

## W260\_Isaiah\_6.mp3

[00:00:02] But now this is a recording made in the Chapel of the Open Book, and it is number six of the series of studies in the prophecy of Isaiah. We have got a formidable task in front of us to look at these great chapters, and it is not possible for us to hope that we can deal with every part of the marvelous unfolding of these prophecies. The best we can hope is that having the structure set out, you will see the thread and a few notes that I may be able to give you in the time at my disposal. May then lead you to go back to the book and search and see and add so that the book will speak its message to you. We read just now, before the before we started recording, we read just now some portions of the epistle to the Philippians. The first verse stresses the word servants. The second chapter stresses the servant. The one servant. Now, this is the same with the passage before us. Isaiah Chapter 41 starting from verse eight. You might say, Why start there? Well, you'd have to see the structure of the whole book to see where the subdivisions come. They don't accord with chapter and verse. But from 41 and 41, verse eight. Now, let me see where that is. Yes, but thou Israel art my servant, Jacob, whom I have chosen. The seed of Abraham, my friend. That's how it starts. Thou art my servant. But when we come to the 42nd chapter, first verse, Behold my servant.

[00:01:55] And we are conscious as we read that, that we've turned our thoughts away from Israel as the servant to the son of God as the servant. Now, that is true in all the various ways he fulfills ultimately all the necessities that sometimes we have the church and sometimes we have individuals who step into the breach for a certain period. But many, many times failure is written across their endeavors. But in this section we're going to read these words He shall not fail. And if we learn no other lesson this afternoon, but as it were written upon our hearts, let's act. Surely that's an encouragement that in spite of all the opposition of man and nature and the evil that's here, he shall not fail. Well, know let's look, shall we for a moment or a more than a moment at the general disposition of subject matter which is set out for you in this chart. You see, it divides into two parts. Israel, my servant, as we suggested, and the words I uphold. And then we have. Behold my servant whom I uphold. But to that servant is added. I have given him as a covenant and I've given him as a light. Those words are not said of Israel, but they are said of Christ. So here we have the idea that through the ministry of a servant, if Israel had been satisfactory, Yes, but they were not.

[00:03:35] Not fully. But Christ, yes, it will ultimately take place. Then we have. The the second section letter B with verses 10 to 20. You notice I tried to emphasize I couldn't crowd all the words in, but perhaps the very fact that I've only put those words which mean the definite promise. Look how God stands behind His word. I am. I will. And they shall. As the three steps. Speaking to Moses. I am. That was a guarantee that whatever God had planned would be carried out. I am the self sufficient, all sufficient God. And I will. And as a consequence, they shall. And that is true of us, as it was true of Israel. And then you have a strange thing happening twice that at the end of that section there's a reference to idolatry. And how negative it is. Because you see the failure of Israel and the failure of us all is that we turn away from the only one that can possibly be our savior and trust in this and trust in that and trust in the other. Now, you may say at first, oh, we are not idolaters. Well, it depends, as we say in what you mean by the word idolatry. If you mean the crass idea of sticking up an image and especially an ugly one and then bowing down to that, no, we are not. But you may stick up beautiful ones and bow down to them. As I've parodied it before, that our Psalm in the Scriptures that are said to bow down to stocks and stones and there are some in the very neighborhood of this chapel who seem to spend all their days bowing down to stocks and shares.

[00:05:34] And in the New Testament, covetousness is idolatry and the Christian is warned about that idolatry just as much as the Old Testament Saints were in connection with the more visible idolatry. And all idolatry is a usurpation of the Office of Christ, for he is the only allowed image ultimately that God will permit. Now you see, idolatry is playing upon a real necessity. If you shut your eyes and try to think of God. But what do you think of? You see? You finish. You can't get a conception, can you? Well, God says I'll never ask you to. I've told you all the way through from Old Testament into new that you see the glory of God in the face of Jesus Christ. And he is the image of the invisible God. No man hath seen God at any time. The only begotten Son who is in the bosom of the Father He hath declared him. So idolatry in some form or another, as dogged the steps of God's purpose because of man's failure. So there's a point there. And then we come to the other side of the story. The true servant and his reference, strangely enough, is immediately to the Gentiles. And we must remember that although Israel is stressed in the Old Testament almost to the exclusion of the Gentiles sometimes and in the beginning of the New Testament limited to Israel, it wasn't because God had

forgotten the rest of the world, but because he had chosen one nation through whom all families of the earth should be blessed.

[00:07:19] So shall we notice that the reference there to the judgment of the Gentiles? And then again, you have a reference to the failure of all false gods in one particular very much stressed that although they, I supposed to be gods in both cases? The question is, do they declare from the beginning and further down you see in the balance, do they give you tell you for the things? That is what God says is his prerogative. Prerogative. That he will forecast events thousand years before the time comes. He'll speak about people whose names you do not know at the time and they'll be there. That is God speaking now. That gives us a certain amount of feeling of safety because we are reading a prophecy concerning the coming of Christ. Many centuries before he came. And he is a little guarantee where God's challenges compare me with all these soothsayers, with all these gods, they cannot tell you what will come tomorrow, let alone a thousand years time. But I can't, he said. And I've done so. And the bulk of the Bible is not doctrine or practice, but prophecy. The bulk of it is telling you what is yet to come.

[00:08:43] And as time goes on, we look back and say that has been fulfilled. And when it's fulfilled, it's fulfilled to the letter. In spite of all the things that have been piled onto it to try to make it speak in harmony with a person's own predilections. Now this spring, I would think of how this works out in the New Testament. There are some who have strongly objected to the idea that the Gospel, according to Matthew, should be limited to the people of Israel. Well, you remember in the 10th chapter, our savior himself said, I am not sent but to the lost sheep of the House of Israel. Go not into the way of the Gentiles. That was his command. And you say, Oh, that's strange, that he should limit himself to that little handful and forget the rest of the world. But that isn't true. Because, John, when all that was over, tells you at the very self-same time that he said go not into the way of the Gentiles and into the way of the Samaritans, Enter or not. John tells you he went to a Samaritan. John tells you that God loved the world and God tells you that other sheep I have which are not of this fold them also I must bring. So he hadn't forgotten the rest of the world. He was simply working according to the scriptures, that if this channel of blessing really responded that he would go to them, they would believe him as their Savior, their Lord and their king.

[00:10:13] They would become a kingdom of priests in the earth, and blessing would flow through that channel to the very ends of the earth. But that instrument failed. God was not taken by surprise because he had in reserve that one instrument, the Son of God himself, according to whom it's written in this proverb, this prophecy, He shall not fail. And the Gentile comes into his place in harmony with God's own teaching. You remember that? Romans 15. The apostle says, Now this. I say that Jesus Christ was a minister of the circumcision for the truth of God to confirm the promises made under the fathers. And when he said that, he then went on and that the Gentiles should glorify God for his mercy, they were not forgotten. But there was an order. And that's what we have here. First of all, the people of Israel. Then they are first. Then the prophecy concerning the one servant and his most glorious success. And another feature that we might keep in mind is that in Galatians we read. He said, not seeds as many but as one seed, which is Christ. And at the end of the very chapter when he says, though no other seed but Christ, he says, And if you are believers, you are the seed. What do you say? Well, that's contradicting now. All the seed is found in the one just the same as all the seed of mankind was found in that one who, first of all, came into the Garden of Eden, was called Adam.

[00:11:48] It all in Christ. Never outside of him never separated the two seeds. So now let's go back again and look at some of the words that I used and step our way through this section as best we may. Isaiah 41. And we start at verse eight. But thou Israel art my servant, Jacob, whom I have chosen. Why the change of name? Well, it suggested Israel is a prince with God. Jacob is the name of the Supplanter. Before he became a prince with God. And the Scripture never justifies deceit. I never glosses over the frailty of Jacob. The same time God calls himself the God of Jacob as well as the God of Israel. And so we have the two titles, Israel, the Prince and Jacob The Failure, whom I have chosen, The Seed of Abraham. Isn't this lovely? My friend? Hence being called by God himself. Abraham is called a friend of God. He walked with him by faith, and he shared something of the heart of God when he went through that terrific test. Abraham, take now thy son thine only son Isaac, whom thou lovest? That was a test. But he went and he was the friend of God, for he knew something of what God was going to go through when he spared not his son. For the Romans eighth chapter uses the identical word when it says God spared, not his son.

[00:13:25] That is used in Genesis 22, when it says, Now I know that thou fearest God, seeing thou hast not withheld thy son. That word withheld is the same as the word spared. Not Abraham, in his little way, was walking the same steps that the mighty God walked when he spared not his son. So he was the friend. Well, now, that's a very lovely start for that people. But of course they had their breaking point and their fate the same as we have. Thou whom I have taken from the ends of the earth and called thee from the chief mender of and said unto thee Thou art my servant. I have chosen thee and not cast thee away. Fear thou not. For I am with thee. Be not dismayed, for I am thy God. I will strengthen thee. Yea will help thee. Yea will uphold thee with the right hand of my righteousness. And then he goes on to give them encouragement after encouragement. But you see, in spite of that, in spite of all the promises, there was that weakness which must necessarily be associated with the arm of flesh. Let's let a look away. I must leave you to wade right through the wonderful verses that you get in this half hour 41, and come to the other little piece. Verse 21. Produce your cause. Saith the Lord. Bring forth your strong reasons. Saith the King of Jacob.

[00:14:59] Let them bring them forth and show us what shall happen. Here's the challenge. The challenge. You know, when Elijah challenged Vale and the the priests of Vale, he said, Oh, they've gone to sleep. They can't answer. What is another way of dealing with them. You, you, you set these up, but they've got no eyes to see. They've got no ears to hear and they have no mind to speak. Let them show the former things what they be that we may consider them and know the latter end of them or declare us things to come. Show the things that are to come hereafter that we may know that ye are gods. Yay, do good or do evil. That we may be dismayed and behold it together. Behold ye are of nothing and your work. Is north of nought and abomination. Is he that chooseth you? Well, then you see, it goes on until we come to chapter. Uh, 42. And I think our time is so precious. We must leave the chapter one and give chapter 42 least a consideration. Behold my servant. We are turning again to a servant at this time. This is going to be spoken of as Christ whom I uphold, my elect in whom my soul Delighteth. Can you see him at the age of 30, being led by the Spirit to realize as he was going to stand up in the synagogue and say, the Spirit of the Lord hath anointed me to preach the gospel to the poor, to open the prison? He waited until the spirit anointed him for that purpose, and he went to the river baptism and the heavens opened and said, This is my beloved son, in whom I am well pleased.

[00:16:53] Here he is, my elect, in whom my soul delighteth. I have put my spirit upon him. And there are some who think that because Christ is said to have emptied himself as the Philippians actually says, that he was devoid of all understanding, all knowledge. And when he spoke about Moses or Daniel or Jonah, he was only speaking about what everybody else said and didn't know any better. That's a terrible thing to say of Christ, isn't it? But you see, he safeguarded all the way through. His birth was by the overshadowing of the Spirit of God. His anointing was by the Spirit of God. And right the way through, till he offered himself a sacrifice for sin through the eternal Spirit offered himself without spot to God. And he was raised from the dead and declared to be the Son of God with power by the spirit of holiness. He was never left without the Spirit of God. So imagine, if you like, that he was blank and didn't know it was safeguarded, for God gave not the spirit by measure unto him. And so we have it here. I have put my spirit upon him and he shall bring forth judgment to the Gentiles. Now, that's extraordinary in the Old Testament to put the Gentile first.

[00:18:06] The Gentile doesn't come first. But here it is mentioned that are in view. And, you know, all Simeon is described for us in the New Testament as one that waited for the consolation of Israel. Now, he was prejudiced. Is he in that sense? I don't mean in a wrong sense, but a right sense. He wasn't waiting for the conservation of the Gentile. He was waiting for the consolation of his own people, Israel. And he waited till the temple led there by the Spirit of God. He saw the infant Christ, and he said, Now Lettest thou thy servant depart in peace. For mine eyes have seen thy salvation. A light to light the Gentiles and the glory of thy people. Israel. He put the Gentile first, although he wouldn't have done so voluntarily if he'd left him to himself. A light to lighten the Gentiles and the glory of thy people. Israel. And so we've got it here. He shall not cry nor lift up, nor cause his voice to be heard in the street. That's an extraordinary statement. And I suppose it means so different from the agitators and those who sort of pose as leaders with the mobs following them. One of the strangest things was that they marveled that he opened, not his mouth as a sheep before her Shearers is dumb, so he opened, not his mouth, at his trial. And so it looks as though he didn't take the line from these agitators and then look what it says.

[00:19:36] A bruised reed, shall he not break? And it may mean that it's a very unsafe thing to use a reed as a walking stick. But he would use it. But I think there is another thought that the shepherd used to cut a reed, cut a few holes in it and play a little tune

on a reed and a bruised reed. You'll get a little song out of it if you let him. A bruised reed, shall he not break and the smoking flax, shall he not quench? Now, you see today when we come into the chapel or go into our homes, we just switch on and the lights there immediately. But some of us have lived long enough to know what the smell of a smoky lamp is. And if we'd gone back further, we should have had the consciousness that if a flax begins to smoke, all douse the gleam and get it out. And haven't we treated one another like that? Sometimes I have. I need patience. I'm not Jo by a long way. It's not my second name. But if he's treated us like that, where should we be snubbed out of it? Shouldn't we? A smoking flax? Will he not quench? He still doing that? He pours in more grace or more oil and keeps the light going. Now, when you notice this chart, you see the word in this second division of it.

[00:21:05] When it says, Behold my servant judgment to the Gentiles is balanced presently by judgement unto truth. You see the beginning and the end of that. Now in the middle, the bruised reed and not quench. I've given you in English letters the Hebrew words that are evolved Rutsons and Kabar. Kabar. Now there's a play upon the words. In the next step he shall not fail this Kaya. Kaya. He looks very similar. And to discourage is the same word as the word bruise. He will not bruise you and he will not be discouraged or bruised until the work is done. This is not the thought of he was bruised for our iniquities. This is the other thought, the damaging, the bruising, the stopping. And then. He will not quench and he will not be quenched or he shall not fail. So there's an interplay there. And when you get those in the scriptures, they're generally drawing your attention to something that's important by the sheer fact of the similarity of words. So a bruised reed, shall he not break and a smoky flax, shall he not quench, He shall bring forth judgment unto truth. Now, I suppose most of you know and if you were asked to quote this, you may have quoted the gospel according to Matthew, unconsciously. Shall we look at the 12th chapter of Matthew? Because when the spirit of God who indicted the Old Testament, when there's a quotation, when the spirit of God makes a quotation and alters the passage, it's well worth thinking as to why.

[00:23:01] Now we got in verse 17 that it might be fulfilled, which was spoken by Isaiah the Prophet, saying He is the passage we've had before us. Behold my servant whom I have chosen, my beloved in whom my soul is well pleased. I will put my spirit upon him and he shall show judgment to the Gentiles. He shall not strive, nor cry. Neither shall any man hear his voice in the streets. A bruised reed. Shall he not break and smoking

flax? Surely not quench. Now that's quotation for word for word. Almost til we get to this last piece. Until he send forth judgment unto victory. And in his name shall the Gentiles trust. Judgment unto victory. Now, there is no possible way of confusing the word truth. The word itself with the word victory. They don't look alike. But there seems to be an underlying teaching here that truth and victory walk together. Will you get through to the last verses of one Corinthians 15? The emphasis upon resurrection. Then the. Patient arguer. The Apostle Paul dealing with resurrection breaks out and stops and says Thanks. Be unto God. That giveth us the victory. There is, of course, that that awful philosophy which has damaged the world and still at work that might is right. But the Bible says no. Right. Right. Is might. But because might is set aside and right is only the one to dominate.

[00:24:51] Right? Sometimes we'll have to suffer. And that's what happened. But ultimately. The Old Testament says he'll bring forth judgement unto truth, and the New Testament says he will bring forth judgment unto victory. And I come to the same thing in the end, for truth must ultimately prevail. Otherwise, there's chaos confounded. Now the evil one is said to be a liar from the beginning, and the New Testament says that Christ is the truth. All the truth suffers. The truth fights. The truth endures. That frames the truth. Ultimately triumphs. So let's take away from us the key from this. If we get nothing else. He shall not fail. Well, now, should we go a little bit further? This takes us down once more into the reference to the gods again, Chapter 42 down verse eight. But I think perhaps we would be wise to continue our reading. He shall not fail. Thus for nor be discouraged, as we've said. These words are either identical or very parallel to the word bruise and quench. You see them on the chart, the bruised reed, and he shall not quench. And he shall not fail. And he shall not be discouraged. There are other identical words or words that are play upon one another and look very much the same as though God would stress that by that means. He shall not fail nor be discouraged till he have set judgment in the earth and the isles shall wait for his law.

[00:26:48] That stated the God of the. God, the Lord He that created the heavens and stretched them out. I wonder why that keeps coming in eyes. I think you'll find in about 6 or 7 times that God stretched out the heavens in the fourth in the 40th chapter where we have the opening words comfort, comfort my people, of which this is only expanding it and taking it further. This is the comfort of this people, this servant of his who shall not fail. In Isaiah 40, it refers us to him that stretched out the heavens like a curtain and like

a tent or a tabernacle to dwell in. Well, that's the idea. This has to do with redemption. God is spoken of temporarily as living in a tent or tabernacle until redemptive work is done. And so we have the emphasis that he stretched out the heavens. He that spread forth the earth and that which cometh out of it. He that giveth breath unto the people upon it and spirit to them that walk therein. Now, that one, if he speaks to you, if he begins to guarantee things can manifest the fact that he has all power to do so. I, the Lord, have called thee in righteousness and will hold thy hand. When we think of our savior. His birth and his ministry and all the dreadful opposition he went through and the ultimate crucifixion. And the death and the burial and the resurrection. He is a word that was said about him.

[00:28:28] I will hold thy hand. I will uphold thee. I will hold thy hand. I will keep thee and give thee. So we've got these these words again emphasized that God has promised. I have called me. I will hold thee. I will keep thee. I will give thee. This is a word that a covenant of the people and a light of the Gentiles. And when our savior came, he performed a great number of miracles. And the epistle to the Hebrews calls those miracles the powers of the world to come. They were not merely just spectacular prodigies. They were signs. They were witnesses of what God intended to do in a faster way. So our Savior opened the eyes of the blind. And what does it say here? To open the blind eyes. To bring out the prisoners from the prison. And then that sit in darkness of the prison house. He said in the synagogue that that was what he'd come for to open the prison. I am the Lord. That is my name and my glory. Will I not give to another neither my praise to graven images. We're going to find this is going to be stressed over and over again in these sections in Isaiah that God will not give His glory to another. It's the thing that's waiting for us in one of our protein studies. Then he comes back on this thought about the the silliness of idolatry in one thing, or you may point in many things.

[00:30:15] The idol cannot save you. He points out the ridiculous element of idolatry. He says, and he takes a lump of wood. He shakes it, he forges certain metals, he nails it so that it won't fall over. And then he bows down to it. He says, how foolish that people should do these things. But what a dreadful thing to do to be obsessed like that. And so he's back again on this one challenge here, not so much that God is a savior, but he says, once again, I challenge you. All this idolatry of yours, you can't get out of the one word to tell you what's coming. But I'm telling you, prophecy is not to be despised. Behold, the former things are come to pass. And now a new things. Do I declare before

they spring forth? I tell you of them. And that is to emphasize the fact that we should not despise prophecy. We should remember it's written for our guidance and for our learning. And Christ came meticulously to fulfill it from the very little city in which he was born, to the fact that he was crucified and that he shared with the rich in his death. Every item of it fulfilled. Sing unto the Lord a new song and his praise from the end of the earth. Ye that go down to the sea and all that are in therein. The isles and the inhabitants thereof. Here's the going out to the very ends of the earth.

[00:31:51] Let's pick up let's pick up just 1 or 2 more words because we are nearing the end of the passage. Verse 15, I will make waste. Mountains and hills and dry up all their herbs. I will make the Rivers Islands. I will dry up pools. I will bring the blind by a way that they know not. I will lead them in paths that they have not known. I will make darkness light before them. And crooked things straight is. Chapter 40. Coming into it again. That's what he's going to do. He's going to make the crooked things straight. And you may remember that Ecclesiastes looking out into the world and trying to seek some solution, he said that which is crooked cannot be made straight. And if you think of legislation, you think of acts of parliament. You think of all the committees that sit there all the time trying to make crooked things straight. They do them a little bit and then you've only got to leave them alone when they start going crooked again, perhaps in the opposite direction. Oh, what a frustration there is. What can you can't help yourself. But he will when he comes, he'll make the crooked things straight. Are these themes? Will I do unto them and not forsake them? And then we've got the emphasis once again about the the graven images. Look at verse 17. They shall be turned back. They shall be greatly ashamed and trust in graven images that say to the molten images, Ye are our gods.

[00:33:26] Hear ye deaf and lucky blind. That ye may see. And so it ends up with that challenge. So here we are going to have just a series of studies like this. Beating out far more than I'm able to put in. Sending out before you in graphic form and outline and hoping that you won't be satisfied merely with a skeleton, that you will then in your own private study, in your own reading. Take it and use it so that the Spirit of God may clothe these bones that they may live. Otherwise I've got to settle down to taking one verse at a time and that would be interminable and be beyond our ability. Now we are going to turn the page and look at another aspect where Christ will be compared or the other people will be compared with Christ in a new title and so will be led on until we

come to that climax. Chapter Isaiah 53, which I suppose is one of the most loved and known passages in the whole of the prophetic word. But let us not forget that we have these types and shadows to lead us to Christ, and here we can get the comfort of the Scriptures, even though they refer to signs and wonders and restorations that belong to the earth and not so much to do with spiritual things, They are written for our learning and these types and shadows we should value.