

Isaiah 42

Is. 42:1 "Behold, My Servant, whom I uphold; My chosen one in whom My soul delights. I have put My Spirit upon Him; He will bring forth justice to the nations.

Matthew quotes Isaiah 42:1-4 in Matthew 12:18-21 and verifies that the first four verses of this chapter make reference to Christ's First Coming. Therefore, as the Father speaks in verses 1-4, He authenticates the fact that Jesus, the Messiah, is the *Servant whom* He upholds. What a Servant He was and is (read Philippians 2:5-8)! His submission to the Father is validated to the max in John 14:10, a verse where Jesus states that it was the *Father* who did *the works* through Him during His First Coming. We must never lose sight of the fact that Jesus came to earth, not only to die, but also to demonstrate what life looks like lived by the life of another—the life of His Father.

Jesus, at His First Coming, was also the Father's *chosen one* (Isaiah 42:1—read 1Peter 2:4 as well). But for what was He *chosen*? He most definitely was not *chosen* for salvation, but was *chosen* to come to earth to fulfill a very special mission—that of Messiah. This confirms that the word "*chosen*" in the Scriptures does not have to point to the false idea that God chooses certain persons for salvation prior to birth. Why? Jesus was *chosen*, but not for salvation. In fact, once we make a choice to accept Christ, we are placed into Christ (2Corinthians 5:17) through the avenue of the *Spirit* (1Corinthians 12:13) and suddenly are *chosen* because we have been placed into the *chosen one*. This is why Paul can state in Ephesians 1:4: "*just as He chose us in Him before the foundation of the world.*" Note (from Ephesians 1:4) that believers are not chosen until they are *in* Christ. Therefore, they are not chosen to be placed into Christ, but rather are chosen when placed into Christ. Some would disagree with this view due to the phrase, "*before the foundation of the world*" (Ephesians 1:4), and would conclude that all who are part of God's family are *chosen* to be such before they are born. I disagree due to the fact that once a believer is placed into the *chosen one* (Isaiah 42:1), Jesus Himself, they receive His kind of life, eternal life, with no beginning and no end. This fits well with Colossians 3:4, where Paul states that Christ is the believer's very *life*. Therefore, if a believer receives His kind of life once placed into Him (life with no beginning and no end), from the Father's vantage point, which is reality, the believer has always been in Christ. Consequently, once believers are placed into Christ (as a result of making a choice to receive Him as Savior), they are *chosen* because they have been placed into the *chosen one* of Isaiah 42:1, and, from the Father's vantage point, have always been in Him. What great news!

The word "*chosen*" is used in other instances in the Scriptures, such as John 6:70—"*Did I Myself not choose you, the twelve, and yet one of you is a devil?*" From this verse it is obvious that the twelve disciples were *chosen*, but not for salvation. How could Judas have been *chosen*

for salvation and, at the same time, be referenced as “*a devil?*” Therefore, the meaning of “*chosen*” in this case has nothing to do with salvation, but rather points to the office that the twelve occupied as apostles—an office they could either accept or refuse.

Consider the following as well. In verses such as Deuteronomy 7:6, 10:15, and 14:2, we find that Israel is a *chosen* nation (*people*), but she is not *chosen* in such a way that every Jew within the nation is granted passage to heaven. Why? First off, Israel was *chosen* to be a *kingdom of priests and a holy nation* (Exodus 19:6); but this is a calling (office) that she will not fulfill (due to sin) until the end of the Tribulation (when the believing remnant accepts Jesus as Messiah and *all Israel*, every Jew on the earth at that time, is spiritually regenerated—Romans 11:26). (The notes associated with Isaiah 52:5, 55:4, 61:6, 62:3, 64:8, and 65:1 address this same subject.) Also, the Old Testament is filled with numerous instances where disobedient Jews rejected the truth and died spiritually unredeemed. Consider too that Jesus’ words of Matthew 12:38-45 verify that many Jews during His First Coming were condemned due to rejecting His Messiahship. Paul, subsequent to Christ’s First Coming, confirms as well that any *Jew* who rejects Jesus is condemned (Romans 2:17-3:8), and there were many who fit this category in his day. The same continues today. Therefore, to be part of God’s *chosen* nation did not mean that all of the Jews within the nation were *chosen* to be spiritually regenerated (spiritually redeemed). Only choosing to believe, through their own personal faith in the *seed* of Genesis 3:15, the *seed* being Christ (Galatians 3:16), can a Jew be made right with God.

The Jews were also *chosen* to be the people through whom the Messiah would be born. But this buy no means meant that the entire nation would be spiritually redeemed. Consequently, the whole nation could not have been *chosen* for salvation. Can you see why we must be careful to interpret the word “*chosen*” in its proper context (and in accordance with the full counsel of God’s word)? Otherwise our theology will be inundated with contradictions that are totally irreconcilable.

Note the phrase, “*in whom my soul delights*” (Isaiah 42:1). If the Father *delights* in the Son (also confirmed by Matthew 3:17 and Luke 3:22), and all New Testament believers are placed into the Son when they accept Christ (1Corinthians 12:13; 2Corinthians 5:17), the Father *delights* in the believer as well. What great news!

The Father also says of the *Servant*, “*I have put my Spirit upon Him*” (Isaiah 42:1), a promise that was fulfilled at Jesus’ baptism in Matthew 3:16 and Luke 3:21-22. Therefore, the “*branch*” of Isaiah 11:1-2, who is the “*Servant*” of Isaiah 42:1, would have *the Spirit rest upon Him* at His First Coming. Even Isaiah 61:1 confirms the same.

The *Servant* will also *bring forth justice to the nations* (Isaiah 42:1). He will do so at His Second Coming when many of the Gentile nations are destroyed for their unwillingness to submit to the truth. He will *bring forth justice to the nations* as well when He rules over the Gentiles during the Millennium (also read Isaiah 51:4).

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

Jesus’ ministry was performed without an abundance of self proclaimed hype (publicity), as is confirmed by Matthew 12:15-21.

Is. 42:3 "A bruised reed He will not break, And a dimly burning wick He will not extinguish; He will faithfully bring forth justice.

Based on the first two phrases of this verse, Jesus displayed much gentleness and compassion toward those who were *bruised* and discouraged (also read Matthew 12:20). Based on the last phrase of this verse, however, at His Second Coming, He will be anything but gentle and compassionate toward His enemies. He will return to defeat the Antichrist and his armies during The Campaign of Armageddon and *will faithfully bring forth justice*.

Is. 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."

Jesus did not become overly *disheartened or crushed* during His First Coming due to His commitment to establishing *justice in the earth* at His return. After His return, *the coastlands will wait expectantly for His law*; for the *law* (instruction that will emanate from His flawless character) will be taught in Jerusalem as Jesus reigns over the nations during the Millennium (Revelation 20:4; Isaiah 2:2-4).