

Isaiah

Chapter 49 Part 1
Christ Church
Summer 2025

- The vocabulary word of the day – **Autosarcophagy**
- **Autocannibalism**, also known as **self-cannibalism** and **autosarcophagy**, is the practice of eating parts of one's own body. Generally, only the consumption of flesh (including organ meat such as heart or liver) by an individual of the same species is considered cannibalism. In line with this usage, *self-cannibalism* means the consumption of flesh from one's own body. While some texts use this strict definition, others use the term *autocannibalism* in a wider sense that includes the consumption of hair or nails from one's own body.

From Wikipedia, the free encyclopedia

- Read Isaiah 49:26

*“I will make your oppressors eat their own flesh;
they will be drunk on their own blood, as with wine.*

*Then all mankind will know
that I, the LORD, am your Savior,
your Redeemer, the Mighty One of Jacob.”*



- Nations eat Israel's flesh and drink her blood
- Jehovah reciprocates – eye for eye, tooth for tooth, flesh for flesh, blood for blood
- Nations that sacrifice the innocent become their own food
- God gives them a Eucharist feast worthy of Stephen King
- God prepares two tables and nations and individuals will be forced to choose

- For the unrepentant tyrants, cruel husbands, violent oppressors, warmongers, *those that war against the saints* – He prepares a cannibal feast
- For those who wait with suffering hope – He satisfies us with the life-giving body and blood of His self-sacrificing Son



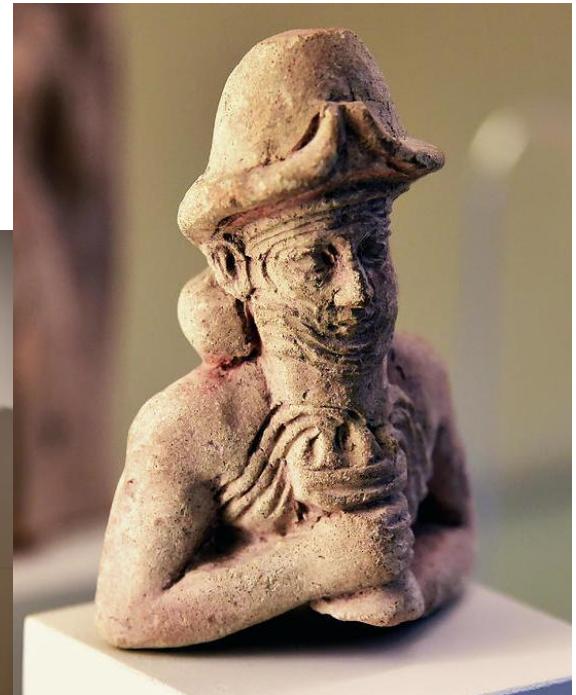
* Do you know what the name “*Kirk*” means?



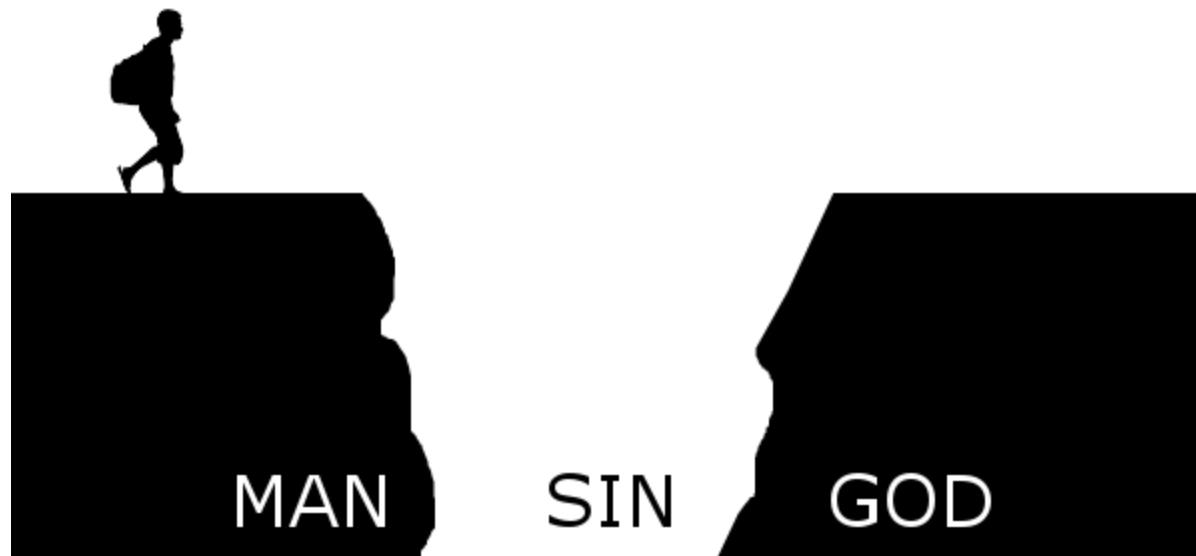
The following four slides are taken from the
class notes on Isaiah 40 Part 1

- The question of God's trustworthiness has been thoroughly answered in Isaiah 1-39
- Now these questions remain:
 - What will motivate God's people to truly trust Him?
 - How will it be possible for sinful Israel to become God's servants?
 - What is to become of Israel's sin that has alienated them from God?

- The questions boil down to these:
 - ***“Has God been defeated by the Babylonian gods?”***



- The questions boil down to these:
 - ***“Has God been defeated by the Babylonian gods?”***
 - ***Has our sin separated us from God forever?***



- To answer these questions Isaiah is projected into the future
- He is living in the context of the Babylonian captivity (“Crisis B”). Crisis B is from 606-539.
- How is this possible since Isaiah died ca. 685 BC?

- Isaiah 49-55 is a new section. It addresses the second problem that will confront the end of Crisis B exiles – namely ***“What is to be done about the sin that got Israel into this problem in the first place?”***
- The Lord has repeatedly said that Israel is His chosen people. Yet the Lord cannot simply ignore their sin. So what is to be done with their sin?

- The answer to that problem is given in 49-55
- Notice that the language of captivity will continue, ***BUT*** specific reference to Babylonia and idols is absent. Also, there will be no further references to King Cyrus the Great



- There is a different kind of captivity addressed in 49-55
- This new captivity will require a new/different kind of deliverer
- His name is The Servant of the Lord
 - He will be for Israel what Israel couldn't be for itself
 - His servanthood will make Israels and our servanthood possible
 - He will be the means of God's restoration. He will bring the world into the order God had intended

- Isaiah 49:1-7 is the ***second*** Song of the Suffering Servant (the first was in 42:1-7)

- There are four Songs of the Servant in this last section of Isaiah
 - Isaiah 42:1-7
 - Isaiah 49:1-7
 - Isaiah 50:4-11
 - Isaiah 52:13-53:12



- We were introduced to The Servant in Isaiah 42:1-9
 - He was announced as the obedient One
 - He would bring justice to the nations
 - He would be a covenant to the people
- When we come to the end of Isaiah 48, we can imagine Isaiah's readers saying: “Ok, *we're listening, and we can believe that God can and will restore us from Crisis B by means of Crisis C. But who is going to restore us to God?*”

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- In 49:1-7 The Servant Himself calls on the whole world to ‘listen’ to what He’s going to tell them
 - The Servant tells us He has been called – v. 1
 - He is divinely empowered/enabled – vv. 2,3
 - He will be vindicated – v. 4



- He is in stark contrast to the nation of Israel. But why is He called ‘Israel’ in v. 3?
- You have three options. As Dr. Rudolph would say: “Pay your money, take your pick”
 - It is the nation
 - It is a prophet
 - It is some ideal Israel
- vv. 5, 6 shows that Israel can’t be the agent to restore Israel
- The language is too sweeping to be applied to an ordinary human/scruffy prophet

- That leaves only the 3rd option – The Servant will be “Israel” as Israel was meant to be
- Recall the next two slides from the Isaiah 42 notes

JESUS AS THE 'NEW ISRAEL':
MATTHEW'S RECAPITULATION OF THE OLD TESTAMENT

[Two hints cue us on this comparison: 1). Matthew 1:1 with Genesis and Matthew 28:16-20 with II Chronicles 36:23, and 2). Matthew 2:15 with Hosea 11:1]

1. Genesis 2:4; 5:1 in LXX	' <i>biblos geneseos</i> '	1. Matthew 1:1
2. Genesis 12:26	Son of <i>Abraham</i>	2. Matthew 1:1-17
3. Genesis 4:16-26; 5:1-32; 10:1-32; 11:10-32; 36:1-43	Genealogy	3. Matthew 1:1-17
4. Genesis 21; 25:19-28	Miraculous birth	4. Matthew 1:18-25
5. Genesis 35:24; 37:5-11; 40:1-23; 41:1-36	A dreamer named <i>Joseph ben Jacob</i> [three dreams]	5. Matthew 1:16, 20; 2:13, 19
6. Genesis 41:57 [42:7]	Nations come to be blessed	6. Matthew 2:1-12 [v. 11]
7. Exodus 1, 2	Killing of children by wicked ruler	7. Matthew 2:13-15
8. Exodus 2	The baby is rescued and then flees	8. Matthew 2:14
9. Exodus 3, 4 [to Egypt]	The return	9. Matthew 2:19-23 [to Israel]
10. Exodus 5-12 [Moses, Aaron]	Judgment	10. Matthew 3:1-22 [John the Baptist]
11. Exodus 13	Exodus & water crossing	11. Matthew 3:13-17 [baptism – 1 Corinthians 10:1-3]
12. Exodus 17-19 [to Sinai] a. bread – 16:4 b. test God – 17:2 c. rule - 18	Tests in wilderness	12. Matthew 4:1-11 a. bread – 4:3 b. test God – 4:7 c. rule – 4:8,9
13. Exodus 18 [cf. Joshua]	Appointment of 'disciples'	13. Matthew 4:18-22
14. Exodus 19	Covenant Law on the mountain	14. Matthew 5-7

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- The Servant will display God’s ‘splendor’ – v. 3 as an obedient nation might have done
- **“How”?** Will be answered a few chapters later
- The scope of His restoration will reach the ends of the earth, including even “Gentiles” – v. 6
- The ‘justice’ in 42:1 is called ‘salvation’ in v. 6. They are synonymous

- In vv. 7-12 God addresses The Servant in ways that are reminiscent to Psalm 2
 - ‘despised’
 - Reduced to a slave
 - But the day will come when kings and princes will honor Him – v. 7. Read Philippians 2:5-11

- In v. 8 we get The Servant’s role – namely to be ‘a covenant’
 - Read Luke 22:20
 - I Corinthians 11:25
- In vv. 9-11 the people are tended as a shepherd tends his flock
- In v. 12 we see the extent of God’s restoration
 - “Sinim” This is the only use of this name in the entire Bible
 - Often translated ‘Aswan’, like the dam in Egypt

Mediterranean Sea

Alexandria

Cairo

EGYPT

Sharm El Sheikh

Hurghada

Luxor

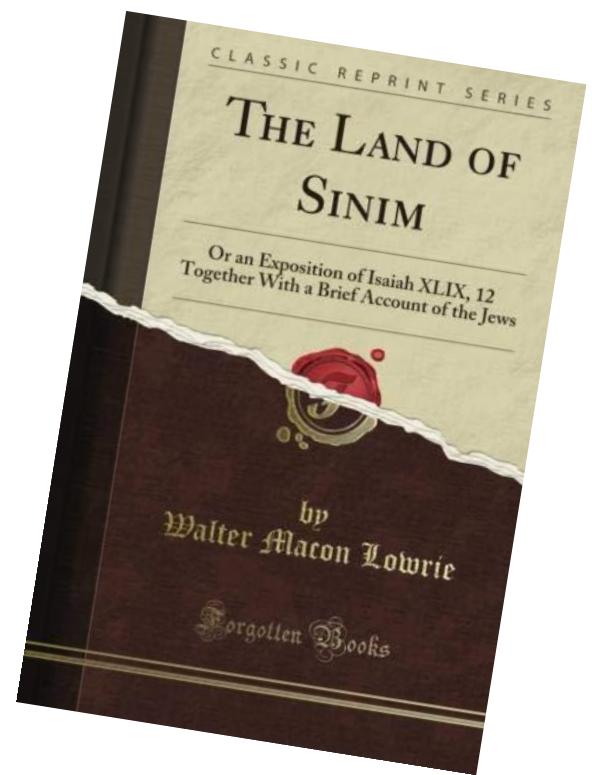
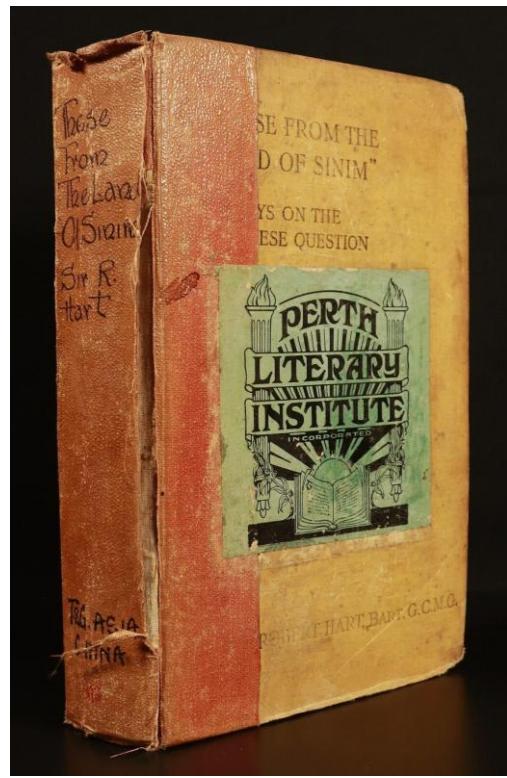
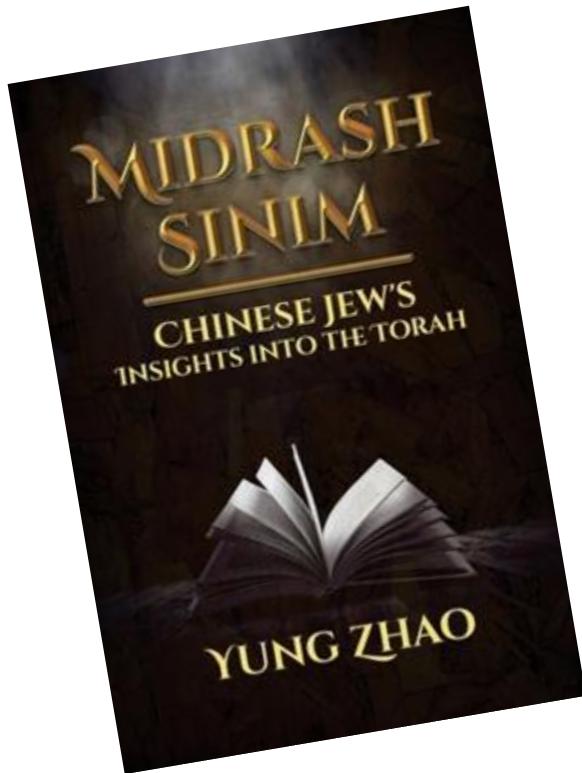
Red Sea

Aswan



EGYPT EXCURSIONS.CO.UK
by sharm's favourite tour operator

- I learned of another translation in 2004. I prefer it...



- The term *Sino* is derived from the Latin word *Sinae*, which was used by ancient Roman and Greek geographers to refer to **China**
- Illustration – 1973 a friend was studying **Sinology** at OSU
- We call it -
 - “**Sino-American Relations**”
 - “The **Sino-Japanese War** of 1937-1945”

- “**Sinology**, also referred to as **China studies**, is a subfield of area studies or East Asian studies involved in social sciences and humanities research on China. It is an academic discipline that focuses on the study of the Chinese civilization primarily through Chinese language, history, culture, literature, philosophy, art, music, cinema, and science. Its origin "may be traced to the examination which Chinese scholars made of their own civilization.“ - Wikipedia

- “Other interpretations have ventured further afield, proposing that ‘**Sinim**’ could be a reference to China. This theory is bolstered by the phonetic similarity between “Sinim” and “Sinae,” an ancient term used by the Greeks and Romans to describe China. Additionally, the context of Isaiah 49:12, which speaks of people coming from distant lands, aligns with the idea of China being a far-off region from the perspective of the ancient Israelites.”















Your love never fails
It never gives up
Never runs out on me
(REPEAT 2X)
Your love





93-684246

G7820
15-
C5
Vault

Isaiah

Chapter 49 Part 2

Christ Church

Fall 2025



- Found in 2017 at Abel Beth Maacah, in a dirt clod
- Made of a glass-like material called faience
- Dated to between 900-800 BC
- The golden headband suggests royalty (crown)
- The top three contenders (considering time and location) are
 - King Ahab of Israel
 - King Ethbaal of Tyre
 - King Hazael of Aram-Damascus

MEDITERRANEAN SEA

Sidon ●

Tyre ●

Samaria ●

Damascus ●



Abel Beth
Maacah

● Rabbah

Jerusalem ●





- In the Iron Age there is
 - Very little figurative art
 - Very low-quality art
- This piece is of exquisite quality

- Further, two of the kings are associated with Queen Jezebel of Israel
 - King Ethbaal = her father
 - King Ahab = her husband

- Dating to 900-800 BC in Phoenician script (Tyre), an unprovenanced gray opal seal
- It first drew attention in 1964 as a part of the Voss-Hahn private collection
- Seals belonging to women are quite rare—and this certainly was a large, royal one, belonging to a wealthy and powerful individual

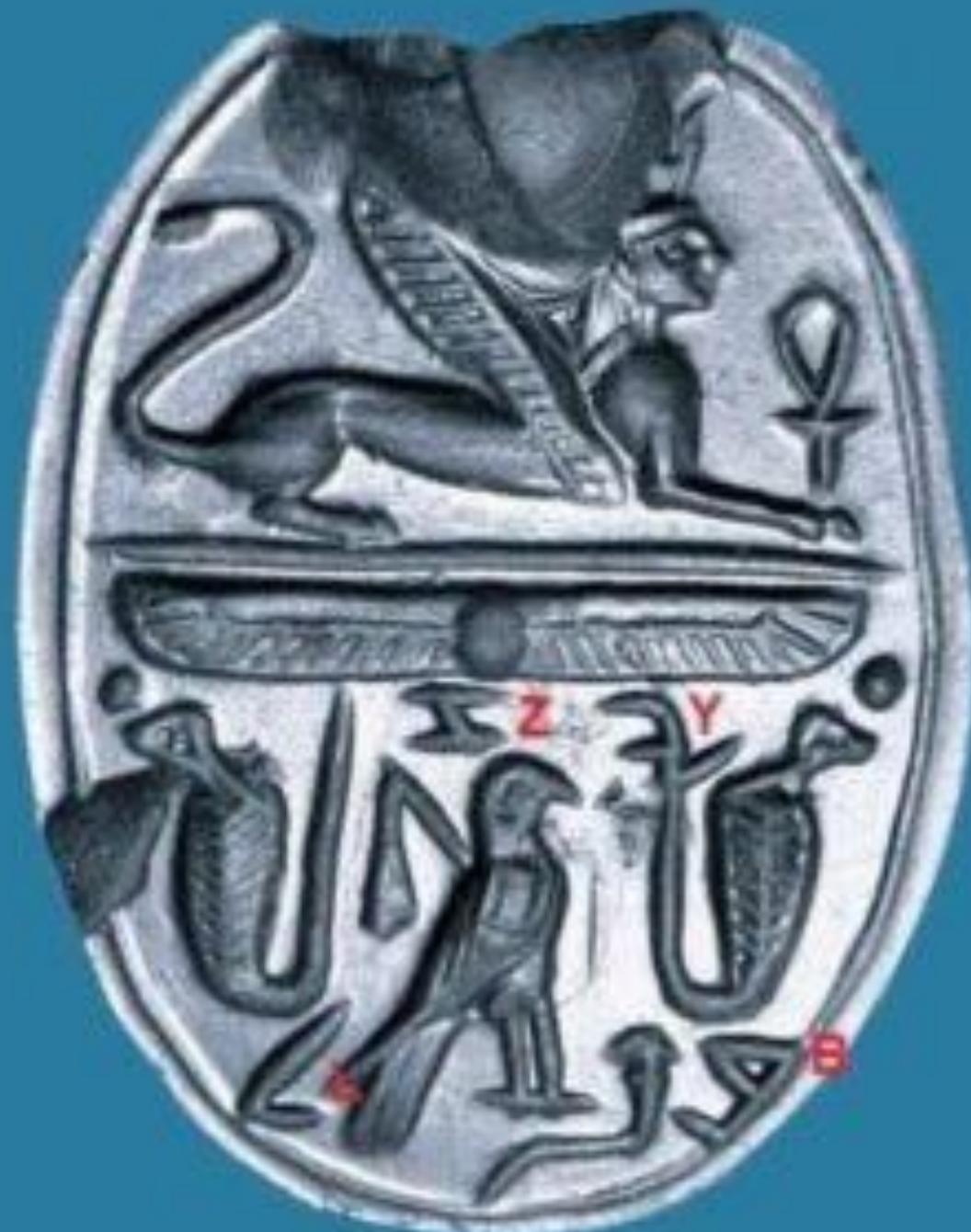


Jezebel Seal



ל = lamed = l
א = aleph = ' (aleph)
י = yod = y
ז = zayin = z
ב = beth = b
ל = lamed = l
reading: [l']yzbl

- 1.5 inches long
- Egyptian and Phoenician symbols of royalty
- Belonged to a female
- 1,000's of seals have been found, but only 35 belonged to women.
- 24 belonged to royal sons, but only 2 belonged to royal daughters





Isaiah 49-54

- A. Restoration of Mother Jerusalem and her children through the Servant – 49:1-26
- B. The Suffering Servant and Israel's sin – 50:1-11
- C. Almighty Yahweh will rescue His people – 51:1-16
 - D. Mother Israel, bereaved of her children, will be restored – 51:17-23
- C'. Almighty Yahweh will rescue His people – 52:1-12
 - B'. The Suffering Servant and the forgiveness of Israel's sin – 52:13-53:12
- A'. Restoration of Mother Jerusalem and her children – 54:1-17

- Isaiah perceives the liberation of God's people by Cyrus the Great ("Crisis C") as the model of a greater liberation, a new and lasting work by The Servant of the Lord
- v. 13 – the worldwide redemption calls for cosmic celebration



- In v. 14 we have *a letdown*. How can the people of God experience the solid hope of eternal salvation, yet have dead emotions?
- God goes on and on, proving Himself. He reminds us of three things
 1. In vv.15-21 **He is the mindful Lord.** Isaiah uses imagery of the Lord stretching out His hand to show us our names carved into His palm. The prophet imagines it like a barren woman who is astonished at all the children around her, gathered around their mother

ETERNALLY
ENGRAVED

A black and white photograph showing a close-up of a hand holding a small, rectangular metal plaque. The plaque is engraved with names in a grid pattern. The names are partially visible and include: BILLY, DAVID, MARC, BRIAN, and TANIA. The background is dark and out of focus.

ETERNALLY
ENGRAVED

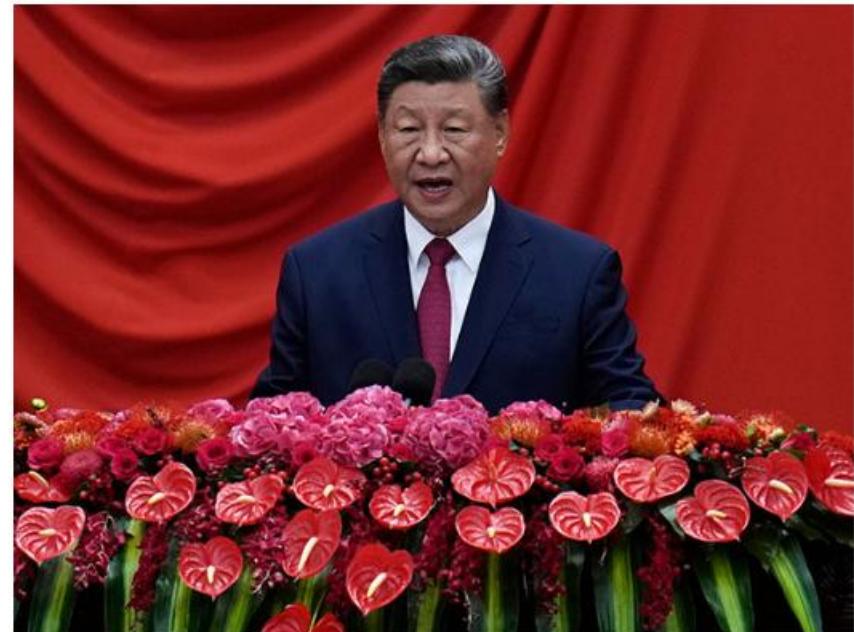
2000
BILLY
DAVID
MARC
BRIAN
TANIA

2. He is the triumphant Lord – vv. 22-26

- More and more people revere the Church as their spiritual mother
- The gospel breakthroughs are accelerating
- Illustrations – The Christian Church in China, the 100-year-old East African Revival , the widespread occurrence of dreams about Jesus in the Muslim nations
- (A note regarding v. 26 – it is to be interpreted as figurative, not literal. The Lord is saying that all who oppose His people will actually bring their own destruction on their heads)

Yet...

B BREITBART



**CHINESE DICTATOR XI JINPING
CALLS FOR 'STRICT LAW
ENFORCEMENT' OVER RELIGION**

255 Comments

- **3. He is the powerful Lord – 50:1-3**
- (One evidence that 50:1-3 should be taken together with 49:14-26 is the repeating of “This is what the Lord says” – see 49:22,25; 50:1)
- 50:1-3 is a classic example of a ‘RIV’

Prophets had common Themes

1. “*RIV*” – this is a transliteration of the Hebrew word which translates to: “complaint, lawsuit, dispute.” The word was used in a legal, forensic sense, like breach of contract, divorce proceedings, etc.

- Prophets were like divorce lawyers – “Who’s at fault? What are the grounds for divorce? Custody issues?”
- Watch for ‘marital imagery’ in the prophets
- Read Deuteronomy 32:1-42

- “God is challenging His exiled people to think. They feel abandoned (49:14). And yes, they have been disciplined – but not abandoned. So, God says, “Okay, pull your mother’s divorce certificate out of the file. What does it say? What charges are there? Was it my failure as a husband that ruined the marriage, or was it your mother’s? Is it really fair to Me, is it even helpful to you, to keep blaming Me for your captivity in Babylon? Or if you feel like property that’s been sold off because My creditors were putting pressure on Me, think that one through too. Do I even have creditors?” – Ortlund, p. 331

- One lesson emerges – God is a divorced Person
 - Isaiah 50:1 with Jeremiah 3:8; Hosea 1-3

