

## Isaiah 40

- I. Isaiah 40 is a rich chapter which speaks of Jesus Christ, John the Baptist, the glory of God, the worthlessness of man, the foolishness of idolatry, cosmology, and encouragement to the saints.
- II. The book of Isaiah has 66 chapters which have an interesting correspondence to the 66 books of the Bible.
  1. The 40th chapter of Isaiah would correspond with Matthew, the first book of the NT.
  2. Isaiah 40 gives a prophecy of John the Baptist (**Isa 40:3**) who was the forerunner of Jesus Christ, the account of which is first given by Matthew in the NT (**Mat 3:1-3**).
  3. The 66th chapter of Isaiah ends with a prophecy of the new heavens and new earth (**Isa 66:22**), as does Revelation, the last book of the NT (**Rev 21:1**).

### Isa 40:1-11 - A Prophecy of the Messiah

#### III. Isa 40:1

1. This chapter opens up with God telling His people to "comfort ye, comfort ye" (**Isa 40:1**).
2. Comfort v. - 1. *trans.* To strengthen (morally or spiritually); to encourage, hearten, inspire, incite.
3. The LORD emphasizes His injunction to His people for them to *strengthen* and *encourage* themselves by repeating Himself.
4. Pay attention when God repeats himself, as He never wastes words.
5. Consider some other times when God repeats Himself:
  - A. "Holy, holy, holy..." (**Isa 6:3**)
  - B. "Verily, verily..." (**Joh 5:24; Joh 8:58; etc.**)
  - C. "Jerusalem, Jerusalem..." (**Mat 23:37**)
  - D. "I have seen, I have seen..." (**Act 7:34**)
  - E. "Abraham, Abraham..." (**Gen 22:11**)
  - F. "Samuel, Samuel..." (**1Sa 3:10**)
  - G. "Martha, Martha..." (**Luk 10:41**)
  - H. "Saul, Saul..." (**Act 9:4**)
  - I. The living, the living..." (**Isa 38:19**)
  - J. "Awake, awake..." (**Isa 51:9,17; Isa 52:1**)
  - K. "Altar, altar..." (**1Ki 13:2**)
  - L. "The temple of the LORD, The temple of the LORD, The temple of the LORD..." (**Jer 7:4**).
  - M. "Earth, earth, earth..." (**Jer 22:29**)
  - N. "Watchman, what of the night? Watchman, what of the night?..." (**Isa 21:11**)
  - O. "Overturn, overturn, overturn..." (**Eze 21:27**)
  - P. "For he cometh, for he cometh..." (**Psa 96:13**)
  - Q. "Woe, woe, woe..." (**Rev 8:13**)
6. When God repeats Himself, He is either getting our attention, drawing our focus to something important, or pronouncing a judgment upon someone.
7. In this case, God wants His people to take heed to His commandment to strengthen, encourage, and hearten themselves because of what He says next.

#### IV. Isa 40:2

##### 1. The LORD tells them to:

##### A. "Speak ye comfortably to Jerusalem..." (Isa 40:2)

- i. Comfortably *adv.* - In a comfortable manner. 1. So as to convey strength or support; encouragingly, reassuringly.
- ii. God's people were to speak to Jerusalem in a way that would convey strength and support, that would encourage and reassure them.
- iii. This admonition from God is applicable to us as Christians.
  - a. New Testament ministers are sent to churches to establish and *comfort* them concerning their faith (1Th 3:1-4).
  - b. Christians should be *comforting* and edifying each other (1Th 5:11).
  - c. We should pray that God will give us the tongue of the learned that we may speak a word in season to him that is weary (Isa 50:4).
  - d. A good word makes the heart glad (Pro 12:25).
  - e. There is nothing like a word spoken in due season (Pro 15:23).
  - f. A word fitly spoken is beautiful (Pro 25:11).
  - g. Oftentimes when someone is experiencing a horrible hardship, the best thing you can say is nothing, but rather just sit with them and listen (Job 2:1-13; Ecc 3:7).
- iv. The reason for speaking comfortably to them was because their warfare was accomplished.

##### B. "...cry unto her, that her warfare is accomplished, that her iniquity is pardoned:..." (Isa 40:2)

- i. They were to speak to them in a loud and excited voice that her warfare is accomplished.
  - a. Cry *v.* - 1. *trans.* To entreat, beg, beseech, implore, in a loud and emoved or excited voice.
  - b. Accomplished *ppl.* - 1. Fulfilled, completed, finished, perfected.
- ii. Striving against sin is our warfare (Heb 12:4; 2Co 10:4-5).
  - a. This is the war that ministers fight (2Ti 2:3-5).
  - b. They must keep themselves and their brethren from sin (1Co 9:27; 2Co 11:2).
- iii. This was a prophecy of a time coming when Israel would no longer be warring against sin because her iniquity would be pardoned.
  - a. Even though Israel were a stiff-necked and rebellious people, God was still gracious to them and was ready to pardon their sin (Neh 9:17).
  - b. God will pardon our sin temporally when we forsake our wickedness (Isa 55:7).
  - c. As a near term fulfillment of this prophecy, God would pardon Israel's sin in time and return them to their land after the Babylonian captivity (Jer 33:5-8).
  - d. But Isa 40:2 not simply referring to a temporal pardoning of their sin, but is a prophecy of a complete pardon of their sins which God would accomplish by the new covenant that He would make with

them when He would send Jesus Christ to die for the sins of the elect among them (**Jer 31:31-34**).

- (i) At that time, God would pardon the iniquity and pass over the transgression of the *remnant* of His heritage and cast their sins into the depths of the sea (**Mic 7:18-19**).
- (ii) Jesus Christ, the Messiah that was prophesied of in **Isa 40:3-5**, would accomplish this when He would be born to save His people from their sins (**Mat 1:21; Luk 1:68,77**).
- (iii) He would bear their sins on the cross and make reconciliation for iniquity (**1Pe 2:24; Isa 53:5,10-12; Dan 9:24**).
- iv. Israel would finally have eternal peace with God because their iniquity would be pardoned and their warfare would be accomplished (**Col 1:20; Rom 5:8-11; 2Co 5:18-21**).
- v. This indeed would be a good reason to cry and speak comfortably unto her.
- C. "...for she hath received of the Lord's hand double for all her sins." (**Isa 40:2**)
  - i. God had said that Israel would be recompensed double for their sins (**Jer 16:18**).
    - a. Jeremiah asked God to destroy them with a double destruction (**Jer 17:18**) because they had forsaken the LORD (**Jer 17:13**).
    - b. Wicked sinners, like those in Mystery Babylon, will be rewarded double according to their works (**Rev 18:5-6**).
    - c. God judged Israel severely for their sins by sending the Babylonians to destroy them and take them captive for 70 years (**2Ch 36:14-21**).
    - d. Even at that they got less than their iniquity deserved (**Ezr 9:13; Job 11:6; Psa 103:10**).
    - e. Getting double punishment for their sins was getting off easy because God had said that He would punish them seven times for their sins (**Lev 26:18,21,24,28**).
  - ii. This was also a prophecy of Christ who would make complete payment for *all* their sins (**Col 2:13**).
  - iii. "...or rather at the complete satisfaction made by Christ for her sins, and of her receiving at the Lord's hands, in her surety, full punishment for them; not that more was required than was due, but that ample satisfaction was made, and, being infinite, fully answers the demerit of sin; and this being in the room and stead of God's people, clears them, and yields comfort to them." (John Gill's Commentary, Isa 40:2)

## V. **Isa 40:3**

1. "The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God." (**Isa 40:3**)
2. Isaiah prophesied of a man that would cry in the wilderness, preparing a way for the Lord.
3. This was a prophesy of John the Baptist (**Mat 3:1-3; Mar 1:1-4; Luk 3:1-6; Joh 1:19-23**).
4. After he was born he went out and lived in the wilderness until the time he began to preach the gospel (**Luk 1:80; Luk 3:2-3**).
5. John cried in the wilderness.

- A. Wilderness - 1. b. (with article or other defining word) A wild or uncultivated region or tract of land, uninhabited, or inhabited only by wild animals; 'a tract of solitude and savageness'
  - B. The wilderness seems like an unlikely place to announce the coming of the Messiah.
  - C. But, "The words of wise men are heard in quiet more than the cry of him that ruleth among fools." (**Ecc 9:17**)
  - D. Jesus Christ likewise would not cry *in the streets* (**Isa 42:2**), but taught in the desert (**Mar 1:45; Mar 6:32-34**).
6. John was to make a *highway* for *our God* (**Isa 40:3**).
- A. Highway - 1. a. A public road open to all passengers, a high road; esp. a main or principal road forming the direct or ordinary route between one town or city and another, as distinguished from a local, branch, or cross road, leading to smaller places off the main road, or connecting two main roads. *the king's highway*
  - B. He indeed did make a *highway* because people from all the land of Judea came out to hear him preach and be baptized by him (**Mar 1:4-5**).
  - C. On this highway, men would see the glory of the LORD in the person of Jesus Christ, whom John announced (**Isa 35:1-2 c/w Joh 1:6-8,14**).
  - D. On this highway, men would be healed of their infirmities by the Messiah, Jesus Christ, whom John announced (**Isa 35:3-6 c/w Luk 4:18 c/w Mat 11:4-5**).
  - E. On this highway the Messiah would give men living water to drink (**Isa 35:7 c/w Joh 4:10,13-14**).
  - F. This *highway* would be called *The way of holiness* (**Isa 35:8**).
7. The highway was to be made for *our God*, who was the Messiah.
- A. John prepared the way for the Lord Jesus who was to come after him (**Mar 1:2-3,6-9; Act 19:4**).
  - B. The Lord Jesus Christ, for whom John made a highway, was God manifest in the flesh (**Joh 1:1-3,14; 1Ti 3:16**).

## VI. Isa 40:4

- 1. Jesus is the great equalizer.
  - A. The Messiah would exalt His children.
  - B. He would bring down the wicked.
  - C. He would straighten and smooth out His crooked and rough people.
- 2. "Every valley shall be exalted..."
  - A. Valleys are low places which represent lowly children of God.
  - B. Luke quotes Isa 40:4 and renders it "every valley shall be filled" (**Luk 3:5**).
    - i. Jesus will fill those that hunger and thirst after righteousness (**Mat 5:6**).
    - ii. Jesus will fill us with the fullness of God (**Eph 3:19**).
    - iii. All of the elect receive Christ's fullness (**Joh 1:16**).
    - iv. In Christ we are full (**1Co 4:8**).
    - v. We are complete in Christ (**Col 2:9-10**).
  - C. Jesus exalts them of low degree (**Luk 1:52**).
  - D. Jesus blesses the poor in spirit (**Mat 5:3**).
  - E. He gives power to them who have no might (**Isa 40:29**).
  - F. God chose to exalt the base and despised of this world to be His sons and daughters through Jesus Christ (**Eph 1:4-5 c/w Eph 2:4-7 c/w 1Co 1:26-28**).

- G. Jesus chose fishermen and tax collectors, not the rich and noble, to be his disciples.
  - H. God will exalt us in due time when we humble ourselves (**Mat 23:12; 1Pe 5:6**).
  - I. Lazarus, the beggar, was exalted with he died (**Luk 16:20-22**).
3. "...and every mountain and hill shall be made low:..."
- A. Mountains and hills are high places which represent the proud.
  - B. Jesus came to bring down the proud and exalted (**Isa 2:12**).
  - C. Jesus pronounced a woe on the rich (**Luk 6:24**).
  - D. He said a rich man will hardly enter into the kingdom of God (**Mat 19:23-24**).
  - E. Those that are full shall hunger (**Luk 6:25**).
  - F. Jesus pronounced a woe on those everyone speaks well of (**Luk 6:26**).
  - G. Jesus rejected the Pharisees who thought highly of themselves (**Luk 18:9-14; Mat 23:25-28**).
  - H. They who exalt themselves will be abased (**Mat 23:12; Jam 4:6**).
  - I. The rich man was made low when he died (**Luk 16:19, 22-23**).
4. The fulfillment of "every valley shall be exalted and every mountain and hill shall be made low" can be summed up with James' words: "Let *the brother of low degree* rejoice in that he *is exalted*: But *the rich*, in that he *is made low*: because as the flower of the grass he shall pass away" (Jam 1:9-10).
5. "...and the crooked shall be made straight,..."
- A. Crooked *adj.* - 1. a. Bent from the straight form; having (one or more) bends or angles; curved, bent, twisted, tortuous, wry. Applied to everything which is not 'straight' (of which *crooked* is now the ordinary opposite).
  - B. God created Adam very good (**Gen 1:31**), but he corrupted himself (**Gen 2:17 c/w Gen 3:6**).
    - i. His sinful nature passed down to his descendents (**Rom 5:12**).
    - ii. Sinners are crooked by nature (**Eph 2:2-3; Pro 2:15; Phi 2:15**).
      - a. Sodomites are *crooked*, which is evident by the fact that people with a natural and normal sexual orientation are called "straight."
      - b. Dishonest people are often referred to as *crooked*.
      - c. Politicians are notoriously *crooked*, hence the saying, "Crooked as a politician."
      - d. A good man is often referred to as a "straight shooter."
    - iii. They that are accustomed to doing evil cannot do good (**Jer 13:23**).
    - iv. That which is crooked cannot be made straight on it's own (**Ecc 1:15**).
    - v. Only God can make crooked things straight (**Isa 42:16; Isa 45:2**).
  - C. Jesus came to restore His people to the holiness and perfection that we would have enjoyed had Adam not sinned.
    - i. Jesus made our inward man straight, holy, and without blame (**Eph 1:4**).
    - ii. Jesus will make our crooked flesh straight at the resurrection (**1Co 15:50-53; Phi 3:21; Rom 8:21-23**).
    - iii. The resurrection will be the restitution of all things (**Act 3:21**).
    - iv. Restitution - 1. a. The action of restoring or giving back something to its proper owner, or of making reparation to one for loss or injury previously inflicted. 5. a. The action of restoring a thing or institution to its original state or form. (In later use only in echoes of, or with reference to, Acts iii. 21.)

- D. Jesus will make the whole crooked creation straight again when He returns.
  - i. This *crooked* old heavens and earth will be melted with fervent heat at the second coming of Christ (**2Pe 3:10-12**).
  - ii. It will be replaced with new heavens and a new earth which will once again be *straight* (**2Pe 3:13; Rev 21:1**).
- 6. "...and the rough places plain:..."
  - A. Rough *adj.* - I. 1. a. Having a surface diversified with small projections, points, bristles, etc., so as to be harsh or disagreeable to the touch; not even or smooth.
  - B. Plain *adj.* - I. 1. Flat, level, even; free from elevations and depressions. a. Said esp. of a horizontal surface, as of the ground, or †of the sea when calm and undisturbed (*obs.*). 2. a. Smooth, even; free from roughness or unevenness of surface.
  - C. The Messiah would come to smooth out His people who had been made rough by sin.
    - i. Jesus came to save His people from their sins (**Mat 1:21**).
    - ii. They were *rough* by nature (**Tit 3:3**).
    - iii. He came to regenerate and renew them to make them plain and smooth again (**Tit 3:4-7**).
    - iv. The way of the wicked is rough like a hedge of thorns, but the way of the righteous is made *plain* (**Pro 15:19**).

## VII. Isa 40:5

- 1. "And the glory of the LORD shall be revealed,..."
  - A. Glory *n.* - 2. *objectively.* a. Exalted (and, in mod. use, merited) praise, honour, or admiration accorded by common consent to a person or thing; honourable fame, renown. b. *the glory of God*: the honour of God, considered as the final cause of creation, and as the highest moral aim of intelligent creatures. 5. In Biblical phraseology: *the glory of God*: the majesty and splendour attendant upon a manifestation of God. 6. Resplendent beauty or magnificence. Now often with suggestion of sense 5 or 7: An effulgence of light such as is associated with our conceptions of heaven; *fig.* an unearthly beauty attributed by imagination. Also *pl.*, features of resplendent beauty or magnificence, splendours.
  - B. The glory of the LORD was revealed in Jesus Christ, who is God (**Joh 1:1-3,14**).
    - i. Jesus is the brightness of God's *glory* and the express image of His person (**Heb 1:3**).
    - ii. God was *manifest* in the flesh in the person of Christ (**1Ti 3:16**).
    - iii. Manifest *v.* - 1. *trans.* To make evident to the eye or to the understanding; to show plainly, disclose, reveal.
    - iv. The *glory of God* is in the face of Jesus Christ (**2Co 4:6 c/w Mat 17:2**).
  - C. Luke quotes Isa 40:5 and renders it, "all flesh shall see the salvation of God" (**Luk 3:6**).
    - i. Jesus is God's salvation (**Luk 2:27-30; Mat 1:21; Isa 62:11**).
    - ii. Men saw God's glory and God's salvation in Jesus Christ (**Joh 1:14**).
  - D. The *glory* of the LORD was revealed mightily when Jesus was transfigured before the apostles (**2Pe 1:17-18**).
  - E. Jesus is crowned with *glory* and honour (**Heb 2:9; 1Pe 1:21**).
  - F. Jesus is the Lord of *glory* (**1Co 2:8; Jam 2:1 c/w Psa 24:10**).

2. "...and all flesh shall see it together:..."
  - A. All flesh whom God wanted to see His glory in Jesus Christ saw it.
  - B. *All men* sought for Jesus (**Mar 1:37**).
  - C. *All men* marveled when they heard of the miracles of Jesus (**Mar 5:20**).
  - D. *All men* came to Jesus to be baptized (**Joh 3:26**).
  - E. The Pharisees feared that if they let Him alone *all men* would believe on Him (**Joh 11:48**).
  - F. The gospel of Jesus Christ was preached to *all the world* and to *every creature* (**Mar 16:15,20; Col 1:6,23**).
3. "...for the mouth of the LORD hath spoken it."
  - A. This would happen because God said it would.
  - B. God tells of things before they come to pass (**Isa 42:8-9**).
  - C. God calls things which be not as though they are (**Rom 4:17**).
  - D. When God says something, it will come to pass (**Eze 24:14**).
  - E. None of God's words will fall to the ground (**1Sa 3:19; 2Ki 10:10**).
  - F. His word will not return unto Him void (**Isa 55:11**).
  - G. God declares the end from the beginning and His counsel shall stand and He will do all His pleasure (**Isa 46:10; Psa 33:11; Pro 19:21**).

#### VIII. Isa 40:6-7

1. "The voice said, Cry. And he said, What shall I cry?..." (**Isa 40:6**)
  - A. Cry v. - 3. *intr.* To utter the voice loudly and with exclamatory effort, whether under the influence of emotion, as indignation, fear, pain, surprise, or merely in order to be heard afar, or above any noise that would prevent the ordinary speaking voice from being heard or distinguished; to call aloud (to a person), shout, vociferate.
  - B. God told Isaiah to lift up his voice and shout!
    - i. This wasn't the first time that God told Isaiah to cry unto Israel, and it wouldn't be the last.
      - a. Isaiah was told earlier to cry unto Israel that her warfare was accomplished and her iniquity was pardoned (**Isa 40:2**).
      - b. The LORD would later tell Isaiah to cry aloud and lift up his voice like a trumpet and show Israel their sins (**Isa 58:1**).
      - c. This shows us the dual nature of God's forgiveness: eternal forgiveness which is already accomplished (**1Jo 2:12**), and temporal forgiveness that can be obtained by confession of sins (**1Jo 1:9**).
    - ii. NT ministers are likewise supposed to *cry* unto God's people.
      - a. Jesus *cried* out to the people many times during His ministry (**Luk 8:8; Joh 7:28; Joh 7:37; Joh 12:44**).
      - b. Paul *cried* out while proclaiming the truth (**Act 23:6; Act 24:21**).
      - c. Pastors are supposed to preach the word and be *instant* which often includes crying out (**2Ti 4:2**).
      - d. Instant *adj.* - I. 1. Pressing, urgent, importunate.
  - C. Before shouting into the air, Isaiah wisely asks, "What shall I cry?"
    - i. It's not good to be without knowledge and act hastily (**Pro 19:2**).
    - ii. A fool speaks first and asks questions later, but a wise man waits to speak (**Pro 29:11**).

2. "...All flesh is grass,... (Isa 40:6)
  - A. God says that mankind is *grass*.
    - i. Grass *n.* - 1. a. Herbage in general, the blades or leaves and stalks of which are eaten by horses, cattle, sheep, etc.
    - ii. In the vegetal world, grass at the bottom.
    - iii. Grass is not strong and durable, nor does it provide shade like trees.
    - iv. Grass is not tasty like fruits and vegetables.
    - v. Grass is not really good for much except for animals to eat.
  - B. God doesn't describe the natural man in glowing terms. He calls them:
    - i. Vanity (Psa 39:5)
    - ii. Lighter than vanity (Psa 62:9)
    - iii. Nothing and less than nothing (Isa 40:17)
    - iv. But flesh (Psa 78:39)
    - v. Dust (Psa 103:14)
    - vi. Worms (Job 25:6)
3. "...and all the goodliness thereof is as the flower of the field:" (Isa 40:6)
  - A. All of the goodliness of man is as the flower of the field.
  - B. The glory of man is as the flower of grass (1Pe 1:24).
  - C. All of man's glory shall go to hell with him (Isa 5:14).
  - D. Flowers may be more attractive looking than grass, but they don't last any longer (Psa 103:15-16).
  - E. All the goodliness of man quickly passes away; his beauty is fading.
4. "The grass withereth, the flower fadeth:..." (Isa 40:7)
  - A. Like a flower, man fades away.
    - i. Fade *v.* - 1. *intr.* Of a flower, plant, etc.: To lose freshness and vigour; to droop, wither.
    - ii. His skin loses its freshness and droops and withers.
    - iii. He loses his strength, and his eyes grow dim.
  - B. Man's days are short (Job 14:1-2; Psa 89:47-48).
  - C. Our life is a vapor which quickly passes away (Jam 4:14).
  - D. Our life is like the wind which comes and goes quickly (Job 7:7; Psa 78:39).
  - E. Our days are as an handbreadth (Psa 39:5).
  - F. Handbreadth *n.* - A Unit of lineal measure in many countries and periods, founded on the width of the adult human hand, a palm; formerly estimated as one-fourth of a foot, but now as four inches.
  - G. Our days are as a shadow that passes away (Psa 144:4; Job 8:9).
5. "...because the spirit of the LORD bloweth upon it:..." (Isa 40:7)
  - A. The reason that our life is short is because our iniquities cause us to fade as a leaf and the wind takes us away (Isa 64:6).
    - i. The wages of sin is death (Rom 6:23).
    - ii. Sin guarantees death, but it doesn't usually happen immediately.
  - B. When the spirit departs, the body dies (Jam 2:26; Gen 35:18; 1Ki 17:21-22; Luk 8:53-55).
  - C. We do not have power over the spirit to retain it (Ecc 8:8).
  - D. God decides the time of one's death (Job 14:5).



- i. Determine *v.* - I. To put an end or limit to; to come to an end. 1. trans. To put an end to (in time); to bring to an end; to end, conclude, terminate.
      - ii. God sets the limit of the time of one's life.
    - E. When the breath of the Spirit of God blows on our soul, like the wind on a dead leaf, it takes it away (**Isa 40:7 c/w Isa 64:6**).
  - 6. "...surely the people is grass." (**Isa 40:7**)
    - A. This fact is certain.
    - B. Surely *adv.* - II. Qualifying a statement. 4. a. (a) Certainly, assuredly, undoubtedly. Often with less emphasis, as a mere intensive: Truly, verily, indeed.

#### IX. Isa 40:8

1. "The grass withereth, the flower fadeth: but the word of our God shall stand for ever."
2. The "word of our God" is Jesus Christ.
  - A. **Isa 40:3-8** is a prophecy of John the Baptist (see Section V - Isa 40:3) announcing the coming of Jesus Christ (see Section VII - Isa 40:5).
    - i. Jesus Christ is God for whom the highway was to be made (**Isa 40:3 c/w Joh 1:1,14**).
    - ii. Jesus Christ is the glory of the LORD that was revealed (**Isa 40:5 c/w Joh 1:1,14 c/w 1Ti 3:16 c/w Heb 1:3**).
  - B. Jesus Christ is *the word of God* (**Joh 1:1,14; Rev 19:13; Heb 4:12-14**).
  - C. Peter proclaimed that we are born again by the word of God (**1Pe 1:23**), which he proved by quoting (**Isa 40:6-8**).
    - i. *The word of God*, by which we are born again, that *liveth and abideth forever* (**1Pe 1:23**) is the *word of the Lord that endureth forever* (**1Pe 1:25**), and the *word of our God that shall stand forever* (**Isa 40:8**).
    - ii. Jesus is the word of God *which liveth and abideth for ever* (**1Pe 1:23 c/w Rev 1:17-18; Joh 12:34 c/w Psa 110:4; Heb 7:16,25**).
    - iii. This *word of God / word of the Lord* cannot be the scriptures because we are not born again by the scriptures, but by the sovereign power of Jesus Christ (**Joh 5:21; Joh 5:25**) through the operation of the Holy Ghost (**Tit 3:5**).
    - iv. Another reason that this *word of God* cannot be the scriptures is because one must be born again before he can hear, understand, or be subject to the scriptures (**Joh 5:24; 1Co 1:18; 1Co 2:14; Joh 8:47; Rom 8:7**).
    - v. He that believes the gospel which proclaims that Jesus is the Christ *is already born of God* (quickened, begotten again); he doesn't *get* born of God by believing (**1Jo 5:1**).
    - vi. The word of God, Jesus Christ, is preached (declared) to us by the gospel (**1Pe 1:25; Rom 1:9; Rom 1:16; Rom 15:19; 1Jo 1:1-3; 1Co 15:1-4**).
3. Like grass and flowers, men will perish, but Jesus Christ will stand forever.

#### X. Isa 40:9

1. "O Zion, that bringest good tidings, get thee up into the high mountain;..."
  - A. Jerusalem was the capital city of Israel.
    - i. It was through Israel that God brought the Messiah, Jesus Christ to this earth (**Rom 9:4-5**).

- ii. It was by Israel, through Jews such as John the Baptist and the apostles, that Jesus Christ was announced and preached.
  - B. Zion is the hill that Jerusalem is located on (**Isa 10:32**).
  - C. Zion is another name for Jerusalem (**Isa 40:9; Psa 147:12; Isa 30:19**).
  - D. Jerusalem had the good tidings sent to her that her warfare was accomplished and that her iniquity was pardoned (**Isa 40:2**).
  - E. Now she was to bring the good tidings to others.
    - i. *Good tidings* is a synonym for *the gospel* (**Rom 10:15 c/w Isa 52:7**).
    - ii. The gospel is revealed from faith to faith (**Rom 1:17**).
  - F. She was to get up into a high mountain to proclaim the gospel.
    - i. Wisdom cries from the high places (**Pro 8:1-2; Pro 9:1-3**).
    - ii. Jesus said to proclaim His words from the housetops (**Mat 10:27; Luk 12:3**).
    - iii. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" (**Isa 52:7**)
    - iv. God's people should give glory to Him from the top of the mountains (**Isa 42:11-12**).
- 2. "...O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid;..."
  - A. She was to lift up her voice with strength.
    - i. The gospel should be preached boldly (**Eph 6:19-20; Act 4:13, 31**).
    - ii. Those who preach the gospel must be strong in the Lord (**2Ti 2:1; 1Co 16:13; Eph 6:10**).
    - iii. When we preach the gospel, there will be adversaries (**1Co 16:9**).
    - iv. We need strength to keep up from fainting in the day of adversity (**Pro 24:10; Jer 12:5**).
    - v. The Lord will give His ministers who preach the gospel the strength to do it (**2Ti 4:16-17**).
    - vi. We shall reap if we faint not (**Gal 6:9**).
  - B. She was to lift it up and be not afraid.
    - i. Those who preach the gospel must not fear because God stands with them (**Act 23:11 c/w Act 27:23-24**).
    - ii. They must never be afraid of the faces of those who don't like what they're saying (**Jer 1:6-10,17; Eze 2:6; Eze 3:9**).
    - iii. They must not observe the wind nor the clouds, but sow their seed when commanded to (**Ecc 11:4-6**).
    - iv. They must be instant and preach the gospel both in season and out of season (**2Ti 4:1-2**).
    - v. They must not fear because God is with them and will strengthen them (**Isa 41:10**).
    - vi. No weapon that is formed against them shall prosper and they will condemn the tongues that rise against them because God is with them (**Isa 54:17**).
- 3. "...say unto the cities of Judah, Behold your God!"
  - A. The gospel was first to go to Jerusalem and then unto Judea (the cities of Judah) (**Act 1:8**).

- B. The God they were to behold was the Lord Jesus Christ (**Isa 9:6; Joh 1:1,14**).
- C. The apostles did indeed go throughout Judah (and beyond) proclaiming their God, Jesus Christ from the high mountain fearlessly and boldly (**Mar 16:15, 20; Act 17:6**).

#### XI. Isa 40:10

1. "Behold, the Lord GOD will come with strong hand, and his arm shall rule for him:..."
  - A. God's *strong hand* symbolizes his power and authority.
    - i. God brought Israel out of Egypt with a *strong hand* and a *stretched out arm* (**Exo 13:9; Neh 1:10; Psa 136:10-12; Jer 32:21**).
    - ii. God's *strong hand* is symbolic of His authority to command men (**Isa 8:11**).
  - B. God's *arm* symbolizes His judgment of sin and His salvation of His people.
    - i. God judges nations with *his arm* (**Isa 48:14**).
    - ii. God judges the wicked with *his arm* (**Luk 1:51-52**).
    - iii. God saves His people with *his arm* (**Isa 59:16**).
  - C. Isa 40:10 is a prophecy of the Lord Jesus Christ, the Mighty God (**Isa 9:6**), who came to be a ruler the universe and save His people.
    - i. All power and authority was given to Jesus Christ when He was resurrected from the dead (**Mat 28:18**).
    - ii. He ascended to heaven and rules there as head and king over all (**Eph 1:20-22; 1Ti 6:15-16**).
    - iii. He saved His people from their sins (**Mat 1:21; Rom 8:3**).
    - iv. He keeps them eternally secure in his *strong hand* (**Joh 10:28**).
2. "...behold, his reward is with him, and his work before him."
  - A. His reward is with him...
    - i. Reward *n.* - II. 4. a. A return or recompense made to, or received by, a person for some (gfavour,) service or merit, or for hardship endured;
    - ii. Jesus received a reward and gives rewards to both the righteous and the wicked.
      - a. The reward that Jesus received was:
        - (i) the children that God gave him (**Joh 6:37; Heb 2:13**).
        - (ii) the church, His bride (**Mat 22:2 c/w Rev 19:7,9 c/w Rev 21:9-10 c/w Heb 12:22-23**).
        - (iii) the kingdom of God (**Luk 19:12**).
      - b. Jesus will give every man a reward on judgment day according to their works (**Mat 16:27; 2Co 5:10; Rev 22:12**).
      - c. The righteous will be rewarded in heaven and in this life (**Mat 25:34; Mat 5:11-12; Mat 6:4,6; 1Co 3:8,14; 1Co 9:17; Col 3:24; Heb 11:6; 2Jo 1:8**).
      - d. The wicked will be rewarded in hell and in this life (**Psa 31:23; 1Ti 5:24; 2Ti 4:14; Mat 6:2,5; 2Pe 2:13; Mat 25:41; Rev 20:12-15**).
  - B. His work is before him...
    - i. Jesus came to do, and did, the works the Father gave Him (**Joh 5:36; Joh 10:25**).
    - ii. The primary work the Father gave Jesus to do was to save all that He had given Him (**Joh 6:38-39**).

- iii. Jesus finished that work (**Joh 17:2-4; Joh 19:30**).
- iv. If Jesus didn't do the work that the Father gave Him then we must not believe in Him (**Joh 10:37**).

## XII. **Isa 40:11**

1. "He shall feed his flock like a shepherd:..."
  - A. This is a continuation of Isaiah's prophecy of the Messiah, the Lord Jesus Christ, who is the God of Israel (**Isa 40:9**).
  - B. God is the shepherd of His people (**Gen 49:24; Psa 80:1**).
    - i. Jesus is the good shepherd (**Joh 10:11**).
    - ii. Jesus the great shepherd of the sheep (**Heb 13:20**).
    - iii. Jesus is the chief Shepherd (**1Pe 5:4**).
    - iv. **Gen 49:24-25** is great prophecy of the of the deity of Jesus Christ Who is "the mighty God" (**Gen 49:24 c/w Isa 9:6**), "the stone of Israel" (**Gen 49:24 c/w Act 4:10-11 c/w Mat 21:42**), and "the Almighty" (**Gen 49:25 c/w Rev 1:8**).
  - C. Jesus is the Shepherd and Bishop of our souls (**1Pe 2:25**).
  - D. Shepherd - 1. a. A man who guards, tends, and herds a flock of sheep (grazing at large); usually one so employed for hire; or one of a pastoral people who herds (his own) sheep, goats, etc. 2. *fig.* a. A spiritual guardian or pastor of a 'flock'; = pastor n. b. In Biblical use, applied to God in relation to Israel or the Church; also to Christ (esp. with reference to John x. 12).
  - E. As a shepherd, Jesus guards, tends, and herds His flock.
  - F. Jesus has a flock of sheep, His elect (**Joh 10:27-29**).
  - G. Jesus knows His sheep (**Joh 10:14**).
  - H. Jesus feeds His flock (**Joh 10:9**).
    - i. Jesus feeds them with eternal sustenance (**Joh 6:32-35, 48-51**).
    - ii. Jesus will feed His people for all eternity (**Rev 7:17**).
    - iii. Jesus also feeds them with knowledge and understanding (**Jer 3:15; Eph 4:20-21**).
    - iv. Jesus does this in part by using His pastors to feed them in His stead (**Eph 4:11-12; Jer 23:4; Ecc 12:11**).
    - v. They are to feed the flock of God as shepherds (**Joh 21:15-17; 1Pe 5:1-2; Act 20:28**).
2. "...he shall gather the lambs with his arm, and carry them in his bosom,..."
  - A. Jesus gathers his sheep into the sheepfold where he protects them (**Joh 10:10-12**).
  - B. As a good shepherd, Jesus laid down His life for His sheep (**Joh 10:11,15**).
  - C. Jesus came to save and minister to the lost sheep of the house of Israel (**Mat 15:24**).
  - D. As a good shepherd, Jesus will leave the flock and go find His lost sheep and bring it back in His arms (**Mat 18:11-14 c/w Luk 15:4-7**).
  - E. Jesus will uphold us with His hand (**Isa 41:10**).
  - F. Jesus will be with us through our trials and hardships (**Isa 43:2**).
  - G. Jesus will *carry* us even down to our old age (**Isa 46:4**).
  - H. None can pluck Jesus' sheep out of His hand (**Joh 10:27-29**).
  - I. God carries His people in His bosom (**Isa 40:11**).

- i. Jesus is in the bosom of the Father (**Joh 1:18**) and we are there too since we are in Him (**Eph 1:4**).
    - ii. John leaning on Jesus' bosom was a picture of Jesus' sheep being carried in His bosom (**Joh 13:23**).
  - 3. "...and shall gently lead those that are with young."
    - A. Jesus is gentle and meek (**2Co 10:1**).
      - i. Gentleness is a fruit of the Spirit (**Gal 5:22**), and Jesus had a full measure of the Spirit (**Joh 3:34**).
      - ii. Jesus was so gentle that He would not even break a bruised reed (**Mat 12:20**).
      - iii. Pastors must also be gentle and meek with His sheep (**2Ti 2:24-25**).
      - iv. If they drive the flock too hard, they will die (**Gen 33:13**).
      - v. False shepherds are wolves who destroy the flock (**Act 20:29-30**).
      - vi. False shepherds care not for the sheep (**Jer 50:6-7; Joh 10:12-13**).
    - B. Jesus leads His sheep and they follow Him (**Joh 10:3-4**).
    - C. Jesus gently leads us by the still waters (**Psa 23:1-2**).
    - D. Jesus' yoke is easy and His burden is light (**Mat 11:28-30**).

### **Isa 40:12-17 - The Magnificence of God**

#### **XIII. Isa 40:12**

1. In verse 12-17, Isaiah prophesies of the awesomeness and magnificence of God.
  - A. God is awesome (**Rom 11:33**).
  - B. God is omnipresent, being everywhere at one time (**Psa 139:7-12**).
    - i. All the heavens cannot contain God (**2Ch 6:18**).
    - ii. God fills heaven and earth (**Jer 23:24**).
    - iii. God sees everything (**Pro 15:3; 2Ch 16:9**).
  - C. God is omnipotent (**Rev 19:6; 1Ch 29:11**).
    - i. Omnipotent *adj.* - 1. Strictly said of God (or of a deity) or His attributes: Almighty, infinite in power.
    - ii. God created the heaven and the earth (**Gen 1:1**), which declares His eternal power and Godhead (**Rom 1:20**), and glory (**Psa 19:1**).
    - iii. The most marvelous of God's works in the material world is the creation of man (**Psa 139:14**).
      - a. Fearfully *adv.* - 1. So as to cause fear; dreadfully; terribly.
        - (i) When serious implications of a thing are realized, a sudden feeling of fear and dread often follows.
        - (ii) The complexity of the human body, when even moderately comprehended, reveals that the Creator of it is incredibly powerful and intelligent, which brings a feeling of fear over a child of God.
      - b. Wonderfully *adv.* - 1. So as to excite wonder; miraculously; to a wonderful degree or extent; marvellously, astonishingly, surprisingly: often passing into a mere intensive = amazingly well or much; extraordinarily, exceedingly.

- c. Marvellous *adj.* - Such as to excite wonder or astonishment; wonderful, astonishing, surprising.
    - iv. Jesus Christ, whom Isaiah just finished prophesying of, is the omnipotent, Almighty God (**1Ti 6:15-16; Rev 1:8**).
      - a. Potentate *n.* - 1. A person endowed with independent power; a prince, monarch, ruler.
      - b. Almighty *adj.* - All-powerful, omnipotent. 1. a. Orig. and in the strict sense used as an attribute of the Deity, and joined to God or other title.
  - D. Isaiah now describes God's infinite power and might.
- 2. "Who hath measured the waters in the hollow of his hand,..."
  - A. These are all rhetorical questions, to which the answer could only be, and obviously is, God.
  - B. God is so powerful that He can measure all of the waters of earth in the hollow of His hand.
    - i. Hollow *n.* - 1. A hollow or concave formation or place, which has been dug out, or has the form of having so been: c. a surface concavity, more or less deep, an excavation, a depression on any surface;
    - ii. The hollow of the hand is the depression in the palm of the hand of a person that could hold about a teaspoon of water.
    - iii. There is 321,000,000 cubic miles of water in the oceans. Source: [USGS](#)
    - iv. That's about 353,500,000,000,000,000 (353.5 quintillion) gallons of water.
    - v. God has big hands.
  - C. Agur asked a similar question, which demanded the same answer, when he asked, "who hath bound the waters in a garment?" (**Pro 30:4**).
- 3. "...and meted out heaven with the span,..."
  - A. God is so powerful that he can measure the length of heaven *with his hand* (**Isa 48:13**).
    - i. Met *v.* - 1. *trans.* To ascertain or determine the dimensions or quantity of; = measure *v.*
    - ii. Heaven *n.* - 1. a. The expanse in which the sun, moon, and stars, are seen, which has the appearance of a vast vault or canopy overarching the earth, on the 'face' or surface of which the clouds seem to lie or float; the sky, the firmament.
    - iii. Span *n.* - 1. a. The distance from the tip of the thumb to the tip of the little finger, or sometimes to the tip of the forefinger, when the hand is fully extended; the space equivalent to this taken as a measure of length, averaging nine inches.
  - B. The known universe is estimated to be 93,000,000,000 (93 billion) light years in diameter. Source: [Wikipedia](#)
  - C. That's about 550,000,000,000,000,000,000 (550 sextillion) miles wide.
  - D. God has big hands.
- 4. "...and comprehended the dust of the earth in a measure..."
  - A. God is so powerful and intelligent that He can measure how much dust is in the earth.

- B. Comprehend v. - I. To seize, grasp, lay hold of, catch. 1. *trans.* To lay hold of, to seize, to grasp; to 'catch', entrap. *Obs.* II. To lay hold of with the mind or senses. 4. *trans.* To grasp with the mind, conceive fully or adequately, understand, 'take in'.
- i. It is estimated that 60 tons of cosmic dust falls to earth every day. Source: [Popular Science Magazine](#)
    - a. That is 21,900 tons of dust each year.
    - b. That is 131,400,000 tons of dust since God laid the foundations of the earth 6,000 years ago.
    - c. That is 262,800,000,000 (262.8 billion) pounds of dust.
  - ii. A grain of dust weighs approximately  $2.42 \times 10^{-13}$  lbs ( $1.1 \times 10^{-13}$  kg). Source: [Space Math](#)
    - a. Therefore, there is approximately 1,086,000,000,000,000,000,000 (1.086 septillion) grains of cosmic dust on earth ( $262.8$  billion lbs /  $2.42 \times 10^{-13}$  lbs per grain).
    - b. That's a lot of dust!
    - c. And that is just the cosmic dust on earth.
  - iii. God is powerful and intelligent enough to gather all that dust, measure it, and comprehend how much there is.
5. "... and weighed the mountains in scales, and the hills in a balance?"
- A. God is so powerful that He can weigh the mountains in scales and the hills on a balance.
    - i. It is estimated that Mount Everest weighs 357,000,000,000,000 (357 trillion) pounds. Source: [Outside Online](#)
    - ii. That is just one of mountain out of the tens of thousands (or more) of mountains and hills in the earth.
    - iii. God has a big scales and an even bigger intellect to measure such things.

#### XIV. Isa 40:13-14

1. "Who hath directed the Spirit of the LORD, or being his counsellor hath taught him? 14) With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?"
2. These are all rhetorical questions, the answer to which is *nobody*.
3. God is omniscient (**Psa 147:4-5; Rom 11:33-34; Psa 139:1-6**).
  - A. Omniscient *adj.* - 1. Knowing all things, all-knowing, infinite in knowledge. a. Strictly: *esp.* of God.
  - B. God has never learned anything.
  - C. Nobody has ever taught Him anything (**Job 21:22**).
  - D. We can't even know His mind in order to instruct Him (**1Co 2:16**).
  - E. He has never asked for advice or counsel.
  - F. His ways and thoughts are infinitely higher than our ways and thoughts (**Isa 55:8-9**).
4. There is no finding out God entirely (**Job 11:7-10**).
  - A. His greatness is unsearchable (**Psa 145:3**).
  - B. There is no searching of His understanding (**Isa 40:28**).
  - C. The things that God does are past finding out (**Job 9:10; Ecc 8:17; Ecc 3:11**).
5. The riches of Christ are unsearchable (**Eph 3:8**); deep, long, high, and broad (**Eph 3:18**); and pass knowledge (**Eph 3:19**).

6. Nobody directs the Spirit of the LORD.
  - A. Arminians, in essence, believe that they direct the Spirit of God by their faith.
  - B. This is foolishness.
  - C. The Spirit of God regenerates God's elect (**Tit 3:5**).
  - D. As the wind blows where it listeth (pleases, chooses, desires), so the Spirit of God quickens sinners when He pleases (**Joh 3:8; Joh 6:63**), as does the Father and the Son (**Joh 5:21**).
7. No man has any right to question God (**Dan 4:35; Job 9:12**).
8. Men foolishly think that they know more than God and can outsmart Him.
  - A. They foolishly think that God doesn't know what they're doing (**Psa 94:1-7**).
    - i. God knows what the wicked are up to, and He won't let them get away with it forever (**Psa 94:8-10**).
    - ii. God knows the way we take before we take it (**Job 23:10**).
    - iii. Man's goings are of the LORD (**Pro 20:24**).
  - B. They condemn His word and try to change it, arrogantly thinking that they know more than He.
    - i. They change the truth of God into a lie (**Rom 1:25**).
    - ii. They corrupt the word of God (**2Co 2:17**).
    - iii. They try to disannul God's judgments that they may be righteous (**Job 40:8**).
    - iv. For example: they water down what the scripture says about fornication and sodomy in their modern perversions of the Bible so that it won't condemn them for their sin.
  - C. God will always be true and will show every man to be a liar who opposes Him, and He will be justified and overcome when He is judged (**Rom 3:4**).
  - D. "There is no wisdom nor understanding nor counsel against the LORD." (**Pro 21:30**)

#### XV. **Isa 40:15**

1. "Behold, the nations are as a drop of a bucket,..."
  - A. This is likely the origin of the old saying "a drop in the bucket."
  - B. Consider some other common sayings that we have today which come from the KJV:
    - i. Bite the dust (**Psa 72:9**)
    - ii. Blind leading the blind (**Mat 15:13-14**)
    - iii. Broken heart (**Psa 34:18**)
    - iv. Cast the first stone (**Joh 8:7**)
    - v. Clean over (**Jos 3:17**)
    - vi. Drop in the bucket (**Isa 40:15**)
    - vii. Eat, drink, and be merry (**Ecc 8:15**)
    - viii. Eye for an eye, tooth for a tooth (**Mat 5:38**)
    - ix. Fall from grace (**Gal 5:4**)
    - x. Fly in the ointment (**Ecc 10:1**)
    - xi. Forbidden fruit (**Gen 2:17**)
    - xii. From time to time (**Eze 4:10-11**)
    - xiii. Go the extra mile (**Mat 5:41**)
    - xiv. Good for nothing (**Jer 13:10; Mat 5:13**)



- xv. Good Samaritan (**Luk 10:30-37**)
- xvi. He who lives by the sword dies by the sword (**Mat 26:52**)
- xvii. Nothing but skin and bones (**Job 19:19-20**)
- xviii. Powers that be (**Rom 13:1**)
- xix. Put words in one's mouth (**2Sa 14:3**)
- xx. Rise and shine (**Isa 60:1**)
- xxi. Root of the matter (**Job 19:28**)
- xxii. Safe and sound (**Luk 15:27**)
- xxiii. Scapegoat (**Lev 16:9-10**)
- xxiv. See eye to eye (**Isa 52:8**)
- xxv. Sign of the times (**Mat 16:3**)
- xxvi. Skin of my teeth (**Job 19:20**)
- xxvii. Sparks flying (**Job 5:7**)
- xxviii. Strait and narrow (**Mat 7:14**)
- xxix. There's nothing new under the sun (**Ecc 1:9**)
- xxx. Twinkling of an eye (**1Co 15:52**)
- xxxi. Wash your hands of the matter (**Mat 27:24**)
- xxxii. Weighed in the balance (**Job 31:6**)
- xxxiii. Wits' end (**Psa 107:27**)
- xxxiv. Wolf in sheep's clothing (**Mat 7:15**)
- xxxv. Writing on the wall (**Dan 5:5**)

C. Isaiah is again using an illustration to show how powerful God is.

- i. A common bucket is the 5 gallon bucket which will be used for the purpose of this illustration.
  - ii. There are 591.47 drops of water in 1 fluid ounce.
  - iii. There are 128 fl oz in 1 gallon.
  - iv. Therefore, there are 378,541 drops in a five gallon bucket (5 x 128 x 591.47).
  - v. All the people of all the nations of earth (currently 7.125 billion) are as insignificant to God as one drop of water is to the other 378,540 drops in the bucket.
2. "...and are counted as the small dust of the balance:..."
- A. A small piece of dust on a balance doesn't even effect the accuracy of the balance.
    - i. A grain of dust weighs approximately  $2.42 \times 10^{-13}$  lbs ( $1.1 \times 10^{-13}$  kg).  
Source: [Space Math](#)
    - ii. God is so immense that all the nations (currently 7.125 billion people) are as an imperceptible and insignificant tiny piece of dust on His balance.
  - B. God doesn't think much of sinful men.
  - C. Not only are the nations collectively *insignificant* to God, they are as *nothing* to Him and *less than nothing* (**Isa 40:17**). (More on this later)
3. "...behold, he taketh up the isles as a very little thing."
- A. An isle is an island.
  - B. Isle *n.* - 1. A portion of land entirely surrounded by water; an island.
  - C. The island of Australia alone is 2.94 million sq miles ([Wikipedia](#)).
  - D. There are 778 islands on earth with an area of greater than 190 sq miles ([Reference.com](#))

- i. Some estimate that there are more than 180,000 islands on earth.
- ii. God is so powerful that can take them all up "as a very little thing."

XVI. **Isa 40:16**

- 1. "And Lebanon is not sufficient to burn,..."
  - A. Lebanon was known for its many cedar trees (**2Ki 19:23; 2Ch 2:8; Psa 104:16**).
  - B. If the Lord needed to start of fire, all the trees of it wouldn't even be enough for kindling.
- 2. "...nor the beasts thereof sufficient for a burnt offering."
  - A. There were innumerable beasts creeping through the forests of Lebanon.
  - B. But all those beasts burning upon a heap of all those trees could not be sufficient to satisfy our Mighty God.

XVII. **Isa 40:17**

- 1. "All nations before him are as nothing;..."
  - A. God is so wondrous that He considers all the nations of the world *as nothing*.
  - B. Nothing - I. Not any (material or immaterial) thing; nought.
  - C. God reposes *all the inhabitants of the earth as nothing* (**Dan 4:35**).
  - D. God views fallen man as *good for nothing* (**Jer 13:10**).
  - E. Man *at his best state* is *altogether vanity* (**Psa 39:5**).
    - i. Altogether adv. - 1. Everything being included; in all respects, in every particular; entirely, wholly, totally, quite.
    - ii. Vanity - 1. a. That which is vain, futile, or worthless; that which is of no value or profit.
    - iii. Man's *best state* is entirely, wholly, totally, and in all respects worthless.
    - iv. How much worse his normal state or worst state!
    - v. The princes of this world will come to *nought* because they are *nothing* (**1Co 2:6; Isa 40:23**).
  - F. This is why all nations before Him are as *nothing*.
- 2. "...and they are counted to him less than nothing, and vanity."
  - A. Not only are all nations *as nothing* to God, they are counted to Him *less than nothing*.
    - i. All nations have a *negative value* in God's sight.
    - ii. A good illustration of *less than nothing* is to write the number zero on the board, and then erase it.
  - B. God considers men of both *low and high degree* to be *lighter than vanity* (**Psa 62:9**).
    - i. Both 1st degree masons and 33rd degree masons are worthless in the eyes of God.
    - ii. The reprobate with an associate's, bachelor's, master's, or doctoral degree is worthless in God's sight.
    - iii. If God put all nations on one side of His balance and nothing on the other side, the empty side would go *down*.
  - C. Man is as an unclean thing to God and all his righteousnesses are as an filthy rags to Him (**Isa 64:6**).
    - i. Uncleaness often refers to the state of a woman on her menstrual period in the Bible (**Lev 15:25; Lev 18:19**).

- a. Filthy rags were rags that were used to absorb the blood of uncleanness (maxipads).
    - b. Even today, menstruating women are said to be "on the rag."
  - ii. God considers all man's righteousnesses to be used maxipads which are worthless, and even worse than worthless.
  - iii. If fallen man's righteousnesses are as filthy rags to God, how much more his unrighteousness?
- D. In summary, God is not at all impressed with man.

### **Isa 40:18-27 - The Glory of God in Creation and the Folly of Idolatry**

#### **XVIII. Isa 40:18**

1. "To whom then will ye liken God? or what likeness will ye compare unto him?"
  - A. **Compare** v. - 1. *trans.* To speak of or represent as similar; to liken.
  - B. To whom could we possibly liken God considering His attributes?
  - C. Let's review some of the basic characteristics of God.
    - i. God is omniscient (**Psa 147:4-5; Rom 11:33-34; Psa 139:1-6**).
    - ii. God is omnipresent, being everywhere at one time (**Psa 139:7-12**).
      - a. All the heavens cannot contain God (**2Ch 6:18**).
      - b. God fills heaven and earth (**Jer 23:24**).
      - c. God sees everything (**Pro 15:3; 2Ch 16:9**).
    - iii. God is omnipotent (**Rev 19:6; 1Ch 29:11**).
  - D. What other person or being could be pointed to, or even conceived in the mind, who is like God?
    - i. God is infinite; everything else is finite.
    - ii. God has no beginning; everything else was created.
    - iii. God knows everything that is, was, will be, or could be; everything else knows next to nothing.
  - E. God doesn't think like we do; His ways are not our ways, nor His thoughts our thoughts (**Isa 55:8-9**).
  - F. His ways are past finding out (**Rom 11:33**).
  - G. God will not give His glory to another (**Isa 48:11**).
  - H. We therefore can't even fully comprehend God, let alone liken Him to another being or compare Him to anything.

#### **XIX. Isa 40:19**

1. "The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains."
2. God cannot be likened or compared to anything since He is entirely unlike anything else (**Isa 40:18**).
  - A. Therefore, man should not even attempt to make something that he thinks looks like God.
  - B. Since no man has ever seen God (**Exo 33:20; Joh 1:18; 1Jo 4:12; Joh 5:37**), trying to make an image of Him is futile.
  - C. God has forbidden men to make an image of Him (**Exo 20:4**).
  - D. But men love to use their imaginations.

3. The idolater makes him a graven image to represent God in defiance to God.
  - A. He might even rationalize His foolishness and rebellion by telling himself and others that it helps him remember God.
  - B. In truth, idols make us forget God (**Deu 4:23**).
  - C. He may justify it by saying that the gold represents the purity and durability of God.
  - D. He used gold and silver, he tells himself, to show that God has worth.
  - E. No amount of rationalizing it will make it acceptable with God though.
  - F. This what people do with their Christmas and Easter celebrations, claiming that they help them to remember Jesus Christ.
4. Idolaters are diligent (**Isa 44:9-15**), but deceived (**Isa 44:16-20**).
5. Idolaters are stupid (**Psa 115:4-8**).
6. Idolatry didn't end with the nation of Israel.
  - A. Doing the practices of the heathen unto the Lord is idolatry (**1Co 10:7 c/w Exo 32:3-6 c/w Act 7:41**).
    - i. This is exactly what people do when celebrating Christmas.
    - ii. They bring a tree into their homes and decorate it, which is idolatry (**Jer 10:2-4**).
    - iii. They do it unto the Lord and think that God is pleased with it.
    - iv. He is not.
  - B. Covetousness is idolatry (**Col 3:5; Eph 5:5**).
  - C. Worshiping any god but Jesus Christ, who is the true God, is idolatry (**1Jo 5:20-21**).
  - D. Idolaters will be put out of the church (**1Co 6:9-10**).

**XX. Isa 40:20**

1. "He that is so impoverished that he hath no oblation chooseth a tree that will not rot; he seeketh unto him a cunning workman to prepare a graven image, that shall not be moved."
  - A. This particular idolater was so poor that he couldn't afford a quality tree, so he went with one that wouldn't rot.
  - B. He hired a cunning workman to make him an idol that would last.
2. Who would do such a foolish thing?, one will say!
  - A. This happens all of the time today.
  - B. A person is too poor or lazy to go get a real tree out of the forest, so he pays some crafty manufacturer to make him an artificial Christmas tree that will not rot.
  - C. He then can reuse his idol year after year.
  - D. There's nothing new under the sun (**Ecc 1:9**).

**XXI. Isa 40:21**

1. "Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth?"
2. Before the LORD declares Himself to them in verses 22-27, He asks some rhetorical questions.
3. When the LORD asks questions such as these, there is no answering back (**Job 38:1-6**).
4. Have ye not known?
  - A. Yes, they did.
  - B. They could not plead ignorance.
  - C. The creation itself declares the glory of God (**Rom 1:19-20; Job 12:7-10**).

5. Have ye not heard?
  - A. Yes, they had.
  - B. God had revealed Himself in the heavens (**Psa 19:1-4 c/w Rom 10:18; Psa 97:6; Psa 50:6**).
6. Hath it not been told you from the beginning? Have ye not understood from the foundations of the earth?
  - A. Yes, they had.
  - B. God had begun revealing Himself to Adam and Eve from the beginning when He laid the foundations of the earth (**Gen 2:15-17**).
  - C. God continued to reveal Himself through His prophet Abel (**Luk 11:50-51**).
  - D. God spoke unto them at sundry times and in divers manners by the prophets (**Heb 1:1**).
7. They had no excuse for their idolatry.

XXII. **Isa 41:22**

1. "It is he that sitteth upon the circle of the earth,..."
  - A. If the earth is a sphere, why does God say He sits on the *circle* of the earth?
    - i. The flat-earthers use this verse to "prove" that the earth is flat.
    - ii. They say that a circle is not a sphere, and therefore this proves that the earth is flat.
    - iii. If there argument proves anything, it proves too much.
      - a. A circle is a two dimensional object.
      - b. The flat earth people teach that the earth is a cylinder with a much larger diameter than height (a puck or disc).
      - c. A circle is not a cylinder, therefore this verse doesn't prove that the earth is flat.
  - B. What is the circle of the earth?
    - i. Circle - 1. a. A perfectly round plane figure. In *Geom.* defined as a plane figure bounded by a single curved line, called the circumference, which is everywhere equally distant from a point within, called the centre. But often applied to the circumference alone, without the included space. 2. b. Naut. great circle sailing: navigation along the arc of a great **circle of the earth**.
    - ii. Equator *n.* - 2. *Geog.* A great **circle of the earth**, in the plane of the celestial equator, and equidistant from the two poles. 3. a. *transf.* A similarly situated **circle on any heavenly** (or, occasionally, any **spherical**) **body**.
    - iii. Meridian *n.* - 4. [Ellipt. for *meridian circle* or *line*.] a. *Astr.* (More explicitly celestial *m.*) The great **circle (of the celestial sphere)** which passes through the celestial poles and the zenith of any place on the earth's surface. b. (More explicitly terrestrial *m.*) The great **circle (of the earth)** which lies in the plane of the celestial meridian of a place, and which passes through the place and the poles; also often applied to that half of this circle that extends from pole to pole through the place. c. *transf.* (a) *Geom.* Occasionally applied to any great **circle of a sphere** that passes through the poles, or to a line, on a surface of revolution, that is in a plane with its axis. (b) magnetic meridian: the great **circle of the earth** that passes through any point on its surface and the magnetic poles.

- iv. Mile *n.* - 3. geographical, geometrical, †maritime, nautic(al mile: a measure of length = one minute of a great **circle of the earth**. Owing to the fact that the earth is not a true sphere, the 'mile' as thus defined varies considerably, the difference between the extreme values being about 62 feet; when taken as a minute of the meridian, the value increases with the latitude, in consequence of the varying curvature. It has therefore been found convenient to assign a standard value for nautical use; the British Admiralty fixed it at 6,080 feet.
  - v. The "circle of the earth" is the equator, or any other circle of circumference, of the earth.
  - vi. If a person is sitting on the equator, he is sitting on "the circle of the earth."
  - vii. If a person is sitting anywhere on the earth, he is sitting on "the circle of the earth."
- C. The earth is God's footstool (**Isa 66:1; Mat 5:35; Act 7:49**).
    - i. Therefore God's feet are sitting on "the circle of the earth."
    - ii. Therefore God is sitting on "the circle of the earth."
  - D. The LORD sitting on the circle of the earth is a symbolic way of saying that the earth is under His authority (**Mat 22:44; Heb 10:13; Eph 1:20-22; Heb 2:8; 1Co 15:25**).
2. "...and the inhabitants thereof are as grasshoppers;..."
- A. As He stated earlier in this chapter, God doesn't think much of man (**Isa 40:15,17**).
  - B. Israel thought that they were grasshoppers in the sight of the giants in the land of Canaan (**Num 13:33**).
  - C. How much more so are men compared to God!
  - D. Grasshoppers are not the only pitiful creature that God likens man to. He also calls them or likens them to:
    - i. Worms (**Job 25:6**).
    - ii. Beasts (**Psa 49:12; 2Pe 2:12**).
    - iii. Ostriches (**Lam 4:3**).
    - iv. Serpents (**Mat 23:33**).
3. "...that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in:"
- A. God created the universe and then stretched it out (**Job 9:8; Job 26:7; Psa 104:2; Isa 42:5; Isa 44:24; Zec 12:1**).
    - i. This explains why the stars are at distances that would take their light millions of years to get to earth.
    - ii. Another reason that the stars could be so far away (if they are) is that God created the universe mature with the light already in place.
    - iii. This is not unreasonable given that he created Adam and Eve as mature adults, not as infants or embryos.
  - B. Whereas the earth is God's footstool, heaven is His throne (**Isa 66:1; Act 7:49**).
  - C. The heavens are His tent (**Isa 40:22**).
  - D. Even with them stretched out, they cannot contain God (**1Ki 8:27**).

### XXIII. **Isa 40:23**

- 1. "That bringeth the princes to nothing;..."
  - A. Jesus is the King of kings (**1Ti 6:15; Rev 1:5; Rev 19:16**).
    - i. All authorities are subject unto Him (**1Pe 3:22**).
    - ii. He sets them up and brings them down as He pleases (**Dan 2:21; Dan 4:17; Psa 75:6-7**).

- B. God brings the princes (the mighty) to nought by the preaching of the gospel by His weak servants (**1Co 1:18-29**).
    - i. Nought *n.* - 1. Nothing.
    - ii. God shattered the Roman Empire by establishing His kingdom by the preaching of the gospel (**Dan 2:44**).
  - C. The princes of this world come to nought (**1Co 2:6**).
    - i. They do so because they know not the word of God (**1Co 2:7-8**).
    - ii. Because they knew not Jesus Christ, nor the scriptures, they fulfilled them in condemning Him (**Psa 2:1-12 c/w Act 13:27**).
    - iii. This was their and Satan's undoing (**Heb 2:14**).
  - D. God reproves kings for His people's sake (**Psa 105:14-15**).
  - E. Any weapon they form against God's servants will not prosper (**Isa 54:17**).
  - F. God brought the following princes to nothing when they persecuted His people, became proud, or sinned against Him:
    - i. Pharaoh (**Exo 14:26-30**).
    - ii. Ahab (**1Ki 21:20-22; 1Ki 22:34-35**).
    - iii. Sennacherib (**Isa 37:33-38**).
    - iv. Nebuchadnezzar (**Dan 4:28-33**).
    - v. Belshazzar (**Dan 5:1-7, 25-30**).
    - vi. Herod (**Act 12:21-23**).
  - G. God leads princes away spoiled (brought to nothing) (**Job 12:18-19**).
  - H. At the end of time the kings of the earth will once more gather themselves together to battle against Jesus Christ, and He will bring them to nothing one last time (**Rev 17:12-14; Rev 19:19-21**).
2. "...he maketh the judges of the earth as vanity."
- A. *Judges of the earth* include kings, princes, and nobles (**Psa 2:10; Pro 8:16**).
  - B. Judges are supposed to justify the righteous and condemn the wicked (**Deu 25:1; Isa 1:17**).
  - C. They judge for the LORD, not for man (**2Ch 19:5-6**).
  - D. Judges should know the laws of God (**Ezr 7:25**).
  - E. Judges have a tendency to become corrupt (**Isa 59:14-15; Mic 7:2-3; Zep 3:1-3**).
  - F. Judges who condemn the righteous and justify the wicked are an abomination to God (**Pro 17:15**).
  - G. When judges judge unrighteously, God makes them as vanity.
    - i. Vanity *n.* - 1. a. That which is vain, futile, or worthless; that which is of no value or profit.
    - ii. God makes them fools (**Job 12:17**). Sound familiar? US Supreme Court?
    - iii. When judges become corrupt and start taking bribes, God removes them (**Isa 1:23-25**).
    - iv. God then replaces them with righteous judges (**Isa 1:26**).
    - v. So when you see violent perverting of judgment and justice, just remember that God sees it and is in control (**Ecc 5:8**).
3. Kings and judges of the earth are powerful men, but they are nothing in comparison to God (**Isa 40:18**).
4. God brings them to nothing without breaking a sweat.

XXIV. **Isa 40:24**

1. "Yea, they shall not be planted; yea, they shall not be sown: yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble."
2. The kings and judges of the earth are like the rest of mankind which God will cut off when He pleases (**Isa 40:6-7**).

XXV. **Isa 40:25**

1. "To whom then will ye liken me, or shall I be equal? saith the Holy One."
2. God first asked this question in **Isa 40:18**.
3. He then made His case for His uniqueness in the following verses.
  - A. Men foolishly try to make an idol to represent God, which is ridiculous (**Isa 40:19-20**).
  - B. God then asks rhetorically if men had not been told about His nature from the beginning (**Isa 40:21**).
  - C. The LORD then proclaims that He sits in authority over all the earth and the pitiful inhabitants of it which are as grasshoppers, and that He created the heavens and stretched them out (**Isa 40:22**).
  - D. Lastly, the LORD declares that He has authority over the kings and judges of the earth and removes them from power when it pleases Him (**Isa 40:23-24**).
4. After establishing His case, the LORD then asks again rhetorically, "To whom then will ye liken me, or shall I be equal?" (**Isa 40:25**)
5. The answer is still the same: *nobody*.

XXVI. **Isa 40:26**

1. "Lift up your eyes on high, and behold who hath created these things,..."
  - A. God already stated that His existence and nature had been made known to Israel by the creation (**Isa 40:21 c/w Psa 19:1 c/w Rom 1:20**). (see section on Isa 40:21)
  - B. The Lord once more reminds them of the proof of His existence by telling them to look up at the stars (**Isa 40:26**).
  - C. God's people need reminded of Him from time to time (**2Pe 1:12-13; 2Pe 3:1; Jud 1:5; 2Th 2:5; Php 3:1**).
2. "...that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power;..."
  - A. Now the Lord moves from what they can know by looking up at the heavens and gives them some additional information that will demonstrate His power and glory.
  - B. God declares that He brings out the host of the stars *by number*.
    - i. *Their host* refers back to the heavens in **Isa 40:22**.
    - ii. The stars are called the heavenly *host* (**Gen 2:1 c/w Gen 1:14-19; Deu 4:19; Deu 17:3**).
    - iii. Host *n.* - 3. In Biblical and derived uses: a. host or hosts of heaven is applied to (a) the multitude of angels that attend upon God, and (b) the sun, moon, and stars.
    - iv. There are *a lot* of stars.
      - a. God challenged Abraham to tell (number) the stars if he could number them (**Gen 15:5**).



- b. There are so many stars that the Bible says the host of heaven *cannot be numbered* (**Jer 33:22**).
      - c. There are *estimated* to be 1,000,000,000,000,000,000,000 (1 septillion) stars in the universe ([www.space.com](http://www.space.com)).
      - d. If you counted one star per second, it would take 31,710,000,000,000,000 (31.7 quadrillion) years to count them all.
    - v. Though the stars cannot be numbered by man, God can and does number them (**Psa 147:4 c/w Isa 40:26**).
      - a. Tell v. - 1. To mention or name (a series of things) one after another in order; to recount, enumerate; to give a list of.
      - b. God lists the stars off in order, one after the other.
      - c. Only an infinite being could count that many stars.
  - C. Not only does God number the stars, God has *named* them all (**Psa 147:4 c/w Isa 40:26**).
    - i. We are given a few examples of God's names for constellations of stars, such as:
    - ii. Orion (**Amo 5:8**).
    - iii. Orion - Name of a large and brilliant constellation south of the zodiac, figured as a hunter with belt and sword. Orion's hound, the dog-star, Sirius (S.E. of Orion).
    - iv. Arcturus and Pleiades (**Job 9:9**).
    - v. Arcturus - The brightest star in the constellation Bootes; formerly, also, the whole constellation, and sometimes the Great Bear itself.
    - vi. Mazzaroth (**Job 38:32**).
    - vii. Mazaroth - The 12 constellations of the Zodiac. (International Standard Bible Encyclopedia)
  - D. Imagine the greatness, might, strength, and power it would take to number and name all the stars.
  - E. Only God who has infinite understanding could do such a thing (**Psa 147:4-5**).
3. "...not one faileth."
- A. Fail v. - 1. a. *intr.* To be absent or wanting. Now only of something necessary or desirable (coinciding with sense 5); often in *pr. pple.* with *n.* or *pron.*, as failing this = 'in default of this' (see failing prep.). In early use, †To be wanting to complete a specified quantity; also *impers.*
  - B. God doesn't miss even one star when he counts them up.
  - C. God does "all things well" (**Mar 7:37**).

## XXVII. Isa 40:27

1. "Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed over from my God?"
2. God can count and name 1 septillion (24 zeros) stars in order without missing one. (see previous section on Isa 40:26)
3. If God can do that, why would Israel think that God didn't know what they were doing and would not judge them for it?
4. Foolish sinners think that they can hid their sin from God (**Psa 94:7; Job 22:13; Isa 29:15; Eze 8:12**).

- A. They fail to realize that God sees everything (**Pro 15:3**).
- B. God not only sees everything we do, God also is a discerner of the thoughts and intents of the heart (**Heb 4:12-13**).
- C. God will bring to light the hidden things of darkness and will make manifest the counsels of the heart (**1Co 4:5**).
- D. The Lord will judge stupid sinners who think they have their sin hidden from Him (**Psa 94:8-10**).

### **Isa 40:28-31 - God Gives Strength to Those Who Wait on Him**

#### XXVIII. **Isa 40:28**

1. "Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary?..."
  - A. The LORD began condemning Israel for their idolatry by asking them some rhetorical questions (**Isa 40:18,21,25**).
  - B. After magnifying Himself and denouncing their idolatry in verses 18-27, the LORD then begins to comfort and encourage them by once again asking questions (**Isa 40:28-31**).
  - C. As He did in verse 21, He asks again, "hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary?" (**Isa 40:28**).
    - i. The implication is that, yes, they had known and heard these things.
    - ii. God is therefore reminding them of what they once knew (**Jud 1:5**).
  - D. He reminds them that He fainteth not, neither is weary.
  - E. He never gets tired because He has *everlasting strength* and energy (**Isa 26:4**).
  - F. The reason for this is because He is eternal, which He declares three times in this verse by way of the titles He calls Himself:
    - i. The everlasting God.
      - a. Everlasting - 1. a. Lasting for ever; infinite in future duration; endless; = eternal
      - b. God is from *everlasting* to *everlasting* (**Psa 90:2**).
        - (i) The eternal God never faints, nor is weary because if He got tired He would eventually wear out and cease to exist.
        - (ii) God is a *necessary being* who is contingent upon nothing.
        - (iii) Being eternal, God never changes (**Mal 3:6**), because change takes time, and God is outside of time.
        - (iv) Fainting or becoming weary is changing.
        - (v) Therefore, because God never changes, God can never faint nor become weary.
      - c. God is eternal (**Deu 33:27; 1Ti 1:17**).
      - d. God has eternal power which never runs out (**Rom 1:20**).
      - e. Since God is eternal, His mercy is from *everlasting* to *everlasting* (**Psa 103:17; Isa 54:8**).
      - f. God loves His people with an *everlasting love* (**Jer 31:3**).

- g. God has *everlasting* arms which hold us up when we are weary (**Deu 33:25-27**).
  - ii. The LORD.
    - a. The LORD is Jehovah.
    - b. God's name Jehovah signifies His power.
    - c. Jehovah - 1. The principal and personal name of God in the Old Testament; in English versions usually represented by 'the LORD'. Hence in modern Christian use, = God, the Almighty.
    - d. Almighty - All-powerful, omnipotent.
    - e. Jehovah is the most high over all the earth (**Psa 83:18**).
    - f. In the LORD JEHOVAH is *everlasting strength* (**Isa 26:4**).
  - iii. The Creator of the ends of the earth.
    - a. The fact that God is the Creator of the ends of the earth is a testament to His power and strength.
    - b. Creator - 1. The Supreme Being who creates all things.
    - c. God created the universe and all things therein out of nothing in six days (**Exo 20:11**).
    - d. To create something out of nothing takes an infinite amount of strength.
    - e. The God that created the universe will not be wearied helping His children get through life.
2. "...there is no searching of his understanding."
- A. Not only does God have everlasting strength to carry us through life, He also has infinite understanding to know how to take care of us.
  - B. God's wisdom and knowledge are past finding out (**Rom 11:33-36**).
  - C. Even if a man tries to find it out the work of God, he cannot (**Ecc 8:17; Job 11:7-10**).
  - D. The riches of Christ are *unsearchable* (**Eph 3:8**).
  - E. Unsearchable *adj.* - 1. That cannot be searched into, so as to be ascertained or exactly estimated; inscrutable.
  - F. God's understanding is infinite (**Psa 147:5**).
  - G. Infinite - 1. a. Having no limit or end (real or assignable); boundless, unlimited, endless; immeasurably great in extent, duration, or other respect. Chiefly of God or His attributes; also of space, time, etc., in which it passes into the mathematical use.
  - H. God knows every need that we will ever have, He knows how to meet them all, and He has the power to do it.

#### XXIX. Isa 40:29

- 1. "He giveth power to the faint; and to them that have no might he increaseth strength."
  - A. God is omnipotent (**Rev 19:6**).
    - i. Omnipotent - 1. Strictly said of God (or of a deity) or His attributes: Almighty, infinite in power.
    - ii. Power belongs to God (**Psa 62:11**).
    - iii. All power was given unto Jesus Christ at His resurrection (**Mat 28:18**).
    - iv. Jesus is powerful (**Heb 4:12**).
    - v. Jesus is the power of God (**1Co 1:24**).

- vi. Therefore, God has plenty of power to give to the faint.
  - a. God is our strength and power (**2Sa 22:33**).
  - b. God gives strength and power to His people (**Psa 68:35**).
  - c. We hear a lot about empowering people these days, but if people would turn to the LORD, they wouldn't need someone to empower them.
  - d. It is nothing for God to help those with no power (**2Ch 14:11**).
- B. This verse is a picture of our salvation.
  - i. When we were without strength (faint), Christ died for us (**Rom 5:6**).
  - ii. We were in the ultimate state of weakness: death (**Eph 2:1**).
  - iii. In that state, God gave us power to become the sons of God (**Joh 1:12**).
- C. If we are weak, feeble, and tired, we are in a position to receive strength from God.
  - i. Faint *adj.* - II. Sluggish, timid, feeble. 2. Avoiding exertion, shirking, lazy, sluggish. 3. Wanting in courage, spiritless, cowardly. *Obs.* or *arch.* exc. in faint heart (now associated with sense 4b). 4. Wanting in strength or vigour. ga. Of persons or animals, their faculties or condition; also (rarely) of material agents: Weak, feeble; sickly, out of condition.
  - ii. God's strength is made perfect in our weakness (**2Co 12:9**).
  - iii. Jesus has compassion on His lost sheep who faint without a shepherd, and He sends them a pastor (**Mat 9:36-38 c/w Jer 3:15 c/w Eph 4:11-15**).
  - iv. God gives His ministers power so that they don't faint (**2Co 4:1 c/w 2Co 4:7-9 c/w 2Co 4:14-16**).
  - v. I'd rather feel like giving up than be puffed up.
- D. We have a tendency to be faint (wanting in courage) by nature, but God has given us, not the spirit of fear, but of *power*, love, and a sound mind (**2Ti 1:7**).
- E. If we believe, God will strengthen us and prevent us from fainting (**Psa 27:13-14**).
- F. When you faint, remember the Lord and pray for help, and He will save you (**Jonah 2:7-10**).
- G. The key to not fainting is looking unto Jesus and considering what He endured for us (**Heb 12:1-3**).
- H. We must never give up when we get weary because the LORD will give us strength.
  - i. Be not weary in well doing, for we shall reap if we faint not (**Gal 6:9**).
  - ii. We must follow the example of Gideon and his men who were faint, yet pursuing (**Jdg 8:4**).
  - iii. Follow Eleazar the son of Dodo the Ahohite's example (**2Sa 23:9-10**).
  - iv. A church with but a little strength we can walk through the door that God holds open (**Rev 3:8**).
  - v. Even though we are small and despised, we can still remember God's precepts (**Psa 119:141**).
  - vi. By God's grace, as our days are, so shall our strength be (**Deu 33:25**).

**XXX. Isa 40:30**

1. "Even the youths shall faint and be weary, and the young men shall utterly fall:"
2. Youth is characterized by strength (**Pro 20:29**).
  - A. Children have nearly limitless energy, but even they eventually run out of steam.
  - B. Young men can outwork old men, but they too, in due time, will faint.

3. Youth is also characterized by confidence that will eventually be broken (**Ecc 11:9-10**).
  - A. Youths, in their foolish pride, rage and are confident (**Pro 14:16**).
  - B. This confident pride leads to their fall (**Pro 16:18; Pro 18:12; Pro 29:23**).
  - C. For this reason young men need to be exhorted to be sober minded (**Tit 2:6 c/w Rom 12:3**).
4. To prevent falling into sin and destruction, young men should seek their Creator in the days of their youth (**Ecc 12:1**).
  - A. It is good that a man bear God's yoke in his youth (**Lam 3:26-27**).
  - B. If young men have the word of God abiding in them, they are truly strong and will not fall into temptation (**1Jo 2:14 c/w Psa 119:9**).
5. Though even the young shall faint and be weary, it will not be so for those who wait on the Lord (**Isa 40:31**).

#### XXXI. Isa 40:31

1. "But they that wait upon the LORD shall renew their strength;..."
  - A. Having our strength renewed depends upon *waiting on the Lord* (**Psa 27:14**).
    - i. Wait v. - 14. **wait on or upon** a. To observe, watch; to fix one's eyes upon, gaze at. h. In Bible phrase, to place one's hope in (God).
    - ii. The LORD is the only God that is worth waiting upon because all other so-called gods are idols (**Jer 14:22**).
    - iii. We should trust, praise, and wait on the Lord (**Psa 52:8-9**).
    - iv. Turn to God, keep mercy and judgment, and wait on God continually (**Hos 12:6**).
    - v. When we wait on the Lord we shall be exalted (**Psa 37:34**).
    - vi. Those that wait upon the Lord will inherit the earth (**Psa 37:9**).
    - vii. When we are oppressed, we must not retaliate, but wait on the Lord and He will save us (**Pro 20:22; Psa 59:9**).
    - viii. Wait on the Lord until He has mercy on you (**Psa 123:2**).
      - a. Even when God is hiding His face because of our sin, keep waiting on the Lord, and never give in to the suggestions of wicked to abandon the true God (**Isa 8:13-20**).
      - b. Those that wait on the Lord will not be ashamed (**Psa 25:3; Psa 25:18-22; Psa 69:6**).
  - B. A key ingredient in *renewing our strength* is keeping our mouths shut (**Isa 41:1**).
    - i. When we wait on the Lord to have our strength renewed, we should wait *quietly* (**Lam 3:26**).
    - ii. Quietly adv. - In a quiet manner; without molestation, peacefully; without excitement, tumult, or noise; without moving or stirring, etc. Also, surreptitiously, without attracting public notice.
    - iii. If you are going to talk when waiting on the Lord, let it be in prayer (**Mat 26:41; Mar 13:33**).
    - iv. Watch v. - 1. a. To be or remain awake. 2. a. To remain awake for purposes of devotion; to keep vigil. 3. a. To be on the alert, to be vigilant; to be on one's guard against danger or surprise.
  - C. Eternally, God has renewed our spirits through regeneration (**Tit 3:5**).
  - D. God will physically renew our strength when we wait on Him and trust Him.

- i. God will provide all of our needs which causes our strength to be renewed daily (**Phi 4:19; Psa 34:9-10; Psa 37:25; Psa 55:22; Pro 10:3**).
    - ii. God even does this for the animals and continually renews the face of the earth (**Psa 104:21-30; Psa 147:8-9**).
      - a. They wait upon Him for their meat (**Psa 145:15-16**).
      - b. We need to take a lesson from the animals (**Pro 6:6-8**).
      - c. If God does so for the animals, how much more so for us (**Mat 6:26**)?
    - iii. The Lord will preserve them that love Him and call upon Him (**Psa 145:18-20**).
  - E. When we have sinned, we must repent and ask God to *renew* in us a right spirit (**Psa 51:10-12**).
  - F. In addition to renewing our strength, the Lord will also renew our minds temporally.
    - i. He will do so when we present our bodies as a living sacrifice to Him, being not conformed to this world, but being transformed from it (**Rom 12:1-2**).
    - ii. We need to put off the old man and his deeds in order for the spirit of our minds to be renewed (**Eph 4:22-24; Col 3:10**).
    - iii. Even though our outward man perishes, God renews the inward man day by day (**2Co 4:16**).
- 2. "...they shall mount up with wings as eagles;..."
  - A. The eagle is a bird which symbolizes strength and might (**Deu 28:49; Job 9:26; Jer 48:40-42; Jer 49:22; Hab 1:8**).
    - i. Eagles are exalted (**Oba 1:4**).
    - ii. The way of an eagle in the air is a marvelous thing (**Pro 30:18-19**).
    - iii. Mounting up with wings as eagles is a poetic way of saying that those that wait on the Lord will be given exceeding strength and will be exalted.
  - B. God's children will mount up with wings as eagles because God bares them, as it were, on eagle's wings and brings them to Him to protect them (**Exo 19:4; Deu 32:11-12; Rev 12:14**).
  - C. To those that wait upon the Lord, He forgives their sins, redeems their life from destruction, and satisfies them with good things so that their youth is renewed like the eagle's (**Psa 103:1-5**).
- 3. "...they shall run, and not be weary;..."
  - A. God saves His people who wait patiently on Him, delivers them with the strength of an eagle, and gives them strength and exalts them, so that they can run the race set before them and not be weary.
  - B. God has given all of us a race to run (**Heb 12:1**).
  - C. Our running doesn't give us eternal life (**Rom 9:16**), but is good evidence that we have it.
  - D. One of the legs of this race is preaching the gospel (**Gal 2:2; Php 2:16**).
  - E. We must run it with certainty (**1Co 9:24-26**).
  - F. We must press toward the mark (**Php 3:14**).
  - G. We must fight the good fight of faith (**1Ti 6:12**).
  - H. We must finish our course (**Act 20:24; 2Ti 4:7**).
    - i. False doctrine will hinder our run (**Gal 5:7**).
    - ii. Be careful to not run the wrong race (**1Pe 4:4**).

- iii. God will give us strength to finish the race if we stay with Him (**2Ch 15:2**).
  - I. Never give up (**Jer 12:5; Pro 24:10; Gal 6:9**).
- 4. "...and they shall walk, and not faint."
  - A. God will give us strength and endurance to run the race by giving us spiritual adrenaline to get us through the tough moments.
  - B. But not all of our Christian life is an intense battle.
  - C. Much of our life of faith resembles more of *a walk*, than *a run*.
    - i. We must walk as Christ walked (**1Jo 2:6**).
    - ii. We must walk in faith (**2Co 5:7**) in the steps of faithful Abraham (**Rom 4:12**).
    - iii. Once we are saved, but must *walk* in newness of life (**Rom 6:4; Gal 5:16; Gal 5:25; Eph 5:8**).
    - iv. God has ordained good works for us to *walk* in (**Eph 2:10**).
    - v. We have no condemnation when we *walk* after the Spirit (**Rom 8:1**).
    - vi. Much of our Christian *walk* is not what we do, but what we refrain from doing (**Rom 13:13; Eph 4:17**).
    - vii. We must *walk* cautiously (**Eph 5:15**).
    - viii. We must *walk* in a way which pleases God (**1Th 4:1**).
  - D. We need God's strength to get through the *walking* part of our life as much or more as we do the *running* part.
    - i. Fighting the big battles is sometimes easier than maintaining the faith from day to day.
    - ii. If we wait on the LORD and trust in Him, we will walk the Christian walk all the days of our lives and not faint (**Isa 40:31**).