

## Fear Not, The Servant is Coming to Remove Idols (Isaiah 40–48)

**Isaiah 40:1–11 . . . introduce a number of key themes in Isaiah 40–48.**

Comfort, Comfort . . . Jerusalem’s Iniquity is Pardoned (1–2)  
 (Wilderness) A Voice Cries: Make way for the LORD (3–5)  
**A Voice says, ‘Cry!’: All flesh is grass (6–8)**  
 (A High Mt.) Lift Your Voice: ‘Behold Your God’ (9–10)  
 Behold, Behold . . . The Shepherd will carry his flock (11)

- Yahweh is going to forgive sins
- Yahweh is going to lead a new exodus—he will bring his people out of the wilderness to the mountain of God by way his Word
- Yahweh is a shepherd who will carry his people to safety

**Isaiah 40:12–31 . . . highlight the difference between the God of Israel and the gods of the nations**

The Nations are Nothing (12–17)  
 God is not like an idol-maker (18–20)  
**God is the True King (21–24)**  
 God is creator and not like his creation (25–26)  
 Flesh is Nothing (27–31)

- The supremacy of the LORD is immediately highlighted
- As is a comparison between God and his creation
- The nations and their gods cannot save, but God who never tires can

**Isaiah 41:1–29 . . . indicts the nations and Israel, all the while promising a salvation for God’s people**

The LORD stirs up the nations (1–7)  
 Fear Not, My Servant, Israel (8–13)  
**. . . Fear Not, for I, the LORD your God help you (13)**  
 Fear Not, You Worm, Jacob (14–20)  
 The LORD brings the works to nothing (21–27)

- In stirring up from the East (2) and North (25), Isaiah hints at the coming of Cyrus
- The tension of the covenant is seen here: Israel is God’s chosen people (8–13), who have become a worm (14)
- ‘Fear not’ repeats 3x (10, 13, 14)

**Isaiah 42:1–25 . . . introduces the Servant of the LORD and the salvation God will bring through him**

The Beloved Servant of the LORD (1–9)  
**A Song of Rejoicing (10–17)**  
The Rebellious Servant of the LORD (18–25)  
 \*\* The three promises of the servant – a new order (1–4), a new covenant (5–6), a new creation (7–9)

- There are two servants:  
 1 obedient, individual servant vs.  
 1 disobedient, national servant
- The Servant Song is the first of four (cf. Isa. 49:1–7; 50:4-9; 52:13–53:12)
- A new servant brings a new song (10–17)

**Isaiah 43:1–44:5 . . . offers a simple pattern of the gospel in parallel sections.**

Section 1 (43:1–15)

New Exodus (43:1–7)

**Makes Alive (43:8–13)**

God the King (43:14–15)

Section 2 (43:16–44:5)

New Exodus (43:16–21)

**Forgives Sin (43:22–28)**

People of God (44:1–5)

The Gospel Pattern

- The LORD leads his people through and exodus . . . where he
- Forgives sin (justification) and makes alive (regeneration)
- This salvation is found in the formation of a covenant

**Isaiah 44:6–23 . . . marks the center of Isaiah 40–48 and calls for repentance and return.**

The Lord and his people (44:6–8)

The idolater and his idol (44:9)

**The Idol is nothing (44:10–17)**

The idolater and his idol (44:18–20)

The Lord and his people (44:21–23)

- Like Isaiah 6:1–13, 19:16–20:6, 30:19–33, 37:14–20 the prose marks the center
- Idolatry is the major the problem in Isaiah 40–48, and . . .
- The main point of the section is an action item—Repent and return.

**Isaiah 44:24–45:19 . . . introduces the “shepherd” who will deliver Israel from Babylon**

Cyrus: The Anointed Shepherd of the Lord (44:24–28)

**The Exodus Confirmed (45:1–10)**

The LORD: The Savior of Israel (45:11–19)\*\*

\*\* The LORD is Savior of the World (45:22–23)

- Thus says LORD (44:24; 45:1, 11, 14, 18)
- This is a new exodus (cf. Jer. 16:14–15)
- The Shepherd leads God’s people, just like Moses led Israel
- Cyrus is like David, who builds God’s temple

**Isaiah 45:20–46:13 . . . contrasts the power of God to save and the impotence of the idols**

Only LORD saves (45:20–21)\*\*

The LORD is incomparable (45:22–25)

Idols Can’t Save / Carry (46:1–2)

**God Will Carry and Save (46:3–4)**

Who is like the LORD? (46:5–7)

The LORD is incomparable (46:8–11)

Salvation will come to Zion (46:12–13)

- God alone can save – “carry”
- The concept of “carrying” stands at the center; this is the difference between God and the idols, grace and works
- The concept of “carrying” goes back to Isaiah 40:11, 27–31 and Exod. 19:1–4
- Salvation has a place – Mount Zion

\*\* This outline found in Dorsey, 225.

**Isaiah 47:1–15 . . . watches the Lord bring Babylon down in humiliation**

“Sit down” (1) . . . Babylon (47:1–4)

Sit . . . You Said – “I shall be mistress” (47:5–7)

**Sit/Securely . . . You said – “I am who I am” (47:8–9)**

Felt Secure . . . You said – “No one sees” . . . my evil (47:10–11)

“Stand” (12, 13) . . . in your idols and see if they save you (47:12–15)

- The LORD is going to bring Babylon down
- He invites Babylon to stand by their idols, so that his judgment can be clear
- This downward movement mirrors the exaltation of Zion (40:1–11)
- The downfall of Babylon is a type of all judgment

**Isaiah 48:1–22 . . . concludes this section with judgment and a promise salvation after the exile.**

Hear this . . . Jacob

Israel is a False Son (1–2)

Israel’s Former Sin (3–6b)

Israel to See a New Thing (6c–8)

**The LORD’s Motives (9–11)**

- Israel is not true to God
- He must do something new
- All that the Lord wants to do, . . . he does effectively

Listen to Me . . . Jacob

The LORD is God (12–13)

The LORD Calls to assemble (14–16)

The LORD “Grieves” (17–19)

**The LORD Redeems (20–22)**

- The LORD’s judgment is mixed with sorrow
- The final verdict: There is no peace for the wicked

**Overview of Chapter 40–48**

Zion is Exalted (40–41)

The Servant + His Salvation (42–43)

The Folly of Idols (44)

The Shepherd + God’s Salvation (45–46)

Babylon is Thrown Down (47–48)