

Does 'and His redeemer' in Isaiah 44:6 imply the deity of Christ?

The study of the Old Testament identity of the divine nature of Christ is a study that can be used to help many to reevaluate who they think the Messiah of Israel actually is.

1. What is the greater context of the passage?

Isaiah **44:1-8**

The passage deals with the special relationship between YHWH and the nation and people of Israel. They are His special people chosen by God to serve. It furthermore identifies the great provision for life and blessings that God will bestow upon them. His blessings will be well recognized so that others will seek to identify themselves as belonging to YHWH. God continues in His discourse of His blessings to the people of God the unique roles that He will play. He is the rightful King of Israel. He is the redeemer or restorer of the people to YHWH. He is the one and only God that does exist, that ever has existed and ever will exist. Because He is God, only He can accurately proclaim what will come to be and ensure that it does in fact come to be.

2. What is the identity of the redeemer?

Isaiah **44:6**

The phrase 'and his redeemer' is connected to the phrase 'the King of Israel' by the conjunction 'waw' which generally carries the meaning of 'and' although the context can modify that basic meaning to include 'but', 'or', 'which is'. Since the context identifies the use and meaning of the conjunction, the context here is to be evaluated to understand the meaning of the conjunction. First notice that the speaker is 'YHWH'. The phrase "King of Israel" is not to be considered to be part of the saying of YHWH but it is an identifying marker of YHWH. The phrase 'King of Israel' is held in apposition to YHWH which means that it is a further describer of YHWH. This can be understood to say the same thing as "This is what YHWH who is King of Israel says".

The second phrase begins with the conjunction 'and His redeemer'. This could be used to indicate a different person than YHWH who is King of Israel or it could be used to further describe YHWH who is not only the King of Israel but YHWH is also "His redeemer". To understand which one it is, more of the verse can help us. The Hebrew literally states 'and His redeemer YHWH armies'. In this context YHWH must be understood as being held in apposition to 'His redeemer' indicating that YHWH is the redeemer. The word 'armies' (hosts) should be understood as belonging to YHWH. This means that the phrase is best understood as saying "this is what YHWH who is King of Israel and who is also His redeemer identified as YHWH of the armies". After this the statement that YHWH is making is being presented.

Genesis 48:14-16

Ruth **2:20** comp Hebrews **2:14-17**

Titus **2:11-14**

Exodus **6:6-8**

Luke 1:68-69; **24:19-23**

The identity of the redeemer in many other passages of the Bible is to be understood as being YHWH. He is also understood to be a close member of the family (kinsman-redeemer). The ultimate redeemer of mankind, who is also of the same type as mankind is none other than the Lord Jesus Christ.

3. What is the role of a redeemer?

Leviticus **25:25-26**

Galatians 3:13-14; **4:4-6**

Revelation 5:9-10

Numbers **35:19** (revenger)

1 Peter **1:18-19**

The role of a redeemer is to bring someone back into proper relationship with the one(s) that the individual is at odds with and has become an enemy of. It is the redeemer who pays the price of restoring the relationship. The only person who could properly restore the broken relationship between God and man is the Lord Jesus Christ.

Conclusion:

Due to the context of the text and role of the redeemer of God, the passage is clearly speaking of the divine nature of Jesus Christ. The label of 'His redeemer' does not specifically mean divine Christ, but the rest of the passage and the history of redemption clearly shows that Jesus Christ does have a divine nature.