**“Insights into Isaiah”—Chapters 42-43**

**Chapter 42—The Lord Speaks of His Servant**

**This begins a new theme for Isaiah, as Jesus the servant. It will culminate in Isaiah 53, where Jesus is described as “The Suffering Servant.” Many Jewish scrolls have removed Isaiah 53, because of its definition and clearness of who the Messiah really is, Jesus! The central idea of this chapter is: “The Servant of Jehovah—Jesus,” the scourge of idolatry and images, and “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 of Israel is called the servant of Jehovah.**

1. **Who is the Servant? Examine Exodus 21:20-21, 2 Samuel 10:19, Genesis 21:25 and I Chronicles 18:2, 6, and 13. Jesus…** The word *ebed* can refer to a slave ([Exodus 21:20-21](http://www.studylight.org/desk/index.cgi?q1=Exodus+21:20-21&t1=en_nas)) or a vassal king ([2 Samuel 10:19](http://www.studylight.org/desk/index.cgi?q1=2%20Samuel+10:19&t1=en_nas)), an individual subject ([Genesis 21:25](http://www.studylight.org/desk/index.cgi?q1=Genesis+21:25&t1=en_nas)) or a tributary nation ([1 Chronicles 18:2](http://www.studylight.org/desk/index.cgi?q1=1%20Chronicles+18:2&t1=en_nas), [6](http://www.studylight.org/desk/index.cgi?q1=1%20Chronicles+18:6&t1=en_nas), [13](http://www.studylight.org/desk/index.cgi?q1=1%20Chronicles+18:13&t1=en_nas)). In all those cases the term refers to a person or group characterized by dependence and servitude.
	1. **Study Matthew 12:16-21, where Matthew quotes Isaiah 42:1-5.**The New King James Version rightly capitalizes Servant, because the context demonstrates this is a clear reference to Jesus. Additionally, **Matthew quotes** [**Isaiah 42:1-5**](http://www.studylight.org/desk/index.cgi?q1=Isaiah+42:1-5&t1=en_nas) **and plainly says it is a prophecy fulfilled in Jesus (**[**Matthew 12:16-21**](http://www.studylight.org/desk/index.cgi?q1=Matthew+12:16-21&t1=en_nas)). So in this, the Lord commands all peoples to put their focus on Jesus.
	2. **Jesus described Himself as a servant. See Matthew 20:25-28, 23:11, Mark 9:35, and 10:43-45.**
		1. **Describe His servant hood. Reference Matthew 3:17 and 17:5.** Among many things, we see Him as the **Servant**. As Jesus said in [Matthew 20:25-28](http://www.studylight.org/desk/index.cgi?q1=Matthew+20:25-28&t1=en_nas) (also recorded in [Mark 10:43-45](http://www.studylight.org/desk/index.cgi?q1=Mark+10:43-45&t1=en_nas)), *Whoever desires to become great among you, let him be your servant. And whoever desires to be first among you let him be your slave; just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.* When Jesus said *let him be your servant*, it means being a servant is a choice. When Jesus said *let him be your slave*, it showed how deep service should go. When He said that He *did not come to be served, but to serve*, it shows the essential heart of a servant. When Jesus said *and to give His life a ransom for many*, it showed how far servants go.
		2. **Examine Matthew 12:17-21.** This Isaiah prophecy is evident here.
		3. **Peter described Jesus as “a Servant” in I Peter 1:20. Consider.**
			1. **Review Revelation 13:8, Acts 3:13, 26, 4:27, and 30. Discuss.** There may be another sense in this; it speaks of the Father’s trust in and dependence on the Son. The picture is taken from an Eastern court, where a monarch is in a procession, and as he walks he leans upon a favorite courtier. This verse, in fact, could well be translated, “Behold, my servant, upon whom I lean.” It is an indication of a special favor and confidence. So we have the picture of God the Father leaning upon God the son, counting upon Him and trusting Him to fulfill all His purposes. **My Elect One in whom My soul delights**: Jesus is the ultimate **Elect One**; our election is really a matter of being chosen in Jesus.
		4. **Review Ephesians 1:4.** As Paul wrote in [Ephesians 1:4](http://www.studylight.org/desk/index.cgi?q1=Ephesians+1:4&t1=en_nas), *He chose us in Him before the foundation of the world*. **In whom My soul delights** shows that for the Lord, election is not a cold, calculating, technical thing. It is connected deeply with His love and approval.
		5. **See also Matthew 3:16.**  Jesus was filled with the Spirit.
		6. **Refer to the “Servant upheld by the Father” in John 5 and I Peter 2:6.**
		7. **Review Mark 10:45.** The Lord Jesus is the Servant.
2. **Verse 1 offers a distinct promise to the Gentiles. Compare with the promise of the Millennial Kingdom. Is this promise for us?**
3. **In verse 2, a quiet gentleness is implied about the Messiah. Explain. Use Matthew 11:28-30 and I Peter 2:23.**
4. **Discuss the “bruised reed” picture.** This is a picture of the Servant bringing comfort and encouragement to the weak and oppressed.
	1. **Refer to Ephesians 3:16.** is good for nothing, Jesus knows it is valuable for what it can be when it is refreshed with oil. Many of us are like the **bruised reed**, and we need to *be strengthened with might through His Spirit in the inner man* ([Ephesians 3:16](http://www.studylight.org/desk/index.cgi?q1=Ephesians+3:16&t1=en_nas)). Others are like the **smoking flax**, and can only burn brightly for the Lord again when we are drenched in oil, with a constant supply coming, as we are filled with the Holy Spirit.
	2. **See also Matthew 12; 18-20.**
5. **Compare the language of 42:4 with 40:28-31.**
	1. **If Jesus fulfilled verses 2-3 at His first coming, when does He fulfill verse 4?** Second coming, Millennium.
		1. **Parallel Psalm 2:8-9 and Revelation 2:27.**
6. **In verse 5, what does “give breath to the people on it” mean?**  YOU
	1. **Discuss the “creation doctrine” in verse 5.**
		1. **List the three forms of creation highlighted.**
7. **Vs. 6 speaks of the covenant? Discuss.**
	1. **Why the use of the personal pronoun, “You,” here?**
	2. **What is the “new covenant” or “light to the Gentiles?” See Matthew 28:19-20 and Romans 9:24-30.**
		1. **When Jesus revealed Himself to the Samaritan woman in John 4:25-26, the new covenant was revealed. Discuss the implications.**
		2. **Review Luke 2:25-32, “**And behold, there was a man in Jerusalem whose name *was* Simeon, and this man *was* just and devout, waiting for the Consolation of Israel, and the Holy Spirit was upon him. 26And it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord’s Christ. 27So he came by the Spirit into the temple. And when the parents brought in the Child Jesus, to do for Him according to the custom of the law, 28he took Him up in his arms and blessed God and said: 29“Lord, now You are letting Your servant depart in peace, According to Your word; 30For my eyes have seen Your salvation31Which You have prepared before the face of all peoples, **32A light to *bring* revelation to the Gentiles, And the glory of Your people Israel.”**
8. **Jesus’ ministry on earth fulfilled Isaiah’s promises in verse 7. Compare with Matthew 4:13-16, 11:5, Luke 4:18, Isaiah 29:18, 32:3, 35:5 and 61:1.**
	1. **Look at the “darkness” reference also in: Isaiah 9:2, Matthew 4:16, and Luke 1:79.**
		1. **Compare with 2 Peter 1:19. As Peter said, *so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place*.**
9. **Starting in Chapter 41, God began identifying Himself. How does He describe Himself in verse 8?**
	1. **See Exodus 3:15 and 6:3, where He uses His personal name to explain His relationship with Israel.**
10. **How does verse 8 imply that God is jealous? Refer to the ten commandments in Exodus 20:5.**
11. **Verse 9 shows prophecy. Talk about--His authentication is through messages outside time.**
	1. **What are the “former” things and the “new” things referred to in this verse? Are we the new things? Is this the Millennium?**
12. **Verses 10-13 are a new song? Discuss its content.**
	1. **Where are Kedar and Sela?** Kedar is in the N.W. part of the Arabian Desert; Sela, a place in Edom not far from Petra.
	2. **Does this song sound like** [**Psalm 33:3**](http://www.studylight.org/desk/index.cgi?q1=Psalm+33:3&t1=en_nas)**,** [**40**](http://www.studylight.org/desk/index.cgi?q1=Psalm+33:40&t1=en_nas)**:3, 98:1? What are the similarities?**
13. **God promises His help in verses 14-16. Enumerate His promises.**
	1. **In Verse 14, the word “cry” should be the same word as “shout,” as in I Thessalonians 4: 16. Discuss.**
	2. **Reference also Exodus 13:21-22, Isaiah 9:1-2, and Ephesians 5:8.**
	3. **Examine John 17:18.** *As You sent Me into the world, I also have sent them into the world* ([John 17:18](http://www.studylight.org/desk/index.cgi?q1=John+17:18&t1=en_nas))*.*
14. **What are the differences in the First and Second Coming of Jesus?**
	1. **See Isaiah 42:2.** The difference between **He shall cry out, yes should aloud** and *He will not cry out, nor raise His voice* ([Isaiah 42:2](http://www.studylight.org/desk/index.cgi?q1=Isaiah+42:2&t1=en_nas)) shows the difference between the first and Second Coming of Jesus. The first coming was meek and lowly; the Second Coming will be loud and demonstrative!
15. **Verses 17-20 begin a diatribe again idolatry. Discuss.**
	1. **See further: Isaiah 6:9-10, 22:14, 29:11, and 32:2.**
	2. **Talk about the picture of one being “blind and deaf.” Use John 9:39-41 for reference.** When Jesus healed a man born blind, He used the occasion to speak about spiritual blindness, and its cure. In the diagnosis of Jesus, only those who *know* they are blind can be healed of their blindness. Jesus said, *For judgment I have come into this world, that those who do not see may see, and that those who see may be made blind. Then some of the Pharisees who were with Him heard these words, and said to Him, Are we blind also? Jesus said to them, If you were blind, you would have no sin; but now you say, We see. Therefore your sin remains.* ([John 9:39-41](http://www.studylight.org/desk/index.cgi?q1=John+9:39-41&t1=en_nas))
16. **Why does God uphold righteousness in verse 21?**
17. **Explain how verse 22 describes Israel?**
18. **Israel’s disobedience and God’s anger brought the southern tribe into captivity by Babylon. Use verses 22-25 to detail God’s plan of punishment.**
	1. **Refer to Hosea 7:9 and Isaiah 29:13.**
	2. **Verse 25 seems to highlight the fall of Jerusalem 586 B. C. Look at 2 Kings 25:8-9. Compare with I Peter 4:19 and 4:12-13.**
19. **Discuss the “new covenant” to His people in verses 21-25.**
	1. **Examine what Paul says in Romans 7:12.**
20. **Sum-up Chapter 42. How can it apply to your life today?**

**Chapter 43—Fear Not!**

God speaks to His people as their *Creator*. God has a special and unique claim upon us because He is our Creator. When men forget or reject God as Creator, they fail in the most basic obligation they have to God.

1. **Discuss the importance of verse 1. Does this apply to Israel or to you?**
2. **How many times does the word Savior appear in Isaiah?** (verse 3) 8 times, the number of new beginnings.
3. **Describe the correlation in verse 2, “passing through the waters,” to the Exodus story in Exodus 14 and Exodus 20:2.**
	1. **What does the image of “passing through fire” remind us of? Refer to Daniel 3:19-25.** The mention of the Lords presence and protection in the **fire** reminds of the story of the three sons of Judah cast into the Babylonian furnace, because they would not bow or bend to worship an idol. They also were preserved in the fire by the presence of God.
	2. **Who are Ethiopia and Seba?** When the forces of Sennacherib, that they might be diverted from falling upon Israel, were directed by Providence to fall upon Egypt, Ethiopia, and Seba, then God gave those countries for Israel, and showed how precious his people were in his sight. So some understand it.III. The further instances God would yet give them of his care and kindness. He would be present with them in their greatest difficulties and dangers.
4. **Verse 7 uses the word, “create.” Compare this with Genesis 1:1.** ….the word for “create” is “bara (to create),” “asah (to make),” and “yatsar (to form)”—these three Hebrew words are all used in this passage, as the meaning “to create.”
5. **Who are the blind and the deaf in verses 8-9? Reference Isaiah 42:19.**
6. **Verse 10 refers to both God and the Son. Compare this section to John 14:6 and Acts 4:12.**
	1. **Discuss the reconciliation of God to us, as in Ephesians 2:7.**
	2. **In verses 10-13, God commissions His witnesses. Who are they?** His people
	3. **The “servant” reference in verse 10 has shifted from Jesus to whom?** Israel, His people
7. **Verse 11 has often been called “the heart of the gospel.” Restate it, and explain its implication 700 years before Jesus.**
8. **The theme throughout Isaiah seems to be that God is the only God. Compare 1 Corinthians 8:4-5 and correlate with verse 13.**
	1. **Does this section in Isaiah prove that there is only one true God?**
9. **In verse 14, Babylon is referenced. Elaborate.**
10. **Name all of the titles used of God in verse 15.** The Lord, your Holy One, the creator of Israel, and your King.
	1. **Have we ever seen the phrase, “The creator of Israel,” used before?**
	2. **Jesus is Savior; see Philippians 3:20 and 2 Timothy 1:10.**
11. **What does a “Path through the mighty waters” in verse 16 mean? Compare this to Psalm 77:19 and Psalm 8:8.**
	1. **Look at the father of modern oceanography who was trying to find the paths in the sea…Matthew Maury.** Matthew Maury is the father of modern oceanography, the man who helped turn the United States into a maritime powerhouse in the 19th century. But what many people don't know is that Maury was a committed believer -- and a staunch defender of the Bible as a source for science. Psalm Eight extols the 'paths of the seas.' It was a favorite verse for Matthew Maury, who became known as 'the pathfinder of the seas.'
12. **Discuss the “seeming disparity” between verses 16-17, where Israel is told to look to the past by remembering the great things God did for them in the Exodus story, but in verse 18 they are instructed to “not remember the former things, nor consider the things of old.”** This shows us that there is a sense in which we *must remember* the past, in terms of Gods great work on our behalf. There is also a sense in which we *must forsake and forget* the past, with all its discouragement and defeat, and move on to what God has for us in the future.
13. **What is verse 19’s “new thing?”** Staying stuck in the past can keep us from the **new thing** God wants to do. If Israel stayed stuck in the discouragement and seduction of Babylon, they would never look for the **new thing** of release from exile.
14. **Verses 18-21 are pictures of the Millennium. Describe.**
15. **What is the Jewish word for praise, verse 21?** Judah
	1. **Who will declare God’s praise in verse 21?**
16. **Note the use of the double name, Jacob and Israel. Why would both names be employed here?**
17. **In verses 22-28, God appears to plead with the “unfaithful Israel.” Detail what God says.**
	1. **“You have not called upon me.” Comment.**
	2. **“And you have been weary of me.” Elaborate.**
	3. **“You have burdened Me with your sins, you have wearied Me with your iniquities.” Discuss.**
	4. **Contrast with Matthew 11:28-30.** “Jesus said, *Come to Me, all you who labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. For My yoke is easy and My burden is light.”*
18. **Comment on the mercy of God to His people in verses 25-28.**
	1. **Who is “your first father” who sinned?** Adam
	2. **Compare this passage with 1 Timothy 2:5.**
	3. **What is the “curse for Jacob?”**
19. **If God will never forsake Israel, but allow punishment to judge unrighteousness, can this lesson be applied to us today?**
20. **Give a summation of Chapter 43, and include your analysis of why so many of the Israeli people still do not recognize the Messiah.**

**Homework: read Daniel 5, to get the perspective from the Babylonian side. Chapters 44-45 are going to talk about Cyrus.**

**And, here are “The Promises”……**

**![C:\Users\Linda\AppData\Local\Microsoft\Windows\Temporary Internet Files\Content.IE5\O2OYS1GH\heart_png_by_goldensebbe-d31ttsw[1].png]()Isaiah 42:1, “Behold! My Servant whom I uphold, My Elect One *in whom* My soul delights! I have put My Spirit upon Him; He will bring forth justice to the Gentiles.”**

**![C:\Users\Linda\AppData\Local\Microsoft\Windows\Temporary Internet Files\Content.IE5\O2OYS1GH\heart_png_by_goldensebbe-d31ttsw[1].png]()Isaiah 43:2, “When you pass through the waters, I *will be* with you; And through the rivers, they shall not overflow you. When you walk through the fire, you shall not be burned, nor shall the flame scorch you.”**

**![C:\Users\Linda\AppData\Local\Microsoft\Windows\Temporary Internet Files\Content.IE5\O2OYS1GH\heart_png_by_goldensebbe-d31ttsw[1].png]()Isaiah 43:25, ““I, *even* I, *am* He who blots out your transgressions for My own sake; And I will not remember your sins.”**