

*Is. 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,*

The first phrase of this verse, “*Thus says God the Lord,*” is interesting indeed. “*God*” means that it is *God* who is speaking and not man. “*The Lord,*” however, is Jehovah, YHWH, the Jewish national name of *God* that points to His ability to keep covenants. It was in this name that He appeared to *Moses* in Exodus 3:13-15 and Exodus 6:2-4, having appeared previously to the patriarchs (Abraham, Isaac, and Jacob) as El Shaddai, or *God Almighty* (read Exodus 6:3). This *God*, who created *the heavens, . . . the earth*, and all who inhabit the *earth*, promises to assist the Servant in Isaiah 42:5-9. He chooses to do so because the Servant will be the means through which the covenants previously given to the Jewish nation will be fulfilled.

*Is. 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,*

*The Lord*, Jehovah, the *covenant* keeping God, commissions the Servant by speaking directly to Him in verses 6-9. He called the Servant *in righteousness*, meaning that God was “right” in calling Jesus to the ministry He had prepared for Him. Paul verifies this as well in Romans 1:17. Only the perfect Servant, who was Himself righteous, could die for the sin of imperfect man. Therefore, the Father was “right” in sending the Servant *as a covenant to the people*. The phrase, “*the people,*” makes reference to the Jews. Therefore, Jesus was sent, not only to establish the *covenant* with the Jews, but also to be the means through which the *covenant* would be fulfilled. He was the very avenue through which fellowship with the Father would be restored with every Jew living at the end of the Tribulation. This is validated in Jeremiah 31:31-34 (where the national regeneration of the nation is addressed), an event that will transpire shortly before Christ’s Second Coming.

There is no doubt that Jeremiah 31:31-34 is the *new covenant* (read Jeremiah 31:31), an unconditional *covenant* that Isaiah addresses in less detail in Isaiah 54:10 and 61:8. Ezekiel also mentions it in Ezekiel 16:60-63. Therefore, the *new covenant* was in the mind of God long before Jesus’ First Coming. Consequently, it is not a doctrine generated by the New Testament, but one addressed by three Old Testament major prophets long before the New Testament came into existence.

Not only would Jesus establish the *new covenant* of Jeremiah 31:31-34, but He also would be the means through which the three other unconditional covenants of the Old Testament would be fulfilled—the Abrahamic Covenant (Genesis 12:1-3), the Palestinian Covenant (Deuteronomy 30:1-10), and the Davidic Covenant (2Samuel 7:12-16; 1Chronicles 17:10-14). The Abrahamic Covenant (of Genesis 12:1-3) guaranteed Abraham (*Abram*) that his offspring would become *a great nation* and that through him *all nations of the earth* would *be blessed*. Abraham’s offspring, the Jews, have already become *a great nation* numerically and will continue to do so into the future. However, they will become even a greater *nation* when all Jews on the earth repent at the end of the Tribulation and enter into the blessings of the Millennium. Consider this as well: Through Abraham *all nations (families) of the earth* will *be blessed* in that during the Church age, any believer, *Jew* or *Greek*, is placed into Christ without racial distinction (Galatians 3:28), becoming the spiritual *offspring* of Abraham (Galatians 3:29).

Jesus will also be the means through which the Palestinian Covenant (Deuteronomy 30:1-10) is fulfilled. Once all Jews on the earth accept Christ at the end of the Tribulation, they will be brought back into their homeland in a state of belief, fulfilling the conditions addressed in the

Palestinian Covenant. Jesus is also the fulfillment of the Davidic Covenant (2Samuel 7:12-16; 1Chronicles 17:10-14) in that He, being the eternal offspring *of David* (Matthew 21:9), will sit eternally on David's *throne*, establishing an eternal dynasty, and ruling over an eternal *kingdom*.

We will consider one additional matter before continuing. Even though four unconditional covenants will eventually be fulfilled through Christ (the Abrahamic Covenant, the Palestinian Covenant, the Davidic Covenant, and the New Covenant), there is one conditional covenant that He has fulfilled already—the covenant of Law (the Law given to Moses). He was *born under the Mosaic Law* (Galatians 4:4); and, therefore, lived under *the Law*, having fulfilled *the law* (Romans 10:4) through His sinless life. Consequently, when He takes up residence within a believer (Galatians 2:20) during the Church age, the believer is viewed by the Father as having lived the Law perfectly, and therefore, is made *the righteousness of Christ Himself* (2Corinthians 5:21). This means that the believer is no longer *under law, but under grace* (Romans 6:14), having died *to the Law through the body of Christ* (Romans 7:4, 6; Romans 6:6; Galatians 2:20). What great news!

Jesus came, not only to one day establish the new covenant with the Jews (and the other unconditional covenants we have discussed as well), but to also serve *As a light to the nations* (Isaiah 42:6). Have you considered that Jesus' death, burial, resurrection, and ascension, which brought *light* and life to the Gentiles, serve as the means through which the details of the Abrahamic Covenant will eventually be fulfilled? God promised Abraham that he would not only be the father of the Jewish nation (Genesis 12:2) but the Father of many nations as well (Genesis 12:3)—the Gentile nations. No wonder Isaiah 49:6 describes the *Servant* as serving in two capacities: First, He would be the means through which the redeemed of the Jewish nation would, in due time, be restored to Jehovah (through the *new covenant* of Jeremiah 31:31-34). Second, He would serve as *a light of the nations* (Gentile nations) as well. (This is in complete agreement with Isaiah 42:6 and the very reason Jesus could say, "*I am the light of the world*" (John 8:12). It is also why Simeon could state those famous words of Luke 2:29-32 and Paul could address King Agrippa with the words of Acts 26:23.)

It was not until after the death, burial, resurrection, and ascension of Jesus that the revelation of God given to the Jews in the Scriptures was taken with eagerness, passion, and power to the Gentiles. Is it not amazing how all of this ties together without contradiction?