Isaiah – Chapter 42

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Theme: God comforted and warned His Messiah would save elect Jews and Gentiles and crush enemies.

Outline:

1-4 God Identified Messiah as His Servant

5-9 God Foretold Messiah for the Gentiles

10-12 Gentiles Should Praise God's Salvation

13-15 God Would War Against Gentile Idolaters

16-17 God Would Save Some Gentiles Idolaters

18-20 God Condemned Jews Blind to Preaching

21-25 God Condemned Jews Blind to Punishment

Preparatory Reading: Isaiah chapters 6, 35, 40, 41; Jeremiah 23-24; Matthew 23-24; Luke 21.

Related Links:

1. Exposition of Isaiah 6 *(Israel blindness)*.
2. B. Exposition of Isaiah 40 *(Comfort given)*.
3. Exposition of Isaiah 41 *(Idols mocked)*.
4. Glory of Fulfilled Prophecy.
5. E. Witness of 70 A.D. *(Ruin of Jerusalem)*.

Introduction:

A. This chapter, the third in the comfort section of this book, should cause praise, shouting, and singing.
   1. **Comfort**. To strengthen (morally or spiritually); to encourage, hearten, inspirit, incite. To minister delight or pleasure to; to gladden, cheer, please, entertain.
   2. Isaiah 40 had glorious views of God's sovereign power but details of John and Jesus (Is 42:3-11).
   3. Isaiah 41 had God mocking idolatrous nations about the rise of Cyrus to save and promote Israel.
   4. It is our duty in scripture to work hard for God's approval by applying the words to the right event.
   5. Though there are wonderful words in these chapters, we want the sense of them not just the sound.
   6. Therefore, it is key to carefully analyze the context and the content to apply it to the right event.
   7. The chapter divisions are not inspired, but God has providentially preserved them with some value.
   8. 8. Keep in mind when reading that Isaiah moves all over the timeline e.g. Rome (Is 6:9-13), Assyria (Is 7:2), Messiah (Is 9:1-2,6-7), Assyria (Is 10:1-34), Messiah (Is 11:1-10), Babylon (Is 13-14).
   9. Recall what Isaiah has already foretold of Jewish blindness and their final destruction (Is 6:9-13).

B. This chapter follows the previous two with more details justifying comfort for Israel after chastening.
   1. After 39 chapters, many of which foretold terrible judgments, Isaiah began a section of comfort.
   2. From the first chapter to the historical section (36-39), Assyria and Babylon would ravage Judah.
   3. Assyria's war with Judah was repeated for being in Isaiah's time, but Babylon's war is also told.
   4. But notice the very last prophecy before chapter 40 – Babylon would take all captive (Is 39:6-7).
   5. The comfort here identifies God's elect Servant Messiah to fulfill covenant promises to the Jews.
   6. The comfort in this chapter is strongly applied to the Gentiles to deliver them from blind idolatry.
   7. But this chapter also has warnings and promised punishment for Israel's rebellion against God.
   8. While Cyrus is an important person and event in Isaiah, the Messiah and Christ of God is greater.

C. This will sound too simple or even trivial, but the outline above breaking down the chapter helps much.
   1. There is much more than reading or even studying the words without seeing progression in lessons.
   2. Twenty-five verses without division often result in confusion and/or contentment with sound bites.
   3. There are distinct sections and lessons in this chapter that greatly facilitate appreciating the verses.
   4. From application to Messiah in the first half, Gentile salvation and Jewish ruin are the second half.

D. We cannot exhaust every phrase or verse here more than other verses we covered in chapters 1-39.
   1. The great lesson and value are to encourage yourself in His promises to save and supply His people
   2. The promises in this chapter about Messiah include His ministry among the Jews and the Gentiles.
   3. But there is emphasis here of what Messiah would do to save the Gentiles from their blind idolatry

E. This chapter is the third of the second half of the book and in a nine-chapter section of God boasting.
   1. You have to enjoy these nine chapters if you truly love God and delight in Him and glorious power.
   2. This section of 216 verses are the largest section of the Bible where God boasts about Himself.
   3. The nine chapters use the first person singular *I* (96 times), *my* (42), *me* (33), *mine* (9), *myself* (4).
   4. It is how He reveals Himself, mocks false religion, rebukes doubters, to humble and comfort us.
   5. For those that fear, love, and delight in God, these chapters are some of the finest reading of Him.
   6. Boasting of God – Isaiah.

F. This chapter begins with four verses that are quoted in full by Matthew about Jesus (Matt 12:14-21).

God Identified Messiah as His Servant – Verse 1-4

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

A. The words should be familiar to you, for they are in the Gospels (Matt 12:14-21). Amen!
   1. This whole section of Isaiah 42:1-4 is found in Matthew, which helps interpretation.
   2. These are wonderful words, if your heart is right, and they should be repeated again.
   3. They describe the relationship of God and Jesus, like John 1:1-18, and His character.

B. This servant is clearly Messiah, the Christ of God, the Son of David, Jesus our Lord.

1. While the Jews were also called God's servant, this is different (Is 41:8-9; 43:10).
2. Later in Isaiah it will be very obvious that Jesus is the servant (Isaiah 52:13; 53:11).
3. Almighty God conceived Jesus in Mary, raised Him from death, promoted Him, etc.
4. Jesus is called God's elect, for God chose Him like David (Ps 89:19; I Peter 2:4-6).
5. God delighted in Jesus of Nazareth, which N.T. readers know (Matthew 3:17; 17:5).

C. God gave the Holy Spirit to Jesus for a great ministry that would reach to the Gentiles.
1. God gave the Spirit to Jesus for wisdom and power (Is 11:1-5; Luke 4:1; John 3:34).
2. God gave Him more after His ascension for us (Matt 3:11; John 7:37-39; Eph 1:13).
3. Jesus told His apostles to wait in Jerusalem for the Spirit to go the world (Acts 1:8).

D. Jesus Christ and His apostles brought *judgment* to Gentiles (Is 42:3-4; 1:27; 9:7; 33:5).
1. Learn or remember that *judgment* is not necessarily punishment, actually seldom so.
2. The text does not say, He shall *judge* the earth; there are other senses of
3. By comparing what Jesus did for Gentiles, you know He gave them light, not pain.
4. When you say a person used good *judgment,* you mean he was just, true, and wise.
5. Jesus brought the gospel of justice and truth – *judgment* – to Gentiles (Is 42:3-4).
6. *Judgment* does not always mean punishment, sometimes just laws (Ps 19:9; 119:7).
7. The Bible demonstrates *judgment* for justice and truth in righteousness (Ps 72:1-2; 119:7,66,121; I Kgs 3:9,28; Pr 2:8-9; 8:20; Isaiah 11:3-5; 32:1-5; Phil 1:9-11; etc.).

E. Do you know this glorious Man? The Man Christ Jesus? The universe is all about Him.

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

A. The words should be familiar to you, for they are in the Gospels (Matt 12:14-21). Amen!
1. This whole section of Isaiah 42:1-4 is found in Matthew, which helps interpretation.
2. These are wonderful words, if your heart is right, and they should be repeated again.
3. They describe the relationship of God and Jesus, like John 1:1-18, and His character.

B. When men wanted to publish His fame, justifiably for miracle, He discouraged all such.
1. In the place where this is quoted, Jesus healed all of great multitudes (Matt 12:15).
2. It is His reservation and meekness (Matthew 9:30; 17:9; Mark 5:43; Luke 5:13-16).
3. We do not know of Him punishing any for spreading news, but He discouraged it.

C. Our Lord's ministry was gentle and humble without ordinary fanfare or self-promotion.
1. The Jews in both testaments, especially in His time, were given to gross ostentation.
2. Consider what Jesus did whenever in public – preached pure truth and healed all!
3. What a lesson for us! To reduce ourselves by wise effort no matter our
4. Every Christian should be known only for good works, not any such self-promotion.

D. Let things published, like books or websites, limit and reduce persons to bare minimum.

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

unto truth.

A. The words should be familiar to you, for they are in the Gospels (Matt 12:14-21). Amen!
   1. This whole section of Isaiah 42:1-4 is found in Matthew, which helps interpretation.
   2. These are wonderful words, if your heart is right, and they should be repeated again.
   3. They describe the relationship of God and Jesus, like John 1:1-18, and His character.

B. The first two clauses describe His minimized ministry of gentle humility with the poor.
   1. A bruised reed is a very weak plant example; smoking flax is not a hot fire to quench.
   2. Men ordinarily consider a bruised reed worthless and a smoking wick of no value.
   3. The Jews in both testaments, including pastors, were known as harsh (Jer 23:1-40).
   4. 4He did not preach or treat weak souls of His hearers harshly, but gently and warmly.
   5. He healed and strengthened the brokenhearted and revived the discouraged hopeless.
   6. Consider how Jesus distinguished Himself from worldly rulers (Matthew 20:25-28).
   7. 7.The preaching and pulpit manner here is only toward the tender and weak hearers.

C. He would preach the just truth of His gospel – judgment here – to the salvation of souls.
   1. Learn or remember that *judgment* is not necessarily punishment, actually seldom so.
   2. The text does not say, He shall *judge* the earth; there are other senses of *judgment.*
   3. By comparing the last clause in this verse, you can see judgment is the law of God.
   4. By comparing what Jesus did for Gentiles, you know He gave them light, not pain.
   5. When you say a person used good *judgment,* you mean he was just, true, and wise.
   6. Jesus brought the gospel of justice and truth – *judgment* – to Gentiles (Is 42:3-4).
   7. *Judgment* does not always mean punishment, sometimes just laws (Ps 19:9; 119:7).
   8. The Bible demonstrates *judgment* for justice and truth in righteousness (Ps 72:1-2; 119:7,66,121; I Kgs 3:9,28; Pr 2:8-9; 8:20; Isaiah 11:3-5; 32:1-5; Phil 1:9-11; etc.).
   9. When you find Jesus with willing hearers, He was the perfect preacher and friend.
   10. He gloriously exalted the widow with two mites and reduced rich Jews to nothing.
   11. He shared truth to the woman of Samaria and saved an adulteress from vile accusers.
   12. Common people heard him gladly but knew He was special (Mark 1:22; 6:2; 12:37).

D. But be wise! Jesus did strictly correct, reprove, and advise the ignorant and unlearned.
   1. Think of the rich young ruler, a lawyer questioning "neighbor," estate division, etc.
   2. For Instant Preaching.

E. But be wise! Our Lord did crush, humiliate, mock, and rebuke hypocrites and scorners.
   1. Ask Pharisees who feared to question Him (Matt 22) and heard His scorn (Matt 23).
   2. 2 For Rude preachers.

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

A. The words should be familiar to you, for they are in the Gospels (Matt 12:14-21). Amen!
   1. This whole section of Isaiah 42:1-4 is found in Matthew, which helps interpretation.
   2. These are wonderful words, if your heart is right, and they should be repeated again.
   3. They describe the relationship of God and Jesus, like John 1:1-18, and His character.

B. You should praise and thank God that Jesus did not fail like you have failed your duties.
   1. These are wonderful words that should comfort and excite the soul of every believer.
   2. He never came close to failing, whether 12, setting His face to Jerusalem, or dying.
   3. He laid His life down, and He took it up again, and He ascended to God's right hand.
   4. His sacrifice was accepted in heaven; He was accepted; every elect will be accepted.
   5. You have failed most everything you wanted to achieve in stark contrast to our Lord.

C. You should praise and thank God that Jesus did not get discouraged and decide to quit.
   1. These are wonderful words that should comfort and excite the soul of every believer.
   2. Have you ever felt, heard, or even said, *I had the life sucked out of my soul by events?*
   3. His own siblings did not believe; His own received Him not; the rulers reviled Him.
   4. They could forecast the weather but not recognize the most unique Man in history.
   5. They screamed at His farce of a trial for His blood to be on them and their children.

D. His assignment from God was to set *judgment* in the earth for both Jews and Gentiles.
   1. Learn or remember that *judgment* is not necessarily punishment, actually seldom so.
   2. The text does not say, He shall *judge* the earth; there are other senses of *judgment.*
   3. By comparing the last clause in this verse, you can see judgment is the law of God.
   4. By comparing what Jesus did for Gentiles, you know He gave them light, not pain.
   5. When you say a person used good *judgment,* you mean he was just, true, and wise.
   6. Jesus brought the gospel of justice and truth – *judgment* – to Gentiles (Is 42:3-4).
   7. *Judgment* does not always mean punishment, sometimes just laws (Ps 19:9; 119:7).
   8. The Bible demonstrates *judgment* for justice and truth in righteousness (Ps 72:1-2; 119:7,66,121; I Kgs 3:9,28; Pr 2:8-9; 8:20; Isaiah 11:3-5; 32:1-5; Phil 1:9-11; etc.).

E. Isaiah looking ahead saw the Gentile nations waiting for His equity and truth to arrive.
   1. Jesus laid down the law of God in every way possible, from 12 to trial, for the Jews.
   2. Then He charged His apostles to go into the world with an even greater message.
   3. How was it greater than the Jews heard? Because it was after the time of reformation.
   4. The Gentiles, as in Antioch of Pisidia, rejoiced to hear the apostle Paul preach Jesus.

F. Jesus described His apostolic ministry of reproving the world (John 12:31-33; 16:8-11).

God Foretold Messiah for the Gentiles – Verses 5-9

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

walk therein:

A. One of the greatest attributes or achievements of God is to be Creator of the universe.
    1. Allah is only a creature, and an insignificant one at that, an Arabian crescent moon.
    2. Our God, the LORD Jehovah, made everything seen and unseen and their vitality.
B. He breathed into Adam the breath of life and man became a living soul with a spirit.
C. Why is God exalted as Creator right here in this context of Messiah coming for Israel?
    1. Because it would take His almighty power, like creation, to make Jesus Lord of all.
    2. Regeneration is God's workmanship creating us to do good works (Ephesians 2:10).
    3. Regeneration takes the same power that it took to raise Jesus from death (Eph 1:19).
    4. Conversion of Gentiles, conquering the world a harder way, would take His power.
    5. Opening prisons to release captives, ignorance or Satan's palace, would take power.
D. The purpose for this verse is to focus attention against Gentile idolatry (Isaiah 42:8,17).

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

A. Everything God does is righteous, but His plan of salvation by Jesus is most righteous.
    1. The scepter of Jesus Christ's kingdom was a scepter of righteousness (Heb 1:8-9).
    2. He taught righteousness far exceeding that of scribes and Pharisees (Matt 5:18-20).
    3. God was able to be just and the justifier by a righteousness transaction (Rom 3:26).
B. Embrace the intimacy of God and His Son Jesus with calling, holding, keeping, giving.
C. The words from God to His Son are in the first and second person, not third (Is 42:1-4).
D. God sent Jesus to fulfill Jewish covenants as the Seed of Abraham and Son of David.
E. E. God sent Jesus to be a light of the Gentiles, who had spent 4000 years in gross darkness.

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

A. Jehovah foretold Jesus as the Light of the world (Isaiah 42:6; John 1:4-9; II Cor 4:3-7).
    1. More was said about this enlightening ministry already (Is 9:2; 29:17-19; 35:5-8).
    2. More will be said about this enlightening ministry later in this chapter (Is 42:16).
    3. More will be said about this enlightening ministry (Isaiah 50:10-11; 60:1-3; 61:1-3).
B. Jesus charged Paul with a deliverance ministry to Jews and Gentiles (Acts 26:12-23).
    1. Sinners are born spiritually dead and are captive to the devil (Ephesians 2:1-3; 6:12).
    2. The devil takes sinners captive at his will until God's repentance (II Tim 2:25-26).
    3. Jesus saved us from the devil's captivity several ways (Luke 11:14-22; Col 1:13).
C. This is Christ's light to the Gentiles as the previous verse explained, not Jews (Is 42:16).

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

A. Our God claiming his special name is one of the most glorious things in the universe.
   1. The LORD in capitals as here is the Hebrew tetragrammaton for I AM THAT I AM.
   2. When pointed up with vowels (by whatever means) is Jehovah (Exodus 3:14; 6:3).
   3. This is name is God's memorial forever – it is His most significant name (Ex 3:15).
   4. This name – Jehovah or I AM THAT I AM – transcends other names and other gods.
   5. Can you grasp just a little the glorious power of One that says, I AM THAT I AM?
   6. We do not use this name very often to follow the example of the Jews and the KJV.

B. This great Being will not allow glory and praise belonging to Him to be given to idols.
   1. Notice first that it is *my* glory and *my* praise – He has peculiar right to both of them.
   2. Not giving either to idols means that He will not allow men to glory or praise either.
   3. By the ministry of Messiah and His apostles idolatry was greatly reduced on earth.

C. But Jehovah God did give His glory to His Son (John 1:14; II Cor 4:6; Hebrews 1:1-4).

D. The purpose for this verse is to focus attention against Gentile idolatry (Isaiah 42:5,17).

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

A. This declaration here is to provide confidence and reassurance for the promises above.

B. The certainty of Messiah and God's promises in and by Him are His prophetic power.
   1. Jehovah has omniscience to know all things and omnipotence to make them happen.
   2. Whatever the Bible says in the way of prophecy will surely be fulfilled perfectly.
   3. We have bet our lives in this world and eternal life in the next by God's promises.
   4. God's existence and the Bible a supernatural book are proven by fulfilled prophecy.

C. Behold, the prophecies I made in the past have all been fulfilled for you to believe me.
   1. The first prophecies given to Adam and Eve were perfectly fulfilled in their details.
   2. The first national prophecy about the Arabs was and has been fulfilled (Gen 16:12).
   3. Many prophecies about God's judgments on Israel by Moses had been fulfilled.
   4. The prophecies about Assyria were fulfilled with great detail as Isaiah has shown.
   5. The prophecies about Babylon were also fulfilled with great detail toward Jerusalem.

D. Now God and Isaiah had moved forward on the prophetic timeline to the time of Christ.
   1. The previous chapter and following chapters will have fabulous prophecies of Cyrus.
   2. But previously in chapter 40 and others and in many more to come will be Messiah.
   3. The content of this chapter here ais new things of the gospel era of Jesus and apostles.

E. E. Fulfilled Prophecies

Gentiles Should Praise God's Salvation – Verses 10-12

10 Sing unto the LORD a new song, and his praise from the end of the earth, ye that go down to the sea, and

all that is therein; the isles, and the inhabitants thereof.

A. If you are a Gentile and believe the first nine verses of this chapter, then sing His praise.
    1. We understand Gentiles here for several mentions of them before (Isaiah 42:1,4,6).
    2. We understand Gentiles by geography – *end of the earth, sea and island inhabitants.*
    3. We understand Gentiles by the terms following – *Kedar and mountain inhabitants.*
B. Sing a new song, for the deliverance and salvation coming are of a new kind and type.
C. Sing praise to the LORD, for this deliverance coming is spectacular deserving honor.

11 Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains.

A. If you are a Gentile and believe the first nine verses, then sing God's praise very loudly.
    1. We understand Gentiles here for several mentions of them before (Isaiah 42:1,4,6).
    2. We understand Gentiles by first terms – *end of the earth, sea and island inhabitants.*
    3. We understand Gentiles by the terms used here – *Kedar and mountain inhabitants.*
B. Let God pick the volume of your singing – *lift up their voice to sing and let them shout!*
C. Who are these people? They are Arab descendants of Ishmael! Do you grasp the glory?
    1. Kedar was the second born son of the Arab Ishmael (Genesis 25:13; I Chronis 1:29).
    2. Kedar was a place of tent dwellers – the Arabians were nomads (Ps 120:5; S.S. 1:5).
    3. Kedar was identified by Isaiah as an important city of the Arabians (Is 21:13-17).
    4. Kedar will be connected by Isaiah as a relative of Nebaioth, Ishmael's first (Is 60:7).
    5. Kedar was identified by Ezekiel as a place where Arabians lived (Ezekiel 27:21).
    6. They are called inhabitants of the rock, for Petra (meaning rock) was Arabia Petraea.
    7. Christians fled to a mountain city Pella in Arabia Petraea as Jesus said (Matt 24:16).
D. This verse should cause great joy to the people of God to consider its great significance.
    1. These people, the Arabians, were rejected descendants of the slave Hagar by Abram.
    2. Abraham fired her and sent her out of the family and off the property (Gen 21:8-14).
    3. God approved of the matter, for Ishmael (rejected) and Isaac (chosen) were different.
    4. Paul made great use of this division in Abraham's sons for salvation (Gal 4:21-31).
    5. Can there be a better example of Gentile conversions than Ishmaelites – Arabians?
    6. God would reach into the rejected Arabs of Ishmael and convert a people to Christ.
    7. But if the truth be told, your ancestors were farther from Jehovah than Ishmael was.
E. Paul, our beloved brother and apostle, spent the first three years of his ministry where?
    1. He spent the first three years of his ministry in Arabia (Gal 1:15-17). Shout for joy!
    2. Luke entirely neglects these three years in his history of the apostles and of Paul.

12 Let them give glory unto the LORD, and declare his praise in the islands.

A. Gentiles combined here of the Arabian mountain-dwellers and sea/island inhabitants.
B. The mighty God, the LORD Jehovah, deserves great glory for conversion of Gentiles.
C. The great mystery of godliness has fabulous events of gospel conquests (I Tim 3:16).
    1. Jesus ascended into heaven and the gospel was preached to and believed by Gentiles.
    2. Mystery of Godliness.
    3. Mystery of Godliness.

God Would War Against Gentile Idolaters – Verses 13-15

13 The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies.

A. We have had two lessons – (1) Messiah saving Gentiles (2) should cause praise to God.
    1. Therefore, we have Messiah under primary consideration here unless told otherwise.
    2. Therefore, we should consider what was necessary to accomplish the prior events.
    3. What effect did arrival of John, Jesus, and the apostles have on Israel and the world?
B. Do words like this trouble or worry you? Or do you love the exploits of our great God?
    1. I love the words! I am not ashamed at all of being a child loving the mightiest Hero!
    2. His strength, jealousy, roar, and victory are not against us, but against our enemies.
    3. You should love lightning and thunder, especially thunder – His voice (Ps 29:1-11).
    4. Never forget this is the God that brought your salvation and saves you from all fears.
    5. Never forget this is God that sent His Son to destroy Satan and save you from Him.
    6. Do you know what He did to Jews in 70 A.D.? To Romans in 476 A.D.? Hosanna!
    7. When David wrote Psalm 18 (also II Samuel 22), he described God much like this.
C. What exactly is this event? What is the timing of this event? How should we limit it?
    1. It may possibly be God's anger working through Cyrus the Persian against Babylon.
    2. But while Cyrus was the object in chapter 41 and will be in 43ff, yet not clearly here.
    3. This comforting section began with details of John, Jesus, and apostles (Is 40:1-11).
    4. Then it bounced back near 500 years to Cyrus in a debate with idolaters (Is 41:1-4).
    5. This second half of Isaiah will return to Jesus and Messiah's gospel over and over.
    6. If we are faithful to context, we can only see Cyrus and Babylon as types of greater.
    7. It would be much better to see Messiah's reproving of the Gentile world for idolatry
    8. And then, due to greater blindness and rebellion of Jews, Isaiah sees out to 70 A.D
    9. Since Messiah is the great Person of this chapter, we should not apply it to Babylon.
    10. Paul in the N.T. describes God's wrath against Gentiles for idolatry (Rom 1:18-25).
D. How do we make this choice? What reasons in the context of Isaiah lead us to Messiah?

1. The context opening this half of Isaiah is John and Jesus by the gospel (Is 40:1-11).
2. The context is taken by inspired Matthew and applied to Messiah (Matt 12:14-21).
3. The context of this chapter is Jesus saving Gentiles by judgment to truth (Is 42:1-9).
4. The context before is Jesus and apostles coming for Israel and Gentiles (Is 42:1,6).
5. The context after is Messiah saving Gentiles – blind here (Is 42:7,16; 9:1-2; 60:1-3).
6. The instruction here is that this prophecy is a new matter, not old Babylon (Is 42:9).
7. When did this praise come forth from all Gentiles nations? After Jesus (Is 42:10-12).
8. God had no greater jealousy for His glory than by the rejection of His Son (Is 42:13)
9. When did God hold His peace and sat still for a long time – the Gentiles (Is 42:14)?
10. When did God most shake the heavens and earth and turn it upside down (Is 42:15)?
11. God leading the people in paths they had not known is better of Gentiles (Is 42:16).
12. But His elect among the Gentiles gladly but ashamedly tossed their idols (Is 42:17).
13. When did the call go for the deaf to hear and the blind to see but by Jesus (Is 42:18).
14. These blind Gentile idolaters are distinguished from the far blinder Jews (Is 42:19).
15. God's people having the worst blindness is best seen of Messiah's Jews (Is 42:19).
16. Never did a people see more and believe less than the Jews of our Lord (Is 42:20).
17. God was most pleased in righteousness to honor/magnify His law in Jesus (Is 42:21).
18. There was no deliverer or restorer for Jews in this event, unlike Babylon (Is 42:22).
19. The final ruin of Jerusalem and Israel was foretold repeatedly to no profit (Is 42:23).
20. In spite of the greatest demonstration of truth in Jesus, the Jews rebelled (Is 42:24).
21. God poured out His fiery fury in 70 A.D, but the nation did not repent (Isaiah 42:25)
22. Details in the following verses are easily, plainly, and best fulfilled by events with the Jews and Gentiles due to John, Jesus, and His apostles (Luke 21:22; 24:44).
23. Isaiah moves all over the timeline e.g. Rome (Is 6:9-13), Assyria (Is 7:2), Messiah (Is 9:1-2,6-7), Assyria (Is 10:1-34), Messiah (Is 11:1-10), Babylon (Is 13-14).
24. Isaiah had already foretold Jewish blindness and their final destruction (Is 6:9-13).

E. God manifest in the flesh went forth as a mighty man to rule the world (I Timothy 3:16).
   1. As king of the kingdom of God, Jesus sent His apostles with power (Matt 28:18-20).
   2. In conjunction with this context of Jesus (Is 42:1-9), God would plunder the world
   3. The Man Jesus died and rose to spoil Satan (Luke 11:20-23; Jn 12:31-33; 16:8-11).
   4. He sits at God's right hand ruling nations with a rod of iron (Rev 2:26-27; 20:1-3).
   5. God has always hated idolatry, but He sent Jesus to smash it (Ex 34:14; Is 42:14).
   6. God was never as jealous as He was for His Son (Psalm 2:1-12; Mal 3:1-5; 4:1-6; Matt 3:7-12; 21:41; 22:7; Luke 10:17-19; 19:42-44; John 3:36; 5:22-23; Acts 2:40; 17:31; 26:15-18; Rom 15:12; I Thess 1:9-10; 2:14-17; Heb 10:26-31).

F. His shout of superiority went through the world and defeated idolatry in many places.

1. Think of books worth 50k of silver and an occupation ruined (Acts 19:18-20,23-28).
2. His enemies declared Paul and friends had turned the world upside down (Acts 17:6).
3. As the next text teaches, God had winked at Gentile idolatry (Acts 14:15-17; 17:30).

G. His enemies were primarily the devil and the Gentile nations that He prevailed against.
1. Jesus came to destroy Satan and free captives (Lu 4:18; Heb 2:14-15; Ac 26:15-18).
2. Gentiles had offended Him by idolatry for millennia; Christianity went worldwide.
3. See the Exposition of John 12:31-33.

H. If Almighty God, the LORD Jehovah had not gone to war, you would still worship idols.
1. He sent His Son the Captain of preachers into the world to turn us to the living God.
2. How does Europe and America have so few idols after millennia of adoring them?
3. The gospel was preached to Gentiles and believed on in the world (I Timothy 3:16).

14 I have long time holden my peace; I have been still, and refrained myself: now will I cry like a travailing woman; I will destroy and devour at once.

A. Anything these words might mean regarding Babylon are far inferior to the gospel era.
1. When did God make a universal difference of idolatry, not Babylon, but the gospel.
2. How had He holden His peace to Israel, when He had sent prophets rising early, etc.

B. After millennia of silence, leaving Gentiles in ignorance, God violently blasted them.
1. This long time Paul said God had winked at Gentile idolatry (Acts 14:15-17; 17:30).
2. But with arrival of Messiah upheld by Jehovah (this chapter), God destroyed much.
3. His elect Servant charged His men to charge the world and hell's gates would lose!
4. 4. The gospel shout went into all the world and turned it upside down against its idols.
5. 5. Why in the world did Constantine convert and His empire with him? For this blast!

15 I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools.

A. This language like we have seen in other places describes a great religious change here.

B. If you take this literally like Dispensationalists say we must, what is this literal event?
1. But mountains and hills can metaphorically be large and small nations of the world.
2. But herbs, rivers, and pools can be their religious support that God would take away.
3. If the context was Cyrus taking Babylon, we might press the literal, but it would fail.
4. Why not take it like we did recently … *every valley shall be exalted* (Is 40:3-4; etc.)?

C. Again, why did emperor Constantine convert and His empire with him? By this blas!

God Would Save Some Gentile Idolaters – Verse 16-17

16 And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.

A. This might be God bringing exiled Jews back from Babylon to Jerusalem, but it is not.
   1. The context rejects the notion, for the prophecy is new of Messiah and His kingdom.
   2. The context has this Gentiles, for the blind Jews are in the next section (Is 42:19,24).
   3. In what way were the exiled and repentant Jews ignorant of the way back to Zion?

B. The blind here are Gentiles, which have been introduced in context as blind (Is 42:6-8).

C. This splendid prophecy is glorious; every Gentile should rejoice in it (Isaiah 42:10-12).
   1. Our fathers did not know anything – they were polytheistic idolaters of vile worship.
   2. Jehovah by His mighty Messiah (and His apostles) would straighten out all worship.
   3. This would not be temporary, for God and Christ would preserve the Gentile church.
   4. God dealt with Israel for 1500 years; His time with Gentiles is already 2000 years.

17 They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye are our gods.

A. Gentiles were turned back and ashamed in their religious traditions as the words mean.
   1. Compare the mockery and ridicule from God in just a few chapters (Isaiah 44:9-20).
   2. We might like *turned back* to be repentance, but Bible usage is shame (I Cor 2:13).
   3. Compare a couple combinations by David of the two expressions (Ps 35:4; 70:2-3).
   4. When confronted by God Jehovah, men throw their idols to the bats (Is 2:17-21).
   5. See precious words of Jeremiah mocking idolatry of converted Gentiles (Jer 16:19).

B. Did this event occur by the ministry of God's elect Servant, Jesus the Messiah of God?
   1. Think of books worth 50k of silver and an occupation ruined (Acts 19:18-20,23-28).
   2. His enemies declared Paul and friends had turned the world upside down (Acts 17:6).
   3. The Thessalonians were an example of a great change from idols (I Thess 1:9-10).
   4. Brethren at Corinth and in Galatia had also been idolaters (I Cor 12:2; Gal 4:8-9).

C. C. The purpose for this verse is to focus attention against Gentile idolatry (Isaiah 42:5,8).

God Condemned Jews Blind to Preaching – Verse 18-20

18 Hear, ye deaf; and look, ye blind, that ye may see.

A. While convenient to jump to God mocking idols, the following context makes this Jews.

B. The Gentiles had been ignorant idolaters, but Christ had converted them (Is 42:13-17).

C. The appeal here is to the Jews to hear and see the glorious gospel the Gentiles believed.
   1. How do we know these are Jews here? Because the next verse clearly teaches it so.
   2. How do we know these are Jews here? Because they are identified shortly (Is 42:24).
   3. If the Jews were to see the glorious gospel of Messiah, they must listen and look.

D. You should learn the lesson from preaching and prophecy that the Jews did not learn.

E. Calling Gentiles and Jews, with Jews the most blind, John wrote of it (John 1:10-11).

19 Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the LORD'S servant?

A. God's servant, God's messenger, the perfect man, and Jehovah's servant are the Jews.
   1. This is God's great judgment against the generation of the Jews that Jesus visited.
   2. Singular servant, messenger, perfect man, servant are collective nouns (Is 43:10).
   3. The Gentiles had been left in darkness, and God had winked and suffered them so.
   4. But God's chosen Messiah that would change the Gentile world was killed by Jews.
   5. Though He did so many miracles among them, they mocked, derided, betrayed Him.

B. *My servant* here cannot be *my servant* of 42:1 at all, but rather an intentional contrast.
   1. The Jews as a nation (and their priests) were God's servant and messenger of truth.
   2. They thought themselves perfect in knowledge for teaching Gentiles (Rom 2:17-20).
   3. The blind rebellion of the Jews was far worse than any Gentile ignorance of truth.
   4. The servant nation would miss the Servant Christ due to unbelief and then kill Him.

C. A study of the New Testament for the response of the nation to Jesus fulfills this verse.
   1. None were as blind as Jews with every prophetic, audible, visual reason to believe.
   2. They could forecast weather but not recognize their own Messiah in front of them.
   3. Jesus said the Jews of His time were very blind (Matthew 15:14; 23:16-17,19,24).
   4. The rulers of the Jews thought themselves perfect in truth (Is 65:5; Jn 7:48-49; 9:34).
   5. This is the fulfillment of earlier prophecies in Isaiah (Is 5:21; 6:9-13; 28:14; 29:14).
   6. Jesus told the Pharisees they were blind, and they could not grasp such (John 9:40).

D. God had told Isaiah earlier about this perpetual blindness and destruction (Is 6:9-11).

E. We cannot mock the blindness of evolutionists or sodomites, unless we believe all truth.

20 Seeing many things, but thou observest not; opening the ears, but he heareth not.

A. If this were the Jews seeing Cyrus, they did see and understand God had rescued them.

B. The Jews that Messiah visited saw and heard many incredible things without believing.
   1. They saw stupendous miracles from an incredible birth to His resurrection and more.
   2. They heard the most fabulous preaching and perfect answers to their every question.
   3. Their rebellion against God and His beloved Son far surpassed Gentile depravity.

C. C. They were like the blind Gentile idolaters David mocked in Psalm 115 and Psalm 135.

D. D. Jesus spoke to them in parables so they could not and would not see (recall Is 6:9-13).

E. E. Stephen identified the unprecedented blindness of Jews past and present (Acts 7:51-53).

F. F. No wonder Peter warned those at Pentecost against the untoward generation (Acts 2:40).

God Condemned Jews Blind to Punishment – Verse 21-25

21 The LORD is well pleased for his righteousness' sake; he will magnify the law, and make it honourable.

A. Jehovah was content and happy with His righteous dealings with the Jewish nation.
   1. It goes without saying that He declared Himself very pleased in Jesus of Nazareth.
   2. God Jehovah loves His righteous acts and loves to execute them upon the earth.
   3. He did everything fairly, just, and righteous with the Jews with many kind warnings.
   4. God's Messiah is called Jesus Christ the righteous, and God loved Him (I John 2:1).
   5. If men reject His overtures and offers, He is righteous to judge them (II Thes 1:4-5).
   6. 6. In spite of Jewish rejection of His Son, God was pleased in His righteous Messiah.
   7. Delivering His Son to pagan enemies to bruise Him for sin was His righteous plan.
   8. You should love His righteous acts and see them executed in the world (Je 9:23-24).
   9. Examine yourself in the day of adversity and look for God's hand (I Cor 11:28-32).

B. Jehovah magnified and honored the Law of Moses by fulfillment several ways in Jesus.
   1. He fulfilled the Law by Jesus actively and perfectly fulfilling Moses' every precept.
   2. He fulfilled the Law by teaching it perfectly and correcting it from Pharisee abuse.
   3. He fulfilled the Law by Jesus passively being hung on a tree to fulfill the Law curse.
   4. He fulfilled the Law by bringing judgment on Israel Moses had promised in the Law.
   5. Recall how Jesus dealt with God's law in His Sermon on the Mount (Matt 5:17-20).
   6. Paul and the apostles lifted up the Bible against the world (I Thess 2:13; II Pet 1:19)
   7. God did everything by prophets, John, Jesus, apostles to exalt it, but Jews denied it.
   8. God fulfilled every prophecy the Law had in it about the Jews, Gentiles, and Christ.
   9. Paul exalted the law of God to the Jews and took it to the Gentiles (Romans 3:1-4).

C. Gentiles received the law of God (N.T. version) with ready minds (Acts 17:11; 13:48).

D. He still magnifies and honors His law by exposing current folly like LGBTQ against it.

22 But this is a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for a spoil, and none saith, Restore.

A. This description here against blind Jews cannot be their condition/situation in Babylon.
   1. This is not Babylon; how could it be Babylon; they had liberties there (Jer 29:4-7).
   2. This cannot be Jewish exiles in Babylon, for God opened their hearts (Jer 24:1-10).

3. They had a deliverer and restorer in Cyrus often foretold (Is 13-14; 41:2; 45:1; etc.).
4. In fact, they knew in advance the time in Babylon was to be 70 years (Jer 25:11-12).
5. The Romans under first Vespasian and then Titus only robbed, spoiled, and defeat.
6. 6Why go 500 years back to Babylon after Messiah in context when 70 A.D. fits best?

B. The Jews' vile blindness and God honoring His words brought 70 A.D. (Is 42:19-21).
1. There was no sin as great as the Jews rejecting Jesus or the tribulation God
2. Rome had been robbing and spoiling them by taxes for a long time before 70 A.D., which is why Joseph and Mary were in Bethlehem and publicans everywhere.
3. The Jews challenged Jesus about Caesar, because the Jews hated the Romans greatly.
4. Jesus told the Jews their temple, city, and nation would be desolated and destroyed.
5. The Romans did these things and more in the worst tribulation in human history.
6. They were pulled out of holes, sold as slaves to Egypt, or put in prison for parade.
7. The holes and prison houses were during the siege and after for the few
8. They were a prey for the Romans, and there was no Cyrus this time to deliver them.
9. They were a total spoil for a parade in Rome, but there was no Cyrus to say, Restore.
10. Details of Judgment in 70 A.D.

C. God had told Isaiah earlier about this perpetual blindness and destruction (Is 6:9-11).

23 Who among you will give ear to this? who will hearken and hear for the time to come?

A. Who among the Jews will hear this prophecy of their ruin and grasp God's judgment.
1. Isaiah had already introduced this prophecy was farther future than before (Is 42:9).
2. Israel would rebel against the plain audio and visual proofs of Christ (Is 42:18-20).

B. Jehovah's servant and messenger, Jacob and Israel, was to be destroyed for their sins.
1. This hopeless future is laid out in graphic and painful terms beyond past suffering.
2. The O.T. ends with John Baptist coming before a curse of the dreadful day of God.

C. Who will learn the lesson? It is obvious that God's people do not suffer like this trouble.

D. How well do you grasp and apply Paul's perilous times or our Lord's seven warnings?

24 Who gave Jacob for a spoil, and Israel to the robbers? did not the LORD, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law.

A. The questions to be asked by wise persons hearing a dire future – Who? Why? When?

B. The Jews profanely trusted their temple or Abraham to save them (Jer 7:1-15; Jn 8:33).

C. God exalted Himself as Creator and a Man of War and His Servant Messiah as King.
1. They would confirm judgment and justice in the earth and move to the Gentiles.
2. The LORD Jehovah gave the Jews to their enemies for murdering His beloved Son.
3. The mighty LORD in this chapter would judge in righteousness and honor His word.
4. The Jews would not obey the ways or word of God by offences in countless ways.

D. Why would this terrible calamity fall on God's nation? To their final and terrible ruin?
   1. The last chapter of the Old Testament warned Israel of being burned up (Mal 4:1-6).
   2. John the Baptist (Elijah) picks up the same warning and blasts again (Matt 3:7-12).
   3. Details of Judgment in 70 A.D.

E. When did this occur? Is this siege and captivity by Babylon or siege and ruin by Rome?
   1. By the overall context and the details, we understand this event to be after Messiah.
   2. There is too much in the context of Gentiles and their conversion from idolatry.
   3. This cannot be Jewish exiles in Babylon, for God opened their hearts (Jer 24:1-10).
   4. Isaiah moves all over the timeline e.g. Rome (Is 6:9-13), Assyria (Is 7:2), Messiah (Is 9:1-2,6-7), Assyria (Is 10:1-34), Messiah (Is 11:1-10), Babylon (Is 13-14).

F. God had told Isaiah earlier about this perpetual blindness and destruction (Is 6:9-11).

25 Therefore he hath poured upon him the fury of his anger, and the strength of battle: and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid it not to heart.

A. The perfect tense and past tense used here are typical of Isaiah and prophets with tenses.
   1. The sins and judgment are future by reading the prophesy of the future (Is 42:9,23).
   2. The chapter describes future events hundreds of years away. Observe Jesus (Is 42:1).
   3. Sins and judgment are future by future tense verbs from the start (Is 42:4,6,13,16,21).
   4. Tenses run all over in Isaiah's prophecies (Cyrus – Is 41:2; Babylon Is 43:14; etc.).

B. How can this be captivity in Babylon, for Israel there learned repentance and returned.
   1. Punishment by Babylon and rescue from it was old news often given (Is 13-14; etc.).
   2. The context from the beginning has been the times of Messiah and future events.
   3. The blindness of the Gentiles rectified by Messiah and the gospel hardened the Jews.

C. Because of what the Jews did to Jesus, God burned them up (Matt 3:7-12; 21:41; 22:7).
   1. From Deuteronomy to the N.T. epistles, God warned of this wrath (I Thess 2:14-16).
   2. God's terrible judgment of the Jews did not bring repentance; they still hate Jesus!
   3. Jesus foretold their temple left desolate and the Gentiles over them (Luke 21:22-24).

D. Details of Judgment in 70 A.D.

E. God had told Isaiah earlier about this perpetual blindness and destruction (Is 6:9-11).