

ISAIAH 42 | *Yahweh's Servant Will Establish Justice*

Presentation of Yahweh's Servant

1 Behold (הִנֵּה) my Servant (עֶבְדִּי) [Messiah], whom I uphold, my Chosen One (בְּחִירִי), in whom my soul delights.¹ I have put my Spirit upon him.² He will bring forth justice (מִשְׁפָּט) to the nations. 2 He will not cry aloud, lift up his voice, or make it heard in the street. 3 A bruised reed he will not break, and a faintly burning wick he will not quench.³ He will faithfully bring forth justice (מִשְׁפָּט). 4 He will not grow faint or be discouraged till he has established justice (מִשְׁפָּט) in the earth, and the coastlands wait for his law (תּוֹרָה).

Yahweh's Instructions to the Servant

5 Thus says the God (הָאֵל), Yahweh, who created the heavens and stretched them out, who spread out the earth and what comes from it, who gives breath to the people on it and spirit to those who walk in it:

6 I am Yahweh. I have called (קרא) you (אַתָּה, masc. sing.) [Messiah] in righteousness (צִדְקָה). I will take you by the hand and keep you. I will give you as a covenant (בְּרִית) for the people (עַם, sing.), a light (אֹר) for the nations (גּוֹיִם), 7 to open the eyes that are blind, to bring out the prisoners from the dungeon, from the prison those who sit in darkness. 8 I am Yahweh. That is my name (שֵׁם). My glory I give to no other nor my praise to carved idols. 9 Behold, the former things have come to pass, and new things I now declare. Before they spring forth I tell you of them.⁴

Nations' Hymn of Praise

10 Sing to Yahweh a new song, his praise from the end of the earth, you who go down to the sea, and all that fills it, the coastlands and their inhabitants.⁵ 11 Let the desert and its cities lift up their voice, the villages that Kedar inhabits. Let the habitants of Sela sing for joy, let them shout from the top of the mountains. 12 Let them give glory to Yahweh and declare his praise in the coastlands. 13 Yahweh goes out like a mighty man. Like a man of war he stirs up his zeal.⁶ He cries out. He shouts aloud. He shows himself mighty against his foes.⁷

¹ **Mt 3:17** 17 Behold, a voice from heaven said, This is my beloved Son, with whom I am well pleased.

² **Mt 3:16** 16 When Jesus was baptized, immediately he went up from the water, and behold, the heavens were opened to him, and he saw the Spirit of God descending like a dove and coming to rest on him.

³ He will be very different from other ancient Near Eastern rulers.

⁴ This contrasts with the idols of ch. 41, who have no such power.

⁵ This describes New Zealand!

⁶ See *God's Zeal*.

⁷ See *God as Warrior*.

Now Yahweh Cries Out

14 For a long time I have held my peace. I have kept still and restrained myself. Now I will cry out like a woman in labor. I will gasp and pant. 15 I will lay waste mountains and hills and dry up all their vegetation. I will turn the rivers into islands and dry up the pools. 16 And I will lead the blind in a way that they do not know. In paths that they have not known I will guide them. I will turn the darkness before them into light, the rough places into level ground. These are the things I do, and I do not abandon them. 17 They are turned back and utterly put to shame who trust in carved idols, who say to metal images, You are our gods.

Israel Deaf and Blind

18 Hear, you deaf, and look, you blind, that you may see! 19 Who is blind but my servant [Israel], or deaf as my messenger (מְלַאֲכִי) [Israel] whom I send? Who is blind as my dedicated one, or blind as the servant of Yahweh? 20 He sees many things but does not observe them. His ears are open but he does not hear. 21 Yahweh was pleased for his righteousness' sake to magnify his Torah and make it glorious. 22 But this [Israel] is a people (עַם, sing.) plundered and looted. They are all of them trapped in holes and hidden in prisons. They have become plunder with none to rescue, spoil with none to say, Restore! 23 Who among you will give ear to this, will attend and listen for the time to come? 24 Who gave up Jacob to the looter and Israel to the plunderers? Was it not Yahweh, against whom we have sinned, in whose ways they would not walk, and whose Torah (תּוֹרָה) they would not obey? 25 So he poured on him the heat of his anger and the might of battle. It set him on fire all around, but he did not understand. It burned him up, but he did not take it to heart.

Commentary

1. Isaiah 42.

a. Preaching triangle.

(1) Big question: How will the one, true, incomparable God bring about his promised kingdom through Israel, given she has failed so miserably?

b. The three “servants.”

(1) Is 42:1-17 is the first of Isaiah’s “Servant Songs” that refer to the coming Messiah.

(2) There are three servants in Is 40-55.

(a) Israel (41:8; 42:19; 43:10; 44:1-2, 21; 45:4; 48:20).

(b) Cyrus ([]).

(c) Messiah (42:1-7; 49:1-7; 50:10; 52:13; 53:11).

(3) Which servant Isaiah is referring to in each passage must be determined by the context and the characteristics assigned to the servant.

(4) The New Testament clearly attests some of the servant passages refer to Jesus (Mt 8:17; 12:18-21; Lk 22:37; 23:33-34; Jn 12:38; Re 7:16-17).

(5) Where Israel failed, Messiah will succeed.⁸ Messiah will be the “ideal Israel.”

(a) “Israel as God’s servant was supposed to help bring the world to a knowledge of God, but she failed. So the Messiah, the Lord’s Servant, who epitomizes the nation of Israel, will fulfill God’s will.”⁹

(b) “My position is that in these passages Isaiah is speaking of an individual, almost certainly the Messiah, who will be the ideal Israel. Through his obedient service to God, Israel will be enabled to perform the service of blessing the nations that had been prophesied in Gen. 12:3 and elsewhere.”¹⁰

2. Presentation and Commissioning of Yahweh’s Servant (Is 42:1-9).

a. Presentation of Yahweh’s Servant (Is 42:1-4).

(1) **Is 42:1-4** 1 Behold (הִנֵּה) my Servant (עַבְדִּי) [Messiah], whom I uphold, my Chosen One (בְּחֵירִי), in whom my soul delights. I have put my Spirit upon him. He will bring forth justice (מִשְׁפָּט) to the nations. 2 He will not cry aloud, lift up his voice, or make it heard in the street. 3 A bruised reed he will not break, and a faintly burning wick he will not quench. He will faithfully bring forth justice (מִשְׁפָּט). 4 He will not grow faint or be discouraged till he has established justice (מִשְׁפָּט) in the earth, and the coastlands wait for his law (תּוֹרָה).

(2) God asks humanity to behold (הִנֵּה) his Servant (v. 1).

(a) Isaiah now has introduced three “servants”: Israel, Cyrus, and Messiah. The first servant, Israel, has failed (41:[]). A second servant, Cyrus, will provide temporary deliverance. But it will be this third Servant who will provide ultimate deliverance.

⁸ John A. Martin, “[Isaiah](#),” in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 1 (Wheaton, IL: Victor Books, 1985), 1095.

⁹ John A. Martin, “[Isaiah](#),” in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 1 (Wheaton, IL: Victor Books, 1985), 1095.

¹⁰ John N. Oswalt, *The Book of Isaiah, Chapters 40–66*, The New International Commentary on the Old Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1998), 108.

- (b) The word “behold” (הִנֵּה) is a repeated 98 times in Isaiah.
- (3) This Servant is:
- Upheld by God (v. 1).
 - God’s Chosen one (v. 1).
 - The one whom God’s soul delights (v. 1).
 - Mt 3:16-17** 16 And when Jesus was baptized, immediately he went up from the water. And behold, the heavens were opened to him, and he saw the Spirit of God descending like a dove and coming to rest on him. 17 And behold, a voice from heaven said, This is my beloved Son, with whom I am well pleased.
 - The one on whom God puts his Spirit (v. 1).
 - Is 11:1-4** 1 There shall come forth a shoot from the stump of Jesse, and a branch from his roots shall bear fruit. 2 And the Spirit of Yahweh shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of Yahweh. 3 And his delight shall be in the fear of Yahweh. He shall not judge by what his eyes see, or decide disputes by what his ears hear, 4 but with righteousness he shall judge the poor, and decide with equity for the meek of the earth.
- (4) The Servant will bring permanent justice (צִדְקָה) to the nations (vv. 1, 3-4).
- “Heb. *mišpāṭ* connotes much more than judicial equity. In its broadest sense it involves societal order in which the concerns of all are addressed. A society in which there is no *mišpāṭ* is one in which the only rule is brute force used to aggrandize the few.”¹¹
 - Is 16:5** 5 ...Then a throne will be established in loyal love, and on it will sit in faithfulness in the tent of David one who judges, seeks justice, and is swift to do righteousness.
- (5) The Servant will do so quietly and gently (vv. 2-3).
- He will be very different from the typical ancient near eastern ruler, a new type of king.
 - “...God’s answer to the oppressors of the world is not more oppression, nor is his answer to arrogance more arrogance; rather, in quietness, humility, and simplicity, he will take all of the evil into himself and return only grace.”¹²
 - Mt 12:15-21** 15 Jesus, aware of this, withdrew from there. And many followed him, and he healed them all 16 and ordered them not to make him known. 17 This was to fulfil what was spoken by the prophet Isaiah: 18 Behold, my servant whom I have chosen, my beloved with whom my soul is well pleased. I will put my Spirit upon him, and he will proclaim justice to the Gentiles. 19 He will not quarrel or cry aloud, nor will anyone hear his voice in the streets. 20 A bruised reed he will not break, and a smouldering wick he will not quench, until he brings justice to victory. 21 And in his name the Gentiles will hope.

¹¹ John N. Oswalt, *The Book of Isaiah, Chapters 40–66*, The New International Commentary on the Old Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1998), 110.

¹² John N. Oswalt, *The Book of Isaiah, Chapters 40–66*, The New International Commentary on the Old Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1998), 111.

- (6) The Servant will persist with endurance until justice is established (v. 4).
- (a) **Is 9:7** 7 Of the increase of his government and of peace there will be no end, on the throne of David and over his kingdom, to establish it and to uphold it with justice and with righteousness from this time forth and forevermore. The zeal of Yahweh of hosts will do this.
- (7) All nations will wait for his instructions (v. 4).
- (a) **Is 2:3** 3 ...And many peoples shall come and say: Come, let us go up to the mountain of Yahweh, to the house of the God of Jacob, that he may teach us his ways and that we may walk in his paths. For out of Zion shall go forth the Torah, and the word of Yahweh from Jerusalem.
- (b) To wait is to turn from one's own efforts to depend unreservedly on God, "dependence so unreserved that it refuses to act on its own behalf no matter how long God seems to delay."¹³
- b. Commissioning of Yahweh's Servant (Is 42:5-9).
- (1) **Is 42:5-9** 5 Thus says God, Yahweh, who created the heavens and stretched them out, who spread out the earth and what comes from it, who gives breath to the people on it and spirit to those who walk in it: 6 I am Yahweh. I have called (קרא) you (אָתָּךְ, masc. sing.) [Messiah] in righteousness (צְדִיקָה). I will take you by the hand and keep you. I will give you as a covenant (בְּרִית) for the people (עַם, sing.) [Israel], a light (אוֹר) for the nations (גּוֹיִם), 7 to open the eyes that are blind, to bring out the prisoners from the dungeon, from the prison those who sit in darkness. 8 I am Yahweh. That is my name (שֵׁם). My glory I give to no other nor my praise to carved idols. 9 Behold, the former things have come to pass, and new things I now declare. Before they spring forth I tell you of them.
- (2) Again Isaiah reasserts who Yahweh is. He is the Creator of the universe and Life-giver of all creatures who breathe (v. 5).
- (a) God is "the incomparable one who has exclusive right to the cosmos and who maintains an exclusive care for it and its inhabitants."¹⁴
- (3) Yahweh speaks directly to his Servant with very important information:
- (a) He has called his Servant in righteousness (v. 6).
- 1) **Is 41:2** 2 Who stirred up one from the east whom victory meets at every step? He gives up nations before him, so that he tramples kings underfoot; he makes them like dust with his sword, like driven stubble with his bow.
- (b) He will be with and guard his Servant (v. 6).
- (c) He will give his Servant as a covenant for the people of Israel (v. 6).
- 1) **Is 49:8** 8 Thus says Yahweh: In a time of grace I have answered you. In a day of salvation (*Yeshua*) I have helped you. I will keep you and give you as a covenant to the people, to establish the land, to apportion the desolate heritages....
- 2) **Is 59:21** 21 And as for me, this is my covenant with them, says Yahweh: My Spirit that is upon you, and my words that I have put in your mouth,

¹³ John N. Oswalt, *The Book of Isaiah, Chapters 40–66*, The New International Commentary on the Old Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1998), 112.

¹⁴ John N. Oswalt, *The Book of Isaiah, Chapters 40–66*, The New International Commentary on the Old Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1998), 117.

shall not depart out of your mouth, or out of the mouth of your seed, or out of the mouth of your children's seed, says Yahweh, from this time forth and forevermore.

- 3) **Mal 3:1** 1 Behold, I send my messenger, and he will prepare the way before me. And Yahweh whom you seek will suddenly come to his temple. And the messenger of the covenant in whom you delight, behold, he is coming, says Yahweh of hosts.
- (d) His Servant will also be a light for the nations (v. 6).
 - 1) **Is 49:6** 6 ...It is too light a thing that you should be my Servant to raise up the tribes of Jacob and to bring back the preserved of Israel. I will make you as a light for the nations, that my salvation may reach to the end of the earth.
- (e) His Servant will open the eyes of the blind and release prisoners from the dungeon (v. 7).
 - 1) **Is 61:1** 1 The Spirit of the Lord Yahweh is upon me, because Yahweh has anointed me to bring good news to the poor. He has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound....
 - 2) **Jn 8:12** 12 Again Jesus spoke to them saying, I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life.
 - 3) **Jn 9:39** 39 Jesus said, For judgment I came into this world, that those who do not see may see, and those who see may become blind.
 - 4) **Col 1:13** 13 He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son....
 - 5) "By means of this Servant God will deliver the people of earth from that theological darkness in which they are bound by their own self-idolatry."¹⁵
- (4) Yahweh himself then reassert who he is. His name is Yahweh, he is glorious, and he tells the future accurately (vv. 8-9). He will faithfully bring forth his Servant, and justice will be established on earth.
 - (a) **Is 60:1-3** 1 Arise, shine, for your light has come, and the glory of Yahweh has risen upon you. 2 For behold, darkness shall cover the earth, and thick darkness the peoples. But Yahweh will arise upon you, and his glory will be seen upon you. 3 And nations shall come to your light, and kings to the brightness of your rising.
 - (b) This contrasts with the idols of ch. 41, who have no such power.
 - (c) "If, as some scholars argue, someone other than Isaiah wrote chapters 40-66 after the Jewish captives were released by Cyrus, then Isaiah's point in 42:9 and elsewhere is destroyed."¹⁶

¹⁵ John N. Oswalt, *The Book of Isaiah, Chapters 40–66*, The New International Commentary on the Old Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1998), 118.

¹⁶ John A. Martin, "Isaiah," in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 1 (Wheaton, IL: Victor Books, 1985), 1096.

3. A New Song and a New Way (Is 42:10-17).

a. The Nations' New Song (Is 42:10-13).

- (1) **Is 42:10-13** 10 Sing to Yahweh a new song, his praise from the end of the earth, you who go down to the sea, and all that fills it, the coastlands and their inhabitants. 11 Let the desert and its cities lift up their voice, the villages that Kedar [Arabia] inhabits. Let the habitants of Sela [Petra, Edom] sing for joy, let them shout from the top of the mountains. 12 Let them give glory to Yahweh and declare his praise in the coastlands. 13 Yahweh goes out like a mighty man. Like a man of war he stirs up his zeal. He cries out. He shouts aloud. He shows himself mighty against his foes.
- (2) Isaiah, filled with emotion, instructs the nations to sing to Yahweh a new song (v. 10). Coastland nations at the end of the earth (v. 10) and desert nations near to Israel (v. 11) are all to sing. God's glory and praise must be declared (v. 12).
- (3) The reason for the new song is that Yahweh is going out like a warrior in all his zeal. He shouts as he powerfully defeats his enemies (v. 13).

b. A New Way for the Blind (Is 42:14-17).

- (1) **Is 42:14-17** 14 For a long time I have held my peace. I have kept still and restrained myself. Now I will cry out like a woman in labor. I will gasp and pant. 15 I will lay waste mountains and hills and dry up all their vegetation. I will turn the rivers into islands and dry up the pools. 16 And I will lead the blind in a way that they do not know. In paths that they have not known I will guide them. I will turn the darkness before them into light, the rough places into level ground. These are the things I do, and I do not abandon them. 17 They are turned back and utterly put to shame who trust in carved idols, who say to metal images, You are our gods.
- (2) God has waited a long time. He has let things play out without his intervention. But now is the time for him to act and deliver his people (v. 14).
 - (a) "The immediate cause of the praise is the recognition that although God may often appear to be silent and inactive, he is not truly so. At the right time and in the right circumstances, God will burst forth on behalf of his own, and no difficulty, neither the power of his foes (v. 13) nor the weakness of his people (v. 16), will present the slightest hindrance to his action."¹⁷
 - (b) The biblical story contains several long periods when it almost appears God isn't there. These include the period between Noah and Abraham, the period between Joseph and Moses, the period between the Old and New Testaments, and the church age between the death of the apostles and Jesus' second coming.
- (3) God will do so by laying waste mountains, drying up vegetation, and turning rivers to islands (v. 15).

¹⁷ John N. Oswalt, *The Book of Isaiah, Chapters 40–66*, The New International Commentary on the Old Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1998), 124.

- (a) “In the broad, relatively shallow rivers of the Near East..., their receding is marked by the appearance of previously submerged islands, especially in flood times.”¹⁸
- (4) He will also guide the blind on new paths into the light. He will not abandon his people (v. 16).
- (5) By contrast, those who trust in idols will be turned back and put to shame (v. 17).

4. Israel Deaf and Blind (Is 42:18-25).

- a. **Is 42:18-25** 18 Hear, you deaf, and look, you blind, that you may see! 19 Who is blind but my servant [Israel], or deaf as my messenger (מְלָאֲכָיִם) [Israel] whom I send? Who is blind as my dedicated one, or blind as the servant of Yahweh? 20 He sees many things but does not observe them. His ears are open but he does not hear. 21 Yahweh was pleased for his righteousness’ sake to magnify his Torah and make it glorious. 22 But this [Israel] is a people (עַם, sing.) plundered and looted. They are all of them trapped in holes and hidden in prisons. They have become plunder with none to rescue, spoil with none to say, Restore! 23 Who among you will give ear to this, will attend and listen for the time to come? 24 Who gave up Jacob to the looter and Israel to the plunderers? Was it not Yahweh, against whom we have sinned, in whose ways they would not walk, and whose Torah (תּוֹרָה) they would not obey? 25 So he poured on him the heat of his anger and the might of battle. It set him on fire all around, but he did not understand. It burned him up, but he did not take it to heart.
- b. Here, Yahweh speaks directly to Israel and asks her to hear and see (v. 18), but she cannot because she is spiritually deaf and blind (vv. 19-20). She can perceive physical realities, but she cannot perceive spiritual realities (v. 20). Her deafness and blindness are self-induced.
 - (1) **Is 43:8** 8 Bring out the people who are blind, yet have eyes, who are deaf, yet have ears!
 - (2) **Is 48:8** 8 You have never heard, you have never known, from of old your ear has not been opened.
- c. Israel was to be Yahweh’s the servant, messenger, and dedicated one (v. 19), through whom he would bless the nations. But Israel has failed miserably.
 - (1) “As Isaiah was the messenger of God to Israel, so Israel was called to be the messenger of God to the world.”¹⁹
 - (2) If we become like the world, we cannot be God’s messengers to the world.
- d. Yahweh made his Torah, his instruction to Israel, glorious (v. 21), but Israel has become a nation plundered and looted by other nations (v. 22).
 - (1) **Dt 28:49-52** 49 Yahweh will bring a nation against you from far away, from the end of the earth, swooping down like the eagle, a nation whose language you do not understand, 50 a hard-faced nation who shall not respect the old or show mercy to the young. 51 It shall eat the seed of your cattle and the fruit of your ground, until you are destroyed. It also shall not leave you grain, wine, or oil, the

¹⁸ John N. Oswalt, *The Book of Isaiah, Chapters 40–66*, The New International Commentary on the Old Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1998), 126.

¹⁹ John N. Oswalt, *The Book of Isaiah, Chapters 40–66*, The New International Commentary on the Old Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1998), 131.

increase of your herds or the young of your flock, until they have caused you to perish. 52 They shall besiege you in all your towns, until your high and fortified walls, in which you trusted, come down throughout all your land. And they shall besiege you in all your towns throughout all your land, which Yahweh your God has given you.

- e. Yahweh himself gave up Israel to this fate because she sinned against Yahweh, refused to walk in his ways, and would not obey his Torah (v. 24).
 - (1) “*Torah* speaks of God’s revelation of the nature and meaning of life. It is this instruction for which the world waits (2:3; 42:4; 51:4). Thus God’s purpose in choosing Israel was so that this revelation could find a foothold from which to spread to the whole world (42:19). ... This is not merely legalistic rightness but a fundamental concern to see the people of the earth achieve the good ends for which they were made.”²⁰
- f. In his just anger, Yahweh severely disciplined Israel with war and fire, but deaf and blind Israel did not take it to heart (v. 25).
 - (1) **Dt 29:2-4** 2 And Moses summoned all Israel and said to them: You have seen all that Yahweh did before your eyes in the land of Egypt, to Pharaoh and to all his servants and to all his land, 3 the great trials that your eyes saw, the signs, and those great wonders. 4 But to this day Yahweh has not given you a heart to understand, eyes to see, or ears to hear.
 - (2) **Is 6:9-10** 9 And he said, Go, and say to this people: Keep on hearing, but do not understand. Keep on seeing, but do not perceive. 10 Make the heart of this people dull and their ears heavy, and blind their eyes, lest they see with their eyes, hear with their ears, understand with their hearts, and turn and be healed.
 - (3) “The blind will never be able to transcend their blindness; they can only sink deeper into it.”²¹
 - (4) “They have not understood the meaning of their own history. They have failed to recognize what God was about in calling them, and they have failed to learn the lessons that their experiences with God should have taught them.”²²
 - (a) We are to face the facts of God’s dealings with ourselves, our families, and our nations. If things in our civilisation are fall apart, it is we who are to blame.
 - (5) “Unless some means can be found whereby that sin which produced the captivity is atoned for, and more than that, overcome, restoration in itself will accomplish very little toward God’s stated goal of bringing his Torah and his justice to the ends of the earth. ... Unless something is done about that attitude, all the return is clearly for nought.”²³

²⁰ John N. Oswalt, *The Book of Isaiah, Chapters 40–66*, The New International Commentary on the Old Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1998), 132-133.

²¹ John N. Oswalt, *The Book of Isaiah, Chapters 40–66*, The New International Commentary on the Old Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1998), 127.

²² John N. Oswalt, *The Book of Isaiah, Chapters 40–66*, The New International Commentary on the Old Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1998), 132.

²³ John N. Oswalt, *The Book of Isaiah, Chapters 40–66*, The New International Commentary on the Old Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1998), 134.

- (a) If we get what we want politically, then what? We are still sinners at heart. All our societal problems pale in comparison with the fundamental sinfulness of the human heart.

5. Application.

- a. We are to believe in God's Servant, Jesus.
- b. We are to ask God to open our eyes and ears to spiritual realities.
- c. We are to sing to God a new song from the end of the earth.
- d. We are to take God's discipline to heart.