

ISAIAH, PART 2 (COMFORT FOR HIS PEOPLE)
PROGRAM 7 (#911122)
WEEK 2 (#911325)
©2011 PRECEPT MINISTRIES INTERNATIONAL



PRECEPTS FOR LIFE
a Production of
Precept Ministries International
P.O. Box 182218, Chattanooga, TN 37422-7218
1-888-734-7707/ www.preceptsforlife.com

The following is an actual transcript of the PRECEPTS FOR LIFE Broadcast. For the purpose of filling transcript requests quickly, they have received only light editing. If you have questions concerning the material covered in this broadcast, Kay has published a number of books explaining the Scripture in depth. These books may be ordered by contacting the telephone number or address printed above.

SERIES: Isaiah, Part 2 (Comfort For His People)

TITLE: Program 7 – Justice In The Earth

TUESDAY

OPEN

The knowledge of the Messiah, the knowledge of the Promised One—the Anointed One—can bring such great relief to you; such peace, such confidence! God wants His people to know that there is One who is coming who is going to make everything right, who is going to bring justice to the world, to the nations. And that’s what we’re going to look at today.

PART ONE

By way of introducing you to Isaiah, what I’d love to do is tell you a story—a true story that has captured my heart, and will capture your heart also. And it will take on a new depth now that we’re studying Isaiah. It’s the story of George Frideric Handel. If you remember, he was a great composer. In his 20’s, he was the toast of England. I mean, all England was at his feet. They wanted to hear his music. They longed to hear his music. He was a sharp young man, but he had kind of a sharp tongue also. The fame hit him, and he built the Royal Academy of Music. And for a long time it was filled, until

eventually what happened was new composers came upon the scene and it was like Handel's music became passé. And he began to fade into the background, and when he did, the Royal Academy of Music began to have more empty seats than filled seats, until finally Handel had to file for bankruptcy. He became a broken man. He was so traumatized and so depressed by his decline from fame, that his fingers became palsied. He became a has-been. As a matter of fact, Fredrick the Great wrote his epitaph as a musician. He said, "Handel's great days are over. His inspiration is exhausted." And yet you know what? Because there's a God on the throne, and because the Word of God has power, that did not turn out to be true. What happened was, God used this fall from fame to mellow his tongue. God used this to bring a new gentleness into Handel's life. And God used it to infuse more heart into his music. One day a good friend by the name of Charles Jennings sat down and composed starting in Isaiah 40, a group of Scriptures going all the way through the New Testament, Scriptures that had to do with the Messiah—with the promised Christ, with the Anointed One. And he posted them to the London home of Handel. On August the 22nd, in 1741. George Frederic Handel took that manuscript of all those Scriptures, locked the door of his house and began reading. Twenty-three days later, he immersed with what you and I know as Handel's "Messiah" and the famous "Hallelujah Chorus." It begins with, "Comfort, comfort ye My people," the opening of the second segment of Isaiah. (See Isaiah 40:1) God is about to judge His people. God knows the captivity that is coming. God knows the fire they're going to go through. God knows the deep waters they're going to walk through. God knows He's going to have to judge them, and yet what He wants to do is, He wants to give them truth that will comfort them and take them through what is to come. Well when Handel emerged 23 days later, he said, "I don't know whether I was in the body or out of the body when I wrote this. I really don't know." On March the 23rd, two years later, the Messiah opened up in London to enormous crowds. Handel sat there and led the Messiah from his harpsichord, and King George II was there. And

when they got to the Hallelujah Chorus, we don't know why, but suddenly he rose to his feet and ever since then, that's what's happened when anybody has listened to Handel's Messiah. They have arisen to their feet. Why? Because they realize that the Promised One, the Servant of God has arrived, the Great Redeemer, the Creator, the King of Israel, the First and the Last. Well, as we come to Isaiah 42, and I left you there after reading you the first four verses about the Servant that's going to come, and the Spirit of the Lord that's going to be upon Him and how He's going to establish justice. If you downloaded your free study guide by going to preceptsforlife.com, one of the words that we told you to mark for this week's study is the word "justice." We had you mark it, and if you did, you marked it in verse 1, you marked it in verse 3, and you marked it in verse 4. Let me read you verse 4. He's talking about the servant of the Lord, **"He will not be disheartened or crushed until He [this servant] has established justice in the earth...."** (Isaiah 42:4) The Servant of the Lord that He's talking about here is not Israel, the servant. Israel's in sin. Israel, as you and I know, have for the most part rejected the fact that Jesus is Yeshua, that He is the "Messiah HaMashiach", the Promised One that is coming. They rejected that, and yet that rejection is not going to last. We'll look at it later, but it will not last because the gifts and calling of God are irrevocable. (See Romans 11:29) We're going to see in Isaiah itself that God is not through with Israel. But as we look at this and we see this Servant, remember this is the Servant that [will not cry or raise His voice, and make His voice be heard in the streets. This is the Servant that will not break a bruised reed; that will not extinguish a dimly burning wick.] (PARAPHRASE, Isaiah 42:2-3) Now who is this Servant? Well God very clearly puts His finger on Him in Matthew chapter 12. So I want you to go to Matthew chapter 12, verse 14. Now in your study guide, you got a historical chart. That shows you the prophetic high points of history. One of those prophetic high points is the first coming of Messiah. There's a first coming, and there's a second coming. The first time He comes for sin. The first time He comes, He comes to deal with sin, to make

the payment for our sins because **“...the wages of sin is death...”**
(Romans 6:23) And so He comes to die. He’s, **“...the Lamb of God**
[that’s going to take] away the sin of the world!” (John 1:29) The second
time He’s coming, He’s coming for judgment. He’s coming for justice and
not in respect to sin because sin has been taken care of. He is coming to rule
and reign on the face of this earth. Well when we see this word “My
Servant” and we go to Matthew chapter 12, what we learn from Matthew
chapter 12 is who this is. God very clearly points it out. So we want to look
at Matthew chapter 12, verse 14. And listen to what it says. It says, **“...the**
Pharisees went out and conspired against...,” Jesus. Against **“...Him, as**
to how they might destroy Him.” (Matthew 12:14) They don’t like what
He’s doing. They don’t like it that the people are following them. They are
very jealous of Jesus. It says, **“But Jesus, aware of this, withdrew from**
there. [And] many followed Him, and He healed them all, and [He]
warned them not to tell who He was. This was to fulfill...,” I love this!
“...What was spoken through Isaiah the prophet.” (Matthew 12:15-17)
In other words, this— what is happening right here in Matthew chapter 12 is
a fulfillment of a prophecy that was given by Isaiah the prophet. **“Behold,**
my servant whom I...,” God is saying, “whom I,” **“...have chosen; my**
beloved in whom my soul is well-pleased, I will put my Spirit upon
him...he [will] proclaim justice to the Gentiles [to the nations to the
coastlands]. He will not quarrel, nor cry out; nor will anyone hear his
voice in the streets.” (Matthew 12:18-19) He’s not gonna be a street
preacher. He’s not gonna go down the street yelling and doing that. He’s not
gonna do any of that. It says, **“A battered reed he will not break off....”**
(Matthew 12:20) If he sees somebody that is very, very fragile, if He sees
somebody that is just hanging on by a thread so to speak, He’s not gonna
come along and just break it. Why? Because He’s compassionate, because
He’s not coming to destroy, He’s coming to redeem. It says, **“...a**
smoldering wick he will not put out....” (Matthew 12: 20) He sees a
wick and He sees the smoke coming up. He knows that there’s the potential

of fire there and instead of wetting His fingers and putting that out, it's like He blows on it to give it new life. It says, **“a battered reed he will not break off...a smoldering wick he will not put [off] until he leads justice to victory.”** And then it goes on to say, **“and in his name the Gentiles will hope.”** (Matthew 12:20-21) If you're not Jewish, that describes you. So here is a prophecy now in Isaiah 40. He opens up with **“Comfort...My people....”** (Isaiah 40:1) And as He opens up with comforting His people, and I want to make sure that you get this because I want you to see it, He shows the King of Glory is coming. He tells them, [“Do not fear. Don't fear the nations. They're just a drop in the bucket.”] (PARAPHRASE, Isaiah 40:15) He's saying, “Don't say the justice, Israel, don't say,” **“...the justice due me escapes the notice of...God.”** (Isaiah 40:27) No. God is going to bring justice. Wait for Him. **“[Those] that wait upon the LORD [will] renew their strength....”** (Isaiah 40:31, KJV) In Isaiah 41, He's saying, “Do not fear. [You're My servant, descendant of Abraham.]” (PARAPHRASE, Isaiah 41:8) Remember what we said yesterday. [“I will help you. I am your Redeemer.”] (PARAPHRASE, Isaiah 41:14) Now in Isaiah 42 He says, **“Behold, My Servant....”** (Isaiah 42:1) And there's more to learn about Him and we'll do it in just a minute.

PART TWO

Justice, we want it. And justice we're going to get when God's Servant comes. Now what happens in Isaiah 42 is: He talks about the first coming of Jesus Christ. But that first coming that He's talking about is prophesied in Isaiah even earlier. It's prophesied in Isaiah chapter 9, verse 6. And I want us to look at it. So next to Isaiah chapter 42, verse 4 where it says, **“He [God's servant] will not be disheartened or crushed until He has established justice [on] the earth....”** (Isaiah 42:4) I want you to see that Isaiah's already told us that this is going to happen. Because what Isaiah's going to do is, he's going to build and he's going to give us more insight and

more insight and more insight into the Messiah. Into the One that captured Handel's heart, into the One that we celebrate and say, "Hallelujah, praise be to Jehovah for the Messiah!" So go back to Isaiah chapter 9, and verse 6. In Isaiah chapter 9, verse 6 it says, **"For a child will be born to us, a son will be given to us...."** So this is talking about the first coming of Jesus Christ. **"...The government will rest on His shoulders; His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace."** And it says, **"There will be no end to the increase of His government or of [His] peace...."** (Isaiah 9:6-7) There's not gonna be any end. We cannot bring in peace, but He can. And when He brings it in, it is here to stay. You've heard that song, "My Love is Here to Stay"? Well Jesus sings, "My peace is here to stay." It says, **"...On the throne of David and over his kingdom...."** says, **"...to establish it...."** (Isaiah 9:7) Now watch [He's going to establish His kingdom and He's going to uphold it with justice. No more courts that are bribed. No more political maneuvers. It's all going to be justice from then on and forever.] (PARAPHRASE, Isaiah 9:7) Now you can also read about this, and I'm going to let you do it in Isaiah chapter 11, verse 1-5 'cause I've got to keep moving. We've got a lot to cover. So go back to Isaiah 42:5. It says, **"Thus says...the [LORD God]...."** Now watch what He does. He's doing this all the time through Isaiah, **"...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."** (Isaiah 42:5) What's He pointing to? He's pointing to the fact that He is the Creator of life. He's pointing to the fact that He is the sustainer of life. And this is what He says, and this is what you're gonna hear all week. **"I am the LORD [I am the Lord], I have called You in righteousness...."** (Isaiah 42:6) Now you say, "You who?" Well keep reading, **"...I will also hold You by the hand and watch over You...."** Who's He going to hold by the hand and watch over? **"...I will appoint You...."** this one that He's going to hold by the hand, the one that He's going to watch over. **"...[I will appoint You] as a covenant to the**

people....” Well that’s interesting. “...[And] **as a light to the nations, to open blind eyes to bring out prisoners from the dungeon....**” There are people that are bound in sin. “**...And those who dwell in darkness from the prison....**” Remember He’s bringing light, so they’re no longer going to dwell in the darkness. He says, “**I am the LORD, [and] that is My name....**” Now He’s said it twice, “I am the Lord. I am the Lord. That is My name.” He says, “**...I will not give My glory to another, nor My praise to graven images.**” (Isaiah 42:6-8) So who is God going to give His glory to? Who is God going to take by the hand and use and make a covenant to the peoples and a light to the nations? Well it’s Jesus. It’s Jesus. If you go to John chapter 1, it talks about “**In the beginning was the Word, and the Word was with God, and the Word was God.**” (John 1:1) [And this is the true light that lights every man that comes into the world.] (PARAPHRASE, John 1:9) As you go through John you see that [He is the light of life and those that follow Him will not stumble in the darkness]. (PARAPHRASE, John 8:12) When you look at Matthew chapter 26, you see that Jesus is the covenant. (See Matthew 26:28) But before we look at Matthew 26, I want to take you to Galatians chapter 3, and I want to remind you of the covenant that I told you about that God made with Abram. He made Abraham a covenant, and He promised him that his descendants would be like the stars of the heaven. And that word “descendants” meant seed. And that’s the day, remember, when Abraham believed God and God counted or put it to his account, an accounting term, as righteousness. (See Galatians 3:6) That’s the day that Abraham was declared righteous. Well when you go to Galatians chapter 3, and you look at this passage and it’s very, very important when it comes to covenant. This is what it says. It says, “**Christ redeemed us from the curse of the Law....**” (Galatians 3:13) Now another word for “Christ” is it’s Hebrew equivalent Messiah. “**...Having become a curse for us—for it is written, ‘Cursed is everyone who hangs on a tree.’**” (Galatians 3:13) He’s saying, “I redeemed you from the curse, the judgment of the Law.” Christ did that by hanging on a tree, a cross and becoming a curse for us. He

became sin so that you and I might have His righteousness. It says, **“in order that in Christ Jesus...,”** in **“Messiah,” “Yeshua,” “...the blessing of Abraham might come to the Gentiles....”** That’s to you and me. **“...So that we would receive...,”** now remember this, it’s gonna help you this week. **“...The promise of the Spirit through faith.” (Galatians 3:14)** And then he goes on to say in verse 16, **“Now the promises were spoken to Abraham and to his seed....” (Galatians 3:16)** He’s taking you back to Genesis chapter 15. (See Genesis 15:4) **“...He does not say, ‘And to seeds,’ as referring to many, but rather to one, ‘And to your seed,’ that is, Christ.” (Galatians 3:16)** So what you have is, you have a promise of a seed. A seed that comes from Abraham, a seed that is Messiah, a seed that is going to be nailed to a tree and become a curse for us, a seed that is going to bring salvation. So then we come to Matthew chapter 26. Now remember he says, [“I am appointing you as a covenant to the nations”]. (PARAPHRASE, Isaiah 42:6) So in Matthew chapter 26, this is what we read: Jesus is in the upper room. They are celebrating the Passover, the feast of the Passover. It’s the time of Passover. **“[And] while they were eating...,”** verse 26, **“...Jesus took some bread...after a blessing, He broke it and gave it to [His] disciples, and said, ‘Take, eat; this is My body.’ And when He had taken a cup [He gave] thanks, [and said to them], ‘Drink from it, all of you; for this is My blood of the covenant, which is poured out for many for the forgiveness of sins.’” (Matthew 26:26-28)** Way back in Isaiah he is preaching the gospel, the forgiveness of sins by a Servant who is going to come, who’s going to have God’s Spirit upon Him, who is going to bring justice to the nations. But first He must die for you and for me, and give us— grant us forgiveness of sins. All of that precedes justice. So if you want justice, you’ve got to have Jesus.