name himself Jacob. Yet others will inscribe on their arm, To Jehovah, and adopt the name Israel.

Those of the Jacob/Israel category of Jehovah's people who repent and renew their covenant with Jehovah, who ascend spiritually to higher levels and return to promised lands, acknowledge Jehovah as their God instead of their former gods that were no gods. As proselytes to Jehovah from among the nations, they assume Israelite names such as Jacob and Israel—ones they were evidently no longer accustomed to—affirming their renewed covenantal bond. **Although their ancestors had assimilated into the nations and lost their identity as Israelites, they now reclaim it.**

6 Thus says Jehovah, the King of Israel, Jehovah of Hosts, their Redeemer: I was at the first and I am at the last; apart from me there is no God.

The continuing need for Jehovah to assert his identity as defined by his titles infers that attempts to convince the Jacob/Israel category of his people that he alone is God is perhaps the most difficult task involved in their resuming their identity as his covenant people. Still, the same God who performed wonders on his people's behalf "at the first" will do so "at the last." Israel's "King," their divine emperor who chose them in the beginning, will fully prove to be their "Redeemer" at the end.

7 Who predicts what happens as do I, and is the equal of me in appointing a people from of old as types, [foretelling](#) things to come?

One way Jehovah shows that he is God first and last is to appoint his covenant people to prefigure in their ancient history the events that occur at the end. **Only a true God can orchestrate humanity's circumstances in that manner, it being a proof of his divinity. In other words, whatever set a precedent in the past forms a type of what happens in the future, namely his people's apostasy, Assyria's invasion of their lands, Assyria's world conquest, his people's captivity, their exodus out of Egypt, wandering in the wilderness, building of the temple, and so forth.**

8 Be not perturbed or shaken. Have I not made it known to you from of old? Did I not foretell it, you being my witnesses? Is there a God, then, apart from me? There is no [Rock](#) unknown to me.

Although idolaters may be "perturbed" and "shaken" at what Jehovah is doing or is about to do, his covenant people may feel secure at having him for their *Rock*. **What Jehovah made known "of old" through the ancient Hebrew prophets is the end-time restoration of his people. If they didn't know that, or forgot it, they had best remember it now if they want to participate in it.** As they are "witnesses" of it, they should speak up and declare it so that others too may unite with Jehovah's covenant people and live into the millennial age of peace.

9 All who manufacture idols are deranged; the things they cherish profit nothing. Those who promote them are themselves sightless and mindless, to their own dismay. 10 Who would fashion a god or cast an idol that cannot benefit them? 11 Their whole society is confused; their fabricators are mere mortals. Were they all to assemble and take their stand before me, they would at once cringe in fear.

A protracted satire against idolaters, verses 9-20 poke fun at idol makers and worshipers of false gods. Transposed into modern times—but equally relevant to Judah’s ancient Babylonian exile—the worldly objects people covet, get fixated on, spend their energies and resources on, by their very nature displace Jehovah in their lives and thus deprive them of his covenant blessings. [What are our idols today? Do we own them or do they own us? This is very telling.] When Babylon’s socio-economic system that is based on the production, promotion, and sale of the works of men’s hands collapses in Jehovah’s Day of Judgment, the material “things” people have left can’t help them.

If idolaters actually got a sense of Jehovah’s reality— “Were they all to assemble and take their stand [before me]”—they would at once realize their folly and “cringe in fear”. **But when Jehovah’s people become so infatuated with the allures of the Harlot Babylon that nothing else interests them, they are ripe for destruction:** “By your skill and science you were led astray, thinking to yourself, I exist, and there is none besides me! Catastrophe shall overtake you, which you shall not know how to avert by bribes; disaster shall befall you from which you cannot ransom yourself”.

12 The smith with his tools works the iron over the coals and gives it shape by hammering; he forges his god by the strength of his arm: when he becomes hungry, he no longer has strength; if he fails to drink water, he begins to grow faint.

13 The woodworker draws a diagram, sketching his idol with a marker. He creates it by chiseling to the outline of the dividers; he gives it a human likeness, resembling man’s beauty, fit to lodge in a house.

The objects people invent that they adore come from earthly elements Jehovah has made. To create them requires human energy, which soon depletes, making the idols less than human. People may even superimpose human likenesses on them to make them more attractive but they, too, are God’s creation, not theirs. In short, the sum total of the things they cherish that distract them from the true God amounts to no more than an illusion. When such substitutes for God become his people’s obsession, then it is time for Jehovah to “utterly supplant the false gods”.

14 He is required to cut down cedars; he must select holms and oaks and care for them among the trees of the forest. He plants firs, which the rain makes grow: 15 that which serves men as fuel, which they use to warm themselves or light fire with to bake bread, of that they create gods which they adore, from it they make idols to which they stoop.

Isaiah’s extended satire on the idols and their manufacturers dramatizes the total preoccupation of Babylon’s society with its production of idols. From harvesting raw materials to finishing the end product, its citizens are engrossed in physical not spiritual realities—whereas long ago Jehovah had said, “You shall not bow down to their gods or serve them, nor do after their works. But you will utterly overthrow them and entirely break down their images. And you will serve Jehovah your God, and he will bless your bread and water. And I will take away sickness from among you”.

16 Half of it they burn in the fire. Over it they broil a roast; they eat the meat and are satisfied. They also warm themselves and ayah, it is warm in front of the fire! 17 From the rest they make a god, their idol, to which they bow in adoration and pray, Save us; you are our god!

The abject futility of idol worship becomes clear as Isaiah’s parody proceeds to its deplorable conclusion. How often must Jehovah continue to remind his people to worship him, not the gods of the heathen: “Don’t go after other gods to serve them or worship them. Don’t provoke me to anger with the works

of your hands and I will do you no harm. Yet you haven't listened to me,' says Jehovah, 'so as not to provoke me to anger with the works of your hands'". **In spite of Jehovah's admonitions, his people's addiction to idolatry enslaves them to a counterfeit of happiness.**

18 They have become unaware and insensible; their eyes are glazed so they cannot see, their minds are incapable of discernment. 19 They reflect not, nor have the sense or comprehension to say, A part of this I burned in the fire; I also baked bread in its embers, roasted meat and ate it. Am I not making an abomination of what is left? Do I not stoop to a mere lump of wood?

So immersed are idolaters in the virtual reality they create for themselves that is tied to material things that it spiritually blinds them. Losing the connection between heaven and earth, between what is of God and what is of man, they have become "unaware" and "insensible" to the glorious reality that exists beyond what they perceive in this mortal sphere through their physical senses. Still, because as children of God they intuitively sense that something higher exists, they paradoxically channel their awe or veneration of it to a lower reality—to an "abomination" or "execration" (*to'eba*)—their idol.

20 They are followers of ashes; their deluded minds have distracted them. They cannot liberate themselves from them or say, Surely this thing in my hand is a fraud.

Being "followers of ashes" implies dependence on what is fated to disappear—on what Jehovah reduces to chaos in his Day of Judgment. And yet, so powerful a hold has idolatry on its adherents that they grow incapable of perceiving anything besides what their spiritually altered state limits them to. Instead of being reborn and re-created on ever higher spiritual levels, they are de-created and descend, losing even their reasoning powers as they enter into spiritual bondage to a "fraud" or "lie" (*seger*). At that point, only Jehovah, their Redeemer, can liberate them, on condition they turn to him.

21 Ponder these things, O Jacob, and you, O Israel, for you are my servant. I have created you to be my servant, O Israel; Do not disregard me. 22 I have removed your offenses like a thick fog, your sins like a cloud of mist. Return to me; I have redeemed you.

If the Jacob/Israel category will serve Jehovah instead of idols, and have regard for him instead of for material objects, the "fog" and "mist" of their spiritual confusion will lift and they will see clearly. Because Jehovah has already "redeemed" them—in this case by the parallel idea of his taking their "offenses" and "sins" upon himself — they have only to "repent" and "return" (*swb*) and he will accept them as his covenant people. As they do so, Jehovah will "create" or re-create them and they will be his "servant" or vassal in very deed.

23 Sing, O heavens, for what Jehovah has done; cause it to resound, O earth beneath! Burst into song, O mountains, forests, and all trees therein: Jehovah has redeemed Jacob; he shall be glorified in Israel.

Because Jacob/Israel is the category of Jehovah's people that needs redeeming from sin, it occasions a Song of Salvation when that occurs. The heavens and the earth, witnesses of the Sinai Covenant—which were earlier called on to testify of his people's breaking the covenant are now witnesses of their renewing the covenant. As mountains, forests, and trees denote nations, cities, and peoples, respectively, Jacob/Israel's redemption is a worldwide event. Jehovah is "glorified" when his people respond to his acts of love.

Paradoxically, in spite of Jehovah's redeeming humanity from its sins, of all God's creations man most disappoints him in his thoughts, words, and acts. Whereas the natural world—the "mountains, forests, and all trees therein"—continually glorifies him by fulfilling the measure of its creation, **only man, as a consequence of the agency God gave him in the Garden of Eden, chooses to offend God and his creations through his transgressions. Conversely, when man finally fulfills the measure of his creation nothing glorifies God more.**

*24 Thus says Jehovah, your Redeemer, who formed you from the womb: I am Jehovah, the Maker of all things, who alone suspends the heavens, who himself gives form to the earth, 25 **who annuls the predictions of impostors and makes fools of diviners, who turns wise men about and makes nonsense of their knowledge,***

As we saw previously, representations of Jehovah as the creator of the heavens and the earth that accompany his appointing his servant validate the servant's mission and function as a polemic against those who might oppose him or consider him an impostor. **The real impostors, diviners, and wise men, meanwhile, are put in their place. Their "predictions" and "knowledge"—which stem from their own conjectures, not from God—prove utterly worthless when Jehovah intervenes to restore his people.**

26 who fulfills the word of his servant, accomplishes the aims of his messengers, who says of Jerusalem, It shall be reinhabited, and of the cities of Judah, They shall be rebuilt, their ruins I will restore,

Unlike his people's false servants and messengers—whose word Jehovah doesn't fulfill—his end-time servant predicts the future and also sees it fulfilled: "Come near me and hear this: I have not made predictions in secret; at their coming to pass, I have been present. Now my Lord Jehovah has sent me; his Spirit [is in me]". Jehovah's appointing his servant to restore his people includes the rebuilding of ancient ruins, in particular Jerusalem and its temple.

27 who says to the [deep](#), Become dry; I am drying up your currents, 28 who says of Cyrus, He is my shepherd; he will do whatever I will. He will say of Jerusalem that it must be rebuilt, its temple foundations relaid.

The mention of a person by name—as with Cyrus, the Persian emperor—denotes that he set a historical precedent that serves as a type of the end-time. In Cyrus' case, that precedent is the rebuilding of Jerusalem and its temple. In this passage, however, Isaiah creates a *composite* of types—of Cyrus and Moses—to portray Jehovah's "servant" (v 26) who fulfills the roles of both. The idea of Jehovah's "shepherd" in a context of the "deep" becoming dry represents a Moses typology and alludes to Israel's end-time exodus.

[Isaiah 45](#)

Jehovah's servant resembles David and Cyrus in restoring Jehovah's people and routing their enemies.

1 Thus says Jehovah to his anointed, to Cyrus, whom I grasp by the right hand, to subdue nations before him, to ungird the loins of rulers, opening doors ahead of him, letting no gates remain shut: 2 I will go before you and level all obstacles; I will break in pieces brazen doors and cut through iron bars.

While the preceding passage depicts Jehovah's **end-time servant as a composite of the types of Cyrus and Moses**, the present passage depicts him as a composite of the types of **Cyrus and David**. Although Cyrus the Persian was never called Jehovah's "anointed" or "Messiah"—his god being Marduk—that was

the common title of Israelite kings. Linking ideas, such as Jehovah's empowering him by grasping him by the hand, additionally identify the composite Cyrus and David figure as Jehovah's servant.

Like the roles of Moses and David, the servant's roles are physical as well as spiritual. Chapters 41-46, however, depict these roles separately, some spiritual and some physical. **Because no one historical figure Isaiah draws on fulfilled all the functions Jehovah's servant does in restoring Jehovah's people, Isaiah of necessity divides descriptions of the servant into different personas to show their incompleteness. The servant's "anointed" status in the pattern of King David, for example, is incomplete without an accompanying endowment of Jehovah's Spirit.**

Thus, while the present passage deals with the physical aspects of the servant's mission, Isaiah 42:1-7 deals with its spiritual aspects. However, just as Moses' roles were both spiritual—when instructing Jehovah's people in the Sinai wilderness, and physical—when leading their exodus out of Egypt, so the servant's roles are both spiritual—when dispelling people's blindness and bondage to sin, and physical—when releasing them from physical captivity (vv 1-2, 13), facilitating their new exodus out of Babylon and inheritance of promised lands.

In short, it is the spiritual conversion of Jehovah's people that makes possible the physical deliverance and restoration that the composite Cyrus, Moses, and David types depict. As noted, Micah predicts a similar physical deliverance: "I will surely assemble all of you, O Jacob. I will surely gather the remnant of Israel. . . . They will make a great sound because of their immense multitude. The breaker has risen before them. They have broken through and passed through the gate and gone out by it. Their king will pass before them and Jehovah at their head".

3 I will give you hidden treasures and secret hoards of wealth—that you may know that it is I Jehovah, the God of Israel, who calls you by name.

4 For the sake of my servant Jacob, and Israel my chosen, I call you by name—I named you when yet you knew me not.

Enormous wealth, kept in reserve to support the restoration of Jehovah's people, comes forth at the time Jehovah appoints his end-time servant. As with Jehovah's grasping him by the hand, calling him by name signifies royal investiture—as when an emperor legally adopts a vassal or elevates him to higher status. That appointment is "for the sake of" Jacob/Israel in order that Jehovah's people may again become his collective "servant" or vassal. Jehovah's naming his servant "when yet you knew me not" signifies his foreordination to his earthly mission.

5 I am Jehovah, there is none other; apart from me there is no God. I girded you up when yet you knew me not—6 that men from where the sun rises to where it sets may know that without me there is nothing, that I am Jehovah, and that there is none other.

Even as Jehovah "girds up" his servant, empowering him for his task, so he "ungirds" the loins of world rulers, stripping them of strength. As Moses wielded power over Egypt's Pharaoh and the kings of the Canaanites, so does the servant when restoring Jehovah's people and reestablishing justice in the earth. In that day it will become evident to all humanity— "from where the sun rises to where it sets"— that Jehovah alone is God. As in ancient times, Jehovah's fame will spread among the nations.

7 I fashion light and form darkness; I occasion peace and cause calamity. I, Jehovah, do all these things.

When God created the heavens and the earth, “the earth was without form and void, and darkness was over the face of the deep. And the Spirit of God moved over the face of the waters, and God said, ‘Let there be light!’ And there was light. And God saw the light, that it was good. And God divided the light from the darkness”. **That division of the light from the darkness—representing a new creation out of chaotic matter—became an allegory of the spiritual light and darkness that serve as a test for humanity to see which of the two people will choose.**

Secondarily, Jehovah appoints his servant as a *light* to the nations, while the king of Assyria/Babylon typifies the *darkness* from which the servant delivers them. Similarly, “calamity,” “disaster,” or “evil” (*ra’*) signifies the covenant curse most often associated with the archtyrant, while he who begets “peace” is Israel’s God Jehovah. **Although Jehovah “does all these things,” people nevertheless experience them as a consequence of their righteousness or wickedness.**

8 Rain down from above, O heavens; let the skies overflow with righteousness. Let the earth receive it and [salvation](#) blossom; let [righteousness](#) spring up forthwith. I, Jehovah, create it.

Jehovah’s sending down righteousness out of heaven alludes to blessings flowing as a consequence of covenant keeping by his elect. That occurs when Jehovah’s servant—his *righteousness* prepares the way for Jehovah’s coming to reign as *salvation* by raising as many as repent of the Jacob/Israel category to the Zion/Jerusalem category and levels higher. As a pattern for his elect, Jehovah “creates” or re-creates *righteousness*, denoting his servant’s ascent to a higher spiritual level as he fulfills his earthly mission.

9 Woe to those in conflict with their Maker, mere shards of earthenware pottery! As though the clay were to say to him who molds it, What are you doing? Your [hands](#) have no skill for the work! 10 Woe to those who say to their Father, What have you begotten? or to the Woman, What have you borne?

[A possible hint about the female aspect of God.]

11 Thus says Jehovah, the Holy One of Israel, their Maker: Will you ask me for signs concerning my children, or dictate to me about the deeds of my [hands](#)?

Parallel “woes” or pronouncements of covenant curses address the opposers of Jehovah’s “work” or “deeds” (*po’al*) (vv 9, 11). An **a-b-a** chiasm identifies that work as “children” or “sons” (*banay*); **that is, the rebirth on a higher spiritual level of proxy saviors—Jehovah’s elect—under the terms of the Davidic Covenant. But because that outcome doesn’t conform to what many believe, they oppose it.** The chaos motifs of “shards” and “clay”—like those of “dust” and “stubble”—identify the opposers as persons in authority whom Jehovah reduces to chaos in his Day of Judgment:

“My Lord says, ‘Because these people approach me with the mouth and pay me homage with their lips, while their heart remains far from me—their piety toward me consisting of commandments of men learned by rote—therefore it is that I shall again astound these people with wonder upon wonder, rendering void the knowledge of their sages and the intelligence of their wise men insignificant.’ . . . What a contradiction you are! Shall the potter be regarded as the clay? Shall what is made say of its maker, ‘He did not make me,’ or a work of its designer, ‘He doesn’t understand?’”

The “signs” that the adversaries of Jehovah’s work ask for—which, in the end, consist of their being reduced to broken shards—identify them with other sign seekers who are in authority who

excommunicate Jehovah's servants: "Hear the word of Jehovah, you who are vigilant for his word: **Your brethren who abhor you, and exclude you because of my name, say, 'Let Jehovah manifest his glory, that we may see cause for your joy!' But it is they who shall suffer shame. Hark, a tumult from the city, a noise from the temple! It is the voice of Jehovah paying his enemies what is due them**".

Jehovah's *hands* are **two**: (1) the **servant** who restores Jehovah's people; and (2) the **archtyrant** who destroys a wicked world. **Persons in the Jacob/Israel category who ascend to Zion/Jerusalem, whose subjection to the archtyrant has helped to refine them, Jehovah's servant delivers at the last.** The a-b-a chiasm of Jehovah as "Maker" —a; as "Father" ('*ab*) —b; and as "Maker"—a identifies Jehovah's role as the divine emperor of "sons" or vassals under the terms of the Davidic Covenant and the "Woman" or "Wife" ('*issa*) as the Woman Zion who gives them birth.

12 It is I who made the earth and created man upon it; I with my [hand](#) suspended the heavens, appointing all their host. 13 It is I who rightfully raise him up, who facilitate his every step; he will rebuild my city and set free my exiles without price or bribe, says Jehovah of Hosts.

Jehovah again appears as creator of the heavens and the earth before he validates his servant as one whom he "rightfully raises up" or "raises up in/as righteousness" (*ha'irotihi besedeq*). Forming an integral part of the servant's end-time mission are two things for which Cyrus set a precedent: (1) the rebuilding of "my city"—Jerusalem; and (2) the release of Jehovah's "exiles" or captives who are exiled among the nations. Jehovah's appointing the host of heaven with his *hand* identifies Jehovah and his servant as co-creators and empowerers.

14 Thus says Jehovah: The wealth of Egypt and merchandise of Cush shall pass on to you and become yours, as shall the Sabeans, a people tall in stature. They shall walk behind you in chains and bow down to you, entreating you, Surely God is in you; no other gods exist!

As a result of the servant's releasing Jehovah's captives and conquering their enemies, former foes convert to the God of Israel: "The sons of those who tormented you will come bowing before you; all who reviled you will prostrate themselves at your feet"; "Proselytes will adhere to them and join the house of Jacob. . . And the house of Israel will possess them as menservants and maidservants in the land of Jehovah: they will take captive their captors and rule over their oppressors".

15 Truly you are a God who dissembles himself Savior, God of Israel.

While it is the servant who restores Jehovah's people, it is Jehovah who delivers them and reverses their covenant curses: "O Jehovah, you bring about our peace; even all that we have accomplished you have done for us". In the act of redeeming his people spiritually, he similarly evidences "no distinguished appearance, that we should notice him, no [pleasing] aspect that we should find him attractive". Such modesty by the "Savior God of Israel" befits humanity's exemplar: "Learn of me for I am meek and lowly of heart".

16 As one, the makers of inventions retired in disgrace, utterly dismayed and embarrassed. 17 But Israel is saved by Jehovah with an everlasting salvation; you shall not be dismayed or put to shame worlds without end.

Although all nations and peoples have the chance to respond positively to the servant's mission of restoring Jehovah's people, many continue to cling to their idols. Those who repent of idolatry in a

hostile world, on the other hand, may suffer the temporary shame of claiming Jehovah as their God. But they will experience his “everlasting salvation” when Jehovah—their *salvation*—comes to dwell among them. **The unrepentant, meanwhile—the idolaters who failed the test of their faith—suffer the shame of having chosen poorly.**

18 For thus says Jehovah who created the heavens, the God who formed the earth—who made it secure and organized it, not to remain a chaotic waste, but designed it to be inhabited: I am Jehovah, there is none other. 19 I speak not in secret from somewhere in a land of darkness; I do not ask Jacob’s offspring to seek me amid chaos. I Jehovah tell righteousness and am forthright of speech.

The idea that the God who created the heavens and the earth “tells righteousness” and is “forthright of speech” infers that others than his servant—Jehovah’s *righteousness*—who claim to speak in God’s name aren’t forthright of speech. The “land of darkness” alludes to the land of the king of Assyria/Babylon who typifies *darkness*, from whose power and oratory the servant delivers Jehovah’s people. **While Israel’s God is the one who created the heavens and the earth as a habitation for his people, all that idolaters do is create “chaos.”**

[The very name “Babylon” means “confusion”.]

20 Gather yourselves and come; draw near, all you fugitives of the nations. They who carried about their wooden idols and prayed to gods that could not save them were caught unawares. 21 Speak up and present your case; go ahead and consult one another. Who foretold these things of old, predicted them long ago? Did not I, Jehovah, apart from whom there is no God? Did not I, the God of [righteousness](#), except for whom there is no Savior?

Those who continue to cleave to false gods even when Jehovah’s servant challenges them to repent are “caught unawares” as calamities come upon them. Unable to prove their legitimacy by predicting the future, they are confronted with the fact that Jehovah alone predicts it through Isaiah and through his servant—Jehovah’s *righteousness*—precisely as it is coming to pass. As a “righteous God” or the “God of righteousness” (*’el-saddiq*), Jehovah—unlike the false gods they rely on that can’t save them—still pleads with them to repent.

22 Turn to me and save yourselves, all you ends of the earth; I am God, there is none other. 23 By myself I swear it—[righteousness](#) has issued from my [mouth](#), by a decree that cannot be revoked: To me every knee shall bow and every tongue swear allegiance.

By decreeing that to him “every knee shall bow and every tongue swear [allegiance],” Jehovah asserts his role as Savior of all humanity—of “the ends of the earth”—in the pattern of ancient Near Eastern emperor-vassal covenants. As under the collective Sinai Covenant, a people who demonstrate allegiance to the emperor bind him to deliver them from a mortal threat. Similarly, under the individual Davidic Covenant those who demonstrate allegiance to a loyal vassal of an emperor bind him to deliver them and his vassal. Those who fail to demonstrate such allegiance, the emperor isn’t required to deliver.

Transposed into Isaiah’s end-time scenario, that means Jehovah will ultimately save spiritually and temporally all who covenant to be his people and keep the terms of his covenants. An alternative savior to Jehovah may demand their allegiance, even on pain of death, but he can’t save them. Only through *righteousness*—Jehovah’s servant who personifies and mediates his *covenant*—may they gain

deliverance. Although Jehovah's *mouth*—his servant—declares the only possible way they may be saved, Jehovah forces no one's allegiance.

24 It shall be said of me, By Jehovah alone come [vindication](#) and might. Before him must come in shame all who were incensed against him. 25 In Jehovah shall all Israel's offspring justify themselves and have cause to boast.

Humanity's two choices—to be saved or damned—are effectively realized in Jehovah's Day of Judgment on a wicked world. Persons who don't give Jehovah their allegiance when offered the chance may decide to do so when they face the shame of repudiating him. Those of Jacob/Israel who renew their covenant with Jehovah and keep its terms, on the other hand, are "vindicated" or "justified" in their choice and "have cause to boast." To them, his "vindication" or *righteousness (sedaqot)*—his servant—is a saving power, a manifestation of Jehovah's "might" (*'oz*).

[Isaiah 46](#)

Jehovah sends his servant as a bird of prey to turn his errant people from idolatry to righteousness.

1 Bel slumps down, Nebo is stooped over: their idols are loaded upon beasts and cattle; the images you bore aloft are piled as burdens on weary animals. 2 Such gods altogether sag and bow down, unable to rescue their burden; they themselves go into captivity.

Historically, statues of the two chief Babylonian gods, "Bel" or "Lord," alias Marduk or Merodach—the Babylonian equivalent of the Canaanite god Baal—and his son "Nebo" were carried in procession at the Babylonian New Year Festival. Isaiah depicts them satirically as going into captivity together with their devotees who appear quite unaware of the glaring paradox. Instead of saving their adherents from subjection to enemies, they too have become mere burdens hauled away into exile with other chattels. The idolaters' displacement and captivity represent a variant chaos motif.

3 Hear me, O house of Jacob, and all you remnant of the house of Israel, who have been a load on me since birth, borne up by me from the womb: 4 Even to your old age, I am present; till you turn grey, it is I who sustain you. It is I who made you, and I who bear you up; it is I who carry and rescue you.

Characterizing the Jacob/Israel category of Jehovah's people is its ambivalence about who to worship, the gods of Babylon or Jehovah. Jacob/Israel's end-time implication in idolatry thus resembles its idolatry in the past, requiring constant reminders: "Choose this day whom you will serve . . . but as for me and my house we will serve Jehovah"; **"How long will you waver between two opinions? If Jehovah is God, follow him, but if Baal, follow him"**. Unlike his aberrant people and their idols, who age with time, Jehovah is ageless, as they too may become.

Just as his people are burdened by their idols, so Jehovah is burdened by his people: "You have burdened me with your sins, wearied me with your iniquities. But it is I myself, and for my own sake, who blot out your offenses, remembering your sins no more"; "For he thought, 'Surely they are my people, sons who will not play false.' And so he became their Savior: with all their troubles he troubled himself, the angel of his presence delivering them. In his love and compassion he himself redeemed them; he lifted them up and carried them all the days of old".

5 To whom will you compare me or count me equal? To whom will you liken me, that we should appear similar? 6 They who squander gold from the purse and weigh out silver on the scales hire a smith to

make them a god they bow down to and worship. 7 They bear it aloft, carrying it on their shoulders; when they set it in place, there it stands, unable to budge from its spot. Though they cry to it for help, it does not answer; it cannot save them from trouble.

Whether statues of wood and clay that ostensibly represent the true God, or sophisticated inventions fabricated of modern materials of which ancient idols are a type, none can be relied on to perform a saving role. The moment one entertains that idea he already repudiates the only Savior-God. Isn't it solemn mockery and a desecration of Jehovah's reality—which resembles nothing made by human hands—to fashion mere images of him or to supplant him in their lives with manmade objects so that even the prophets' parodies of helpless idols seem unable to break their spell?

8 Put yourselves in mind of this and come to your senses; take it to heart, you offenders. 9 Review the prophecies of the events of old! I am God, there is none other. I am divine; nothing resembles me.

In innumerable past instances of his people's idolatry Jehovah was compelled to punish them under the terms of his covenant by letting covenant curses take their course—so much, that accounts of his people's recalcitrance comprise much of their ancient history with but few examples of covenant keeping to brighten the record. Must they now repeat that part of their past as they come to history's finale? From the very first to the very last Jehovah cautions them to cease worshiping the works of men's hands. Moses warned them in his day even as Jehovah's servant does now.

10 I foretell the end from the beginning, from ancient times things not yet done. I speak, and my purposes take effect; I accomplish all my will.

As a proof of his divinity, Jehovah planned his people's history so that at the end they would experience things they experienced in the beginning, Israel's past providing a type of the future. In other words, the "end" (*'aharit*) is foretold by the "beginning" (*re'sit*), end-time events resembling those of ancient times. Just so, as Jehovah "spoke" in the past so he does again; and as what he spoke was fulfilled in the past so it is again. As a case in point, Jehovah foretold the coming of his servant and the deliverance and destruction that would follow (vv 11-13).

11 I summon a [bird of prey](#) from the east, from a distant land the man who performs my counsel. What I have spoken, I bring to pass; what I have planned, I do. 12 Hear me, you stubborn-hearted, who are far from [righteousness](#): 13 I have brought near my righteousness; it is not now far off—my [salvation](#) shall no longer be delayed. I will grant deliverance in Zion, and to Israel my glory.

Isaiah's chiastic pattern of thirty alternating chaos and creation motifs in chapters 41-46 ends by synonymously paralleling the "bird of prey" who comes from the east with the person who exemplifies *righteousness* who comes from the east, showing they are one and the same. A doubling of directionals, moreover, shows that when "the man who performs my counsel" arrives from a "distant land" or a "land far off", Jehovah's *righteousness* is no longer "far off" but is "brought near", confirming the bird of prey's identity as *righteousness*—Jehovah's end-time servant.

Those who are far from personal righteousness must emulate one who personifies *righteousness* so that Jehovah—who personifies *salvation*—may come and dwell among them. As the time is short, however, for those "stubborn-hearted" who still cling to their idols there exists but one of two possibilities: "From the west men will fear Jehovah Omnipotent and from the rising of the sun his glory.

For he will come [upon them] like a hostile torrent impelled by the Spirit of Jehovah. But he will come as Redeemer to Zion, to those of Jacob who repent of transgression”.

[Isaiah 48](#)

Jehovah’s servant calls on Jacob/Israel to forsake its idols and return in a new exodus out of Babylon.

*1 Hear this, O house of Jacob, you who are named Israel—though you stem from the lineage of Judah—who take oaths in the name of Jehovah and invoke the God of Israel, though not in truth or in **righteousness**, 2 who call yourselves of the holy city, upheld by the God of Israel, whose name is Jehovah of Hosts:*

Like the ancient Jacob/Israel category of Jehovah’s people, its end-time counterpart acts presumptuously. **Its religion consists of going through the motions of worship but “not in truth or in righteousness”—not by Jehovah’s standard of *righteousness* as exemplified by his servant. Its sins include improperly “taking oaths” or covenanting in the name of Jehovah and inappropriately “invoking” or referring to him. Yet they assume they are upheld by the God of Israel whose heavenly “hosts” are holy even as their hypocrisy renders them and their “city” unholy.**

*3 The prophecies of the events of the past made known long beforehand; no sooner did they issue from my **mouth**, than I caused them to be announced. Then, suddenly, I acted and they came about.*

4 For I knew how stubborn you were—your neck was an iron sinew, your brow brazen — 5 therefore I told you them beforehand; I announced them to you before they transpired, lest you should say, My idols did it; my graven and wrought images caused it!

Typical of Jehovah’s dealings with his people is his foretelling events before they occur. **Where such prophecy is lacking, his Spirit has withdrawn because of wickedness. At that point people are prone to take matters into their own hands instead of turning to Jehovah.** Where ancient prophecies came to pass, it was a sign they were of God, not of man. **Where prophecies apply to both the past and the end-time, as do Isaiah’s, their future fulfillment is assured based on past results. Jehovah’s servant—his *mouth*—conforms to that divine pattern.**

6 But you have heard the whole vision; how is it you do not proclaim it? Yet as of now, I announce to you new things, things withheld and unknown to you,

The “whole vision” or “vision of everything” (*hazut kullah*) refers to the vision of the end from the beginning Isaiah received at his second prophetic commission. That vision, Isaiah embedded in his book as a message for the end-time. (Isaiah 40:1-6; 46:10) (Isaiah 30:8) At fault are Jehovah’s end-time people for not proclaiming or even understanding it: “Have I not made it known to you from of old? Did I not foretell it, you being my witnesses?”. Their failing to serve as Jehovah’s witnesses places them among the blind and deaf.

6 But you have heard the whole vision; how is it you do not proclaim it? Yet as of now, I announce to you new things, things withheld and unknown to you, 7 things now coming into being, not hitherto, things you have not heard of before, lest you should say, Indeed I knew them! 8 You have not heard them, nor have you known them; before this your ears have not been open to them. For I knew you would turn treacherous; you were called a transgressor from the womb.

The “new things” Jehovah predicts through his end-time servant establish proof of Jehovah’s divinity and of the legitimacy of his servant at the time the world observes them coming to pass. As Jehovah withholds knowledge that might condemn his people should they not live up to it, so “a day of small things” has prevailed until now. Typifying the end-time, on the other hand, is Jehovah’s performing “wonders”—earthshaking deeds that are acknowledged throughout the earth.

The “new things” Jehovah does, however, pose a hazard to persons unfamiliar with the old. When his people assume that his former works no longer relate to today, they stand to reject the new works Jehovah does as well. Only persons who know his dealings in the past will thus likely comprehend his dealings in the future. As all of Jehovah’s acts follow the patterns of the past, the new things he performs resemble the old with the exception that all now happens on a world scale and that new things may consist of composite replays of former things.

9 For my own name’s sake I have bridled my wrath; on account of my renown have shown restraint toward you by not entirely destroying you. 10 See, I am refining you, though not as silver; I am testing you in the crucible of affliction. 11 For my own sake, on my own account, I do it, that my name be not dishonored, nor my glory, which I give to no other.

As Jehovah’s Day of Judgment entails both deliverance and destruction, what is it that determines who lives and who dies? The answer is that Jehovah is bound by the terms of the covenants he has made. With Abraham, Isaac, and Jacob, for example, he covenanted that he would preserve their lineage on the earth—not all, but at least a remnant. With David and others he covenanted the same. Hence the expressions “for my own sake” and “on my own account” as Jehovah honors his covenants.

Under the terms of the Davidic Covenant, Jehovah additionally delivers his people for the sake of his end-time servants: “As when there is juice in a cluster of grapes and someone says, ‘Don’t destroy it, it is still good,’ so I will do *for the sake of* my servants by not destroying everything: I will extract offspring out of Jacob, and out of Judah heirs of my mountains; my chosen ones shall inherit them, servants shall dwell there”. Jehovah’s delivering Hezekiah’s people “for my own sake and for the sake of my servant David” is a case in point.

A third covenant under whose terms Jehovah saves his people is the Sinai Covenant. It stipulates that if his people prove loyal as a nation, then Jehovah is bound to preserve them. Jehovah’s bridling his *wrath* or *anger*, therefore—his constraining the king of Assyria/Babylon from destroying all his people—serves a dual purpose: (1) it fulfills Jehovah’s covenants with his righteous people and with elect individuals; and (2) it preserves alive a remnant of his people that repents as a result of passing through the archtyrant’s refiner’s fire.

*12 Hear me, O Jacob, and Israel, whom I have called: I am he who was at the first, and I am he who is at the last. 13 It was my **hand** that founded the earth, my **right hand** that stretched out the heavens; when I call them, they arise at once.*

Before testifying of his servant, Jehovah again speaks of himself as creator of the heavens and the earth, this time with the added implication that his servant—his *hand* and *right hand*—assisted in their creation. The God who was “at the first,” moreover—at the creation of the heavens and the earth—will also be “at the last”, suggesting that with the coming of his servant the world’s end-time

scenario begins. Jehovah's "calling" the heavenly host signifies their divine enthronement, fulfilling his promise to Abraham of a celestial posterity.

14 All of you, assemble and hear: Who among you foretold these things? It is him Jehovah loves, who shall perform his will in Babylon; his [arm](#) shall be against the Chaldeans. 15 I myself have spoken it, and also called him; I have brought him, and I will prosper his way.

Although the Jacob/Israel category of Jehovah's people doesn't anticipate the coming of the king of Assyria/Babylon or Jehovah's servant, all becomes evident when the servant appears. In case of doubt, the God who created the heavens and the earth has "spoken it," "called him," "brought him," "loves" him, and "prosper his way". As Jehovah's *arm*, the servant intervenes in Greater Babylon to lead Jehovah's elect out of all nations, setting in motion their end-time restoration.

16 Come near me and hear this: I have not made predictions in secret; at their coming to pass, I have been present. Now my Lord Jehovah has sent me; his Spirit is in me.

After Jehovah introduces him, the servant speaks. As Jehovah testifies of him, so he testifies of Jehovah. Instead of turning people away as the archtyrant does, he invites them to hear him. Unlike the blind and deaf prophets of Jehovah's people, he predicts the future; and what he predicts comes to pass. As the servant's covenant Lord or emperor under the terms of the Davidic Covenant, Jehovah has "sent" him (*selahani*), a term signifying apostleship, and his "Spirit" is in him—word links confirming him as Jehovah's servant.

17 Thus says Jehovah, the Holy One of Israel, your Redeemer: I Jehovah your God instruct you to your good, guiding you in the way you should go.

Whether through his servant or through his holy Spirit, Jehovah instructs or teaches his people, guiding them in the way they should go. As there are essentially two ways—one good and one evil—his people should choose the good and enjoy the blessings of his covenant. If not, covenant curses accrue. Jehovah's titles— "Holy One of Israel," "your Redeemer," and "your God"—convey the idea of his unchanging fidelity that is grounded in his divine benevolence, inviting his errant people to return to a covenant relationship with him.

18 Had you but obeyed my commandments, your peace would have been as a river, your righteousness like the waves of the sea; 19 your offspring would have been as the sands in number, your descendants as many as their grains. Their names would not have been cut off obliterated from my presence.

Keeping Jehovah's commandments—the law of his covenant—defines righteousness by Jehovah's standard and begets peace. Righteousness, moreover—as a spiritual attribute and as Jehovah's servant personifies it—begets salvation, which is itself synonymous with peace. Peace, in turn, implies an absence of the power of chaos *Sea* and *River*, which the archtyrant personifies but which Jehovah subdues when his people keep the terms of his covenant.

As Abraham exemplified righteousness, and as Jehovah promised him offspring as many as the sands of the sea, so he promises the same to those whose righteousness compares with Abraham's. The alternative to covenant blessings, however, are covenant curses. Instead of receiving "an everlasting name that shall not be cut off", the names of Jehovah's unrepentant people and their

offspring are “cut off”—that is, excluded from his covenant people and included in the Greater Babylon category that is damned.

20 Go forth out of Babylon, flee from Chaldea! Make this announcement with resounding voice; broadcast it to the end of the earth. Say, Jehovah has redeemed his servant, Jacob. 21 They thirsted not when he led them through arid places: he caused water to flow for them from the rock; he cleaved the [rock](#) and water gushed out.

To find peace, Jehovah’s people must exit Greater Babylon—the world at large—in a new exodus to Zion from the four directions of the earth. Jehovah’s servant or *voice* and Zion’s watchmen announce it. As Jehovah provided water for his people when Moses smote the rock at Israel’s former wandering in the wilderness, so he provides water when that event repeats itself. Jehovah—his people’s *rock*—is their source of living water.

22 But there is no peace, says Jehovah, for the wicked.

He who begets peace is Jehovah: “O Jehovah, you bring about our peace”; “I occasion peace and cause calamity”. While “they who walk uprightly shall attain peace and rest in their beds”, transgressors know no peace: “The wicked are like the raging Sea, unable to rest, whose waters heave up mire and mud. ‘There is no peace,’ says my God, ‘for the wicked’”; “They are unacquainted with the way of perfection; integrity is not within their bounds. They have made crooked their paths; none who treads them knows peace”.

[Isaiah 49](#)

Jehovah empowers his servant after he is rejected to restore his people and to implement their new exodus.

[The Book of Mormon adds this preface: 1 Nephi 21:1 And again: Hearken, O ye house of Israel, all ye that are broken off and are driven out because of the wickedness of the pastors of my people; yea, all ye that are broken off, that are scattered abroad, who are of my people, O house of Israel.]

1 Hear me, O isles; listen, you distant peoples: Jehovah called me before I was in the belly; before I was in my mother’s womb, he mentioned me by name.

Jehovah having spoken of his servant, the servant speaks of himself, asserting Jehovah foreordained him before his mother conceived him. Jehovah’s “naming” him and “calling” him to an international mission—to “the isles” and “distant people”—signify ascent to the seraph category. Jehovah had likewise called Jeremiah to an international mission before his birth: “Before I formed you in the belly, I knew you. Before you came out of the womb, I sanctified you. I ordained you a prophet to the nations”.

2 He has made my [mouth](#) like a sharp [sword](#)—in the shadow of his [hand](#) he hid shadow has made me into a polished [arrow](#)—in his quiver he kept me secret.

Jehovah’s “hiding” and “secreting” his servant suggests that the world knows nothing of his calling until the time Jehovah empowers him. Even Jehovah’s people don’t know him or are ignorant of him until he fulfills his mission: “You will summon a nation that you did not know; a nation that did not know you will hasten to you”. **He himself, therefore, is one of the “new things” Jehovah does suddenly that test the loyalty of his people.** The terms *mouth*, *sword*, *hand*, and *arrow* designate Jehovah’s servant metaphorically.

3 He said to me, You are my servant, Israel, in whom I will be glorified. 4 I had thought, I have labored in vain, I have spent my strength for nothing and to no purpose! Yet my cause rested with Jehovah, my recompense with my God.

Jehovah's calling his servant "Israel" parallels Jehovah's calling his people's ancestor Jacob by his new name Israel after Jacob had proven loyal to him. The servant's receiving a new name, in other words—which the name Israel here symbolizes—attests to his ascent to a higher spiritual level after he has proven loyal to Jehovah. It also implies that he—Jehovah's individual servant—serves as a surrogate of and as an exemplar to Jehovah's collective servant; that is, to Jehovah's people in the Jacob/Israel category to whom Jehovah sends him.

One way the servant proves loyal is to continue laboring in Jehovah's cause even in the face of few positive results. By all appearances, he at first spends a great deal of energy "in vain" and "for nothing and to no purpose." And yet, desiring to serve Jehovah even under the most adversarial conditions, he submits to Jehovah's will: "My Lord Jehovah has endowed me with a learned tongue, that I may know how to preach to those grown weary a word to wake them up". Before ascending to Isaiah's seraph level, he descends through trials that consume him.

*5 For now Jehovah has said—he who formed me from the womb to be his servant, to restore Jacob to him, Israel having been gathered to him; for I won honor in the eyes of Jehovah when my God became my strength— 6 he said: It is too small a thing for you to be my servant to raise up the tribes of Jacob and to restore those preserved of Israel. I will also appoint you to be a **light** to the nations, that my **salvation** may be to the end of the earth.*

A reversal of circumstances takes place for Jehovah's servant when the trials he endures have served their purpose to purify, perfect, and sanctify him to a higher spiritual level, thereby qualifying him for a new commission. Jacob/Israel's restoration, to which task he was foreordained, Jehovah augments with a mission to serve as a *light* to the "nations" or "Gentiles" (*goyim*) "to the end of the earth." From there, Jehovah's people are to return, so that all who desire it might participate in Jehovah's salvation and prepare for Jehovah's coming as *salvation*.

Jehovah "appoints" his servant when he "wins honor" in Jehovah's eyes by **proving faithful** through trials, at which time his God becomes his "strength." **The servant's physical exploits that follow—subduing nations, releasing captives, leading the new exodus, and rebuilding ruins—should thus be seen in the context of an ascent phase of divine empowerment that follows his descent phase through afflictions as he fulfills his role of proxy savior to the Jacob/Israel category of Jehovah's people under the terms of the Davidic Covenant.**

7 Thus says Jehovah, the Redeemer and Holy One of Israel, to him who is despised as a person, who is abhorred by his nation, a servant to those in authority: Kings shall rise up when they see you, princes shall prostrate themselves, because Jehovah keeps faith with you, because the Holy One of Israel has chosen you.

Although Jehovah's servant is at first "despised as a person" and "abhorred by his nation" as his own reject him, Jehovah exalts him in the eyes of those who see him as a threat to their authority. Jehovah rewards his servant's faithfulness toward him in the face of opposition with his own acts of faithfulness toward his servant. Henceforth, as the servant begins the temporal phase of Jacob/Israel's restoration,

he becomes prominent worldwide. Kings and princes now honor him who was dishonored and assist in the restoration of Jehovah's people.

8 Thus says Jehovah: At a favorable time I have answered you; in the day of [salvation](#) I have come to your aid: I have created you and appointed you to be a [covenant](#) of the people, to restore the Land and reappropriation the desolate estates, 9 to say to the captives, Come forth! And to those in [darkness](#), Show yourselves! They shall feed along the way and find pasture on all barren heights;

The servant's reversal of circumstances portends a reversal of circumstances for Jehovah's elect. As Jehovah empowers his servant, so the servant empowers them. Both follow the same pattern of loyalty to Jehovah: "Your faithfulness in time [of trial] shall prove to be a strength, your wisdom and knowledge your salvation". The "favorable time" in which Jehovah answers his servant's intercession on behalf of his people under the terms of the Davidic Covenant coincides with the "day of salvation"—Jehovah's Day of Judgment that precedes his coming to the earth.

Jehovah's "creating" or re-creating and "appointing" his servant as a *covenant* to his people denotes his ascent to the seraph level and his role as mediator of Jehovah's covenant. After freeing the spiritual captives of Jehovah's people—those who were blind and deaf on account of their idolatries—the servant frees them physically. Those who were subject to physical *darkness*—to the king of Assyria/Babylon—the servant appoints lands of inheritance as Jehovah's coming as *salvation* draws near.

9 to say to the captives, Come forth! And to those in [darkness](#), Show yourselves! They shall feed along the way and find pasture on all barren heights; 10 they shall not hunger or thirst, nor be smitten by the heatwave or the sun: he who has mercy on them will guide them; he will lead them by springs of water.

Released from captivity, the exiles travel in the wilderness as did Israel's ancestors who were released from captivity in Egypt. Jehovah guides them safely home: "Like a shepherd he pastures his flock: the lambs he gathers up with his arm and carries in his bosom; the ewes that give milk he leads gently along". His cloud of glory protects them from the elements: "It shall be a shelter and shade from the heat of the day, a secret refuge from the downpour and from rain". They neither hunger nor thirst: "Bread is provided them, their water is sure"

11 All my mountain ranges I will appoint as roads; my highways shall be on high. 12 See these, coming from afar, these, from the northwest, and these, from the land of Sinim [[China](#)].

The new exodus of Jehovah's elect out of Babylon is from all parts of the earth: "From the isles they are gathering to me, the ships of Tarshish in the lead, to bring back your children from afar, and with them their silver and gold, to Jehovah Omnipotent, your God, to the Holy One of Israel, who has made you illustrious". "Taken from the ends of the earth, called from its farthest limits", they return in a joyful pilgrimage to Zion. **Many return from as far as the "land of Sinim"—China or the Orient.**

Not only do they traverse mountains but also deserts, seas, rivers, and fire. Those who return are Jehovah's elect or holy ones: "There shall be highways and roads which shall be called the Way of Holiness, for they shall be for such [as are holy]. The unclean shall not traverse them; on them shall no reprobates wander. . . . But the redeemed shall walk them, the ransomed of Jehovah shall return; they shall come singing to Zion, their heads crowned with everlasting joy. They shall have won joy and gladness when sorrow and sighing flee away".

13 Shout for joy, O heavens; celebrate, O earth! Burst into song, O mountains! Jehovah is comforting his people, showing compassion for his afflicted.

As Songs of Salvation followed Israel's exodus out of Egypt, so they follow the new exodus. Those who were afflicted—whom Jehovah tested "in the crucible of affliction"—he now comforts and shows compassion. Having passed the test of their loyalty and expiated their iniquities, they shout and sing for joy. His people's rebirth on a higher spiritual level leads to their ecstatic praise and celebration and giving Jehovah the glory.

14 But Zion said, Jehovah has forsaken me, my Lord has forgotten me. 15 Can a woman forget her suckling infant, or feel no compassion for the child of her womb? Although these shall forget, I will not forget you. 16 See, I have engraved you on my palms; I have sealed you to be continually before me.

Because the higher a person ascends spiritually the greater the descent through trials that precedes it, so the Zion/Jerusalem category of Jehovah's people—those of Jacob/Israel who repent of transgression—endures greater afflictions than before. So much, that at times those who are in the midst of their descent phase feel that Jehovah has forsaken or forgotten them. **Jehovah reminds them that he never forgets them, that he went through descent before ascent when they "pierced my hands and my feet" as he atoned for their sins.**

Zion/Jerusalem's travail resembles that of a woman when she gives birth, the whole purpose being Zion/Jerusalem's rebirth or re-creation on a higher spiritual level: "Who has heard the like, or who has seen such things? **Can the earth labor but a day and a nation be born at once? For as soon as she was in labor, Zion gave birth to her children. 'Shall I bring to a crisis and not bring on birth?' says Jehovah. 'When it is I who cause the birth, shall I hinder it?' says your God".** Jehovah's covenant love and loyalty far exceed a mortal mother's toward her child.

17 Your sons shall hasten your ravagers away—those who ruined you shall depart from you. 18 Lift up your eyes and look around you; with one accord they gather and come to you. As surely as I live, says Jehovah, you shall adorn yourself with them all as with jewels, bind them on you as does a bride.

Reborn or re-created on the son/servant level, Zion/Jerusalem's "sons" and "daughters"—Jehovah's elect—return to Zion to inherit permanent promised lands. Divine empowerment accompanies their ascent, enabling them to vanquish enemies who "ravaged" and "ruined" them. Comprising two chief blessings of Jehovah's covenant, land and offspring become unconditional for Jehovah's sons and daughters. Bridal imagery alludes to Jehovah's individual covenants with his elect, their comparison with "jewels" signifying a precious spiritual category.

19 For your ruins and ravaged places, and your land laid waste, shall now be too small for your inhabitants, despite the departure of your devourers. 20 The children born during the time of your bereavement shall yet say in your ears, This place is too cramped for us; give us space in which to settle!

Those who return from exile to inherit the lands Jehovah promised their ancestors find them ravaged and laid waste by the Assyrian alliance and others. Even when they are rebuilt, the sheer numbers of Jehovah's returning people necessitates that they spread out from there: "Expand the site of your tent; extend the canopies of your dwellings. Do not hold back; lengthen your cords and strengthen your stakes. For you shall spread abroad to the right and to the left; your offspring shall dispossess the nations and resettle the desolate cities".

21 And you will say to yourself, Who bore me these while I was bereaved and barren? I was exiled, banished; by whom were these reared? When I was left to myself, where were they?

The “time of bereavement” of Jehovah’s people—when they were “bereaved,” “barren,” “exiled,” and “banished”—ends with a huge influx of offspring as those at home welcome the returning exiles from abroad: “Open the gates to let in the nation righteous because it keeps faith”; “Nations will come to your light, their kings to the brightness of your dawn. Lift up your eyes and look about you! They have all assembled to come to you: your sons shall arrive from afar; your daughters shall return to your side”. Cut off from each other for many centuries, they now reunite.

*22 Thus says my Lord Jehovah: I will lift up my **hand** to the nations, raise my **ensign** to the peoples; and they will bring your sons in their bosoms and carry your daughters on their shoulders. 23 Kings shall be your foster fathers, queens your nursing mothers. They will bow down before you, their faces to the ground; they will lick the dust of your feet. Then shall you know that I am Jehovah, and that they who hope in me are not disappointed.*

Jehovah’s raising his *hand* and *ensign*—his end-time servant—brings about his people’s return from exile: “In that day the sprig of Jesse, who stands for an *ensign* to the peoples, shall be sought by the nations, and his rest shall be glorious. In that day my Lord will again raise his *hand* to reclaim the remnant of his people—those who shall be left out of Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath, and the islands of the sea. He will raise the *ensign* to the nations and assemble the exiled of Israel; he will gather the scattered of Judah from the four directions of the earth”.

The kings and queens of the “nations” or “Gentiles” (*goyim*) escort Jehovah’s “sons” and “daughters”—his elect who ascend to the son/servant category—in a new exodus out of all nations when Jehovah empowers his servant. Having attained the seraph category, these spiritual kings and queens exercise power over enemies and obstacles in the pattern of Moses and Elijah, enabling Jehovah’s people to walk through deserts, mountains, seas, rivers, and fire in the new exodus to Zion.

A disparity exists between these same spiritual kings and queens of the Gentiles and other Gentiles who, instead of repenting, oppose Jehovah’s people. While the Gentiles’ kings and queens fulfill their roles of proxy saviors under the terms of the Davidic Covenant on the seraph level, those Gentiles who turn into Jehovah’s enemies end up bowing down before his people and licking the dust of their feet. Those who “know” Jehovah in the end are those who “hope in” or “wait for” (*qiwweh*) him through a time of adversity.

24 Can the warrior’s spoil be taken from him, or the tyrant’s captives escape free? 25 Yet thus says Jehovah: The warrior’s spoil shall indeed be taken from him, and the tyrant’s captives escape free: I myself will contend with your contenders, and I will deliver your children.

As the “warrior” and “tyrant” who takes “spoil” and “captives”, the king of Assyria/Babylon is deprived of his gains when Jehovah reverses his people’s circumstances. Upon Jehovah’s empowering his servant, the servant releases the captives and recovers the spoil. Under his warrior aspect, Jehovah fights for his people and delivers his “children” or “sons” (*banayik*)—those who ascend and become his elect.

26 I will feed your oppressors with their own flesh; they shall be drunk with their own blood as with wine. And all flesh shall know that I Jehovah am your Savior, that your Redeemer is the Valiant One of Jacob.

After his people have suffered at the hands of tyrants local and foreign—to try their faith and to expiate their iniquities—Jehovah takes vengeance on their enemies: “Hear this, O wretched one, drunk, though not with wine. Thus says Jehovah, your Lord and God, who defends the cause of his people: ‘I am taking the cup of stupor from your hand; you shall drink no more from the bowl of my wrath. And I give it into the hand of your tormentors’”. The Valiant One of Jacob demonstrates his valor in the eyes of “all flesh” when he redeems his elect from their oppressors.

[Isaiah 50](#)

Jehovah’s servant meets hostility from those who sell themselves, who light their way with mere sparks.

1 Thus says Jehovah: Where is your mother’s bill of divorce with which I cast her out? Or to which of my creditors did I sell you? Surely, by sinning you have sold yourselves; because of your crimes is your mother cast off.

Two women appear in the Book of Isaiah: (1) the current unfaithful wife, whom Jehovah divorces; and (2) a formerly divorced wife, now faithful, whom he remarries. While the faithful woman—the Woman Zion, an elect category of Jehovah’s people—sees covenant curses turn into blessings, the unfaithful woman sees covenant blessings turn into curses. The fact that Jehovah’s people who are “cast off” suffer the identical curses as the Harlot Babylon implies that they become a part of Isaiah’s Babylon category.

2 Why was no one there when I came; why did no one answer when I called? Was my [hand](#) too short to redeem you; have I no power to deliver? By a mere rebuke I dry up the Sea; rivers I turn into desert—their fish become parched for lack of water and perish because of thirst.

The current wife’s unfaithfulness is complete when she rejects Jehovah at the time he “comes” and “calls”. That occurs when Jehovah appoints his servant to establish justice in the earth and restore his people. As Jehovah’s *hand*, the servant reclaims their remnant, smelts away their dross, empowers them, leads their new exodus, leads their new conquest, assigns them inheritances, and protects them. Many, however, pay no regard to him.

2 Why was no one there when I came; why did no one answer when I called? Was my [hand](#) too short to redeem you; have I no power to deliver? By a mere rebuke I dry up the Sea; rivers I turn into desert—their fish become parched for lack of water and perish because of thirst. 3 I clothe the heavens with the blackness of mourning; I put up sackcloth to cover them.

As a transition to Jehovah’s servant speaking, Jehovah again appears as the maker of heaven and earth—thereby lending the servant his authority—only this time asserting his destructive, not creative power. A return to chaos follows his people’s apostasy (vv 1-2): sea and rivers become desert, drought conditions prevail, and the heavens are darkened. For the son/servant category, on the other hand, *Sea and River*—the king of Assyria/Babylon—dry up in order to facilitate its new exodus to Zion.

4 My Lord Jehovah has endowed me with a learned tongue, that I may know how to preach to those grown weary a word to wake them up. Morning by morning he wakens my ear to hear, as at study; 5 my Lord Jehovah has opened my ear, and I rebel not, nor back away:

Imbued with the knowledge of God, Jehovah’s servant seeks to wake up Jehovah’s people as he is awake. Those who need waking up include their prophets and seers: “Jehovah has poured out on you a

spirit of deep sleep: he has shut your eyes, the prophets; he has covered your heads, the seers”; “Their watchmen are altogether blind and unaware; all of them are but dumb watchdogs unable to bark, lolling seers fond of slumber”. With the servant’s coming, many of Jehovah’s people wake up and are reborn on higher spiritual levels.

The “weary” to whom Jehovah’s servant preaches identifies the Jacob/Israel category of Jehovah’s people. A chaos motif, weariness implies failure to keep the law of Jehovah’s covenant, with covenant curses following. **Unlike the servant, who “rebels not” nor “backs away” from Jehovah, many do so:** “They are a rebellious people, sons who break faith, children unwilling to obey the law of Jehovah”; “We perceive our iniquities: willfully denying Jehovah, backing away from following our God”.

6 I offered my back to smiters, my cheeks to those who plucked out the beard; I hid not my face from insult and spitting.

7 Because my Lord Jehovah helps me, I shall not be disgraced; I have set my face like flint, knowing I shall not be confounded.

Jehovah’s servant receives opposition from the rebellious who feel threatened by his preaching things “not told them” or that “they had not heard”. The servant’s instruction of Jehovah’s people in the knowledge of God undermines the knowledge of their learned men and sages. Part V of Isaiah’s Seven-Part Structure identifies the servant’s ill treatment and disfigurement as an integral part of his descent into trials before his ascent to rebirth and re-creation.

The servant’s “knowing” he won’t be disgraced or confounded stems from his knowing the terms of the Davidic Covenant under which he serves as a proxy savior to Jehovah’s people. He may incur suffering and humiliation in the course of paying the price of his people’s temporal salvation, yet such afflictions are but for a small moment. After the trial of his faith comes the blessing, at which point Jehovah empowers him over his enemies. In the end, it is his enemies who are disgraced and confounded.

8 He who vindicates me is near” Or has a dispute with me? Let us face one another! Who will bring charges against me? Let him confront me with them!9 See, my Lord Jehovah sustains “Or then will incriminate me? Surely all such shall wear out like a garment; the moth shall consume them.

Although Jehovah’s servant personifies *righteousness*, he doesn’t attribute righteousness to himself but to Jehovah—his covenant Lord or emperor—who “vindicates” him or “makes [him] righteous” (*masdiqi*) and who “sustains” or “helps” (*ya’azor*) him. The terms “dispute,” “bring charges,” and “incriminate” indicate that he doesn’t lack enemies. Rather than confront him, however, they collude behind his back: “They work in the dark, thinking, ‘Who will see us?’”. In the end, those who ostracize him are consumed by “moths”—a covenant curse.

10 Who among you fears Jehovah and heeds the [voice](#) of his servant, who, though he walk in the dark and have no light, trusts in the name of Jehovah and relies on his God?

Parallelism of those who “fear” Jehovah and “heed” his servant suggests that one idea is synonymous with the other. Those who reject the servant, in other words, are those who don’t fear Jehovah. Jehovah sends his servant as a *light* to those who live in darkness and to open the eyes of the blind. As

Jehovah's *voice* to his people, he teaches them his law, the terms of his covenant. **Persons among them who "trust" in Jehovah and "rely" on him are also those who respond positively to his servant.**

11 But you are lighters of fires, all of you, who illuminate with mere sparks. Walk then by the light of your fires and by the sparks you have kindled. This shall you have from my hand: you shall lie down in agony.

Jehovah likens those who reject his end-time servant to arsonists or persons whose spiritual light is no brighter than sparks. Those who fail to heed Jehovah's *voice*—his servant—are doomed to feel the brunt of Jehovah's *hand* of punishment—the king of Assyria/Babylon: "Therefore the *anger* of Jehovah is kindled against his people: he draws back his *hand* against them and strikes them; the mountains quake, and their corpses lie like litter about the streets. Yet for all this his *anger* is not abated; his *hand* is upraised still".

[Isaiah 51](#)

Jehovah empowers his servant as an arm of righteousness to deliver his people in an exodus to Zion.

1 Hear me, you followers of [righteousness](#), seekers of Jehovah: Look to the [rock](#) from which you were cut, to the [quarry](#) out of which you were hewn; 2 look to Abraham your father, to Sarah who bore you. He was but one when I called him, but I blessed him by making him many.

Parallelism of the "followers of righteousness" and "seekers of Jehovah" resembles the parallelism of those who fear Jehovah and heed the voice of his servant. In effect, those who seek Jehovah are those who live righteously and love Jehovah's *righteousness*—his servant. Contrasting the many who reject the servant, therefore, are those who accept him. Just as Abraham "was but one" when Jehovah called him, however—unlike the idolatrous society from which he came—so the followers of righteousness are but one here and one there.

Those who respond to Jehovah's call to come out of Greater Babylon in the new exodus resemble their progenitors Abraham and Sarah—the *rock* and *quarry*. Although Abraham and Sarah, too, were lone individuals, Jehovah multiplied them into "many nations" and "kings" as a covenant blessing. On a primary level, moreover, the *rock* identifies Jehovah himself while the *quarry* is his bride.

3 For Jehovah is comforting Zion, bringing solace to all her ruins; he is making her wilderness like Eden, her desert as the garden of Jehovah. Joyful rejoicing takes place there, thanksgiving with the [voice](#) of song.

In the millennial age of peace that follows the mission of Jehovah's servant, promised lands—a second chief covenant blessing after offspring—transform into a new Paradise. **Ruins are rebuilt by Jehovah's elect in Zion who receive inheritances of land.** To those who heed the *voice* of Jehovah's servant, whose righteousness resembles his *righteousness*, all attests to covenant curses—ruins, wilderness, and desert—joyously reversing into covenant blessings.

4 Listen to me, my people; give heed to me, O my nation: The law shall go forth from me; my precepts shall be a light to the peoples. Then, suddenly, I will act: 5 My [righteousness](#) shall be at hand and my [salvation](#) proceed; my [arms](#) shall judge the peoples—the isles anticipate me, awaiting my [arm](#).

Jehovah appeals to "my people" or "my nation"—to his covenant people now scattered among the nations of the world—to pay attention to what he is doing. His "precepts" and "law" or teachings go forth as a light "from me." **That is, not from men or their religions but through his servant, who—like**

Moses—serves as Jehovah’s lawgiver and who personifies Jehovah’s *righteousness* and *light*. While the wicked may reject the servant, with his coming the fate of nations and peoples hangs in the balance.

As a forerunner to Jehovah’s coming, the servant is one of two “arms” of God—the arm of *righteousness* —the other being Jehovah, the *arm of salvation*. The *arms* metaphor denotes divine intervention. That takes place: (1) through his servant, who restores justice in the earth among all nations and isles to prepare them for Jehovah’s coming; and (2) through Jehovah’s himself, his judgment of the wicked and deliverance of the righteous.

6 Lift up your eyes to the heavens; look on the earth beneath: the heavens shall vanish as by smoke, the earth wear out like a garment—its inhabitants shall die in the manner of vermin. But my [salvation](#) shall be everlasting; my [righteousness](#) shall never fail.

The heavens vanishing as by smoke, the earth’s wearing out like a garment, and its inhabitants perishing like vermin represent the earth’s return to chaos that ends its present cycle before it regenerates to a paradisiacal state. Because salvation follows righteousness salvation—as typified by the earth’s regeneration—depends on its inhabitants attaining a state of righteousness. On these principles of *salvation* preceded by *righteousness*—exemplified by Jehovah and his servant—rests all that doesn’t die.

7 Hear me, you who know righteous people in whose heart is my law: Do not fear the reproach of men; be undaunted by their ridicule. 8 For the moth shall consume them like a garment; moths shall devour them like wool. But my [righteousness](#) shall endure forever, my [salvation](#) through endless generations.

A progression appears from Jehovah’s people “awaiting” his law, to the law “going forth”, and to their having his law “in [their] hearts”. That progression coincides with Jehovah’s *righteousness* being “brought near”, to some persons becoming “followers” of *righteousness*, and to their coming to “know” *righteousness*. Their knowing him signifies a covenant relationship with Jehovah’s servant who personifies Jehovah’s *covenant*. When people reach that spiritual stage, however, they inevitably incur ridicule and reproach.

Two choices thus face humanity: (1) to emulate the servant’s righteousness, which leads to persecution by enemies; or (2) to reject Jehovah’s standard of righteousness as exemplified by his servant and suffer covenant curses. Being devoured by moths—a chaos motif—forms a word link to the servant’s enemies being devoured by moths. His enemies, in other words, are their enemies. When Jehovah reverses his people’s circumstances, however, their *righteousness* ensures their *salvation*, literally and figuratively, by an everlasting covenant.

9 Awake, arise; clothe yourself with power [arm](#) of Jehovah! Bestir yourself, as in ancient times, as in generations of old. Was it not you who carved up Rahab, you who slew the [dragon](#)? 10 Was it not you who dried up the [Sea](#), the waters of the mighty [deep](#), and made of ocean depths a way by which the redeemed might pass?

Jehovah’s empowering his *arm*—his end-time servant—follows the type his empowering Moses, who led Israel’s ancient exodus out of Egypt: “Then his people recalled the days of Moses of old: ‘Where is he who brought them up out of the Sea with the shepherd of his flock? Where is he who put into him his holy Spirit, who made his glorious arm proceed at the right hand of Moses, who divided the waters

before them, making an everlasting name for himself when he led them through the deep?'" . Word links—*Sea, arm, "waters,"* and *deep*—connect these and other passages.

Jehovah's empowering his *arm*—which resembles his rising from the dead—sets in motion the deliverance of his people: Jehovah's *arm* heralds salvation to the nations of the world, performs Jehovah's will in Babylon, gathers and leads Jehovah's flock, and subdues Assyria. Inextricably linked to Jehovah's empowerment of his *arm* is his people's new exodus to Zion (v 11). Patterned after Israel's ancient exodus, it requires power over the elements such as Moses exercised on the seraph level.

Jehovah's *arm* awakening, arising, and being clothed with power thus signifies the servant's ascent to seraph status. His carving up Rahab and slaying the *dragon* recalls the role of Moses in subduing Egypt and its Pharaoh and of the angel who went before the camp of Israel. The servant's drying up the *Sea*, the waters of the *deep*, denotes his victory over the archtyrant that makes possible the release of Jehovah's captives from bondage and their exodus to Zion.

11 Let the ransomed of Jehovah return! Let them come singing to Zion, their heads crowned with everlasting joy; let them obtain joy and gladness, and sorrow and sighing flee away.

Jehovah's ransomed ones who return in the exodus to Zion are those who love justice and righteousness: "Zion shall be ransomed by justice, those of her who repent by righteousness". **After they have endured sorrow and sighing in Greater Babylon—as Jehovah tests their loyalties—he reverses their circumstances:** "For you there shall be singing, as on the night when a festival commences, and rejoicing of heart, as when men march with flutes [and drums and lyres] on their way to the mountain of Jehovah, to the Rock of Israel".

The motif of "joy" characterizes all those of his people whom Jehovah delivers into the millennial age of peace. Jehovah renders the joy of his righteous people "everlasting" which term is a word link to Jehovah's "everlasting salvation", "everlasting peace", "everlasting charity", "everlasting covenant", and to his elect people's "everlasting name".

12 I myself am your Comforter. Who are you that you fear mortal man, the children of men who shall be turned to grass?

While God's holy Spirit serves as a Comforter, so does Jehovah's servant and Jehovah himself—each according to his people's needs and circumstances. Divine comfort thus follows after trials that test a person's loyalties when one keeps the terms of Jehovah's covenant. Many such trials come at the hands of "mortal man" or "the children of men," tempting Jehovah's people to fear their enemies. But Jehovah reminds his people that before long their oppressors will perish when he turns them into grass—a chaos motif.

*13 Have you forgotten Jehovah, your Maker—who suspends the heavens, who sets the earth in place—that you go all day in constant dread of the oppressor's rage as he readies himself to wreak destruction? What is there to the **wrath** of the oppressor? 14 Soon now shall he who is bowed down be set free; he shall not die as those destined for the Pit, neither shall he want for food.*

People who live in dread of the *rage* or *wrath* of the oppressor—the tyrannical king of Assyria /Babylon—as he prepares to commit world genocide are the wicked of Jehovah's people and the nations—all who identify with Isaiah's Babylon category. Didn't Jehovah promise to release the captives

of his people who repent of their idolatries? **Two actors thus dominate the end-time world stage—the tyrant and the servant—one of whom descends to the Pit of Dissolution.**

The blessings of physical protection and sustenance follow those who keep the terms of Jehovah's covenant: "See, all who are enraged at you shall earn shame and disgrace; your adversaries shall come to nought, and perish. Should you look for those who contend with you, you shall not find them; whoever wars against you shall be reduced to nothing"; "Tell the righteous it shall be well with them; they shall eat the fruits of their own labors". Those who perish in the Pit of "Corruption" or "Dissolution" (*sahat*) identify with Isaiah's Perdition category.

15 It is I Jehovah your God, whose name is Jehovah of Hosts, who stir up the [Sea](#) so that its waves roar.

16 I will put my words in your mouth and shelter you in the shadow of my [hand](#), while I replant the heavens and set the earth in place, that I may say to Zion, You are my people.

Israel's God Jehovah orchestrates humanity's destiny. He raises up the archtyrant to destroy and the servant to deliver. The *Sea*—the king of Assyria/Babylon—may be stirred up and its waves roar; but Jehovah's servant—his *mouth* and *hand*—reveals Jehovah's words to his people and protects them. The earth may jolt out of orbit in Jehovah's Day of Judgment, but Jehovah counteracts it at the very time he confirms the covenant with his people Zion.

17 Rouse yourself; awaken and rise up, O Jerusalem, you who have drunk from Jehovah's hand the cup of his [wrath](#), drinking to the dregs the bowl of stupor. 18 There was none to guide her among all the children she bore, none to take her by the hand of all the sons she reared.

Jehovah's empowerment of his servant signals a reversal of circumstances for Jehovah's people who ascend to the Zion/Jerusalem category and levels higher. Although Jehovah may forgive his people their sins when they repent, the effects of their transgressions—the curses of the covenant—remain with them until their iniquities are expiated. Whether a person suffers for his own transgressions or for those of others—as do proxy saviors under the terms of the Davidic Covenant—all such afflictions originate with covenant curses.

Although the king of Assyria/Babylon and his proxies may oppress them, Jehovah's people's drinking from Jehovah's *hand* the cup of his *wrath* in reality originates with their own iniquities that are the effects of their transgressions. It serves to purify and sanctify them when they prove loyal to Jehovah by keeping the law of his covenant. Both mother and children remain in this state of iniquity—suffering covenant curses—until they awaken to the realization that their curses may be reversed, that with the coming of Jehovah's servant the day of their salvation has dawned.

19 Twofold calamity has befallen you: desolation, ruin—and who laments you? Famine, the [sword](#)—and who consoles you? 20 Your children lie in a faint at the corner of every street, taken in a net like buffalo. They have their fill of the [wrath](#) of Jehovah, of your God's angry rebuke.

Tribulation prevails for Jehovah's people as they suffer (1) desolation and ruin, and (2) famine and the sword until Jehovah reverses the circumstances of those who repent. **Whether meted out through the king of Assyria/Babylon or his proxies—Jehovah's *sword* and *wrath*—the descent phase of Jehovah's people through trials and afflictions is proportional to their ascent phase as they are reborn or re-created on higher spiritual levels.** The term "twofold," therefore, suggests that for those of Jehovah's people who didn't repent in time, double trouble finally brings them to such rebirth.

21 Now therefore hear this, O wretched one, drunk, though not with wine. 22 Thus says Jehovah, your Lord and God, who defends the cause of his people: I am taking the cup of stupor from your **hand**; you shall drink no more from the bowl of my **wrath**. 23 And I give it into the **hand** of your tormentors, those who said of your life, Lie prostrate that we may go over you—so that you made your back as the ground, a mere thoroughfare to passers-by.

Jehovah dispenses their own toxic brew to his people's enemies as he reverses the circumstances of those who repent: "I will feed your oppressors with their own flesh; they shall be drunk with their own blood as with wine"; "Poor wretch, tempest-tossed and disconsolate! . . . You shall be firmly established through righteousness; you will be far from oppression and have no cause to fear, far from ruin, for it shall not approach you"; "I will delight in Jerusalem, rejoice in my people; no more shall be heard there the sound of weeping or the cry of distress".

[1 Nephi 22:14 And every nation which shall war against thee, O house of Israel, shall be turned one against another, and they shall fall into the pit which they digged to ensnare the people of the Lord.

D&C 63:33. I have sworn in my wrath, and decreed wars upon the face of the earth, and the wicked shall slay the wicked, and fear shall come upon every man;]

In the same way that the servant—Jehovah's right *hand*—initially suffers at the hands of wicked men, so do those who follow and know him. But Jehovah turns the tables on his people's tormentors when he doses the archtyrant—Jehovah's (left) *hand*—with his own medicine. At all times, Jehovah is true to the terms of his covenant. **When his people's enemies violate the rights of those who keep the terms of the covenant, they incur the curses of the covenant: "I had resolved on a day of vengeance, and the year of my redeemed had come".**

[Isaiah 52](#)

Jehovah's servant and Zion's watchmen accomplish Zion's restoration beginning with a new exodus.

1 Awake, arise; clothe yourself with power, O Zion! Put on your robes of glory, O Jerusalem, holy city. No more shall the uncircumcised and defiled enter you. 2 Shake yourself free, rise from the dust; sit enthroned, O Jerusalem. Loose yourself from the bands around your neck, O captive Daughter of Zion. 3 Thus says Jehovah: You were sold without price, and you shall be redeemed without money.

The awakening and arising from the dust of Jehovah's people who pass his tests of their loyalty on the Zion/Jerusalem level signifies their rebirth or re-creation on the son/servant level. Identified as the Daughter of Zion (the Woman Zion), they ascend to this elect level after experiencing a descent phase of personal trials. Comprising a "holy city," these holy and valiant ones Jehovah protects by his direct intervention in his Day of Judgment. They become the "holy people" to whom Jehovah comes after they have prepared the way before him.

Like the term "holy," the term "power" or "strength" ('oz) forms a word link: "Your faithfulness in time [of trial] shall prove to be a strength". After they prove loyal to him by keeping the terms of the Davidic Covenant and become "holy" or sanctified, Jehovah empowers them when their enemies come against them. That empowerment occurs on the heels of his empowering his *arm*—his servant—to restore his people: "Awake, arise; clothe yourself with power, O arm of Jehovah!"; "For I won honor in the eyes of Jehovah when my God became my strength".

[D&C 113:7. What is meant by the command in Isaiah, 52d chapter, 1st verse, which saith: Put on thy strength, O Zion--and what people had Isaiah reference to? 113:8. He had reference to those whom God should call in the last days, who should hold the power of priesthood to bring again Zion, and the redemption of Israel; and to put on her strength is to put on the authority of the priesthood, which she, Zion, has a right to by lineage; also to return to that power which she had lost. 113:9. What are we to understand by Zion loosing herself from the bands of her neck; 2d verse? 113:10. We are to understand that the scattered remnants are exhorted to return to the Lord from whence they have fallen; which if they do, the promise of the Lord is that he will speak to them, or give them revelation. See the 6th, 7th, and 8th verses. The bands of her neck are the curses of God upon her, or the remnants of Israel in their scattered condition among the Gentiles.]

The rebirth and re-creation of Jehovah's people thus means that the servant's mission is succeeding. At the time the Woman Zion rises from the dust to sit on her throne, moreover, the Harlot Babylon descends from her throne into the dust as an integral part of their reversal of circumstances. Belonging to the Babylon category are the "uncircumcised and defiled" — "sinners in Zion" and other reprobates. These suffer the same fate as the Harlot Babylon whom Jehovah destroys as he did Sodom and Gomorrah.

The Woman Zion's depiction as a "holy city" thus has a counterpart in an unholy city—also representing Jehovah's people—that was once a "faithful city" but that has turned into a "harlot". It is a "city of revelry" that Jehovah makes a heap of rubble; an elite or "exalted city" that he casts to the ground, lays even with the dust. As the character traits of the wicked city and Jehovah's alienated people typify a Babylon category—both exalting themselves over Jehovah's holy ones—both end up in the dust.

The Woman Zion's awakening and arising from the dust, moreover, signifies resurrection at the time Jehovah abolishes death: "Your dead shall live when their bodies arise. [You will say to them,] 'Awake, and sing for joy, you who abide in the dust: your dew is the dew of sunrise!' For the earth shall cast up its dead". Resurrection from the dead thus takes place concurrently with Zion's rebirth. The robes of glory that replace the bands around her neck allude to Zion's release from captivity and her priestly endowment by Jehovah's servant.

Those who sell Jehovah's elect "without price" are their political and ecclesiastical leaders: (1) political, because those who govern them emulate their exemplar, the king of Assyria/Babylon, in taking people captive and (2) ecclesiastical, because their priests and prophets deprive them of the truths of God that empower them against being led captive and that lead them to know Jehovah personally. Accordingly, Jehovah in the end redeems his elect without price from their captive state.

4 For thus says my Lord Jehovah: At first my people went down to Egypt to sojourn there. Then the Assyrians subjected them for nothing. 5 And now, what have I here? says Jehovah. My people are taken over without price; those who govern them act presumptuously, a says Jehovah, and my name is constantly abused all the day.

Historically, two precedents of bondage became types for a third: (1) Israel's bondage in Egypt; (2) Israel's subjection to Assyria; and (3) Judah's captivity in Babylon. All three are types of an end-time captivity of "my people"—Jehovah's covenant people. Profane political leaders manage to subjugate them "without price" or bloodshed while ecclesiastical leaders dupe them (Isaiah 9:15-16; 32:5-7). Jehovah freely redeems them, however, at the time his servant fulfills his mission.

6 Therefore shall my people come to know my name; in that day they shall know that I, who speak, am at hand.

Those of Jehovah’s people who become “my people”—by renewing his covenant and keeping its terms—ultimately come to know Jehovah. While knowing *about* him—based on exercising faith and receiving a testimony of him through his holy Spirit—constitutes a first step toward knowing him in person, in the millennial age, the “knowledge of Jehovah” that overspreads the earth implies much more than a belief in him. At his coming, Jehovah reveals himself personally to his elect as he did to Moses and Israel’s elders.

7 Then shall they say, How comely upon the mountains are the feet of the messenger announcing peace, who brings tidings of good, who heralds [salvation](#), saying to Zion, Your God reigns!

The “messenger” who announces good tidings primarily identifies Jehovah’s end-time servant. It additionally identifies Zion’s watchmen and Zion/Jerusalem all those to whom the servant ministers. Parallelism of the terms “peace,” “good,” and “salvation” reveals them as synonyms. All three comprise covenant blessings that flow from covenant keeping: (1) “peace” is engendered by Jehovah; (2) “good” comes from proving loyal to him; and (3) “salvation” is wrought by him.

As the term “mountains” is a metaphor for nations, the servant’s declaring good tidings “upon the mountains” extends to all nations to whom Jehovah sends him. His heralding *salvation*—which Jehovah personifies—means that he declares salvation both as a principle that comes of righteousness and as anticipating Jehovah at his coming. As King of Zion, Jehovah comes to reign when persons affiliated with Zion become “my people” and he becomes “your God”.

8 Hark! Your watchmen lift up their voice; as one they cry out for joy: for they shall see eye to eye when Jehovah returns to Zion.

The appearance of Zion’s “watchmen” after the appearance of Jehovah’s servant in the Book of Isaiah implies that he occasions their emergence and ministry. Those who “follow” and “know” *righteousness*—Jehovah’s servant—in other words, ultimately ascend spiritually and assume restorative functions toward Jehovah’s people as the servant does: “I have appointed watchmen on your walls, O Jerusalem, who shall not be silent day or night. You who call upon Jehovah, let not up nor give him respite till he reestablishes Jerusalem and makes it renowned in the earth”.

Those whom Jehovah’s servant endows in the holy priesthood are thus called “oaks of *righteousness*” and “priests of Jehovah”. These righteous watchmen “lift up their voice,” signifying (1) that they herald Jehovah’s coming as the servant does; and (2) that they sustain the servant—Jehovah’s *voice* to his people. Unlike Jehovah’s blind and unwary watchmen whom they replace—the “dumb watchdogs” and “lolling seers” who come under condemnation—Zion’s watchmen “see eye to eye,” having seen the same vision of the end from the beginning.

10 Jehovah has bared his holy [arm](#) in the eyes of all nations, that all ends of the earth may see our God’s [salvation](#).

Jehovah’s “baring” or “revealing” (*hasap*) his holy *arm* to all nations is on a parallel with Jehovah’s “revealing” his *righteousness*—his servant—to all nations. It implies that at first Jehovah’s *arm* is withheld or kept hidden from the world: “He has made my mouth like a sharp sword—in the shadow

of his hand he hid me. He has made me into a polished arrow—in his quiver he kept me secret". As Jehovah's coming to the earth draws near—as his people's *salvation* approaches—Jehovah empowers his servant to intervene on their behalf.

9 Break out all together into song, you ruined places of Jerusalem: Jehovah has comforted his people; he has redeemed Jerusalem.

A time of comfort and rejoicing arrives when Jehovah's people who expiate their iniquities see covenant curses turn into blessings and their desolate circumstances transformed. **With the empowerment of Jehovah's servant and his associates, a new day dawns for those who ascend to the Zion/Jerusalem level and levels higher.** Jehovah "comforts" them in their distress when he "redeems" them—when he releases them from bondage and gathers them home in a new exodus to Zion.

11 Turn away, depart; touch nothing defiled as you leave Babylon. Come out of her and be pure, you who bear Jehovah's vessels. 12 But you shall not leave in haste or go in flight: Jehovah will go before you, the God of Israel behind you.

The new exodus out of Greater Babylon—out of a wicked world at its destruction—is the signal event that separates the righteous from the wicked and sets in motion their reversal of circumstances. As Israel was born as a nation following its exodus out of Egypt—the Red Sea representing the birth canal—so Zion is born at the new exodus. **Those who bear Jehovah's "vessels"—a metaphor that designates Jehovah's people—are the spiritual kings and queens of the Gentiles who gather Jehovah's sons and daughters to Zion.**

The new exodus to Zion consists of an orderly event accompanied by Jehovah's presence and characterized by extraordinary divine intervention. While the wicked flee in terror from the destructions that come upon them, the kings and queens of the Gentiles—those who are "pure," who "touch nothing defiled"—lead home their charges in joyous processions from the four directions of the earth. Jehovah's presence with them marks the latter as his elect, those who have ascended to the son/servant category of his people.

13 My servant, being astute, shall be highly exalted; he shall become exceedingly eminent: 14 just as had appalled many—his appearance was marred beyond human likeness, his semblance unlike that of men—15 So shall he yet astound many nations, kings shutting their mouths at him—what was not told them, they shall see; what they had not heard, they shall consider.

In the course of serving as a proxy savior of Jehovah's people — "bearing their iniquities" under the terms of the Davidic Covenant—Jehovah's "servant" or vassal suffers horrific physical "marring beyond human likeness" at the hands of enemies as an intrinsic part of his descent phase. Just as many people are appalled at his plight, however, so he astounds them when Jehovah heals him. In his ascent phase that follows—when Jehovah empowers him over his enemies—he becomes "highly exalted" and "exceedingly eminent".

From the similar exalted language that describes Jehovah, we learn that as his people ascend spiritually, they may assume not only his righteous attributes but also inherit greater degrees of glory. Like Jehovah's servant, in other words, all who covenant with Jehovah may ascend and attain higher spiritual categories—from Jacob/Israel to Zion/Jerusalem to sons/servants to seraphs/saviors. In the millennial age of peace that ensues, they may likewise inherit thrones of glory.

Among those who ascend are the spiritual kings of the Gentiles who hush up when Jehovah's servant ministers to them: "To you who know me, who are of my fold, I have reported what I heard from Jehovah of Hosts". What hitherto "was not told them," and which they "had not heard," **the servant thus teaches them, empowering them to perform their savior roles. As the servant resembles Solomon—who was "astute" or "sapient" (yaskil)—so these kings and their queens resemble the monarchs who came to hear Solomon.**

[Isaiah 55](#)

As a witness and lawgiver to the nations, Jehovah's servant mediates the new covenant with his people.

1 Attention, all who thirst; come for water!

You who have no money, come and buy food, that you may eat. Come, buy wine and milk with no money and at no cost. 2 Why do you spend money on what is not bread, your labor on what does not satisfy? Hear me well: Eat what is good, and your souls shall enjoy abundance.

3 Give ear and come unto me; pay heed, that your souls may live! And I will make with you an everlasting covenant: my loving fidelity toward David.

Jehovah offers the covenant blessings of food and drink, physical and spiritual, to both the poor—"you who have no money"—and the rich, who "spend money on what is not bread." **The words "attention," "hear well," "give ear," and "pay heed" imply that Jehovah's people need waking up from their covenantal non-compliance to again observing the covenant's terms.** Except for their keeping Jehovah's law and word, his covenant blessings are free—"at no cost." As now is the "favorable time" and "day of salvation" in which Jehovah restores his people, they have but two choices.

Chapter 55 forms an integral part of Part VI of Isaiah's Seven-Part Structure, which juxtaposes a Covenant of Life—"that your souls may live" (v 3)—modeled on the Davidic Covenant with a "Covenant with Death" that is grounded in human counsels and schemes. **Unlike the Sinai Covenant, Jehovah's "everlasting covenant" is unconditional to individuals who prove loyal to Jehovah under all conditions. His servant—the "David" of Hebrew prophecy ([Jeremiah 33:15-16](#); [Ezekiel 34:23-25](#); [Hosea 3:5](#))—personifies and mediates it ([Isaiah 42:6](#); [49:8](#)).**

4 See, I have appointed him as a witness to the nations, a prince and lawgiver of the peoples.

The mission of Jehovah's servant is (1) national and (2) international because he restores Jehovah's people and because they are scattered among all nations. The terms "witness," ('ed), "prince" or "spokesman" (*nagid*), and "lawgiver" (*mesawweh*) express functions relating to Jehovah's covenant. **The servant's personifying the covenant entails his teaching the true points of Jehovah law and word that are the terms of the covenant.**

The verb "appoint" establishes a word link to other passages in which Jehovah "appoints" his servant. These reflect **both the descent and ascent phases of his end-time mission** of restoring Jehovah's people: "I will appoint him as a herald of good tidings to Jerusalem"; "I will appoint him your jurisdiction. And he will be a father to the inhabitants of Jerusalem and to the house of Judah"; "I have created you and appointed you to be a *covenant* for the people, a *light* to the nations"; **"To us a child is born, a son appointed"**.

5 You will summon a nation that you did not know; a nation that did not know you will hasten to you—because of Jehovah your God, the Holy One of Israel, who gloriously endows you.

Now addressing his servant, Jehovah predicts his success in restoring his people. **As the verb to “know” denotes an extant covenant relationship, those who “do not know” one another, as in this instance, at first possess no covenant relationship.** When Jehovah empowers his servant, however—when he “gloriously endows” him—Jehovah’s people who are dispersed among the nations renew the covenant and “hasten” to him, becoming a righteous “nation” or “people” (*goy*) of God.

The servant’s task is to gather them: “The sprig of Jesse, who stands for an *ensign* to the peoples, shall be sought by the nations, and his rest shall be glorious. . . . He will raise the *ensign* to the nations and assemble the exiled of Israel; he will gather the scattered of Judah from the four directions of the earth”; **“I will lift up my *hand* to the nations, raise my *ensign* to the peoples; and they will bring your sons in their bosoms and carry your daughters on their shoulders. Kings shall be your foster fathers, queens your nursing mothers”.**

6 Inquire of Jehovah while he is present; call upon him while he is near. 7 Let the wicked forsake their ways and sinful men their thoughts. Let them return to Jehovah, and he will have mercy on them; to our God, who graciously pardons.

With the servant’s appearance to prepare the way for Jehovah’s coming to reign on the earth, direct divine revelation resumes. Jehovah’s people have but to inquire of Jehovah and to call upon him—whether through his servant or in their effectual personal prayers—and he will graciously respond. As Jehovah’s spokesman—his *mouth* and *voice*—the servant appeals to them to repent of their transgressions. **As they do so, they find Jehovah “present” and “near”—literally, in person.**

Unfortunately, many of Jehovah’s people have grown weary of him and don’t inquire of him or call upon him. Because the verb “return” (*swb*) also means “repent” (*swb*), repentance is here defined as calling upon Jehovah, forsaking sinful thoughts, and refraining from evil ways. Only on those conditions does Jehovah mercifully pardon their faults. Without mercy, his justice alone operates, implying a prolongation of covenant curses until such time as his people do their part.

8 For my thoughts are not your thoughts, nor are your ways my ways, says Jehovah. 9 But as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts higher than your thoughts.

As thoughts lead to actions, and as actions create “ways” or patterns of behavior, so those of man and his Maker differ greatly in righteousness. While man’s thoughts and ways are marred by temptations and transgressions, Jehovah’s ways are at all times pure and holy. And while man’s perspective is limited mostly to his experience with earthly matters, Jehovah’s perspective transcends man’s by encompassing the heavenly and the earthly. But those differences aren’t enough simply to contemplate. The challenge of Jehovah’s people is to learn Jehovah’s thoughts and ways and make them their own.

Jehovah’s servant, who exemplifies *righteousness*, succeeds in this. When “righteousness and praise spring up in the presence of all nations” when Jehovah’s servant “has brought about justice in the earth”; when “the skies overflow with righteousness” and “the earth receives it and salvation

blossoms”; when Jehovah’s “salvation extends to the end of the earth”; when “the earth is filled with the knowledge of Jehovah”—then are the heaven and the earth indeed one.

[There will come a day when every knee shall bow and every tongue confess that Jesus is the Christ. I have seen the great and dreadful day of the Lord, when he returns, when earth reaches upward and the heavens reach downward, and embrace one another. May that day come soon, and may that Day be one of joy for you, I pray in his Name. Amen.]

10 And as the rains and snows descend from the sky, and return not to it without watering the earth, to render it fertile and fruitful—providing seed for the sower and food for the eater—11 so is the word that leaves my mouth: it does not return to me empty; it accomplishes what I desire, achieves the purpose for which I sent it.

Just as the covenant blessings of fertile and fruitful lands originate in the sky, so to speak, so all blessings originate with Jehovah who dwells in the heavens. **Parallel verses show that Jehovah’s desire and purpose are none other than to bless his people. His “word,” which issues from his *mouth*—his servant—is key to his sending forth blessings to achieve that end. When Jehovah’s people live by his word—pure and unadulterated by the precepts of men—it becomes “seed for the sower and food for the eater” and yields an abundance of blessings.**

12 You shall depart in joy and be led back in peace; the mountains and hills shall sing at your presence and the trees of the meadows all clap their hands. 13 In place of the thornbush shall come up the cypress, in place of nettles, the myrtle. This shall serve as a testimony of Jehovah, an everlasting sign that shall not be done away.

Characterizing the return journey of Jehovah’s people to Zion are the enduring blessings of joy and peace that both attest to Jehovah’s handiwork and typify the fruits of his people’s righteousness. Like the rainbow after the Flood, Jehovah’s everlasting “sign” and “testimony” are the regenerating wilderness that accompanies his people’s return as Jehovah and his servant personally lead them home.

Where Isaiah is Referenced in the Book of Mormon

Book of Mormon Chapter	Old Testament Chapter	This Paper
1 Nephi 20	Isaiah 48	Yes
1 Nephi 21	Isaiah 49	Yes
2 Nephi 7	Isaiah 50	Yes
2 Nephi 8	Isaiah 51, 52:1-2	Yes
2 Nephi 12	Isaiah 2	No
2 Nephi 13	Isaiah 3	No
2 Nephi 14	Isaiah 4	No
2 Nephi 15	Isaiah 5	No
2 Nephi 16	Isaiah 6	No
2 Nephi 17	Isaiah 7	No
2 Nephi 18	Isaiah 8	No
2 Nephi 19	Isaiah 9	Yes
2 Nephi 20	Isaiah 10	Yes
2 Nephi 21	Isaiah 11	Yes
2 Nephi 22	Isaiah 12	No

2 Nephi 23	Isaiah 13	No
2 Nephi 24	Isaiah 14	No
No	Isaiah 28	Yes
2 Nephi 27	Isaiah 29	Yes

Other End-time Servants

There are several writers and bloggers who have their own ideas about who the end-time servants are and what will be their identities. The problem is that all of these people profess to know the truth through revelation, but none of them agree. I prefer to avoid these issues in this paper and stick to what we can gain from the writings of Isaiah. **Isaiah does state that there will be other servants of the same spiritual stature and ascension level as the Davidic Servant. They will have other keys and serve other missions.**

Isaiah uses types such as Abraham, Moses, David, and Solomon to describe the various roles and missions of the end-time servant. The D&C adds one more candidate to this list:

D&C 103:21. Verily, verily I say unto you, that my servant Joseph Smith, Jun. is the man to whom I likened the servant to whom the Lord of the vineyard spake in the parable which I have given unto you.

This could mean a number of things: (1) Joseph Smith is literally that man returned to serve this mission. (2) Joseph Smith was also these other persons in previous lives, and he will return and fulfill all of these roles, again. (3) All these individuals are types, and the end-time servant will be somebody else.

Some people believe that 2 Nephi 3 prophesies about Joseph Smith, as well as another great prophet arising from the Book of Mormon peoples. There is nothing about the mission of the Davidic Servant that precludes other great prophets from arising in the latter-days. This is a tremendous world-wide work, and there are plenty of roles to be filled and missions to be performed, by both mortal and translated beings. We do know, for example of the work of John and Elijah. We also read of the two anointed servants who stand before the Lord of the whole earth, aka the Two Witnesses of John's Revelation. Whether there is some overlap and duplication of servants serving multiple duties, I do not know. I inquired of the Lord about this once, and He told me He is more concerned with the various roles which need to be filled, than with the exact identity of each person fulfilling which role.

People claiming to be the End-time Servant

These people have probably never read Isaiah, much less understood it, or they wouldn't venture to make such audacious claims. For one, this servant will begin his mission completely unknown, and will not announce himself. Furthermore, he will not be known or accepted until he begins his ascent phase of his mission.

When you read Isaiah, the Spirit touches you, you may feel part of this great movement of Restoration that Isaiah is talking about. This is great. You sense that you have a calling, but you better check in with the Lord for the details. If all you can feel from the Spirit is emotion and not intelligence and words, you might make the mistake that this is all about you, and only you. But as you read the words of Isaiah, you will realize that the end-time servant fulfills many identities and roles, best described as the Davidic role, but Gileadi points out that his mission is so varied that he fulfills many roles: Abraham, Moses, David,

and more. You will also realize that this servant does not arrive on the scene fully empowered, but he, like his people, must go through periods of descent and ascent. As Jehovah refines and empowers His servant, so does His servant refine and empower His people.

So, unless you are prepared to descend to great depths of despair, be initially rejected by those you came to serve, be physically disfigured, have the faith to be healed, ascend to great levels of spirituality, help others to likewise descend and ascend, defeat the greatest dictator the world has ever seen, and lead a national and international mission to reclaim all of Israel to the Lord and usher in the Second Coming, don't be foolish enough to make any such claims for yourself. Nobody I know who knows and loves Isaiah and has had prophetic visions of the future, dares to make such a claim.