

Sermon Notes & References

Victory Song
Isaiah 42:10-17

January 9, 2011

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^A Isaiah 42:8-9, John 6:37

^B Romans 8:21

^C John 2:17

^D John 4:24, Luke 24:39, 2 Peter 3:9, Galatians 4:4

^E Isaiah 41:15-19

A. Introduction

1. Isaiah 42 introduces us to God's Servant

a. verse 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.'

b. as we noted last week, this Servant

(A) is neither Israel, though it is God's chosen instrument and servant to witness to the nations about God – the description of servant Israel later in the chapter makes clear its difference from this Servant

(B) no is it Cyrus, though he is God's servant called to deliver Israel from exile in the land of Babylon – Cyrus is but a man, and a pagan man at that

(C) but this is His Chosen Servant, Messiah – the Man upon whom God's Spirit rests, so He is the Anointed one who will bring justification to the nations

c. the chapter begins with the summons, 'Behold, My Servant'

(A) and in the first four verses He is introduced to us

(1) this Servant is our spiritual Head 42: 1

(2) this Servant is our spiritual Example 42:2-3

(3) this Servant is our spiritual Hope 42: 4

(B) this Servant is Messiah-Christ, Jesus our Lord

d. the next five verses introduce Him as the Servant of the New Covenant – the covenant that was established by the broken body and shed blood of Messiah on the cross

(A) as such, the chosen Servant, the Messiah is found to be ideal in every aspect of His office and work

(B) the Servant is ideal in His commissioning as Messiah

(1) commissioned by the Most High God 42:5

(2) commissioned with the most certain success, so assured that Messiah Himself becomes God's covenant with mankind for salvation 42:6

(3) commissioned that His work should reach the most hopeless cases 42:7

(C) the Servant is ideal in His achievement as Messiah

- (1) his achievement will be accomplished in a manner fully consistent with God's glory 42:8
- (2) his achievement will fulfill of God's prophetic word which Isaiah proclaims 42:9

- 2. today, in verses 10 to 17, we discover that this chosen Servant, the Messiah, is ideal in His Triumphal March – a march that this marked by a
 - a. Song of Triumph 42:10-13
 - b. Promise of Triumph 42:14-17

B. Song of Triumph

- 1. It is a Song of Praise 42:10a
 - a. 'Sing to the LORD a new song, *Sing His praise from the end of the earth! ...*'
 - b. first, this song is a 'new song'
 - (A) it is new, outcome of verse 9: '*...Now I declare new things; Before they spring forth I proclaim them to you.*'
 - (B) it is new, because it is about the wonders of the new age that the Servant of the Lord will introduce
 - (1) a song of the redeemed
 - (2) a song of the people of Zion
 - (3) a song of those washed in the blood of the Lamb
 - c. second, this song is a song of praise
 - (A) it is praise to the Lord God, to Yahweh
 - (B) to the glory of the one who says, '*I am the LORD, that is My name; I will not give My glory to another, Nor My praise to graven images.*' (Isaiah 42:8)
 - (C) it is praise to God who keeps His covenant promises
 - (D) and in a special way the covenant promises embodied in God the Son, incarnate as Jesus of Nazareth, whose promise remains firm, '*All that the Father gives Me will come to Me, and the one who comes to Me I will certainly not cast out.*' (John 6:37)
- 2. It is a Song of Universal Joy 42:10b-12
 - a. ^{10b} *... 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. 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. ¹² Let them give glory to the LORD And declare His praise in the coastlands.'

b. first, its universality is all-encompassing

(A) His praise is to be broadcast as far as the end of the earth – the farthest reaches of land travel

(B) then it is to go down to the sea, with those who sail upon its waters, and, even beyond that

(C) it is to go to all that dwell in the sea, its lowest depths

(D) on the other end of the scale, it is to go to the tops of the mountains

(E) then there is a sweeping glance to over the nations of the world, both their inhabited and desolate places

(F) travel to the islands; along the coastlands to every nation and you will find this praise sung forth

c. second, it is a shout of joy

(A) joy because it is to the glory of God

(B) joy because it is based on His redeeming work

(C) joy shared in 'that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God.' (Romans 8:21)

3. It is a Song of the Champion

42:13

a. '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.'

b. one of the names or titles of God is El-Gibbor, God the Hero, or, God the Champion

c. in this verse that Hebrew word, *gibbor*, is found once as a noun (a name word) and once as a verb (an action word)

d. in most English translations this is lost, but maybe it can be conveyed by translating the first and last parts of the verse in this way, 'The LORD will go forth like a Champion, ... He will Champion over His enemies.'

e. the word 'zeal,' as used of God in the Scriptures, is His jealousy to safeguard His own honour and the welfare of His people – it differs from the human passion of jealousy

f. when Teddy Roosevelt was young, his mother discovered that he was so afraid of Madison Square Church that he refused to go inside alone. She discovered that he was terrified of something called 'the Zeal.' She asked him what it was like and he said he wasn't sure but it was probably a large animal like an alligator or a dragon. He had heard the minister read about it in the Bible. Taking a concordance

she began reading to him all the verses with the word 'Zeal' in them until he told her to stop at John 2:17, 'And his disciples remembered that it was written, The zeal of thine house hath eaten me up.' (AV)^{2}.

g. well may any who are not on the Lord's side be afraid and terrified when the zeal of the LORD is aroused against His enemies!

C. Promise of Triumph

1. Triumph in its Due Time

42:14

a. 'I have kept silent for a long time, I have kept still and restrained Myself. *Now* like a woman in labour I will groan, I will both gasp and pant.'

b. this verse is full of anthropomorphism

(A) that's a \$50 word meaning applying to God a form that strictly speaking can only apply to man

(B) such as speaking of God's face, God's arm, God's foot

(C) because as Jesus instructs us, 'God is spirit, and those who worship Him must worship in spirit and truth.' (John 4:24) and later, when He was risen, 'See My hands and My feet, that it is I Myself; touch Me and see, for a spirit does not have flesh and bones as you see that I have.' (Luke 24:39)

(D) the Bible uses such expressions, then, to tell to us some truth about God we couldn't otherwise understand

c. the phrase 'for a long time' also means, 'from eternity'

(A) is such an expression, showing how long it must be from man's standpoint that God does not act, as in,

(B) 'The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance.' (2 Peter 3:9)

(C) and shows God's tender love

d. but then comes an astounding use of such an expression, as God likens Himself to a mother bringing forth a child

(A) you, who are mothers know what this means

(B) the baby will come when due, and not before

(C) when it comes it is accompanied with great pain, and tremendous exertion to bring forth the joyful result

(D) so it is with God's salvation: the verse is fresh in all of our minds, 'But when the fullness of the time came, God sent forth His Son, born of a woman, born under the Law' (Galatians 4: 4 NAS95)

Does Jesus care when my heart is pained

Too deeply for mirth and song –

As the burdens press, and the cares distress,

And the way grows weary and long?

O yes, He cares – I know He cares!

His heart is touched with my grief;

When days are weary, the long nights dreary,

I Know my Saviour cares.^{–{3}}.

e. the triumph of the Servant, Messiah - Christ our Lord, came at a great cost and suffering we can only begin to imagine.

2. Removal of Obstacles to Triumph

a. As in the Return from Captivity

42:15

(A) '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.'

(1) and with these words we have an echo back to Isaiah 41:15-19, where God promises he will make a way for the captive Israel in Babylon to return

(2) and the return from Babylon, from a human exile, is but a precursor to a far greater delivery, from a spiritual exile, of mankind separated from God

(3) the fact of Israel's return from Babylon, stands as a pledge, an earnest or a down payment of the greater future promises of God

(a) first, that this Chosen Servant Messiah would indeed come and deliver from sin's captivity

(b) but second, that this same Jesus would in like manner return one day to receive His own

b. As in the Restoration from Blindness

42:16

(A) '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.'

- (B) the spiritual hopelessness of man is drawn in sombre colours in two words 'blind' and 'darkness'
- (C) both stand for being lost and helpless
- (D) it is hard enough in such a state to move around in a known place such as your own home – but God, with His sovereign power, promises that He will triumph in this because He will lead in unknown paths
- (E) the final phrases of this verse are open to varying translations, but the meaning is in any event clear: God will do these things; yes, God will do these things

3. Triumph over All Enemies

42:17

- a. 'They will be turned back *and* be utterly put to shame, Who trust in idols, Who say to molten images, "You are our gods."'
- b. a few years back, it was decided to check the fire-fighting equipment in a hospital in the U. S. mid-west. The hoses were clean and new, the costly equipment installed some 35 years before was polished and bright, with outlets placed strategically around the building. But the pipe that should have been connected to the city water supply went out underground four feet from the building and stopped. For 35 years there had been misplaced trust in equipment that lacked the most important thing – water!—^{4}.
- c. When Christ comes in triumph over all His enemies
- d. then those who have trusted in all the idols that man has formed to take the place of God
- e. will discover to their shame and sorrow
- f. that they are but false gods; that they lack the most important thing – the power of salvation – and will be utterly put to shame

D. Conclusion

- 1. may you be able to say with me this day with a full heart, what Paul says in Romans 1:16, 'For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.'

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Various other English versions of the Holy Bible may be used in this sermon. Some (for example, the AV, ASV, and NAS) seek to be strictly translations, while others (and especially PHIL) contain paraphrasing which involves a certain amount of subjective interpretation. Nevertheless, there is little material difference in meaning among these. Some prove slightly clearer on some verses than others. Looking at more than one version sometimes sheds additional light on any particular verse. Explanatory additions to the Bible text are shown in {braces}. The versions are identified as:

ASV	American Standard Version of 1901
AV	Authorized (King James) Version
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NLT	1996 New Living Translation © 1996 by Tyndale Charitable Trust
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PHIL	New Testament Translation © 1972 by J. B. Phillips
RSV	Revised Standard Version © 1946, 1952 by the National Council of the Churches of Christ in the U. S. A.
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2. Adapted from *Morning on Horseback*, by David McCullough quoted in Leadership, Winter 1989, page 47 by Greg Webb – Kerux illustrations #1794
3. *Does Jesus Care?* by Frank E. Graeff (1860-1919)
4. Adapted from United Press release related in Fredericksburg Bible Illustrator – Kerux illustrations #13596