

Jesus Christ, the Light of the Gentiles

Isaiah 49:1-13

Introduction:

- In **Isaiah 49**, we come to the second “Servant Song” about the Messiah. (The first “Servant Song” about the Messiah is in **Isaiah 42**). As was mentioned in the last lesson, “my servant” in the book of Isaiah refers either to the nation of Israel as a whole, or to the Messiah. Which “servant” is being talked about can be easily determined by looking at the context.
- **Isaiah 49** can be a little confusing at first, on account of the fact that Jehovah’s Servant is addressed as “Israel” in **verse 3**. At first glance, it may appear that the “Servant” in this chapter is the nation of Israel. However, as we will see, the “Servant” of this chapter *cannot* be the nation of Israel, but rather is a powerful individual who will restore the nation of Israel. That Person is Jesus Christ.
- For the second time in the book of Isaiah, we are told that Jehovah’s Servant will be a **“light to the Gentiles.”** Over and over again throughout Isaiah, we are told that Messiah would come to bring salvation not just to the Jewish people, but to all nations of the earth.

Isaiah 49:1-13

I. Jehovah’s Servant speaks to the nations (vv. 1-6).

- In the first six verses, the Servant of Jehovah, Jesus Christ, speaks directly to the inhabitants of the world, through the pen of Isaiah.

A. Jehovah’s Servant addresses the nations (v. 1)

In **verse 1**, Jehovah’s Servant addresses the “isles.” The Hebrew word for isles (*iyim*) can mean “islands”; but it often means “coastlines,” as well. It often refers to the coastland nations of the Mediterranean / Middle Eastern lands near Israel (**Isaiah 11:11, 42:4**).

However, this passage also makes mention of people “from far.” Clearly, Jehovah’s Servant is speaking not only to nations in the region of the Middle East, but to the nations of the world. He is speaking to both Jews and Gentiles.

B. Jehovah’s Servant speaks about His human origins and His calling (v. 1).

- Unbelieving Jews insist that the speaker in this passage is the nation of Israel as a whole, and not the Messiah. (Of course, they refuse to acknowledge that any of the “my Servant” passages refer to the Messiah, because they do not want to acknowledge that these prophecies point to Jesus.) However, there are several reasons, in this verse alone, why the speaker cannot be the nation of Israel:

1. The phrase **“from the bowels of my mother”** make it clear that the speaker is not a nation, but an individual. Only an individual would speak of “my mother.” “My mother” is very personal.

Side note: There *is* one Old Testament passage in which God speaks of the nation of Israel as having a “mother.” However, this figurative “mother” is spoken of in the third person. The nation of Israel does not “speak” in this passage; and there is no mention of “*my* mother.”

Ezekiel 16:1-2

What is God saying in this passage? Obviously, the nation of Israel did not actually descend from a Hittite father and Amorite mother. The Amorites and Hittites were descendants of Canaan, who was a descendant of Ham. Israel descended from Abraham, who was a Hebrew (a descendant of Eber, who was a descendant of Shem).

Genesis 11:10-26 / 14:13

Clearly, God is not talking about Israel’s biological origins in **Ezekiel 16**. He is simply saying that the nation of Israel began while their forefathers, Abraham, Isaac, and Jacob, were living in the land of Canaan among the Amorites and Hittites. Canaan is Israel’s “homeland.”

2. The words “*from the womb*” and “*from the bowels of my mother*” make it clear that Jehovah’s Servant is an individual, not a nation. Even in the “Hittite father /Amorite mother” parable in **Ezekiel 16**, God does not make any mention of the “womb” of the Amorite “mother”; and the nation of Israel does not personally speak and call the Amorite “my mother.”
3. Many men of God throughout Scripture spoke about God’s purpose and calling for them before they were born—just as the speaker here in **Isaiah 49:1** does. This kind of wording is used, again and again, by godly individuals who were speaking literally of their own mothers.

Jeremiah 1:5

Galatians 1:15-16

Luke 1:15; 1:41

4. The speaker in **Isaiah 49:1** says that Jehovah made mention of His name from the time He was in His mother’s bowels. Jesus *was*, in fact, mentioned by name by God Himself before He was born.

Matthew 1:20-21

Luke 1:30-31; 2:21

In contrast to Jesus, who *was* mentioned by name by Jehovah before He was born, the nation of Israel was *not* mentioned by name by Jehovah before it was born. The nation of Israel officially began with its father, Jacob, who was re-named “Israel” by God; however, God did *not* give Jacob the name “Israel” before he was born. Jacob was nearly 100 years old by the time God re-named him “Israel”; and by then, his descendants were already growing into a small nation.

There is simply no way that this speaker could be the nation of Israel. He must be an individual from the lineage of the nation of Israel.

C. Jehovah’s Servant speaks of the power of His words (v. 2).

The words of Jehovah’s Servant cut deep into the hearts of men, just like a “sword,” or a polished “shaft” (arrow). This is so because the Servant’s words are the very words of God. God’s Word convicts men of their sin, and shows them their need of salvation.

Jeremiah 23:29

Hebrews 4:12

Everywhere Christ went, people were stunned by the power and authority of every word that came out of His mouth (**Matthew 7:28-29; John 7:45-46**). Christ’s words created the world, and uphold the world (**John 1:1-3; Colossians 1:16-17**). Like a sword, the words of His mouth will destroy the armies of the world when He returns to earth.

Revelation 19:11-15

D. Jehovah’s Servant speaks of His divine protection (v. 2).

Throughout Isaiah, the word “shadow” is used figuratively to refer to “protection.”

Isaiah 4:6; 16:3; 51:16

Jesus was protected from direct Satanic attacks (**Luke 4:1-13**), as well from as attacks from men. Jesus was often literally “hidden” from the view of His assailants, just as an arrow is hidden inside its quiver.

John 8:59

Luke 4:28-30

E. Jehovah’s Servant speaks of His conversation with Jehovah (vv. 4-6).

In **verses 4 through 6**, we are told about a conversation that the Father would have with the Son in the future.

1. Jehovah speaks to His Servant (v. 3)

In **verse 3**, God the Father speaks to the Son, and makes two important statements.

a. Jehovah says to His Servant, "*Thou art my servant Israel.*"

Verse 3 is the point where unbelieving Jews would say, "Aha! See? This is not an individual; this is the nation of Israel!" However, there is a huge problem with this argument. There are several reasons why the "Israel" here in **verse 3** is not the nation of Israel, but rather Jesus Christ.

(1. In **verse 6**, Jehovah speaks to His Servant and says that He has ordained Him to "raise up the tribes of Israel," and to "restore the preserved of Israel." Clearly, the LORD is making a *distinction* between the nation of Israel and His Servant, the Messiah. How can the nation of Israel "raise up" itself, and "restore" itself? In the past, Israel has never raised up itself morally or spiritually: rather, God has always used godly *individuals* to lead the nation back to God.

Only a supremely righteous and powerful individual within the nation of Israel could do this ultimate task of restoring "*the preserved of Israel.*" Only one who is the *Leader* of the nation could minister to Israel in this way.

(2. Jesus Christ is called "Israel" because He is Israel's Head. He so identifies Himself with the nation from which He came into the world, that He accepts the name of "Israel" as His own. By way of comparison, Jesus Christ is called the "Second Adam" because He, as a Man, completely identifies Himself with Mankind. Also, He is the *true* Adam (literally, "Man"), because He is the *sinless* Man. Jesus Christ is Man as He was *supposed* to be in the beginning!

1 Corinthians 15:45-47

(3. There is no reason why the Messiah, though an individual, cannot be called "Israel." After all, the *original* "Israel" was an individual. Israel (Jacob) was not named after his descendants: rather, his descendants were named after him! The nation of Israel was named "Israel" after its biological head, Jacob (who was re-named "Israel" by God).

How much more appropriate is it that the nation of Israel would be named after its *true* Head and Representative, Jesus Christ? Christ is the God who created Jacob in the first place, and gave him his name, "Israel"!

(4. Jacob never fully lived up to his name, Israel ("Prince with God"). God, in His mercy, gave Jacob this new name of "Israel" after Jacob had literally wrestled all night with God to receive a blessing from Him (**Genesis 32:24-32**). In giving Jacob this new name, God was showing Jacob favour, and was giving him a new name to live up to. However, even after Jacob received this new name "Israel," God did not always call him by it, because Israel sometimes went back to acting like the old "Jacob" (relying on his own wits, and struggling to trust God).

Jesus, on the other hand, *never* wrestled with God to receive His blessing, because God's full blessing was upon Him at all times. Unlike Jacob, Christ always acted in obedience to Jehovah. Jesus is truly worthy of the name "Israel"!

- b. Jehovah states that He will be "glorified" in His Servant Israel (the Messiah).

God the Father was glorified in literally everything that His Servant did. Ultimately, the Father was glorified by His Son's death on the cross. Jesus was glorified in His sacrificial death for our sins; and in doing so, the Father was glorified.

John 12:23-28

2. Jehovah's Servant replies to Jehovah (v. 4).

In **verse 4**, Jehovah's Servant states that He has "*laboured in vain,*" and spent His strength "*for naught.*" At first glance, it might seem that Jehovah's Servant is dismayed about the lack of significant results from His earthly ministry. However, such is not the case. He is simply stating the situation for what it is.

Isaiah laboured for many years to the nation of Israel; yet, the Lord informed Isaiah early in his ministry that he would see meagre results (**Isaiah 6:9-12**). The LORD said the same thing to Ezekiel at the start of his ministry; and he didn't take it very well at first (**Ezekiel 3:1-14**). Jeremiah was so grieved by Israel's lack of response to his preaching, that he has often been called "the weeping prophet." Even the *LORD* stated that He had laboured over Israel, yet saw no notable fruit.

Isaiah 5:1-7

The LORD Himself was grieved by the meagre fruit of His labour over Israel; yet, as God, He was not dismayed or cast down. Likewise, His Servant, Jesus Christ, was so grieved over the relative lack of fruit after three years of hard labour, that He wept over Jerusalem (**Luke 19:41-44**). Yet, He was not dismayed or cast down; and He did not complain. Instead, He left His work, and the results of it, in the Father's hands, and knew that it was acceptable to Him. We see this in the statement, "*Yet surely my judgment is with the LORD, and my work with my God.*"

The word "work" at the end of **verse 4** comes from the word *p'ullah*, which can mean either "work," or "the reward of one's work." The "reward of one's work" seems to be the meaning here. Although, humanly speaking, it appeared that Christ had laboured mostly for nothing, He knew that there *was* a reward for His labour: and that reward was the relatively small number of disciples whom He had saved out of the world. As His ministry on earth drew to a close, He left His disciples in the Father's hands.

John 17:6-17

There is great application for us in this! Christ Himself saw so little fruit during His earthly ministry that He viewed His labour, relatively speaking, as having been “for naught.” Yet, He was not discouraged. (We saw this in **Isaiah 42:4**.) Instead, He left it in the Father’s hands, and knew that there *was* a reward for His labour. We need to keep the same attitude. Though the fruit of our labour may be small, God sees it, accepts it, and knows its precious value.

1 Corinthians 15:58

3. Jehovah replies back to His Servant (**vv. 5-6**).

In **Verse 5**, Christ is still speaking; but He now tells us what the Father has told *Him*.

First of all, He states, once again, that Jehovah had formed Him “***from the womb to be his servant.***” And what was the purpose of His service? His purpose was to “***bring Jacob again to Him.***” Christ would ultimately accomplish this task through His sacrificial death on the cross. By this, He would provide salvation for Israel.

Isaiah 53:5-11

Despite all Christ’s labour to bring Jacob again to the LORD, Israel still was not “gathered” to the LORD by the end of Christ’s earthly ministry. Jehovah clearly states this when He says, “***Though Israel be not gathered.***” Israel was not gathered during Christ’s earthly ministry because they *would not* be gathered. In rejecting Jehovah’s Servant, they rejected Jehovah.

Matthew 23:37-39

Israel would not be gathered to Jehovah by His Servant, Jesus Christ. Nevertheless, Christ tells us that Jehovah has said, “***Though Israel be not gathered, yet shall I [Christ] be glorious in the eyes of the LORD.***”

To unbelieving Israel, Christ was not glorious; but in Jehovah’s sight, He *was* glorious. Jehovah glorified the Son in His baptism (**Luke 3:21-22**), in the other times when He spoke from Heaven (**John 12:28**); in his transfiguration (**Matthew 17:1-2**); in the miracles He did (**John 11:4**); in His death (**John 12:23-24**); in His resurrection (**John 13:32**); and in His ascension and exaltation in heaven (**John 17:5; Luke 24:26**).

Christ also states that despite Israel’s refusal to be gathered to the LORD, “***my God shall be my strength.***” As a Man, Jesus constantly drew His strength from His Father. Though Christ is God, and has all power, He chose to rely upon His Father; and He constantly prayed to Him for help.

In **verse 5**, Christ was partly quoting His Father’s words; but He was still speaking in the first person (“I,” “my”). Now, in **verse 6**, Christ gives a full, direct quotation from Jehovah (His Father). Jehovah makes two important statements to His Servant:

- a. ***“It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel.”***

The restoration that is being spoken of here is primarily the spiritual restoration of Israel to God by way of Christ’s redemption (although it also will include Israel’s restoration to the land, and all the material blessings that God promised Israel in the New Covenant).

Christ’s task of restoring the entire nation of Israel still has not been fulfilled. The *means* for Israel’s restoration (Christ’s sacrifice on the cross) has been accomplished; but Israel, for the most part, is still in apostasy and rebellion. However, it will not stay this way. Not only will Christ restore Israel; but God calls this a “light” thing!

To us, it hardly seems like a “light” thing for Christ to restore Israel spiritually, since Israel has been vehemently rejecting Christ for the last 2,000 years. Yet, to Jehovah’s Servant, this is truly a light task, because He is God! When Christ returns to earth at the end of the Tribulation, all Israel *will* be saved in a day. Those Jewish believers who were ***“preserved”*** through the Tribulation will be restored to the land of Israel; and all rebels in the nation will be removed and cast into hell.

Zechariah 3:9

Romans 11:26

Ezekiel 20:33-38

- b. ***“I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.”***

Just as we saw in **Isaiah 42**, the LORD’s Servant, Jesus Christ, has been given a mission not only to Israel, but also to the Gentiles (**Isaiah 42:6**). In both **Isaiah 42:6** and **Isaiah 49:6**, Jehovah’s Servant is told that He would be given for a ***“light to the Gentiles,”*** to bring them salvation. The nation of Israel cannot accomplish this task. As sinful men, they cannot save themselves, much less anyone else!

This Scripture was referenced in the New Testament by the prophet Simeon, and by the Apostle Paul. Both these men understood that Christ had come to bring salvation not only to the Jews, but to the Gentiles.

Luke 2:29-32

Acts 13:47

Acts 26:23

Christ's mission toward the Gentiles has been partially fulfilled in this New Testament age. During this age, many Gentiles have been saved, as well as brought into Christ's institution, the local church. However, this prophecy will ultimately be fulfilled in the Millennial Kingdom, when the entire earth will recognise Christ's salvation.

Habakkuk 2:14

II. Jehovah speaks to His Servant (vv. 7-13).

In **verses 1-6**, Christ was the speaker. Sometimes Christ quoted the Father; but Christ was the speaker throughout. Now, in **verses 7-13**, Jehovah speaks to His Servant in two distinct speeches.

A. Jehovah's first speech to His Servant (v. 7)

Jehovah introduces His first speech with the words, "*Thus saith the LORD, the Redeemer of Israel, and his [Israel's] Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers [to Christ].*"

The person whom "*man despiseth*" and "*the nation abhorreth*" is Christ Himself. In His first coming to earth, He was rejected by men in general, and was despised by His own people, the nation of Israel (**Isaiah 53:3; John 1:10-11**). He also was a "servant of rulers." He humbly submitted Himself both to the Jewish leaders, and to the Roman leaders.

However, when Christ returns to earth for the second time, the tables will be turned. Christ will no longer be servant to rulers; instead, the kings and rulers of the earth will *serve Him*. Jehovah clearly states this when He says, "*Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, and the Holy One of Israel, and he shall choose thee.*"

B. Jehovah's second speech to His Servant (vv. 8-13)

In these verses, the LORD speaks directly to His Servant; and He makes several statements/ promises concerning His Servant's mission on earth in the future.

1. Jehovah promises to hear His Servant's prayer in a "*day of salvation*" (v. 8).

In the first half of **verse 8**, the LORD assures His Servant that in a future "*day of salvation*," He would "hear" His Servant's prayer. "*A day of salvation*" refers to the "day" (or, "time") when salvation would be extended to mankind. In other words, the "day of salvation" refers to the 3 ½ years of Christ's earthly ministry—and especially to the day when Christ would go to the cross to pay for our sins, and make salvation possible.

This “*day of salvation*” is also called “*an acceptable time.*” In Hebrew, this expression is literally “a day of favour.”

Side note: This same word, *ratson* (“favour”) is used in another Messianic prophecy in the book of Isaiah.

Isaiah 61:1

Jesus Himself identified His ministry on earth as “the acceptable year of the LORD” (**Luke 4:16-21**). “Acceptable year” literally means “year of favour.” The idea behind the “year of favour” is the year of Jubilee.

God commanded the children of Israel to number 7 “weeks” of years (49 years); and at on the first day of every 50th year (on the 10th day of the 7th month, which is called the “Day of Atonement”), trumpets were to be blown, and liberty was to be proclaimed throughout the land. It was called the year of Jubilee. All debtors were to be released from all debts. All indentured servants and slaves were to be freed. All land that had been sold to pay debts was to be restored back to the original families who possessed those lands. It was all a giant picture, or type, of the salvation that Christ would obtain for those who are slaves to sin (that’s all of us)!

So, the “day of salvation” (or “day of favour”) was the time when Jesus Christ was on earth. (Not coincidentally, Jesus’ name *means* “salvation.”) During the years of His ministry, Christ constantly prayed to His Father for help. On the day when salvation was actually obtained (the day when Christ went to the cross), He prayed to the Father for deliverance from the agony that He was enduring; and the Father heard His prayer by releasing His spirit to Paradise, and by raising Him back to life 3 days later.

Psalm 22:20-22

Incidentally, the Apostle Paul made application of **Isaiah 49:8** in his letter to the Corinthian church.

2 Corinthians 6:1-2

In **verse 1**, Paul urged the members of the church of Corinth to “*receive not the grace of God in vain.*” In other words, they had been saved with a purpose—namely, to serve the Lord. That is why he appealed to them as “*workers together*” with Christ. Of course, Christ was the Master, and the Corinthian believers were His servants; but they were, nonetheless, “co-labourers” with Him in service. If they would not serve the Lord, then they were not carrying out the purpose for which they were saved.

Having stated this, Paul goes on to quote **Isaiah 49:8**. Of course, the contextual meaning of this passage is that the Father was promising the Son that He would hear His prayers during His earthly ministry (and especially on the day when He would hang on the cross). However, by divine inspiration, Paul makes an *application* to the Corinthians concerning their service to God and others. Just as the Father “succoured”

(helped, comforted) His Son in an “acceptable time,” the Corinthians Christians should also succour other Christians in an acceptable time (time of favour). And when is this “time of favour,” or “time of deliverance”? It is now! Right now, Christians should be involved in helping other believers in their congregation to grow in Christ, and to be delivered out of temptations.

Of course, it is not inappropriate to apply this verse to the lost, as well. There is a “day of favour” and “day of salvation” for the lost: and that time is *now*. This earthly “day” is the only time that sinners have to receive the gracious gift of salvation that is being extended to them.

2. Jehovah promises to “preserve” His Servant (“*I will preserve thee*”) (v. 8).

As we have seen several times already, the LORD (God the Father) repeatedly promised to preserve, or guard, His Servant (God the Son) during His time on earth. Time and time again, Christ was nearly murdered by angry mobs; but the Father would not allow His life to be taken from Him. Amazing though it is, Christ, as a Man, relied upon His Father for protection—not only from evil men, but from wild beasts, and even from starvation!

Mark 1:12-13

3. Jehovah promises to give His Servant “*for a covenant of the people*” (v. 8).

As we saw in our study of **Isaiah 42**, the “*covenant of the people*” refers to the New Covenant; and the “people” of the New Covenant are the nation of Israel. The spiritual benefits of the New Covenant (salvation and regeneration) have been extended to all mankind; but the covenant itself was made with the nation of Israel.

Jeremiah 31:31-34

Ezekiel 36:23-27

Included in the New Covenant is the promise that God would “*establish*” (literally, “raise up”) the earth, and that He would “*cause to inherit the desolate heritages.*” The word “earth” comes from the Hebrew word *eretz*, which can be interpreted as either “land” or “earth.” In this case, the LORD is referring specifically to the land of Israel, because the land of Israel is the only land that is specifically mentioned in the New Covenant.

God specifically promised, as part of the provisions of the New Covenant, that He would bring Israel back to their land; that He would bless the land abundantly; and that He would cause them to dwell in their land safely and peacefully. The New Covenant also contains the promise that the cities that would be wasted and destroyed (during the seven-year Tribulation) would be built back up again, and inhabited. This will come to pass in the 1,000-year Kingdom of Christ.

Ezekiel 34:25-31

Ezekiel 36:28-38

4. Jehovah states that His Servant will free the prisoners (**v. 9**).

We know that Christ is in the business of freeing sinners from the prison house of sin. However, in **verse 9**, the word “prisoners” does not appear to have a spiritual meaning, but rather a literal one. The context demands that these are literal prisoners, because the following verses state that these freed prisoners will inhabit the land (of Israel). Obviously, this whole passage is talking about the 1,000-year Kingdom.

These prisoners, then, must be saved Jewish people who will be arrested and made prisoners during the reign of the Antichrist, and who will be awaiting execution at the time of Christ’s return to earth. Christ will free them, and they will enter into the Kingdom Age.

Matthew 25:31-46 [Note that Christ makes mention of “prisoners.” Obviously, these prisoners are literal prisoners, because the people who visit them in prison will enter into the Kingdom after Christ returns and judges the earth. The evidence of a true believer during the Tribulation is that he will not be afraid to minister to other believers who are being persecuted by the Antichrist.]

5. Jehovah makes promises to His Servant concerning those who will enter into the Kingdom (**vv. 9b-13**).

In these verses, the LORD gives us a sneak peek at what it will look like during the Millennium. I will be a time of great peace, joy, and prosperity for Israel (and for the whole world). In **verse 11**, the LORD makes mention of the mountains being made a “way,” and of the “highways” being “exalted.” There will be literal highways that will be built during the Millennium in order to accommodate people as they travel to Jerusalem to worship Christ. As we saw in previous lessons, the mountains will literally be levelled during the Tribulation, and the valleys will be lifted up, so that it will be easy for people to travel to the land of Israel during the Millennium (**Isaiah 11:16; 35:8; 40:4**). As the LORD points out in **verse 12**, people will come from every direction on the compass, and from the land of “Sinim.” (“Sinim” is the Hebrew name for China. We get our word “Sino”—as in the “Sino-Japanese War,” for example—from this Hebrew word.)

In the book of **Revelation**, the Lord Himself quoted from **Isaiah 49:10**.

Revelation 7:13-17

This promise is given to those who will be martyred during the Tribulation. The promise is that they will enjoy the peace, protection, and provision of the Millennial Kingdom. Of course, this promise is not only to the martyrs of the Tribulation, but to

all believers, whether they be survivors of the Tribulation, or resurrected, glorified saints from past ages.

Some believe that the Lord's promise in **Revelation 7:16-17** will ultimately be fulfilled in the heavenly city of New Jerusalem. Even if this be the case, **Isaiah 49:10** is still definitely referring to the land of Israel during the Millennium. The conditions of the Millennial Age and the conditions of the city of New Jerusalem will be alike in many ways, because they will both be a Paradise.

Conclusion: Jesus Christ is Jehovah's Servant—the "Redeemer of Israel" and the "Light of the Gentiles." Jehovah mentioned Him by name before His conception and during his gestation in the womb. His mouth is like a sword, in that it pierces the hearts of men, and convicts them of sin. He is named "Israel" because He is Israel's true Head and Representative.

Though Christ's work, in His first coming to earth, seemed to be in vain because of the meagreness of the fruit, Jehovah's purpose will ultimately be realised. Some day, Christ *will* gather Israel back to Jehovah. He will also bring salvation to the Gentiles, and be Jehovah's salvation "unto the end of the earth." Though His first coming would be one of humility and submission to kings and rulers, He will be worshipped and served by the kings of the earth when He sets up His Kingdom in the future. He will set free the saved captives who survived through the Tribulation period; and they will dwell in peace in the land during the Kingdom Age.