

Book of Isaiah



Chapter 42

Theme: The Servant of Jehovah -- Jesus;

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Chapter 42

THEME: The Servant of Jehovah -- Jesus; the scourge of idolatry -- images; the servant of Jehovah -- the nation

In each chapter Isaiah is gradually working up to his condemnation of idolatry.

We find in this chapter that the nation Israel is called the servant of Jehovah. Also, the Lord Jesus Christ is the Servant of Jehovah and is so called in the Gospel of Mark. He made it very clear: "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" ([Mark 10:45](#)). And in [Matthew 12:17-21](#) there is an application of this prophecy to the Lord Jesus.¹

The greatest Servant of the Lord 42:1-9

Since Yahweh is the God of Israel, does He have any regard for the Gentile nations? Yes, a servant of the Lord will bring forth justice to the nations (42:1-9).

Yahweh had challenged the nations to behold the folly of idols (41:24) and idol worshippers (41:29), but now He urged them to behold His Servant (42:1). This Servant would reveal God to the world, something the idols could not do. The Lord first spoke of His Servant (42:1-4) and then to His Servant (42:5-9). Who this Servant is does not become clear until later (cf. Isaiah's identification of Cyrus).

Earlier (41:8-16) the servant was Israel, so the readers would naturally assume that Israel is the servant here too. Other references to Israel as the servant of the Lord are verse 19; 43:10; 44:1-2, 21; 45:4; and 48:20. Only later does it become clear that this Servant must be an individual, namely: Messiah. The context and the characteristics ascribed to the servant in each reference to him dictate his identity. That the Servant is not Cyrus is clear from the contrasts between them.⁴⁶³ He will be the ideal representative of Israel who will accomplish for the Lord what Israel did not regarding the world (cf. Gen. 12:3). Matthew quoted 42:1-4 as finding fulfillment in Jesus Christ (Matt. 12:18-21).

"Isaiah's unique contribution to Old Testament theology is his anonymous suffering servant songs."

"The idea of 'the servant of Jehovah' assumed, to speak figuratively, the form of a pyramid. The base was Israel as a whole; the central section was that Israel, which was not merely Israel according to the flesh, but according to the spirit also [i.e., saved Israel] ; the apex is the person of the Mediator of salvation springing out of Israel [i.e., Messiah]. And the last of the three is regarded (1) as the centre of the circle of the promised kingdom—the second David; (2) the centre of the circle of the people of salvation—the second Israel; (3) the centre of the circle of the human race—the second Adam."

¹ Thru The Bible with J. Vernon McGee.

THE "SERVANT SONGS"		
Number	Passage	Post Script
1	42:1-4	42:5-9
2	49:1-6	49:7-13
3	50:4-9	50:10-11
4	52:13—53:12	chs. 54—55
5	61:1-3	61:4-9

Bernard Duhamel coined the term "Servant Songs" in his German commentary on Isaiah published in 1892.⁴⁶⁶ The commentators vary somewhat in how much of the context they regard as part of these songs. John Martin, for example, took the first song as running through 42:17.⁴⁶⁷ The first two postscripts, or trailing passages, are divine confirmations of the Servant's work. The last two are exhortations to respond to the Servant. Likewise the number of "Servant Songs" has been disputed. Some scholars view only the first four (above) as "Servant Songs," and others include the fifth passage as one.

The Lord revealed that He would raise up another Servant who would establish justice on the earth (vv. 1-4).²

Although we're studying the book of Isaiah, turn to Matthew chapter 12:14-21

The Pharisees had been hassling Jesus on the Sabbath day. His disciples had picked heads of grain to eat, which they insisted was a violation of the Sabbath day laws. Then, inside of the synagogue, Jesus had healed a man whose hand was withered. Although Jesus told them that it was lawful to do good on the Sabbath.

Matthew said that Jesus was the fulfillment of these verses before us in Isaiah 42. As a result, we're going to have the opportunity to discuss Jesus from a prophetic perspective. Isaiah basically invites us to look at the nature of Jesus, the ministry of Jesus, and the deity of Jesus.³

This is the first of four Servant Songs, fulfilled in Jesus Christ (cf. 49:1–13; 50:4–9; 52:13–53:12). Isaiah sprinkles references to “the servant of the Lord” throughout chs. 40–55. Often it is a title for the people as a whole (41:8–9; 42:19; 43:10; 44:1–2, 21, 26; 45:4; 48:20), but at times the servant is a specific person within Israel who is distinct from the whole, with a calling to serve Israel and beyond (49:5–6; 50:10; see notes on 52:13; 53:11). The second Servant Song (49:1–13), which clarifies that the servant is distinct from Israel, also calls him Israel (49:3); this is best explained as identifying the servant as the representative and embodiment of the whole people. This last point shows why the traditional Christian reading, that the servant is a messianic figure, accurately captures Isaiah's intent. First, in the Davidic covenant, David's heirs represent and embody the people as a whole: Israel is God's “son” (Ex. 4:22–23), and the king becomes God's “son” on his coronation (2 Sam. 7:14; cf. Ps. 89:26–27). Therefore the servant follows the pattern of David's heirs. Second, the servant achieves the expansion of his rule throughout the Gentile world (Isa. 42:1–4; 52:13–15), which is the work of the Davidic Messiah

² <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

³ <http://rondaniel.com/library/23-Isaiah/Isaiah4201.php>

in chs. 7-12. Third, later prophets describe an heir of David, and especially the Messiah, as the servant (Ezek. 34:23–24; 37:25; Hag. 2:23; Zech. 3:8; cf. Jer. 33:21–22, 26), which supports reading the servant in Isaiah as a messianic figure. In addition to his royal function, the servant also has a prophetic role (Isa. 49:1; 50:4, 10) and a priestly one (53:11; cf. Ps. 110:4, which folds a priestly role into Messiah's royal office). Isaiah's audience must know that God will restore the exiles and then fulfill the mission of Israel by means of the servant whom he will raise up at some unspecified time after the return from exile: this is where their story is headed.⁴

¹Behold 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.

Mt 12:17-21; quote Isa 42:1-4.

Servant: utterly obedient (Jn 4:34; Heb 3:2), upheld by the Father (Jn 5:26), mine elect (1 Pet 2:6), Spirit upon Him (Lk 2:40; 3:22; 4:18-21).

“Nations” = Gentiles.⁵

“Here is my servant.” Though God has declared the people of Isra’el to be his servant (41; 42:1–9), according to the sages, the Targum sees this passage as speaking of the ministry and function of God’s Messiah. This chapter marks the beginning of Yesha’yahu’s “Servant Songs” (49:1–13; 50:4–11; 52:13–53:12). The “Servant Songs” describe the responsibility of the Messiah to establish justice and enlighten those in darkness, to restore national Isra’el and bring salvation to all peoples, to be a reminder that he will trust in Adonai for vindication in the face of the humiliation of those who oppose him, and finally to bring redemption to the world and be exalted by God because he has provided atonement for all through his sacrificial death.⁶

"Behold" is a word that is a bugle call to consider the Lord Jesus Christ.⁷

This prophecy fulfilled with the ministries of Jesus Christ;

[servant] God's servant here (and in Isa. 52:13; 53:11; 65:8) is the Messiah, as proved by the fact that Isa. 42:1-3 and part of Isa. 42:6 are quoted of Christ in Mt. 12:17-21; Lk. 2:32. Four other servants in Isaiah are Isaiah himself (Isa. 20:3), Eliakim (Isa. 22:20), David (Isa. 37:35), and Israel as a nation (Isa. 41:8-9; 42:19; 43:10; 44:1-2,21; 22:1-2; 45:4; 49:20; 49:3)

Word Focus - Servant (Heb. ‘ebed) (20:3, 42:1; 2 Sam. 10:19; Jer. 7:25) H5650: This word is derived from a verb meaning “to serve,” “to work,” or “to enslave.” While ‘ebed can mean slave (Gen. 43:18), slavery in Israel was different than in most places in the ancient Middle East. Slavery was regulated by the Law of Moses, which prohibited indefinite slavery and required

⁴ ESV Study Bible Notes

⁵ Chuck Missler, Notes on Isaiah, khouse.org

⁶ The Complete Jewish Study Bible

⁷ Thru The Bible with J. Vernon McGee.

that slaves be freed on the Sabbath (seventh) year (Ex. 21:2)—and the Year of Jubilee—the fiftieth year (Lev. 25:25–28). Sometimes the Hebrew word can refer to the subjects of a king (2 Sam. 10:19). But usually the word is best translated servant. God referred to His prophets as “My servants” (Jer. 7:25) and spoke of the coming Messiah as His Servant, the One who would perfectly obey His will (see 42:1–4; 49:1–6; 50:4–9; 52:13–53:12).⁸

[soul delighteth] God has a soul, meaning He has feelings, passions, appetites, emotions, and desires, as all other intelligent beings have. If He has a soul, He also has a spirit and a body in which His soul and spirit dwell. See Anthropomorphism.

[spirit] "Spirit" should be capitalized because it refers to the Holy Spirit, the Third Person of the Trinity, not to God's personal spirit. This is clear from the fulfillment of the Spirit descending upon Christ at His baptism (Mt. 3:16-17; Lk. 3:16; Jn. 3:34; Acts 10:38). Not only was Isa. 42:1 fulfilled then, but also Isa. 11:1-2; 61:1-2.

[him] The separate and distinct persons of the Trinity are seen here:

1. My (the Lord God), Isa. 42:1,5,7
2. My Spirit (the Holy Spirit), Isa. 42:1
3. Him (the Messiah), Isa. 42:1-7

[bring forth] Hebrew: yatsa' (HSN-<H3318>), to go out; bring forth; go abroad; spread; utter. The Hebrew for "judgment" is mishpat (HSN-<H4941>), rule of right or of religion; order; plan; sentence; and there are many other applications.⁹

1-4 Some Bible students say My Servant here refers to Israel, which is clearly the case in verse 19. True, Israel was upheld and chosen by the Lord, and was His delight. However, the statements in verses 1b-4 suggest that here the Servant is the Messiah. This One has the Spirit of God on Him (cf. 11:2), and He will bring justice to the nations (cf. 9:7; 11:3-4; 16:5). He will be gentle (42:2-3a)—most people would break a weak, useless reed, but He will not do so—and He will be faithful (v. 3b) and not... discouraged (v. 4). He gave the Law in which the islands (i.e., people in remote parts; cf. 41:1) will... hope. Matthew 12:18-21 quotes Isaiah 42:1-4 with some minor variations, relating it to Jesus and His ministry in Israel. As God's Servant, Jesus did what Israel could never do. He perfectly carried out the will of the Father so that people everywhere may believe in the Holy One of Israel.¹⁰

1-9 Sometimes called the Servant Song, these verses are about the Servant-Messiah, not the servant Cyrus (described in chapter 41). Israel and the Messiah are both often called servant. Israel, as God's servant, was to help bring the world to a knowledge of God. The Messiah, Jesus, would fulfill this task and show God himself to the world.¹¹

1-17 in this chapter are the first of Isaiah's "Servant Songs" referring to the Messiah. Israel is called the servant of the Lord (41:8; 42:19; 43:10; 44:1-2, 21; 45:4; 48:20). And the Messiah, on whom God has placed His Spirit (42:1; cf. 11:2), is also called the Servant (cf. 49:3, 5-7; 50:10; 52:13; 53:11). Which servant Isaiah was referring to in each passage must be determined by the context and the characteristics assigned to the servant. Israel as God's servant was supposed to

⁸ The Believers Study Bible

⁹ Dake's Annotated Reference Bible:

¹⁰ The Bible Knowledge Commentary:

¹¹ Life Application Study Bible.

help bring the world to a knowledge of God, but she failed. So the Messiah, the Lord's Servant, who epitomizes the nation of Israel, will fulfill God's will.¹²

The hen (behold) in ch. xli. 29 is now followed by a second hen [in 42:1]. With the former, Jehovah pronounced sentence upon the idolaters and their idols; with the latter, He introduces His 'servant.

Yahweh called on the nations to see (give attention to) His Servant, in contrast to the idols (cf. 41:29). The Old Testament used "servant" to describe the relation of God's people to Himself (cf. Ps. 19:11, 13). Individuals described themselves this way (e.g., Moses in Exod. 4:10; Joshua in Josh. 5:14; and David in 2 Sam. 7:19 and 1 Chron. 17:17-19, 23-27), and others described them this way (e.g., Moses in Exod. 14:31; Abraham, Isaac, and Jacob in Exod. 32:13; and David in 1 Kings 8:24).

"Servant of the Lord" describes Moses 21 times and Joshua twice. The Lord referred to the following entities as "my servant": Israel (14 times, including seven times in Isa. 40—55), Moses (six times), David (21 times), the prophets (nine times), Job (seven times), and Nebuchadnezzar (twice). Isaiah's explicit references to Cyrus call him Yahweh's "shepherd" (44:28) and His "anointed" (45:1).⁴⁶⁹

Yahweh would uphold, or grip firmly, this Servant; He would sustain Him with deep affection. He would be one in whom the Lord delighted wholeheartedly, not just one He would use (cf. Matt. 3:17; 17:5). The Lord would place His Spirit on this Servant, blessing Him with His presence and empowering Him for service (cf. 11:2-4; Num. 11:16-25; 1 Sam. 16:13; Ps. 33:6; 139:7; Matt. 3:16; Luke 4:18-19, 21). This Servant would bring forth justice to the nations of the world (cf. 9:7; 11:3-4; 16:5).

Justice (Heb. mishpat) connotes societal order as well as legal equity. The Gentiles would not find this justice on their own, but the Servant would bring it to them (cf. 11:1-5; 32:1). Jesus Christ will do this at His second coming. The Targum equated the Servant with Messiah. Modern Jews believe the Servant is Israel or the faithful within Israel. This was also the interpretation of Codex Vaticanus, but the following explanation of the Servant passages should rule out this view.¹³

1–4 Christ, the servant. This is quoted in part in Mt 12:18–21 with reference to Christ. There are four "servant songs" in which the servant is the Messiah: 42:1–4 (or 42:1–7 or 42:1–9); 49:1–6 (or 49:1–7 or 49:1–13); 50:4–9 (or 50:4–11); 52:13–53:12; compare 61:1–2. He is "Israel" in its ideal form (49:3). The nation was to be a kingdom of priests (see Ex 19:6 and note), but the Messiah would be the high priest who would atone for the sins of the world (see 53:4–12). Cyrus was introduced in ch. 41 as a deliverer (and would be called God's "anointed" ["messiah"] in 45:1 [see note there]) from Babylon, but the servant would deliver the world from its bondage to sin (see v. 7).¹⁴

¹² The Bible Knowledge Commentary:

¹³ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

¹⁴ NIV First Century Study Bible

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

“Not cry nor lift up” (Cf. Mt 8:4; 9:30; 12:19; 14:13; Jn 5:13; 6:15; 7:3,4; 8:59; 10:40).

The Hebrew word rendered cry out means “to cry out in distress.” The phrase cause His voice to be heard in the street suggests the same idea; the Servant’s rejection is heard for the first time (49:4; 50:5, 6; 53:4–9).¹⁵

He would not serve the Lord ostentatiously, nor would He advertise Himself. His ministry would be quiet, non-aggressive, and unthreatening. Obviously Cyrus was not this Servant. In verse 1 we met the quintessential servant; here is quintessential service. It was forecast by Isaiah, exemplified perfectly in the Lord Jesus Christ, and is to be reproduced in all who would serve the Lord with true service.¹⁶

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

“Bruised reed” - Cf. Egypt by Sennechrib, 36:6. Flax, not quenched - feeble lights: tended, trimmed, freshened (tending lamps).¹⁷

[smoking flax shall he not quench] Lamp wicks were made of linen. The allusion is to a wick burning with feeble flame from lack of oil, almost extinguished. Such wicks can be put out easily as mentioned in Isa. 43:17 where tow is the same word rendered flax here. The Messiah would not quench the flickering, weak light and hope of Israel until He sent forth judgment unto victory (Mt. 12:20).¹⁸

This verse characterizes the life and ministry of the Lord Jesus when He was here. "A bruised reed shall he not break." The Lord didn't move in with a club against sin. He simply let sin bring its own judgment. "The smoking flax shall he not quench" -- the man who keeps on in sin will find that it will break out in flames finally. The wages of sin is death; it always is that. You can't change it.

This is a marvelous section as it presents the Lord Jesus as God's Servant.¹⁹

The phrase a bruised reed represents the poor and needy (41:17; 42:7). The phrase not break is an understatement for the positive equivalent: “mend” or “restore.” A smoking flax represents those who have almost lost their faith and hope in the Lord. The Servant will come to restore the poor and needy and encourage people in the faith (see Matt. 11:5).²⁰

¹⁵ The Believers Study Bible

¹⁶ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

¹⁷ Chuck Missler, Notes on Isaiah, khouse.org

¹⁸ Dake's Annotated Reference Bible:

¹⁹ Thru The Bible with J. Vernon McGee.

²⁰ The Believers Study Bible

The Lord's Servant would be gracious and patient. He would not discard what seemed to others useless, and He would not extinguish what seemed to others too spent. His calling was to save, not destroy. He would be faithful to His calling to bring forth justice to the nations (v. 1; cf. 11:3-4).²¹

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

[He shall not fail nor be discouraged, till he have set judgment in the earth] Failure and discouragement were foreign to the Messiah, and always will be. He will set judgment in the earth; Gentiles and Jews will trust in Him (Acts 15:13-18); His plan will be eventually realized; and His servants will reign with Him forever (Dan. 7:18,26; Rev. 11:15; 20:1-10; 22:4-5).

[wait for his law] All men must wait for His law -- until He comes to take over the kingdoms of this world (Zech. 14; Acts 15:13-18; Rev. 11:15). Then the law (civil law of the kingdom as well as religious law) will go forth from Zion, and the Word of the Lord from Jerusalem (Isa. 2:2-4).²²

law: The Servant will be more than another Moses (Deut. 18:15–18; Acts 3:22–26); He will mediate the New Covenant (2 Cor. 3:3; Heb. 8:7–13).

Not only would He not break or extinguish others, but the pressures and blows of others would not break or extinguish Him. This reflects the Spirit's empowerment in His life (cf. v. 1). He would complete His mission of establishing justice on the earth. The furthest reaches of the earth will, therefore, anticipate the coming of His law, as Israel did at the base of Mount Sinai (Exod. 19; cf. Isa. 2:3). They would do so eager for justice to come to the earth, not necessarily eagerly anticipating it to come through the Lord's Servant.

The Lord now turned from describing His Servant's task by speaking about Him to confirming His task by speaking to Him. This is a pattern in the Servant Songs: confirmation follows description (cf. 49:7-13; 50:10-11; 54:1—55:13; 61:4-9). Two aspects of the Lord's glory that earlier exposed the plight of the Gentile world, namely, that the Gentiles do not know the only true God and that they worship idols, bracket this passage dealing with Gentile hope.⁴⁷¹ The task of the Servant, not His identity, continues to be the focus of attention. Each segment begins with a reaffirmation of the identity of the true God (vv. 5, 6, 8).²³

The great thing is that - unlike us - Jesus never gets like that. This becomes more obvious when we look at the Hebrew verbs in verses three and four:

"Bruised" in verse three is the same word as "crushed" in verse four. (The Hebrew is "Raw-TSATS.")

"Extinguish" (kaw-BAW) in verse three is a close relative of the verb "disheartened" (kaw-HAW) in verse four.

²¹ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

²² Dake's Annotated Reference Bible:

²³ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

So, while we as reeds get bruised and defeated, Jesus never does. While we as lights sometimes smolder and threaten to go out, Jesus never does. He's going to press on until things are set right, and justice is established on this earth.²⁴

⁵Thus 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:

Six creative acts of God:

1. He created the heavens.
2. Stretched them out.
3. Spread forth the earth.
4. Created that which comes out of the earth.
5. Gave breath to all living creatures.
6. Gave spirit to all living creatures.

[heavens] See Isa. 45:18; Gen. 1:1; Rev. 10:6.

[stretched them out] See Isa. 45:12; 51:13; Jer. 10:12; 51:15.

[spread forth the earth, and that which cometh out of it] See Isa. 40:22; 44:24; Job 9:8.

[breath unto the people upon it] This proves that breath and spirit are not the same (Job 12:10; 34:14; Acts 17:25).

[spirit to them that walk therein] God gave man power to reproduce his own kind -- body, soul, and spirit (Gen. 1:26-28; 5:3).²⁵

5-7 The Lord promised to assist the Servant in His mission, which God can do because He is the Creator (cf. 40:12-14, 26). He created the immense heavens and the earth (cf. 44:24; 45:12, 18; 48:13; 51:13, 16) and life in it, including man, giving him breath. Speaking to His Servant (42:6-7) God assured Him that He had been called to perform the will of God. To be called... in righteousness (as Cyrus also would be, 41:2), meant to be responsible to do God's righteous will. Of course the Messiah, unlike Cyrus, lived a righteous life (for He is God). Because the Lord would take hold of the Servant's hand the Messiah would have the power to carry out God's will.²⁶

The speaker identified Himself, for the benefit of the idol-worshipping nations (cf. 40:1). He was the transcendent God who created all things (Heb. ha'el, cf. 40:18), namely, Yahweh, the covenant-keeping God of Israel. He described Himself further as He who established the earth and who alone cares for it and sustains its inhabitants. The Servant's ministry will fulfill the Creator's original intention for the earth.²⁷

²⁴ <http://rondaniel.com/library/23-Isaiah/Isaiah4201.php>

²⁵ Dake's Annotated Reference Bible:

²⁶ The Bible Knowledge Commentary:

²⁷ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

‘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;

[thee in righteousness] All statements in Isa. 42:6-7 refer to the Messiah, as well as Isa. 42:1-4.

[hold thine hand, and will keep thee] God would guide, lead, and protect the Messiah, as we protect children when we hold them by the hand.

[give thee for a covenant] God would make the Messiah the mediator of the new covenant, which was to be better than the law of Moses (Isa. 49:8; Heb. 8:6; 9:15).

[people] Not only of the Jews, but of all people (Rom. 1:16; 1Cor. 12:13; Gal. 3:8,28; Eph. 3:6; Col. 3:11).

[light] Light is an emblem of knowledge, instruction and truth (Mt. 4:16; Lk. 2:32; Jn. 1:4,7,9; 3:19; 8:12; 9:5; 12:35,46).²⁸

I will Keep (Nazar): The use of the phrase "I will keep you" in Hebrew can be "I will make you a Nazar" or Nazarene. This is in the context of the coming Messiah being also a covenant and a light to the Gentiles. What Jew connected with the word Nazar has had any influence greater than Jesus of Nazareth on the Gentiles?²⁹

6-7 Part of Christ's mission on earth was to demonstrate God's righteousness and to be a light for the Gentiles (to all nations). Through Christ, all people have the opportunity to share in his mission. God calls us to be servants of his Son, demonstrating God's righteousness and bringing his light. What a rare privilege it is to help the Messiah fulfill his mission! But we must seek his righteousness (Matthew 6:33) before we demonstrate it to others and let his light shine in us before we can be lights ourselves (Matthew 5:16; 2 Corinthians 4:6).³⁰

Yahweh not only called an invader in harmony with His righteous purposes for humankind (41:2), but He alone also called this Servant at the right time, in the right place, and for the right purpose.

The righteousness of God is the stringency with which He acts, in accordance with the will of His holiness.

Cyrus would destroy, but Messiah would build. The Lord promised again to uphold His Servant (cf. v. 1). The Servant would fulfill the covenant requirements and promises that God had given His people, becoming a covenant to them in that sense, and so bring them into intimate fellowship with Himself (cf. 49:6-8). Thus this Servant cannot be all of Israel or even saved Israel or the prophets. Some commentators view this covenant as the New Covenant (Jer. 31:31-34), which Christ would ratify with His blood. I think both the Old and the New Covenants may be in view, since Christ ended the Old and inaugurated the New. Still others believe that this is a reference to the "covenant of grace" that Christ made available to people by dying on the Cross.⁴⁷⁴ The coming conqueror would drive the nations further into idolatry (41:5-7), but the Servant would lead them to God by serving as a light to the nations who sit in darkness (cf. Luke 2:32; John 14:6). The Lord Himself would do all this through His Servant (cf. Exod. 3:15; 6:3).³¹

²⁸ Dake's Annotated Reference Bible:

²⁹ <http://www.moellerhaus.com/40-45.htm>

³⁰ Life Application Study Bible.

³¹ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

6–7 Isaiah 42:6–7 reveals an important role for Isra’el: From out of Isra’el will come the Messiah who will be a light to the nations for opening blind eyes, freeing prisoners, and loosing those who are living in spiritual darkness. This is echoed in one of Isra’el’s most famous prayers, the Amidah, which says of Adonai,

You sustain the living with steadfast love, you bring the dead to life with great mercy; you support all who fall and heal the sick; you free the captives and are faithful to those who sleep in the dust. Who is like you, Lord of might? Who can be compared to you, O King? You cause death and cause life, and make your salvation flourish.

As God’s covenant people, Isra’el is also called to be a light to the nations, not just in words preached but also through the demonstration of God’s way of life. Isra’el’s calling was always meant to be “outward” so that every tribe, tongue, and nation—to the ends of the earth—would see the salvation of Adonai (Isa. 52:10).

It is for this reason that, in what is often called “the Great Commission,” Yeshua instructed the Jewish disciples to “go and make people from all nations into talmidim, immersing them into the reality of the Father, the Son and the Ruach HaKodesh, and teaching them to obey everything that I have commanded you” (Matt. 28:19–20). In this way, the Jewish disciples were truly a light to the nations.³²

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

[**To open the blind eyes**] This was one of the marks of Messiahship (Isa. 61:1-2; Mt. 11:4-6; Lk. 4:16-21).

[**to bring out the prisoners from the prison, and them that sit in darkness out of the prison house**] This can be taken literally, for Christ descended first into the lower parts of the earth to liberate the righteous souls from paradise where they had been held captive by Satan against their will. Christ led them captive to heaven when He ascended on high (Mt. 12:40; Eph. 4:8-10; Heb. 2:14-15). See notes, Isa. 49:9.³³

Christ performed these miracles as credentials of His Kingship when He was here the first time. He came as the Light of the world. As old Simeon prophesied, "A light to lighten the Gentiles, and the glory of thy people Israel" (Luke 2:32).³⁴

As light, the Servant would heal disabilities (physical and spiritual), end restrictions that others imposed, and transform individual circumstances (cf. Luke 1:79; John 1:4; 8:12; 9:5, 39-41; 12:46; Acts 26:18). He would bring people out of bondage, including their bondage to sin (cf. 61:1; John 8:32; Col. 1:13).³⁵

³² The Complete Jewish Study Bible

³³ Dake's Annotated Reference Bible:

³⁴ Thru The Bible with J. Vernon McGee.

³⁵ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

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

[**LORD**] Hebrew: Yahweh (HSN-<H3068>), Jehovah. This is My name (Isa. 12:2; 26:4; Ex. 6:3; Ps. 83:18).

[**glory**] Hebrew: kabowd (HSN-<H3519>), weight; splendor; glory; honor. God won't give the praise and honor that are due Him to angels, demons, men, or idols. Men must not take to themselves any glory for ideas, doctrines, works, wisdom, power, or ability that has come from God for His glory. Man is not worthy of such glory; how much less are images worthy of it.³⁶

Also the Servant was assured that He would be a covenant for the people (cf. 49:8). He would fulfill God's covenant promises to Israel, and would also be a light (cf. 42:16; Luke 1:79) for the Gentiles (cf. Isa. 49:6). Spiritually unredeemed Israel and the Gentiles are blind, and they are captives... in darkness. Though Cyrus would be the servant to release Jewish captives from exile, the Messiah gives spiritual release (cf. 61:1; John 8:32; Col. 1:13), sight (cf. John 9:39-41), and light (cf. John 8:12) to those who trust Him. (On eyes being opened; cf. Isa. 32:3; 35:5.) This spiritual salvation to both Jews and Gentiles will eventuate in the glorious messianic kingdom.³⁷

My name: The fact that God reveals His name to His people is an indication of His wondrous grace (see Ex. 3:14, 15). My glory: Here and in 48:11 this phrase is parallel to God's name.³⁸

8-9 The Lord, Israel's covenant-keeping God, had given the prophecy recorded in verses 6-7 and He will not let idols take credit for it (cf. comments on 41:21-24). In view of all that God had already done for Israel (the former things) these new things (cf. 48:6) of which He had been speaking would certainly happen. No other god can foretell such things. If, as some scholars argue, someone other than Isaiah wrote chapters 40-66 after the Jewish captives were released by Cyrus, then Isaiah's point in 42:9 and elsewhere is destroyed. Isaiah was affirming that God, unlike idols, can tell the future. And this divine ability adds to His glory (v. 8).³⁹

The Lord—Yahweh is His covenant name—is a distinct person with His own name (cf. Exod. 3:13-15). He would keep His covenant with Israel. He is not an idol that someone made and received the glory for making. The praise for His great acts belongs to Him, not to some image fashioned by one of His creatures (cf. 41:21-29).⁴⁰

³⁶ Dake's Annotated Reference Bible:

³⁷ The Bible Knowledge Commentary:

³⁸ The Believers Study Bible

³⁹ The Bible Knowledge Commentary:

⁴⁰ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

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

God is outside our time domain.

[former things are come to pass, and new things do I declare] The former things which He had foretold and which were already fulfilled, proved that they ought to trust Him and have faith in the new things which He now declared to them.⁴¹

New things: The new things are not declared here but they are cause for rejoicing described in the next three verses. The "new things" are declared in 48:6 where he incredibly names Nazareth.⁴²

"Behold" concludes this passage as it began it, forming an inclusio (cf. v. 1). The former things that God had predicted through the prophets—that had come to pass already—provided assurance that the new things that Yahweh just revealed, about Cyrus and Messiah, would also happen. Another view is that the former things are the predictions concerning Cyrus, and the new things are the things having to do with the restoration of Israel. But the predictions about Cyrus had not yet come to pass. Yahweh had revealed all these things before they happened, thus proving His uniqueness and superiority over the gods of the nations. This is the first of six times God claimed to predict the future in Isaiah (cf. 44:7-8; 45:1-4, 21; 46:10; 48:3-6).

Thus ends Yahweh's disputation with the gods (41:1—42:9). The appearance of Cyrus, more than 150 years after Isaiah's prophecies about him, would be a kind of sign that the prophecies about the ultimate Servant would also come to pass—in the more distant future.⁴³

¹⁰Sing 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.

[new song] Seven commands to sing⁴⁴

1. Sing to the Lord a new song.
2. Sing His praise from the end of the earth, you seamen and inhabitants of maritime countries.
3. Let the wilderness and the cities thereof lift up their voice (Isa. 42:11).
4. Let the inhabitants of the rock sing (see Sela).
5. Let them shout from the top of the mountains.
6. Let them give glory unto the Lord (Isa. 42:12).
7. Declare His praise in the islands.

⁴¹ Dake's Annotated Reference Bible:

⁴² <http://www.moellerhaus.com/40-45.htm>

⁴³ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

⁴⁴ Dake's Annotated Reference Bible:

Look at all the Lord will do for us and through us (42:6-9)! Majestic works prompt majestic responses. Do you really appreciate the good things that God does for you and through you? If so, let your praise to him reflect how you really feel.⁴⁵

The Servant in Isaiah

The nation Israel is called the servant 41:8; 42:19; 43:10; 44:1, 2, 21; 45:4; 48:20

The Messiah is called the Servant 42:1-17; 49:5-7; 50:10; 52:13; 53:11

The nation was given a mission to serve God, to be custodian of his word, and to be a light to the Gentile nations. Because of sin and rebellion, they failed. God sent his Son, Christ, as Messiah to fulfill that mission on earth.⁴⁶

10-17 People everywhere (in the ends of earth; cf. 41:5 and see comments on 5:26) should sing this song of praise to the Lord. These should include (a) people who make their living by sea commerce, (b) those who live in the islands (cf. 41:1, 5), and (c) those in the desert regions and towns. Kedar (cf. 21:16-17) is an area in Northern Arabia, and Sela was a city in Edom. People everywhere should sing and shout.... to the Lord because of His victory over His enemies at the Messiah's second coming.

God, seemingly silent for a long time, will act in judgment though, humanly speaking, it will be painful for Him (42:14). He will dry up the places where people do not revere Him (v. 15). But He will guide those who trust in Him, giving them light (cf. v. 7) and smoothing their paths (v. 16). However, pagans who trust in idols will be ashamed (v. 17; cf. 44:9, 11; 45:16).⁴⁷

Sing a new song: It has been suggested that this refers to the time after the second coming of Christ as the final results of the Messiah's visit. From chapter 40 onward the new section is decidedly messianic from the announcement of the Baptist's ministry through the personality and manners of the Messiah and His conquest of all through chapters 40 to 43. The first part of chapter 42 describing his speaking and servanthood and especially the call of the Gentiles establishes that the Messiah is spoken of. Especially pregnant with meaning is verse 6 which contains the mystical word "Nazar" and can be translated "I will make you a Nazarene and give you for a covenant and light of the Gentiles." There is no good reason to translate the word "keep" except that they don't know what else to do with it. The passive participle of the same word is "Nazareth" [Heb. netsuroth] and where THE LORD shows them the "new things" mentioned in verse 9 --- They are declared to them in 48:6,--there the new things are "hidden things" or "Nazareth" The translators really didn't know what to do with the word in that verse either. It is not related to anything remotely like "hidden things" in any lit. past or present. Isaiah identifies Nazareth and Nazarene and relates them to the Messiah in 42:6 and 48:9. But that is not what we address here. There are two messianic visitations spoken of in this section. the first is identified by the Almighty as Cyrus the Persian who will restore the faithful remnant to their land and a glorified period of rebuilding the nation. Even though it is possible for rejoicing relating to the second of the messianic visits to extend to the final results i.e. second coming -- there are no second coming references in Isaiah that I have been able to identify. Isaiah speaks of a dual glorification of the remnant, the major one in the coming of the Messiah who will set up Zion which admittedly is transcendent, but the conditions Isaiah sees are those of the call of the

⁴⁵ Life Application Study Bible.

⁴⁶ Life Application Study Bible.

⁴⁷ The Bible Knowledge Commentary:

Gentiles into Zion and the glories that accompany the messianic completion of the national hope at the end of the Assyrian and Babylonian oppression, and "in those days and at that time" there would be a time worth singing about. That has already and is still happening and many of us are still singing about it. These passages [42:10-13] sound like "When the Messiah comes we will rejoice and carry the message, evangelizing to the ends of the earth." The only "end time" prophecies seen in Isaiah are from chapters 24 to 27 which describe the end of the world, the final judgement, the resurrection from the dead and the end of Satan. 27 describes the end of Satan in the first verse followed by the assurance for the rest of the chapter that the Nazarene vineyard [Nazar is used twice in 27:3 relating to the vineyard, the church] will endure through it all. And even though the admonition to identify the vineyard and "sing to it" is mentioned after the destruction of Satan, (27:2,3) it is only in that position to assure us that that which started at the first coming of Jesus, when the word of the Lord went forth from Mt Zion, is to endure and transcend. The first coming of Jesus and the events surrounding Calvary still inspire the loftiest human thoughts and the greatest music. Sing of the vineyard,-- not, as I see it,-- to the second coming.⁴⁸

10-12 A new song arises in Scripture when someone has learned of something powerful and good that God has done or will do (cf. ch. 12; Ps. 33:3; 40:3; 96:1; 98:1; 144:9; Rev. 5:9; 14:3). Here it is salvation through the Servant that prompts this song of praise (cf. 6:3). Isaiah called on everyone to praise the Lord because the Servant's ministry would benefit the whole earth. People living on the farthest seacoasts and in the desert lands should praise Him. Kedar, a son of Ishmael (Gen. 25:13), was also the name of a town in the Arabian Desert (cf. 21:16-17; 60:7). Sela was near modern Petra and was the mountain fortress city of Edom (cf. 16:1). These people in various places represent diverse sources from which universal praise should come to the Lord.⁴⁹

¹¹Let 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.

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

¹³The 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.

Jealous - Cf. Ex 20:5, 34:14.

"Roar" - shout.

[stir up jealousy like a man of war] He will be aroused to vengeance and indignation as a warrior rushes upon his foes to avenge wrong.

⁴⁸ <http://www.moellerhaus.com/40-45.htm>

⁴⁹ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

[cry, yea, roar] He will give a loud cry, a roar, an outcry as a woman in pain when she travails. Warriors generally rushed into battle with loud shouts to stimulate their own courage and intimidate the enemy.⁵⁰

This verse gives the reason for the praise just called for. Isaiah gloried in the fact that Yahweh would one day arise as a mighty warrior to overcome His enemies. He did this when He moved Cyrus to allow the Israelites to return to their land. He did it more mightily when He sent Messiah to accomplish redemption. And He will do it most dramatically when Messiah comes back to the earth to defeat His enemies at Armageddon (Rev. 14:14-20; 19:17-19).⁵¹

¹⁴I 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.

The Day of the Lord.

God Himself explained that He had remained quiet a long time, but in the future He would cry out, as a pregnant woman does just before she gives birth. The cry (cf. v. 13) signals a mighty act. God would bring forth a new thing.⁵²

¹⁵I 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.

Nothing in all creation would be able to resist and prevent the Lord from acting. His coming to judge sin and sinners would be as devastating to them as the searing east wind was to Palestinians.⁵³

¹⁶And 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.

This is the way God leads His own. You and I are blind to the future, but He is not, and He will lead all who put their trust in Him.⁵⁴

However, He would lead His own people, those unable to find their way through the blinding storm of His judgment, to safety (cf. Rev. 12:14). The people of Israel were blind and could not bring the Gentiles into the light, but God would lead His blind servants (cf. v. 7). He promised definitely to do this.⁵⁵

⁵⁰ Dake's Annotated Reference Bible:

⁵¹ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

⁵² <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

⁵³ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

⁵⁴ Thru The Bible with J. Vernon McGee.

⁵⁵ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

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

That deliverance would spell humiliation for idolaters because they, and others, would see the impotence of their gods compared to Yahweh. Return from the Exile provided a sign of what God would do for His people in the eschaton. Both acts of God seem to be in view here.

The rest of this chapter addresses Israel's present condition of blindness (cf. Rom. 10). Yahweh now disputed with His people, not with pagan idolaters, as formerly. Motyer analyzed the structure of this part of Isaiah differently and saw a parallel between national redemption in 42:18—43:21 and spiritual redemption in 43:22—44:23.⁵⁶

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

[Hear, ye deaf; and look, ye blind] Two commands to Judah:⁵⁷

1. Hear, you deaf.
2. Look, you blind.

18-20 Later when Jews in the Babylonian Exile would read this chapter in Isaiah, they might wonder why they were experiencing such difficulties. Isaiah answered this implied question by pointing out that though the Lord said He would lead them they were being punished because spiritually they had been deaf and blind (cf. v. 16). Now God told them to hear... look, and see. The blind and deaf... servant (v. 19) refers to Israel, not the Messiah. They should have been a light to the Gentiles (v. 6), helping others come to know God. But they failed. Though they saw and heard certain events they disregarded them (cf. 43:8; 48:8).⁵⁸

The Israelites had concluded that Yahweh was blind and deaf to their situation, namely, impending destruction. Now He revealed that it was they who were blind and deaf to what He would do for them. He challenged them to comprehend what they had missed.⁵⁹

19Who 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?*

Rom 11:25.

He identifies the blind servant here as His own people Israel.⁶⁰

19-20 How could Israel and Judah be God's servants and yet be so blind? How could they be so close to God and see so little? Jesus condemned the religious leaders of his day for the same disregard of God (John 9:39-41). Yet do we not fail in the same way? Sometimes partial

⁵⁶<http://soniclight.com/constable/notes/pdf/isaiah.pdf>

⁵⁷Dake's Annotated Reference Bible:

⁵⁸The Bible Knowledge Commentary:

⁵⁹<http://soniclight.com/constable/notes/pdf/isaiah.pdf>

⁶⁰Thru The Bible with J. Vernon McGee.

blindness—seeing but not understanding, or knowing what is right but not doing it—can be worse than not seeing at all.⁶¹

[my servant] God's servant here is Israel; they are the only servant of God in Isaiah that could be referred to as being:

1. Deaf -- because of refusing to hear God and His Word (Isa. 42:18-20; Mt. 13:13-16)
2. Blind -- because of not seeing what was plain to see (Isa. 42:18-20; 43:8; 56:10; Mt. 13:13-16; 15:14; 23:16-26)
3. Robbed -- because of sinning so that God could not protect them (Isa. 42:22).
4. Spoiled -- because of having no power to resist enemies.
5. Snared in holes -- because of living in fear of enemies.
6. Hid in prison -- because of being defeated and captured by the enemy.
7. A prey -- because of having no champion to defend them.

[servant] Three things Israel called to be:

1. God's servant (note, Isa. 42:1)
2. God's messenger to represent Him among the heathen (Gen. 12:1-3; Gal. 3:8)
3. Perfect (Gen. 17:1; Dt. 18:13)

[messenger] Hebrew: mal'ak (HSN-<H4397>), to dispatch as a deputy; a messenger; an angel; a prophet, priest or teacher; an ambassador.

[as he that is perfect] As he that is supposed to be perfect -- the servant of God (Gen. 17:1).⁶²

It is the servant of the Lord, and of all people—Israel (cf. 41:8-16)—that was blind and deaf. How ironic it was that God's messenger to the world, the one that He had brought into covenant relationship with Himself, was blind and deaf, blinder and deafer than any other. Israel, above all others, needed to be able to see and hear what her Lord told her so she could tell it to the world (cf. ch. 22). The nations were blind (cf. vv. 6-7), but Israel was both blind and deaf (cf. 6:9-10; 30:9-11; Amos 2:4).

As Isaiah was the messenger of God to Israel, so Israel was called to be the messenger of God to the world. But the still unanswered question was: What kind of coal from the altar would it take to bring the nation to its senses and cleanse its lips for service?⁶³

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

See Isa. 6:9-12; Mt. 13:13-16.

As the Lord had told Isaiah at the beginning of his ministry (6:9), the Israelites saw but did not perceive, and heard but did not comprehend (cf. Deut. 29:2-4). The Israelites' response to the Mosaic Law is primarily in view.

The cardinal sin of the people of God is to possess the divine word and to ignore it.⁶⁴

⁶¹ Life Application Study Bible.

⁶² Dake's Annotated Reference Bible:

⁶³ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

⁶⁴ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

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

[well pleased for his righteousness' sake; he will magnify the law, and make it honourable] Jehovah is well-pleased with the righteousness that He demands by His law, so He will magnify and honor it regardless of the effect it has upon the people who refuse to see, hear, and obey it; but He is not well-pleased with the people with whom the contract was made (Isa. 42:20-22).⁶⁵

21-22 The Mosaic Law stipulated that if Israelites lived according to God's righteous standards He would bless them. In that sense the Law was great and glorious. Living by it would reveal to others His righteousness. But if Israel did not keep His stipulations they would be driven out of the land (Deut. 28:49-53). Their cities would be looted (cf. Isa. 42:24) and the people put in prisons (in exile). No one could rescue them except of course the Lord.⁶⁶

Here is what the Israelites were blind and deaf to: the teaching of Yahweh. The law in view here probably includes all of what God had revealed to His people that enabled them to come into relationship with Him and to live lives of fulfillment as His creatures. The Lord glorified this instruction (Heb. torah) because He is righteous; He does what is right for the welfare of people, and that involves revealing His gracious will to them.⁶⁷

²²But 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.

[none delivereth; for a spoil, and none saith, Restore] They have no champion to deliver them from defeat or demand that their enemies restore the spoils they have taken from the people.⁶⁸

The nation Israel is the subject in this verse. They are "a people robbed and spoiled." Why? Because they turned away from God, and they have turned to idols.⁶⁹

In contrast to God's purpose for Israel (cf. Exod. 19:5-6), the nation was in a position, because of her own sin and God's discipline of her, from which she could not deliver herself, much less lead the Gentiles into the light (cf. 45:14-25; Deut. 28:49-53). Each description of Israel in this verse contrasts with what she should have been in the will of God.⁷⁰

⁶⁵ Dake's Annotated Reference Bible:

⁶⁶ The Bible Knowledge Commentary:

⁶⁷ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

⁶⁸ Dake's Annotated Reference Bible:

⁶⁹ Thru The Bible with J. Vernon McGee.

⁷⁰ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

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

The prophet despaired that no one among the Israelites was learning from God.

We may condemn our predecessors for their failures, but we are twice as guilty if we repeat the same mistakes that we recognize as failures. We may be so ready to direct God's message at others that we can't see how it touches our own life. Make sure you are willing to take your own advice as you teach or lead.⁷¹

23-25 Why would Israel be plundered? (cf. v. 22) Was it because the Lord could not protect them? No, it was because the Lord was punishing them for disobeying the Law (cf. v. 21). Though God in His anger against their sin would destroy Jerusalem in flames and lead them into captivity, they still would be blind to their sin and His ways (cf. vv. 19-20). That is why the Lord would send His Servant to open their eyes.⁷²

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.

“We” - identity of the prophet with his people (Dan 9, Ezra 9).⁷³

Two reasons Jews were destroyed:⁷⁴

1. They would not walk in His ways.
2. They were disobedient to His law.

The people and nation are identified as Israel. God scattered them -- but He will also regather them.⁷⁵

God's people needed to observe that sin had led them into their present wretched condition, and that whenever their ancestors had gotten into such a condition, repentance brought restoration to usefulness. Their relationship to God was the key. The Torah, of course, explained what God promised to do if His people obeyed or disobeyed Him (cf. 1:4-8; Lev. 26; Deut. 28—29), but the Israelites had not paid attention to this teaching. Since they chose to go their own way, the judgment of God had burned them. Most of Isaiah's contemporaries were still claiming that they did not deserve the hardship that God had sent them.

Chapter 42 thus contains a strong contrast. It opens with one Servant who will discharge His ministry successfully, and it ends with another servant—in servitude to his captors—having failed to minister effectively. The Servant Messiah obeys God and fulfills His task, but the servant Israel refuses to listen to God and draws His judgment. Even though Israel had failed to

⁷¹ Life Application Study Bible.

⁷² The Bible Knowledge Commentary:

⁷³ Chuck Missler, Notes on Isaiah, khouse.org

⁷⁴ Dake's Annotated Reference Bible:

⁷⁵ Thru The Bible with J. Vernon McGee.

learn from the Lord (42:18-25), He would still deliver her in the future out of pure grace (43:1-7). He had not cast off His covenant people (cf. Rom. 11:1).⁷⁶

²⁵Therefore 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.

Two outstanding results of sin:⁷⁷

1. Judgment and destruction
2. Hardness of heart -- laid it not to heart

The chastening of the Lord did not cause the nation to repent and return to Him. Did this thwart the purposes of God? The answer, of course is no, as we will see in the following chapter.⁷⁸

⁷⁶ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

⁷⁷ Dake's Annotated Reference Bible:

⁷⁸ Thru The Bible with J. Vernon McGee.