



ISAIAH: THE MESSAGE OF HOPE

Lesson 5 -The Servant Brings Hope

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INTRODUCTION

- I. Isaiah's prophecy heralded hope for hearts that struggled with fear, weariness, and burdens.
 1. Politically, socially, militarily, and spiritually their hope was drowned in despair!
 2. 📖 In spite of these negatives, the prophet appeared with an unbelievable message.
 3. Isaiah announced that there was One coming who would establish an eternal hope.
 - a. The promise of this hope provided encouragement for those struggling in desperation.
 - b. The prophet's words presented the coming of the Christ who would be the Savior of the world by establishing a Kingdom of peace.
 4. Isaiah announced that the hope of the hopeless focused upon a "servant."
 - a. The word "servant" occurs thirteen times in chapters forty-one to forty-eight.
 - b. The "servant" refers to different identities but the Messiah is a prominent identity in this figure.
 - c. 📖 The coming Servant was one person who would dramatically change the world.

Often, we allow Satan to compromise our assurance by causing us to think that "one" is insignificant and unable to make a difference.

📖 If "one" cannot make a difference then the prophetic announcement that one "Servant" was coming and bringing peace and joy seems to be a questionable hope.

History is filled with examples of how "one" made a significant difference. In 1645, one vote gave Oliver Cromwell control of England. In 1649, one vote led to the execution of Charles I in England. In 1845, the State of Texas was admitted into the Union by one vote. In 1868, President Andrew Johnson was saved from impeachment by one vote. In 1923, one vote gave Adolph Hitler control of the Nazi Party and for the next 20 plus years Europeans would live in fear. The significance of "one" is historically valid.
- II. Isaiah announced that one person was coming and His presence would provide the greatest hope that the world could ever expect.
 1. Throughout the latter part of the prophecy, this coming one is described as a "Servant."
 2. One of the earliest references to this *Servant* may be in chapter eleven where the concept is introduced but no specific name is mentioned (Isaiah 11:1-10).
 3. In chapter forty-two the specific identification is given (Actually there are two servants mentioned in chapter forty-two. One is obviously Christ, verses 1-13, and the other is Israel, verses 14-25.).
- III. The New Testament informs us that this "Servant" did come as Isaiah had foretold.



1. This "Servant" is identified in the New Testament the Lord Christ Jesus (Luke 4:17-21).
Matthew 12:18-21, "Jesus withdrew from there. Many followed Him, and He healed them all, and warned them not to tell who He was. This was to fulfill what was spoken through Isaiah the prophet: "Behold, My Servant whom I have chosen; My Beloved in whom My soul is well-pleased...He shall proclaim justice to the Gentiles. He will not quarrel, nor cry out...He leads justice to victory. And in His name the Gentiles will hope."
2. The prophecy of Isaiah has more to say about the Christ than any other prophecy. The entire life, ministry, past and future aspects of Christ are announced by Isaiah. The book of Isaiah provides us with the most comprehensive prophetic portrait of Jesus Christ in the entire Old Testament. It includes the full scope of His life. Here are a few of the more significant prophecies 🕊:
 - The announcement of His coming (Isaiah 40:3-5)
 - His virgin birth (Isaiah 7:14)
 - His proclamation of the Good News (Isaiah 61:1)
 - His sacrificial death (Isaiah 52:13-53:12)
 - His powerful return (Isaiah 60:2-3)
3. Isaiah's words present the Christ and these predictive words are used to validate the Savior's legitimacy.
 - a. In Isaiah's prophecy this "Servant" occupies a significant place in the prophecy.
 - b. The Good News...it is the ministry of this "Servant" that provides the basis for the Christian's hope!
 - c. The next lessons, in this series, will focus upon this Servant as His role is developed in the prophecy. The ministry and the blessings of this Servant are offered to everyone who can find hope through obedience to God's commands.
 - d. Consider the Messianic Servant introduced by Isaiah.

THE SERVANT INTRODUCED

🕊 Inspiration guided Isaiah so that little by little, piece by piece the Almighty's brush-strokes revealed a complete portrait of the message of hope to be delivered by the coming Christ (Isaiah 28:10-13).

"For He says, 'Order on order, order on order, line on line, line on line, a little here, a little there.'" Indeed, He will speak to this people through stammering lips and a foreign tongue, He who said to them, "Here is rest, give rest to the weary," And, "Here is repose," but they would not listen. So, the word of the Lord to them will be, "Order on order, order on order, line on line, line on line, a little here, a little there," that they may go and stumble backward, be broken, snared and taken captive." (Isaiah 28:10-13)



Eventually, Inspiration's portrait presented a Servant whose ministry would be worldwide. The promised hope was not reserved only for Israel but would be offered to everyone in the world (Isaiah 42:6, 7). Such an amazing thought was radical in Israel's understanding and had to be explained fully.

"I am the Lord, I have called You in righteousness, I will also hold You by the hand and watch over You, and I will appoint You as a covenant to the people, as a light to the nations, to open blind eyes, to bring out prisoners from the dungeon and those who dwell in darkness from the prison" (Isaiah 42:6, 7).

☞ The coming of this Messianic Servant would present everything with a "new" perspective. Look carefully at Isaiah 42:1-13 and observe the incredible details that introduce this majestic Servant that would come to earth and offer God's gracious salvation.

I. ☞ **A NEW SHIFT in thought—"BEHOLD!"** (Isaiah 42:1).

"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."

A. Attention is seized when Isaiah uses the imperative "Behold!"

1. This word indicates that something significant is about to be revealed. It is a solemn declaration.
2. The emphasis shifts in the prophecy. Now the prophecy focuses attention upon the "Servant" who will fulfill God's purpose (Isaiah 9:6-7).

"For a child will be born to us, a son will be given to us; and the government will rest on His shoulders; and His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. There will be no end to the increase of His government or of peace, on the throne of David and over his kingdom, to establish it and to uphold it with justice and righteousness from then on and forevermore. The zeal of the Lord of hosts will accomplish this" (Isaiah 9:6-7).

3. The imperative announces that a shift in the message is occurring.

a. ☞ The emphasis turns from the worldly to the spiritual.

b. It is a shift from worldly strength; from worldly supremacy; from worldly domination.

B. Many today need to consider this point. We need to look beyond the boundaries of this world (Colossians 3:2, "if you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God. Set your mind on the things above, not on the things that are on earth").

1. The tragedy facing many congregations is a failure to focus on the spiritual. Like ancient Corinth they trust the wisdom of the world and are polluting the spiritual with the worldly ("growth experts," polls to find out what will draw numbers to the congregation, etc.).
2. God's "Servant" shifts the focus from the mundane to the magnificent; from failed fleshly power to the supremacy of spiritual strength.
3. God's solemn declaration calls for man to change his focus from this world's values to the



values of the other-world!

C. Throughout Christ's earthly ministry He challenged people to change their thinking patterns.

1. Christ challenged His disciples to think with *opportunism* and be prepared to take advantage of opportunities to teach anyone God's Truth (John 4:27-34).

"The disciples were urging Him, saying, "Rabbi, eat." But He said to them, "I have food to eat that you do not know about." So the disciples were saying to one another, "No one brought Him anything to eat, did he?" Jesus said to them, "My food is to do the will of Him who sent Me and to accomplish His work" (John 4:31-34)

2. Christ challenged His disciples...

➤ To think with *urgency* because souls are dying and need to be saved (John 4:35, "Do you not say, 'There are yet four months, and then comes the harvest'? Behold, I say to you, lift up your eyes and look on the fields, that they are white for harvest.").

➤ To think with *discernment* so they could distinguish between right and wrong (John 7:24, "Do not judge according to appearance, but judge with righteous judgment.").

D. The poignant announcement, "Behold!" speaks to our culture. Examine this Servant who challenges us to shift our thinking processes to a new direction.

1. This "new shift" is commanded in several texts.

a. Christians are to "renew" their minds with daily Bible study (Romans 12:1-2, "do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect").

b. Christians are expected to "guard" his mind and keep thoughts holy (Philippians 4:8, "Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, dwell on these things...you have learned and received and heard and seen in me, practice these things, and the God of peace will be with you").

c. Disciples of the Lord are fighting to "bring every thought into captivity" as service to God is offered (2 Corinthians 10:3-5).

2. As you concentrate on how the "Servant" would present a new shift in thoughts, ask yourself these questions.

a. What holds the greatest value in your thoughts—is it a desire for the spiritual or the worldly? What consumes the majority of your "free" time?

b. Are your thought processes under control and sanctified?

c. Do the worldly priorities in your life often bump and nudge the spiritual priorities out of their rightful place? What about daily Bible reading and study?



II. 🕊️ **A NEW PERSON in action—“MY SERVANT” (Isaiah 42:1).**

“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.”

A. Isaiah’s prophecy brings renowned names to mind that God had used to further the divine program of redemption.

1. The names of Abraham (Genesis 26:24), Moses (Numbers 12:7), David (2 Samuel 3:18), Nebuchadnezzar (Jeremiah 25:9), Zerubbabel (Haggai 2:23), and Cyrus (Isaiah 44:28) immediately associate images of power, majesty, and greatness.
2. All had been, or were to be, used as “servants” by the Almighty God as He developed the great scheme of redemption from sin and restoration to fellowship.
3. Now a new person is identified who will perform a critical role in service to the Almighty God. This new person is identified as “My Servant.” 🕊️ This title affirmed the following critical facts about this Person.
 - a. 🕊️ *First*, it affirms He shared a *SPECIAL RELATIONSHIP* with God—“My SERVANT.” This Servant would enjoy a close relationship with God and consequently God the Father would “uphold” the Servant.
 - b. 🕊️ *Second*, it affirms He was God’s *UNIQUE CHOICE*—“MY Servant.” God the Father is proud to acknowledge the Servant as His “Elect one.” This Servant reflected the wisdom of God’s choice as He performs so that God “delights” in the Servant’s actions.
 - c. 🕊️ *Third*, it affirms He possessed God’s *DIVINE INVESTMENT*—“MY SPIRIT.” This Servant would possess divine wisdom, understanding, counsel, might, knowledge, and fear of Jehovah God (Isaiah 11:2, “The Spirit of the Lord will rest on Him, the spirit of wisdom and understanding, the spirit of counsel and strength, the spirit of knowledge and the fear of the Lord”).

Endowed with the divine wisdom the Servant would bring “justice.”

B. Obviously this “Servant” would be far different from the historical figures identified by God as His “servants” and used to fulfill the designs of heaven!

1. Jesus Christ fulfilled Isaiah’s prophetic description of this Servant (Matthew 12:18-21).

“Behold, My Servant whom I have chosen; My Beloved in whom My soul is well-pleased; I will put My Spirit upon Him, and He shall proclaim justice to the Gentiles. He will not quarrel, nor cry out; nor will anyone hear His voice in the streets. A battered reed He will not break off, and a smoldering wick He will not put out, until He leads justice to victory. And in His name the Gentiles will hope.” (Matthew 12:18-21)
2. The impact of Christ upon the world is a fact admitted by even the strongest unbeliever.
3. This amazing impact is the result of Christ fulfilling the predictive prophecy of Isaiah.
 - a. No one is like Christ Jesus. Christ is the “incomparable” Servant of God.



- b. Only Christ is able to fulfill exactly the requirements of redemption that will restore man to fellowship with God.
- c. Jesus Christ, as the fulfillment of this “Servant,” is “more excellent” than any person, process, or procedure that has been used to reunite man and God.

This is the basic premise upon which the Epistle of the Hebrews urged Christians to be zealous for the Lord’s Church and never forsake the Faith that results in a great salvation (See Hebrews 1:4; 8:6).

“He sat down at the right hand of the Majesty on high, having become as much better than the angels, as He has inherited a more excellent name than they” (Hebrews 1:3-4)

“He has obtained a more excellent ministry, by as much as He is also the mediator of a better covenant, which has been enacted on better promises” (Hebrews 8:6).

- 5. Christians should look at this “Servant” and recognize the superiority of Christ to every other form of religious belief.
 - a. Only by faith in Christ will man find redemption from sin and restoration of fellowship with God (Acts 4:8-12).
 - b. Isaiah’s message announced that salvation is possible only by God’s plan for this Savior to redeem “all nations” (Isaiah 45:22, “Turn to Me and be saved, all the ends of the earth; for I am God, and there is no other”).
 - c. This wonderful opportunity is extended today—the entire world can be saved by returning to God and experiencing the divine compassion and receiving the abundant pardon (Isaiah 55:6-7, “Seek the Lord while He may be found; Call upon Him while He is near. Let the wicked forsake his way and the unrighteous man his thoughts; and let him return to the Lord, and He will have compassion on him, and to our God, for He will abundantly pardon”).
 - d. This is possible because of the “new person” introduced by Isaiah.

III. ☞ A NEW ORDER in covenant—“His Law” (Isaiah 42:4).

“He will not be disheartened or crushed until He has established justice in the earth; and the coastlands will wait expectantly for His law.” (Isaiah 42:4).

- A. Unlike the Persian Emperor Cyrus (Isaiah 44:28), the Servant will not use His voice to establish His authority (Isaiah 42:2, “He will not cry out or raise His voice, nor make His voice heard in the street”).
 - 1. Meekness would characterize Him and His approach to the world.
 - 2. His authority would reside in His character more than His command.
 - 3. ☞ The dramatic contrast between the “new order” and the “old order” is seen in verses 2-3. These verses have five negative verbs (not cry out, not raise His voice, not make heard,



not break, and not extinguish).

4. The Servant will accomplish these actions with His faithful service.

B. The “new order” will be marked with humility instead of arrogance.

1. The first priority of the “new order” would be the establishment of “justice.”

2. The Servant will have a successful mission because of His persistence.

3. As the Servant accomplishes His objectives, He brings forth a “new Law.”

4. This new law” governs the new order that God has planned. This “new Law” is the only means for redemption, reconciliation, and working with man. This new order will be characterized by the following traits:

a.  **A new energy will empower them with God's power (Isaiah 42:5).**

“Thus says God the Lord, Who created the heavens and stretched them out, Who spread out the earth and its offspring, Who gives breath to the people on it and spirit to those who walk in it” (Isaiah 42:5)

1) The new order will be instituted by the Messiah and established by the august power of the Almighty God.

2) The Kingdom is established by divine power and designed by divine wisdom.

3) The Lord's Kingdom (which is the Church, Matthew 16:18-19) does not depend upon mortal strength for its existence.

4) Members of the new order will be empowered by God's power supply—the Holy Spirit.

5) The Holy Spirit's coming was a signal event that the Messianic Kingdom had been established (Joel 2:18-29; Mark 9:1; Acts 1:8; 2:1-4, 17-21; Romans 8:14-17; etc.).

b.  **A new righteousness will emerge (Isaiah 42:6a).**

“I am the Lord, I have called You in righteousness, I will also hold You by the hand and watch over You” (Isaiah 42:6a).

1) The basis for this new order is God's holy character.

2) All that God does is right and just.

3) The Servant will accomplish His mission of establishing the Kingdom because this is right.

4) The term “righteousness” refers to an action that conforms to a fixed standard.

The standard for godly righteousness is God Himself. This changes the “righteousness of men” that had been governing religious belief and practice. No more rituals; no more lip service; no more hypocrisy!



When the Servant performs His duties, He will be demonstrating God's righteousness.

This conduct will be imitated by those following the Servant as they seek to live by a righteousness defined by God and not a righteousness defined by man (Philippians 3:9; Titus 3:5, "He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit").

The Servant will be known for His "righteousness." All that is done, the love and salvation for those who trust and obey or the wrath and eternal punishment for those who scoff and rebel, is "righteous."

- 5) Those serving God under the new order will seek the righteousness that the Servant demonstrates.

This means they will read, believe, and obey the revealed Word of God because that is the only source explaining this righteousness (Romans 1:16, 17, "For I am not ashamed of the gospel...in it the righteousness of God is revealed"; Romans 4:6; Ephesians 4:24, "put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth"; Romans 12:1-2).

Those under the new order seek righteousness in conforming to God's Laws and not a righteousness that is founded upon selfish self-delusion.

The motivation of obedience is for one to be acknowledged as righteous before God.

This leads one to become a "servant of righteousness" that consistently obeys God's revealed will (Romans 6:17-18, "But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed, and having been freed from sin, you became slaves of righteousness").

- 6) This righteousness is so controlling that it limits and restricts the Christian's activities (2 Corinthians 6:14-15).

"Do not be bound together with unbelievers; for what partnership have righteousness and lawlessness, or what fellowship has light with darkness? Or what harmony has Christ with Belial, or what has a believer in common with an unbeliever?" (2 Corinthians 6:14-15)

The Servant will appear and establish the Messianic Kingdom. This Kingdom is the only realm of salvation and to be a member, one must conform to its teachings and be righteous with God.

- c.  **A new covenant will be established (Isaiah 42:6b-7).**

"And I will appoint You as a covenant to the people, as a light to the nations, to open blind eyes, to bring out prisoners from the dungeon and those who dwell in darkness from the prison" (Isaiah 42:6b-7).



- 1) The new order is not a modification of an “old” order.
- 2) The Servant will establish an entirely new system. Fundamental to this new order is the governing law.
- 3) God had prepared a “new covenant” that would be given to the people.

The Servant was appointed to provide this covenant to the people (“I will appoint you”).

Isaiah states that the Servant is this covenant and this makes the Servant a “light to the nation.” The prophet is saying that when the Servant comes, He will be able to offer all nations the blessings of salvation (Isaiah 49:6).

The Servant will come to earth, establish a covenant that will result in adherents being righteous and those who were formerly blinded and living in darkness would be given “light” to see and escape from sin (Acts 26:16-18).

“(T)o open their eyes so that they may turn from darkness to light and from the dominion of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me” (Acts 26:18).

- 4) This new order is governed by a new covenant that brings awesome blessings.

Those who follow this new covenant find freedom, joy, relief, and hope.

This promise anticipated the blessings available to those who hear, believe, repent, confess, and are immersed for the forgiveness of sins.

- 5) How tragic that Satan’s lies have been believed and many think they can accept the new order of this Servant without submitting to the new covenant’s law.

Let us rejoice in the fact that full deliverance is offered by God’s grace because the Lord Christ was willing to perform the duties of this “Servant.”

As we rejoice in the blessings offered by God’s grace, let us be cautious that we do not cheapen the grace of God by lessening its requirements of trust and obedience.

Such are identified by Inspiration as one who “has insulted the Spirit of grace?” (Hebrews 10:29).

d.  ***A revelation of new things will occur (Isaiah 42:8-9)***

“I am the Lord, that is My name; I will not give My glory to another, nor My praise to graven images. Behold, the former things have come to pass, now I declare new things; before they spring forth, I proclaim them to you” (Isaiah 42:8-9).

- 1) The new order is to be initiated by the Servant but it is founded upon the absoluteness of Jehovah God.
- 2) So important is this new order that God uses His own Name to urge faithful compliance to it.



3) The strategy of this new order was important to God.

The work would not be trusted to another to plan and the possible corruption of the plan would not be ignored.

Just as offering praise to an idol instead of to God is blasphemous, so is the modification of the new order.

God is jealous and exclusive in regard to worship and in regard to His scheme of redemption and restoration.

4) The Servant would come to earth and offer mankind a gracious invitation to escape sin's dungeons and darkness.

Escape is possible only by one becoming righteous in God's eyes.

The process of righteousness is clearly defined and jealously guarded.

Isaiah announces that God is intolerant of anyone changing the divine process.

5) God's religion is not tolerant to "other faith responses."

God jealously guards the pattern announced by the prophets, inaugurated by the Lord, and followed by the Apostles.

Tolerance reveals weakness and a lack of confidence that God's way is the only right way.

The Servant's work was not to make peace but to start a war (Matthew 10:34, "Do not think that I came to bring peace on the earth; I did not come to bring peace, but a sword").

The Servant's work would be carried out in humble quietness and in love, but it was one of conquest in which conflict is inevitable.

6) God declared that the Servant and His followers would share conflict and such occurred (John 3:16-21; 15:15-27).

It is tragic that many seek to make the intolerance of God a repulsive thought.

There are those who ignore the Servant's commitment to obedience and frivolously charge those today with "legalism" as they strive to follow exactly the commands of the new covenant.

e.  **A new song will be heard (Isaiah 42:10-13)**

"Sing to the Lord a new song, sing His praise from the end of the earth...let them shout for joy from the tops of the mountains...declare His praise in the coastlands. The Lord will go forth like a warrior, He will arouse His zeal like a man of war. He will utter a shout, yes, He will raise a war cry. He will prevail against His enemies" (Isaiah 42:10-13).



ISAIAH: THE MESSAGE OF HOPE

Teacher's Notes Lesson 5 - The Servant Brings Hope

- 1) The new order will bring the traumas of conflict but it will also bring a new song proclaiming the blessings of those who are truly converted.
- 2) This new song comes as the blessings of the new order are realized.
- 3) The song expresses thanksgiving to the Almighty God who designed a system by which man could be redeemed from sin's despair and restored to fellowship with God.
- 4) The new song celebrates the invincibility of God's plans.
- 5) All nations will not trust and obey in order to be saved, but those who do will revel in blessings.
- 6) Those who think they can redesign the holy plan of God are fools. They are standing in front of the mighty warrior and will be vanquished. These are stout rebels who are serving only their own purposes and will face eternal destruction (Philippians 3:18-21).
- 7) In contrast to those who think they can change God's holy plans are those who have obeyed God's simple Laws.

Those in this group burst out in songs of victory, praise, and glory to the Lord God Omnipotent.

This wonderful demonstration is a spontaneous reaction to the masterpiece of redemption. This new song resounds throughout eternity as the saved praise the Lord God and the Lamb (Revelation 4:8-11; 5:9-14; 22:1-5).

5. The coming of this Servant changes all things on earth.
 - a. After this Servant appears, *nothing* will remain the same (Isaiah 11:6-10; 65:25).
 - 1) Isaiah introduces the Servant as One whose appearance incredibly transforms every facet of earthly and eternal existence.
 - 2) This Servant is more powerful than any mortal Emperor.
 - 3) This Servant possesses a strength that is not measured by worldly standards but surpasses any power mortals can contemplate.
 - b. What an amazing Figure is introduced.
 - 1) No one but our Lord Jesus Christ could fit this "Servant" introduced by Inspiration.
 - 2) Our Lord has offered the incredible "newness" that Isaiah prophesied (2 Corinthians 5:17, "Therefore if anyone is in Christ, he is a new creature; the old things passed away; behold, new things have come").
 - 3) Look further and observe how the prophet continues to portray Christ as this amazing Servant!



THE SERVANT REFINED

- ☞ The revelation of Christ as this incredible “Servant” was not given all at once.
1. God’s revelation came slowly (28:9-13).
 2. In providing the full explanation of the Servant’s role, Inspiration utilized four “songs.”
 3. These songs build upon one another so that at the conclusion of the fourth song we are able to understand the role of this Servant.
 4. The final song (Isaiah 53) leaves the reader in awe.
 5. ☞ When these songs are combined one stands amazed at the Sovereign’s scheme of redemption!

Our next lessons examine these four “Servant songs.” As our study of these passages continues, we will be amazed at how the marvelous role of the Servant, who would bring righteousness and justice into all the earth, was described so clearly and so far ahead of His appearance.

CONCLUDING THOUGHTS

- I. A proper “introduction” of Christ Jesus could not have been written more accurately.
 1. It is a testimony to Inspiration that the details of the Servant were so minute.
 2. The love of God Almighty is undisputed.
- II. So great was the heavenly Father’s love for man and so strong was the Almighty’s desire for restoration of fellowship with man, that a masterful scheme was designed and announced hundreds of years before the Lord Christ was to appear.

☞ **Acts 4:12,**
“there is salvation in no one else;
for there is no other name under heaven
that has been given among men by which we must be saved.”