

Sermon Notes & References
Behold My Servant
Isaiah 42:1-4
November 21, 2010

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^A Romans 13:1
^B Mark 1:11, 9:7, John 12:28, Luke 4:18, Matthew 12:28
^C Matthew 20:28, Hebrews 2:9

^D Matthew 5:3-5, 11:28-30
^E Luke 19:10
^F Luke 5:32
^G 2 Timothy 2:24-26
^H John 10:15-18
^I Acts 17:6

A. Introduction

1. Prince Charles

- a. was being interviewed yesterday on a television program yesterday which I caught in passing while I was out
- b. the theme of the program being Philip being the next king
- c. a subject which may be, of course a little premature
- d. but it caused me to think about our royal family
- e. the house of Windsor has brought to the throne of Britain a number of individuals of strong and noble character who have been worthy of our respect: particularly our present Queen, Elizabeth, and her parents, the late King George and Queen Mother Elizabeth
- f. but, while I have always had great respect for our current monarch, I have never felt it to be right that she be, even in a titular fashion, the head of the Church of England
- g. Charles, by his words and actions, is even less so

2. Baptists, you see,

- a. are part of a communion of churches, that have dissented from being under secular rule as is the Established Church
- b. hence they are called Dissenters or Non-Conformists for their separation from the Established Church along with such groups as the Presbyterians, Methodists and Puritans
- c. and this is the the intention of the Baptist statement of faith of the entire separation of church and state
- d. yet all these Christians believe, along with Paul, that **'Every person is to be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God.'** (Romans 13:1)
- e. for we, in a secular world, believe in the ongoing, effective rule by a higher authority: by the one, true God
- f. it was for this reason, in a time when it appeared that the secular forces had disposed of the power of Christianity, designated this Sunday, falling at the very end of the liturgical or formal church year, the Sunday before the first Sunday of Advent, as the Solemnity of Christ the King

3. It is this King, Jesus the Christ, Jesus the Messiah
 - a. who is announced in today's text
 - b. when God, speaking through the prophet Isaiah, says
 - c. Behold My Servant!

B. The Servant, Our Spiritual Head 42: 1

1. Behold, My Servant, whom I uphold; My chosen one in whom My soul delights. I have put My Spirit upon Him; He will bring forth justice to the nations.
2. 'Behold,' says God
 - a. you are not asked to come here on a Sunday morning
 - (A) to have a social time with some pleasant people
 - (B) to sing some pretty songs
 - (C) to hear to some beautiful hymns
 - (D) not even to be taught some Bible truths
 - b. all those are nice; even good
 - c. 'Behold,' is a command, not just a means of introducing the next section of this prophecy
 - d. you are summoned to this place, as the people of God, to turn your spiritual eyes towards Jesus Christ, to learn Him
3. 'Behold,' says God, 'My Servant'; 'Behold' says God, 'My chosen one' – Servant; Chosen or Elect One
 - a. God gives these two titles to the object of our view
 - b. the second qualifies the first
 - (A) the first is in no sense belittling or derogatory
 - (B) being servant of Almighty God is the highest of posts, – Paul delighted in call himself a bond-slave of Christ – the servant is exalted by the exaltation of his Master
 - (C) but the servant is also the chosen One; selected by God
 - c. the word 'servant' is used several ways in these chapters: it is used of the nation Israel; it is used of redeemed Israel, the true Israel or the church; but here it is use of the Elect or Chosen One of Israel;

- the One who alone represented the ideal that God intended Israel to be – the Messiah
- d. when the Jews came back from exile in Babylon, they now spoke the ancient Hebrew, but the sister language of their land of exile, Aramaic or Chaldaic. In Nehemiah 8:5 we are told that as the law was read aloud, some men were assigned to cause the people to understand
 - e. during Jesus' life Aramaic was spoken in Palestine. At about then, the Hebrew Scriptures were translated into Aramaic, a version call the Targum, or, 'translation'
 - f. the Targum translates thus, '**Behold My Servant Messiah**' just so that there is no doubt of whom God is speaking
4. '**My Servant,**' Messiah, says God, is special because
- a. '**I uphold**' Him – from His birth in a stable in Bethlehem
 - (A) until His death on the cross on Golgotha
 - (B) this man was sustained and supported by God
 - (C) as no other man ever was or ever will be
 - (D) for this Son of Man was the Son of God
 - b. '**My soul delights**' in Him
 - (A) the word '**soul**' here is not just a substitute for self
 - (B) but it means the very fulness of God's being
 - (C) His baptism, "**a voice came out of the heavens: 'You are My beloved Son, in You I am well-pleased.'**" Mark 1:11
 - (D) He transfiguration, "**Then a cloud formed, overshadowing them, and a voice came out of the cloud, 'This is My beloved Son, listen to Him!'**" (Mark 9:7)
 - (E) Before the last supper, Jesus prayed, "**'Father, glorify Your name.'** Then a voice came out of heaven: '**I have both glorified it, and will glorify it again.'**" (John 12:28)
 - c. '**I will put my Spirit on him**'
 - (A) the understanding of the Holy Spirit in the OT differs from that in the NT, as did His ministry
 - (B) the Spirit expressed God's power, set upon a person in order to accomplish some work for God
 - (C) that Spirit endued Jesus at His baptism, but remained upon Him throughout His ministry, so that He would say "**The Spirit of the Lord is upon me, because he anointed me ...**" (Luke 4:18) and later spoke of casting '**out demons by the Spirit of God**' (Matthew 12:28)

d. 'He will bring forth justice (judgement, right) to the nations (Gentiles).' – the world, not just Israel, was in God's plans

(A) so God put His Spirit on His Servant, 'just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.' (Matthew 20:28)

'With His blood He has saved me, With His pow'r He has raised me– To God be the glory For the things He has done!'—{2}.

5. 'Behold My Servant, ... My Chosen One' says God

a. cast your gaze upon Him; look closely at Him; He who is Messiah – the Anointed One: Prophet, Priest, and King

b. 'But we do see Him who was made for a little while lower than the angels, namely, Jesus, because of the suffering of death crowned with glory and honour, so that by the grace of God He might taste death for everyone.' (Hebrews 2:9)

c. because this same Servant, Jesus, not some earthly head of state, is our crownèd King, the Head of His church; so,

C. The Servant, Our Spiritual Example 42:2-3

1. 2 He will not cry out or raise His voice, Nor make His voice heard in the street. 3 A bruised reed He will not break And a dimly burning wick He will not extinguish; He will faithfully bring forth justice. (judgement, right; the state that God deems right)

2. when the conquerors of old had vanquished some foe

a. they would march their captives, chained together, often in the most humiliating of ways, through the streets of the conquered lands, thus advertising their own greatness

b. trumpets would sound and heralds would precede in order to blare out the victory claim of the new conqueror

c. but the Messiah of God, in His first advent, would come in peace, and quietness, and gentleness

For not with swords loud clashing

Nor roll of stirring drums–

With deeds of love and mercy

The heav'nly kingdom comes. —{3}.

- d. He will not cry out, or raise or cause to be heard His voice in the street – he came not as a warrior, but as a servant
 - e. daily he walked the streets of Galilee, the highways to and from Jerusalem, and its thoroughfares
 - f. not rousing the people of Judaea and Galilee into an army to deliver them from their detested overlords, the Romans, in order to establish some earthly, transient kingdom
 - g. but in gentle tones, issuing the manifesto of His kingdom, as found in the Sermon on the Mount, Matthew 5:3-5
 - (A) 3 Blessed are the poor in spirit, for theirs is the kingdom of heaven.
 - (B) 4 Blessed are those who mourn, for they shall be comforted.
 - (C) 5 Blessed are the gentle, for they shall inherit the earth.
 - h. and the invitation to become its citizens, '28 Come to Me, all who are weary and heavy-laden, and I will give you rest. 29 Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and you will find rest for your souls. 30 For My yoke is easy and My burden is light.' (Matthew 11:28-30) – his easy yoke shown in the words
3. He will not break the bruised reed, nor a extinguish the smoldering wick
- a. beside our house we have my attempt to build a water garden – I need to redo the bottom for the water will not stay in but drains away into the gravelly moraine – but the reeds and rushes still thrive in it, used as for countless ages
 - (A) to make pipes to play tunes upon, as shepherds did
 - (B) or by children for swords and spears for play fights
 - (C) they are light, hollow – but also weak, so that the wind can easily bruise or crack them – no point in using those! ... break them; throw them aside!
 - b. at a tender age, I lived in a country farm house; no running water, no indoor plumbing, no electricity; but a telephone!
 - (A) with blackout curtains covering the windows
 - (B) we lit the coal-oil lamps; trimmed their wicks
 - (C) if the oil ran out, you took off the lamp's chimney and pinched the wick to put it out, before it stank up the room

- c. when Jesus, God's servant came
 - (A) he did not discard the broken, cracked members of society – the injured, halt, maimed, blind and mute
 - (B) he did not snuff out those who stank to the rest of the people, those tax gatherers working for Rome
 - (C) 'For,' He said, 'the Son of Man has come to seek and to save that which was lost. (Luke 19:10), and, 'I have not come to call the righteous but sinners to repentance.' (Luke 5:32) – anyone can be a doctor to the healthy, but He came to heal the hopeless cases, the terminally ill with the disease called sin

4. He is our Spiritual Example

- a. the Ministry of the Servant is to be our Example of Ministry
- b. my ministry or service should be like His ministry
- c. your ministry or service should be like His ministry
- d. Paul encourages us each one in our ministry, '24 The Lord's bond-servant must not be quarrelsome, but be kind to all, able to teach, patient when wronged, 25 with gentleness correcting those who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the truth, 26 and they may come to their senses and escape from the snare of the devil, having been held captive by him to do his will.' (2 Timothy 2:24-26)
- e. let the sincere prayer of our heart be those words we sing so easily:
Make me a servant, humble and meek,
Lord, let me lift up those who are weak,
And may the pray'r of my heart always be:
Make me a servant ... today. —{4}.

5. 'Behold My Servant,' says God – our spiritual Example

- D. The Servant, Our Spiritual Hope 42:4
1. He will not be disheartened or crushed Until He has established justice (or judgement, or right) in the earth; And the coastlands will wait expectantly for His law. (or, Torah, in the sense of instruction)
 - a. the word 'disheartened' is from the same root as the word 'smoldering' describing the wick – the Lord Jesus, who cares about those whose hope is becoming dimmed, though subjected to the same stress that would seek to dim His light, will not allow that to happen until he has accomplished God's plan in Him
 - b. the word 'crushed' is the same as used of the bruised reed – the Lord Jesus will not allow His life to be crushed out until He has accomplished right; making righteous those now crushed by sin and by the domination of Satan will be free, justified, through faith in His finished work at Calvary
 - c. he suffered in all points as we do
 - d. throughout the entire ministry of Jesus Christ, He was always in charge, always in control
 - e. even at the very end as He hung upon that cross – when it looked as though the evil in men, in all men, Jew and Gentile, had succeeded and Satan had won
 - f. it was still nevertheless true, 'I lay down My life for the sheep. ... the Father loves Me, because I lay down My life so that I may take it again. No one has taken it away from Me, but I lay it down on My own initiative. I have authority to lay it down, and I have authority to take it up again...' (John 10:15-18) – He was always in charge, always in control
 - g. so that when on the cross He cried, 'It is finished' it was indeed true; He had finished His work and our salvation.
 2. and the islands – the places distant from Zion, from which God's salvation went out – are longingly waiting for this
 - a. in a few short years
 - b. the gospel message spread across the Roman Empire
 - c. 'turning the world upside down' (cf Acts 17:6)
 - d. reaching and fulfilling the unspoken needs of man's heart
 - e. as we sang earlier, 'Love was God nailed to bleed and die To reach and love one such as I.'^{5}
 3. 'Behold My Servant,' says God – fulfilling our spiritual hope

E. Conclusion

1. 'Behold My Servant,' says God

This is our God, the Servant King,
He calls us now to follow Him;
To bring our lives as a daily offering
Of worship to the Servant King.^{—{6}}.

2. let us fix our gaze upon Him; focus our lives on Him

- a. see the world as He sees it; and loves it; and reaches out to it in love, calling those who would to come to Him
- b. that we would answer His call to follow Him in this task
- c. we are here to reach out to save those whose inner and outer life may hang by but a thread

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