

1st Servant Song of Isaiah

There is only a single church service at 10:45AM on Sunday's. Even when we vacate this facility, I will continue teaching live on Facebook and then recorded to mp3 on springvalleybiblechurch.org and on YouTube. Julie has started a Wednesday service on Facebook – the best of Herman Mattox.

As I will continue to say, it is important when reading this portion of Isaiah that the reader understand 1) prophecy, 2) the angelic conflict and 3) dispensations. I continue to emphasize these concepts because the correct understanding of New Testament passages which quote Old Testament prophecies depends up an understanding of them.

Prophecy. This portion of Isaiah contains information about the incarnation of Jesus Christ and the Millennial kingdom of Jesus Christ. It is future to Isaiah. It is prophecy, some of which has now been fulfilled by Jesus in His 1st Advent and some which is yet to be fulfilled during the 2nd Advent. These prophecies are about our Savior.

Angelic Conflict. Starting in Isaiah chapter 40, Isaiah is standing in the heavenly court as part of the Appeal Trial of Satan. This is the angelic conflict on display. But, remember, this was originally written for a Hebrew audience. It is not a theological, categorical essay, it is a show and tell about Jesus Christ. The Hebrews needed to see and hear. There is no introduction that says, “Now we are in heaven with Isaiah attending a court scene with God and His angels on one side and Satan and the cosmos diabolicus on the other.” The court/legal language used, tells us this. This is part of the appeal trial in which Jesus Christ, our Savior, is the star witness and the prosecution's exhibit #1.

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Dispensations. The Church Age is not revealed in the Old Testament which includes the book of Isaiah. It does include information about the dispensation of the Law/Jewish Age which includes the Tribulation/Jacob's Troubles as well as the future Kingdom of Jesus Christ on earth that we call the Millennium. It also includes the Gospels. They occurred in the dispensation of the Law. The gospel writers included many quotes from the Old Testament that fall into the realm of prophecy. History, as we know it, culminates in the last of the documented dispensations which we call the Millennium and the Jews call the kingdom, the kingdom of our Savior, Jesus Christ.

Covenants. In Isaiah 42:6 there is a reference to a future covenant. It was appropriate to include it in this lesson. However, there was more material than would easily fit in one hour. So it will be dealt with later.

The following quote from D. A. Carson is repeated again because of the profound insight it provides in understanding New Testament quotes from the Old Testament. It helped me understand the impact of the Old Testament on New Testament quotes.

D. A. Carson says (breaking into a sentence), "It is generally understood since the work of C. H. Dodd (*According to the Scriptures* [London:Nisbet, 1952]) that when the NT quotes a brief OT passage, it often refers implicitly to the entire context of the quotation. This is very likely here (this quote is from comments on Matthew), for Matthew has a profound understanding of the OT." I found this insight to be very helpful in understanding the gospels in the context brought in by the Old Testament. In the context of the angelic conflict, Jesus Christ in His 1st Advent is the prosecution's (God the Father) exhibit #1. As a result, Satan tests Jesus himself and through his cosmos diabolicus throughout Jesus' life.

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In order to continue in the study of Isaiah chapter 42, let us review some of what has been presented previously starting in chapter 41.

1-2 Call Court to Order

3-4 God's Argument for Himself (vss 3-4)

5-6 God's Argument Against the Adversaries (vss 5-6)

7-10 God's Argument for His Client (Israel) (vss 7-10)

11-20 God's Argument to His Client to not fear

21-29 God's Challenge to the Adversary to Present Case

Now, in the first servant song, God presents His solution to the mess that Satan made.

Presentation of the Servant of the Lord (Isaiah 42:1-9)

Per Duane Lindsey (from his book "A Study in Isaiah The Servant Songs.")

"Yahweh is the Speaker throughout the poem." He outlines this poem as follows (paraphrased):

Verses 1-4: Addressed to all mankind (at least to those who are reading/hearing this poem). This constitutes Yahweh's designatory call of and promised accomplishments by His Servant.

Verses 5-7: Addressed to His Servant as a promise of the divine empowerment needed for the accomplishment of His task.

Verses 8-9: Addressed to Yahweh's people in exile. His self-predication based on fulfilled prophecy.

**Isaiah 42:1 (NASB 1994) "Behold, My Servant,
whom I uphold; My chosen one in whom My**

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soul delights. I have put My Spirit upon Him; He will bring forth justice to the nations.

Isaiah 42:1 (YLT) Lo, My servant, I take hold on him, My chosen one -- My soul hath accepted, I have put My Spirit upon him, Judgment to nations he bringeth forth. (This is a very literal translation that is a bit difficult to read).

Isaiah 42:1 (Lindsey, DTS professor, retired) Here is my servant, whom I (securely) uphold, my chosen one in whom I delight; I will put my Spirit on him and he will bring justice to the nations. (DTS professor, retired. More readable.)

So far, this has been review.

Something not covered in last week's study was the word "justice." This is not derived from the Hebrew word for righteousness. This word is from the same root as the word used for judge in the book of Judges. It can mean many things. It is emphasized in this passage by being used three times. Once again, a modern day western reader may have preconceptions on what the word "justice" means here in this context. Here is a helpful quote from Duane Lindsey (A Study in Isaiah: The Servant Songs):

"Thus the conclusion of Page H. Kelley seems justified: he understands *mishpāt* in this passage to refer to "a just order," that is, the kind of life that will prevail on earth when all nations are brought under God's rule, to be accomplished through the instrumentality of God's Servant. That is the best explanation of the meaning when understood in the sense of the Davidic kingdom of

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righteousness and peace that Messiah will cause to prevail on the millennial earth following His second advent. Isaiah, of course, does not distinguish between the Servant's accomplishments to be fulfilled in the first advent and those to be fulfilled in the second (cf. Isa.61:1-3 with Luke 4:17-21).”

Please understand that in this passage in Isaiah, God is speaking. He is speaking from a spiritual perspective that encompasses the human condition. And there is a reason that there is a blurring between 1st Advent and 2nd Advent. The church is not revealed in the Old Testament. As the apostle Paul says, it is a mystery or secret not revealed in the Old Testament.

Part of Isaiah 42:1 is quoted in the New Testament immediately following Jesus’ baptism. This is the start of His incarnate ministry. That is the 1st Advent. It will continue into the 2nd Advent. The Old Testament does not reveal the Church. As a result, in Old Testament prophecy, 1st Advent is followed by the 2nd Advent with the Tribulation/Jacob’s Trouble’s interposed in the middle. As a result, in the Hebrew text, there is no necessity to show a break between the two advents. Indeed, the kingdom was offered to the Jews by Jesus. Even Paul talks of the kingdom. But the Messiah was rejected by the Jews of Jesus’ time.

OK, I said it twice. But it bears repeating. As Christians, we often forget that our existence was not revealed to the Old Testament believers.

Isaiah 42:2 “He will not cry out or raise His voice, Nor make His voice heard in the street.

**Isaiah 42:3 “A bruised reed He will not break
And a dimly burning wick He will not**

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extinguish; He will faithfully bring forth justice.

Isaiah 42:4 “He will not be disheartened or crushed Until He has established justice in the earth; And the coastlands will wait expectantly for His law.”

These verses (Isaiah 42-4) are quoted in Matthew 12:18-21. I’ll return to deal with them at the end of the lesson. For now...

Isaiah 42:5 Thus says God the Lord, Who created the heavens and stretched them out, Who spread out the earth and its offspring, Who gives breath to the people on it And spirit to those who walk in it,

Like a refrain in the Bible, Isaiah comments that Isaiah 42:1-4 was said by the creator, God (El) the Lord (Yahweh). Isaiah emphasizes for those who are not familiar with God, that He is the one who created. God says this many times throughout the Bible.

In today’s society, many (?most?) children are no longer taught about Jesus Christ. Some do not even know much about the Bible. To them it is just another “religious” book. As a result, when evangelizing these youngsters, it may be necessary to start the gospel with the concept of “creation” and the creator instead of Jesus Christ. Paul had to do that with a non-Jewish crowd in Athens, Greece.

Acts 17:22 So Paul stood in the midst of the Areopagus and said, “Men of Athens, I

observe that you are very religious in all respects.

Acts 17:23 For while I was passing through and examining the objects of your worship, I also found an altar with this inscription, 'TO AN UNKNOWN GOD.' Therefore what you worship in ignorance, this I proclaim to you.

Acts 17:24 The God who made the world and all things in it, since He is Lord of heaven and earth, does not dwell in temples made with hands;

Acts 17:25 nor is He served by human hands, as though He needed anything, since He Himself gives to all people life and breath and all things;

Acts 17:26 and He made from one man every nation of mankind to live on all the face of the earth, having determined their appointed times and the boundaries of their habitation,

Acts 17:27 that they would seek God, if perhaps they might grope for Him and find Him, though He is not far from each one of us;

Acts 17:28 for in Him we live and move and exist, as even some of your own poets have said, 'For we also are His children.'

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Acts 17:29 Being then the children of God, we ought not to think that the Divine Nature is like gold or silver or stone, an image formed by the art and thought of man.

Acts 17:30 Therefore having overlooked the times of ignorance, God is now declaring to men that all people everywhere should repent,

Acts 17:31 because He has fixed a day in which He will judge the world in righteousness through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead.”

Shades of Isaiah 42:5 and other passages in the Old Testament. Like the pagan audience in Athens, so children today often know little of the Bible or of Jesus Christ. But the creator is talking and communicating in Isaiah chapter 42.

Isaiah 42:6 “I am the Lord, I have called You in righteousness, I will also hold You by the hand and watch over You, And I will appoint You as a covenant to the people, As a light to the nations,

In Righteousness. Based upon Satan’s first job as “covering cherub,” he was likely obsessed with God’s righteousness. Questions of righteousness and how anyone can save mankind from unrighteousness are behind the ten questions of Job that Herman has often talked about. They bear repeating here to remind us of the importance of this concept. Because Jesus Christ bore the sins of the world and was judged for them,

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sin is not the primary issue in salvation. Jesus died spiritually for those sins. But, with sins canceled out, what is left to fellowship with God is perfect righteousness and eternal life. Those are “imputed” to a person who trusts Jesus Christ for salvation. As Herman pointed out, the questions of Job are answered in the Book of Romans. But there is a spectrum of doctrine that starts in Job and culminates in Revelation.

<u>Job</u> The challenge: Who can make clean out of unclean? No one!	<u>Books to Israel</u> God's response: I can and I will do it alone!	<u>The Gospels</u> God keeping His Word: The cross!	<u>Books to The Church</u> God proclaiming through the Church that salvation is complete!	<u>Revelation</u> God ends the conflict and gives all glory to His Son!
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Job 4:17 (Questions 1 & 2) ‘Can mankind be just before God? Can a man be pure before his Maker?’

Job 8:3 (Questions 3 & 4) “Does God pervert justice (i.e. save one who is unrighteous without a basis for forgiveness)? Or does the Almighty pervert what is right?”

Here is likely one of Satan’s complaints. How can God save unrighteous people without compromising His righteousness? That would pervert justice.

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Job 9:2b (Question 5) ...But how can a man be in the right before God?

Job 14:4 (Question 6) “Who can make the clean out of the unclean? No one!

That would be the Devil’s answer: No one! Yet through “My Servant” Jesus Christ it became possible. It is even more of a difficult thing to grasp when one looks at a believer who has a sin nature and sins yet still has status quo “justified” because of faith in Jesus Christ. As Paul said:

Romans 5:1 Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,

Romans 5:2 through whom also we have obtained our introduction by faith into this grace in which we stand; and we exult in hope of the glory of God.

Back to the questions of Job:

Job 15:14 (Questions 7 & 8) “What is man, that he should be pure, Or he who is born of a woman, that he should be righteous?

Job 25:4 (Questions 9 & 10) “How then can a man be just with God? Or how can he be clean who is born of woman?

Job was by all accounts, the first book of the Bible to be composed and written. It posed the obvious questions of mankind, a mankind who was aware of God (Romans 1:18-20) and grappled with the problem of the

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righteousness of God and the unrighteousness of man. God made good on His promise to provide salvation by sending “My Servant” Jesus Christ to the cross to be judged for the unrighteous sins of mankind.

I got off track slightly. Let us connect back to Isaiah 42:6

Isaiah 42:6 “I am the Lord, I have called You in righteousness, I will also hold You by the hand and watch over You, And I will appoint You as a covenant to the people, As a light to the nations,

Here is a reference to a future covenant with the people. The only future covenant I am familiar with is the new covenant as in Jeremiah.

Jeremiah 31:31 “Behold, days are coming,” declares the Lord, “when I will make a new covenant with the house of Israel and with the house of Judah,

Jeremiah 31:32 not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them,” declares the Lord. (talking about the Mosaic covenant)

Jeremiah 31:33 “But this is the covenant which I will make with the house of Israel after those days,” declares the Lord, “I will put My law within them and on their heart I will write

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it; and I will be their God, and they shall be My people.

Jeremiah 31:34 They will not teach again, each man his neighbor and each man his brother, saying, ‘Know the Lord,’ for they will all know Me, from the least of them to the greatest of them,” declares the Lord, “for I will forgive their iniquity, and their sin I will remember no more.”

The New Testament identifies the person making this covenant:

1 Corinthians 11:25 In the same way He took the cup also after supper, saying, “This cup is the new covenant in My blood; do this, as often as you drink it, in remembrance of Me.”

But the reference to the New Covenant in Jeremiah chapter 31, although the most prominent reference, is not the only reference in the Old Testament. There are several others. I will deal with the New Covenant at a later date (maybe next week).

Isaiah 42:7 To open blind eyes, To bring out prisoners from the dungeon And those who dwell in darkness from the prison.

Isaiah 42:8 “I am the Lord, that is My name; I will not give My glory to another, Nor My praise to graven images.

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In verse 6 God brought in the concept of “covenant.” Here God is emphasizing His covenant name, “Yahweh.” This takes us back to the exodus and the name God gave Moses:

Exodus 3:13 Then Moses said to God, “Behold, I am going to the sons of Israel, and I will say to them, ‘The God of your fathers has sent me to you.’ Now they may say to me, ‘What is His name?’ What shall I say to them?”

Exodus 3:14 God said to Moses, “I AM WHO I AM”; and He said, “Thus you shall say to the sons of Israel, I AM has sent me to you.”

Exodus 3:15 God, furthermore, said to Moses, “Thus you shall say to the sons of Israel, ‘The Lord (Yahweh), the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.’ This is My name forever, and this is My memorial-name to all generations.

From GotQuestions.org:

“First, the tetragrammaton, which is the technical term for the four letters YHWH, is based on the Hebrew word for “being.” It could be translated “I am who I am” or “I will be what I will be” or perhaps even “I am the One who is.” Regardless of the specific translation, the name speaks of the self-existence and self-sufficiency of God. All others are dependent upon Him for life and breath and existence. He is dependent upon no one. It is for this reason that the Jewish leadership in Jesus’ day thought

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it was scandalous, blasphemous, and worthy of death for Jesus to utter the words “Before Abraham was, I am” (John 8:58–59).”

Isaiah 42:9 “Behold, the former things have come to pass, Now I declare new things; Before they spring forth I proclaim them to you.”

This struck me as similar to the verses in Revelation:

Revelation 21:3 And I heard a loud voice from the throne, saying, “Behold, the tabernacle of God is among men, and He will dwell among them, and they shall be His people, and God Himself will be among them,

Revelation 21:4 and He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away.”

Revelation 21:5 And He who sits on the throne said, “Behold, I am making all things new.” And He *said, “Write, for these words are faithful and true.”

Now let us go back to Isaiah 42:1-4

He will not cry out or raise His voice. Quoted in Matthew 12:15-21.

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Matthew 12:9 Departing from there, He went into their synagogue.

Matthew 12:10 And a man was there whose hand was withered. And they questioned Jesus, asking, “Is it lawful to heal on the Sabbath?”—so that they might accuse Him.

Matthew 12:11 And He said to them, “What man is there among you who has a sheep, and if it falls into a pit on the Sabbath, will he not take hold of it and lift it out?

Matthew 12:12 How much more valuable then is a man than a sheep! So then, it is lawful to do good on the Sabbath.”

Matthew 12:13 Then He *said to the man, “Stretch out your hand!” He stretched it out, and it was restored to normal, like the other.

Matthew 12:14 But the Pharisees went out and conspired against Him, as to how they might destroy Him.

Matthew 12:15 But Jesus, aware of this, withdrew from there. Many followed Him, and He healed them all,

Matthew 12:16 and warned them not to tell who He was.

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Matthew 12:17 This was to fulfill what was spoken through Isaiah the prophet:

Matthew 12:18 “Behold, My Servant whom I have chosen; My Beloved in whom My soul is well-pleased; I will put My Spirit upon Him, And He shall proclaim justice to the Gentiles.

Matthew 12:19 “He will not quarrel, nor cry out; Nor will anyone hear His voice in the streets.

Matthew 12:20 “A battered reed He will not break off, And a smoldering wick He will not put out, Until He leads justice to victory.

Matthew 12:21 “And in His name the Gentiles will hope.”

From Robbie Dean:

“At that point Matthew says something very interesting. Matthew 12:17 NASB “{This was} to fulfill what was spoken through Isaiah the prophet.” Matthew says the reason He wanted them to keep their mouth shut was because of the situation that was forecast and prophesied in Isaiah 42:1–4. We have this quotation. It probably doesn’t match the English translation because it is based on the Hebrew. The quote in the Greek New Testament is really based on the Septuagint (LXX), although there are some different problems with that. One thing we note about this is that this is the longest of Matthew’s quotations from the Old Testament. He quotes more from the Old Testament than any other gospel writer, and this is his longest. That means that there is something significant being said here.”

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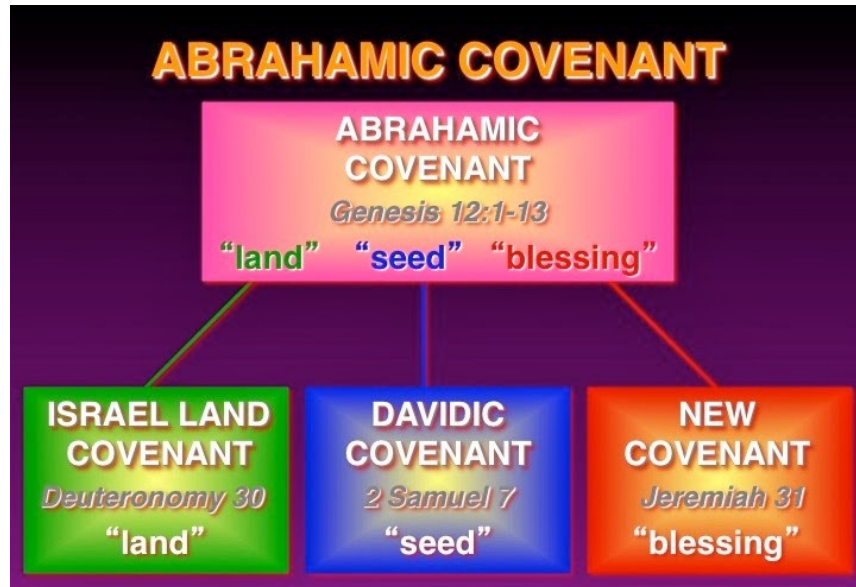
“The second thing that is interesting is that in the Septuagint translation, where in the Hebrew it says, “My servant”, the word “servant” is translated not with the word DIAKONOS (servant) but with the word PAIS, which is the word for child or son. So as Matthew quotes from the Old Testament, there is an indication here that this is “my son” or “my child”. There is a clear understanding from the translators of the LXX that the suffering servant was also the child of God. This is something that not too many people bring out or point out.”

New Testament scholars will sometimes study an Old Testament quote in a passage in the New Testament and declare, see, this is what the Old Testament passage meant. While that is true and valid, there is something to be said for looking at an Old Testament passage that is quoted in the New Testament and say, look, here is the basis for what the New Testament is professing. Modern Western man cannot claim to fully understand the Old Testament fully without some aid. Certainly the filling of the Holy Spirit, the teaching ministry of the Holy Spirit is necessary. But so is a knowledge of the culture, language and history. The culture may be the biggest challenge. We can gather something from the text of the Hebrew Bible. There are additional helps from the ancient literature. But that is not the same as living and breathing on the streets of ancient Jerusalem or worshiping in the temple.

Last week, we saw that by quoting Isaiah 42, Matthew brought in the context from that passage. He linked the two contexts. Isaiah 42 contains proceedings of the Appeal Trial of Satan, from God’s perspective. As a result, when Jesus is announced as the suffering servant by Matthew, he brought in the concept of evidence in that trial. Jesus is not just an object that can be examined in a detached manner. He is a living human being, although without a sin nature. As a result, the “tempter” or we might use the term “defense examiner,” can question Him as a witness before the

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action takes place to determine if Jesus meets the requirements to solve the problem of righteousness.



<https://www.bibleprophecyblog.com/2011/03/covenants-and-dispensations-part-2.html>