

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

The Servant (Jesus) came to *open* the eyes of the spiritually *blind* and release those imprisoned by spiritual *darkness*. This occurs in lives of individuals when they choose to repent of their sins and accept the *seed* of Genesis 3:15 as Savior. This *seed*, of course, is *Christ* (Galatians 3:16).

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

The phrase, "*I am the Lord, that is My name,*" is huge because, as in verse 5, "*the Lord*" means "*Jehovah,*" the covenant keeping God. Because He is Jehovah, and will see to it that His every word is fulfilled, He possesses *glory* that is both unique and unrivaled. For sure, this *glory* will never be possessed by any manmade idol or graven image.

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

Because a number of *the former things* that Jehovah had prophesied had already been fulfilled, many of which related to Assyria, He would now *declare new things*, *new* prophecies before the events came to pass. These *new* prophecies will begin to come forth in verse 14 of this chapter.

Is. 42:10 ¶ Sing to the Lord a new song, Sing His praise from the end of the earth! You who go down to the sea, and all that is in it. You islands and those who dwell on them.

Because of God's willingness to present new prophecies, Isaiah instructs all people *from the end of the earth* to *Sing to Him a new song of praise*. This *song* is recorded in verses 10-13. Beginning with the second half of verse 10 and continuing through verse 12, *the earth* is subdivided, and each division is called upon to *praise...the Lord*. First off, all who live on *the sea*, along with those who *dwell on the islands of the earth*, are instructed to *praise* Him.

Is. 42:11 Let the wilderness and its cities lift up their voices, The settlements where Kedar inhabits. Let the inhabitants of Sela sing aloud, Let them shout for joy from the tops of the mountains.

All who live in the *cities* and *the mountains* are to praise Jehovah as well.

Is. 42:12 Let them give glory to the Lord, And declare His praise in the coastlands.

The coastlands are also to *declare His praise*.

Is. 42:13 The Lord will go forth like a warrior, He will arouse His zeal like a man of war. He will utter a shout, yes, He will raise a war cry. He will prevail against His enemies.

For sure, *The Lord* will come *like a warrior* at His Second Coming and *prevail against His enemies*. This battle is described in Isaiah 34:1-7, Isaiah 63:1-6, and Revelation 19:11-16. It will be unlike His First Coming when He came as described in Isaiah 42:2-3.

Is. 42:14 ¶ "I have kept silent for a long time, I have kept still and restrained Myself. Now like a woman in labor I will groan, I will both gasp and pant.

This verse indicates that there was a sizeable span of *time* between the prophecies of Isaiah 1-39

and those of Isaiah 40-66. God will *gasp and pant* as He delivers these prophecies relating to Christ's Second Coming, the *new* prophecies alluded to in Isaiah 42:9.

Is. 42:15 "I will lay waste the mountains and hills, And wither all their vegetation; I will make the rivers into coastlands, And dry up the ponds.

The earth will experience much devastation in association with Christ's Second Coming.

Is. 42:16 "And I will lead the blind by a way they do not know, In paths they do not know I will guide them. I will make darkness into light before them And rugged places into plains. These are the things I will do, And I will not leave them undone."

"The blind" are the Jews. Therefore, due to the national regeneration of all Jews on the earth at the end of the Tribulation (Romans 11:26), *Israel* will no longer walk in spiritual blindness. Christ's return will allow Him to properly *guide* the Hebrew people during the Millennium.

Is. 42:17 They shall be turned back and be utterly put to shame, Who trust in idols, Who say to molten images, "You are our gods."

At the Second Coming, all Gentiles who have trusted in *idols* will be *put to shame*. The *warfare* of the Jewish nation will end at this time (in fulfillment of Isaiah 40:2) due to Christ's crushing victory over the Antichrist and his Gentile armies.

Is. 42:18 ¶ Hear, you deaf! And look, you blind, that you may see.

In verses 18-22, Isaiah deals with the spiritual insensitivity of the Hebrew people of his day. Even though the Jews will be healed of their spiritual blindness at the end of the Tribulation, in Isaiah's day the nation was *deaf* and *blind*.

Is. 42:19 Who is blind but My servant, Or so deaf as My messenger whom I send? Who is so blind as he that is at peace with Me, Or so blind as the servant of the Lord?

Again we see that the Jewish nation, God's *servant*, was *blind* and *deaf* in Isaiah's day.

Is. 42:20 You have seen many things, but you do not observe them; Your ears are open, but none hears.

The Hebrew people had *seen* and heard many things in Isaiah's day, but a lack of spiritual insight prevented them from comprehending the significance of what they had *seen* and heard. Can we even begin to imagine how troublesome this must have been for Isaiah? Note: It is interesting that Romans 10:17 states, "*So faith comes from hearing, and hearing by the word of Christ.*" The word "*word*" in Romans 10:17 points to revealed truth, not intellectual stimulation. Therefore, the problem in Isaiah's day was not a lack of exposure to the truth. The root problem was a lack of revealed truth, resulting in spiritual immaturity due to the nation's sin.

Is. 42:21 The Lord was pleased for His righteousness' sake To make the law great and glorious.

Jehovah, being righteous, had done His part by revealing Himself to the Hebrew people in a *great and glorious* fashion. And how had He done so? It was accomplished through the nation receiving *the law*. This *law*, according to Deuteronomy 28-29, states unequivocally that obedience would be met with *blessing* while disobedience would result in *curses, confusion, and rebuke*. The nation had disobeyed; so judgment would follow as verse 22 verifies.

Is. 42:22 But this is a people plundered and despoiled; All of them are trapped in caves, Or are hidden away in prisons; They have become a prey with none to deliver them, And a spoil, with none to say, "Give them back!"

The southern kingdom's refusal to listen to God's instruction had resulted in Assyrian aggression in Isaiah's day (as we discussed in Isaiah 36-37).

Is. 42:23 ¶ Who among you will give ear to this? Who will give heed and listen hereafter?

Isaiah asks if there is anyone within the southern kingdom (of his day) who will listen to God's instruction. He then asks if anyone within the Hebrew nation will listen in the future.

Is. 42:24 Who gave Jacob up for spoil, and Israel to plunderers? Was it not the Lord, against whom we have sinned, And in whose ways they were not willing to walk, And whose law they did not obey?

The oppression of the sort experienced in Isaiah's day, resulting from the disobedience of the Jews, has continued throughout the centuries—through the Babylonians, the Persians, the Greeks, the Romans, Nazi Germany, the Arab nations, and etc. It will not end until the Second Coming, at which time Christ will destroy the Antichrist and his armies during The Campaign of Armageddon. Why has this oppression continued? It is because Jehovah *gave* the nation *up* to judgment due to her sin.

Is. 42:25 So He poured out on him the heat of His anger And the fierceness of battle; And it set him aflame all around, Yet he did not recognize it; And it burned him, but he paid no attention.

The Jewish people, even to this day, can't *recognize* that it is Jehovah who has brought such severe judgment against the nation. They have totally misinterpreted their past sufferings, never once recognizing that it is disobedience alone that has marked their path of harassment, oppression, and persecution. This will continue until the nation repents at the end of the Tribulation.

Isaiah 43

Is. 43:1 But now, thus says the Lord, your Creator, O Jacob, And He who formed you, O Israel, "Do not fear, for I have redeemed you; I have called you by name; you are Mine!"

In verses 1-7 of this chapter, Isaiah prophesies concerning the future redemption of *Israel* at the end of the Tribulation. Jehovah, the *Creator* of *Israel*, is also the nation's redeemer (Isaiah 43:1); for prior to Isaiah's day, He *redeemed...Israel* from Egypt. Therefore, it is no accident that the requirements of the *kinsman* redeemer are given in the Old Testament (read Leviticus 25:25; Ruth 2:20; 3:9, 12; 4:1, 3, 6, 8, and 14). The kinsman redeemer could redeem a family member from slavery (one who had overextended himself through indebtedness) by paying his redemption price. Two things were required, however: First, he had to possess the resources necessary to pay the redemption price; Second, be willing to use those resources for such a purpose. Jehovah fulfilled both conditions as He delivered (*redeemed...Israel*) from Egypt.

Jehovah had also *called* the nation *by name* (Isaiah 43:1). If we take the word "*called*" through the Old and New Testaments, we find that in several cases it points to a God-given vocation, office, responsibility, or task—to which a *name* is attached. *Israel* was *called* to be a peculiar

people, a people who loved Jehovah and made Him known among the Gentiles. This, beyond doubt, was her vocation (read Exodus 19:6, realizing that the priests' responsibility was to teach God's word). It was for this reason that she was given the *name*... "*Israel*," which means, "prince with God," or, "soldier of God." Therefore, she was to take the truth entrusted to her, and as a "soldier of God," boldly communicate it to the Gentile nations. Due to disobedience, *Israel* overall has done little to fulfill this office (vocation), causing her *name* to bring shame to Jehovah (Romans 2:4). However, during the Millennium, she will fulfill (to the max) that to which she was originally *called* (the notes associated with Isaiah 42:1, 52:5, 55:4, 61:6, 62:3, 64:8 and 65:1 address this subject in much detail).

The last phrase of the verse, "*you are Mine*," again emphasizes that *Israel* belongs to God. After all, He married *Israel* in Exodus 24:1-8, making her His *wife* (Isaiah 54:5-6; Jeremiah 31:32). Also, in Exodus 4:22, we find that *Israel* is God's *first-born*. This again confirms Jehovah's ability to serve as *kinsman Redeemer* to the Hebrew people, an office He will uphold in the nation's future, as evidenced by Isaiah 43:2. Note: He *redeemed*...*Israel* from Egypt in the physical sense under the leadership of Moses, which serves as a picture of what will occur in the future when He redeems all Jews on the earth in both the physical and spiritual sense in conjunction with His Second Coming.

Is. 43:2 "When you pass through the waters, I will be with you; And through the rivers, they will not overflow you. When you walk through the fire, you will not be scorched, Nor will the flame burn you.

Once *Israel* experiences her national regeneration at the end of the Tribulation, she will be delivered from all sorts of adversity as a result of the intervention of her kinsman Redeemer, Jesus Christ. Nothing, not even *waters*..., *rivers*..., *fire*..., or *flame* will affect her adversely.

Is. 43:3 "For I am the Lord your God, The Holy One of Israel, your Savior; I have given Egypt as your ransom, Cush and Seba in your place.

The Lord, Jehovah, who fulfills His promises to the Hebrew people, is also *The Holy One of Israel* and *Savior* of the nation. Jehovah, who keeps covenant, often overthrew Gentile nations for the purpose of preserving *Israel* (as is evidenced on many occasions in the Old Testament). Verses 3 and 4 of this chapter confirm this principle. History is fascinating when studied in light of God's relationship with the Hebrew people. In fact, a handful of events make history especially interesting. One is God's past dealings with the Jewish nation (both in the area of protection and provision) in preparation for the birth of the *Savior*. Another is what has transpired since Christ's crucifixion as a result of the nation's rejection of His Messiahship. How God miraculously brought the Jews back into their land after approximately two thousand years of absence is as interesting a subject as can be entertained by the mind of man. It is going to be especially exciting to observe, as history unfolds, what happens with *Israel* now that she is back in her land in a state of unbelief. Who said the believer's life is dull and without adventure? We can experience the greatest adventure known to man; for we can sit back and watch as God fulfills what He has promised to the nation He so cherishes and loves, while she remains a nation so rebellious and disobedient. One day, she will repent of her misdeeds. In light of this, the national news is best explained in terms of God's protection, chastening, and future restoration of the nation of *Israel*.

Is. 43:4 "Since you are precious in My sight, Since you are honored and I love you, I will give other men in your place and other peoples in exchange for your life.

This verse confirms that history is best understood through the lens of God's relationship with the Hebrew people. Jehovah has preserved the Jews by judging hostile Gentile nations, and this preservation is due to God's *love* for a people filled with rebellion and unfaithfulness. Jehovah's faithfulness to the covenants He has made with the nation through whom our Savior was born is one of the most intriguing realities known to man.

Is. 43:5 "Do not fear, for I am with you; I will bring your offspring from the east, And gather you from the west.

As a result of God's faithfulness to His covenants with Israel, He will *bring* the Jews back into the land of Canaan in a state of belief. This will occur after the Second Coming—in fulfillment of Deuteronomy 30:1-3, the Palestinian Covenant. These believing Jews will return from throughout the world, and Isaiah 43:5 addresses their return *from the east* as well as *from the west*.

Is. 43:6 "I will say to the north, 'Give them up!' And to the south, 'Do not hold them back.' Bring My sons from afar, And My daughters from the ends of the earth,

The Jews will return from the *north* and *south* as well, even *from the ends of the earth*—all having accepted Jesus as Messiah. The phrase, "*Bring My sons from afar,*" confirms that the Gentile nations will be responsible for assisting the Jews as they return.

Is. 43:7 Everyone who is called by My name, And whom I have created for My glory, Whom I have formed, even whom I have made."

Again, we see that only the redeemed of the Jewish nation (those who have accepted Jesus as Messiah) will return to the land. These are the "*all Israel*" of Romans 11:26. The unredeemed Jews (those who have rejected Jesus' Messiahship) will not return, for they will have died during the Tribulation.

Dr. Arnold Fruchtenbaum teaches that the words "*created,*" "*formed,*" and "*made*" are used together only one other time in Scriptures, and each is used in conjunction with the creation of man—Genesis 1:27 ("*created*"); 2:7 ("*formed*"); 1:26 ("*make,*" or *made*). He concludes that the final regathering of the Jews, in God's eyes, will be viewed as important as the original creation of man.