

# Pentwater Bible Church

*Isaiah Message 94  
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*Jesus Driving Traders from The Temple, anonymous cir 1589*

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# Pentwater Bible Church

The Book of Isaiah

Message Ninety-Four

GOD'S SERVANT THE LORD JESUS

December 6, 2020

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Isaiah 42:1-5

*<sup>1</sup>Behold, my servant, whom I uphold; my chosen, in whom my soul delighteth: I have put my Spirit upon him; he will bring forth justice to the Gentiles. <sup>2</sup>He will not cry, nor lift up his voice, nor cause it to be heard in the street. <sup>3</sup>A bruised reed will he not break, and a dimly burning wick will he not quench: he will bring forth justice in truth. <sup>4</sup>He will not fail nor be discouraged, till he have set justice in the earth; and the isles shall wait for his law <sup>5</sup>Thus saith God Jehovah, he that created the heavens, and stretched them forth; he that spread abroad the earth and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein (ASV, 1901).*

THE SERVANT OF GOD

Isaiah 42:1

*<sup>1</sup>Behold, my servant, whom I uphold; my chosen, in whom my soul delighteth: I have put my Spirit upon him; he will bring forth justice to the Gentiles (ASV, 1901).*

While there are hundreds of verses prophesying the coming of Israel's Messiah, both His first and second comings, many of the orthodox Rabbis acknowledge what the Old Testament predicts. They do though deny that Christ Jesus is the promised One. One such title that they do affirm is that of the Messiah being used by God as the Servant. This messianic title is found throughout chapters 42 to 66 of Isaiah's book. This verse points four characteristics of the Messiah.

1. He is the Servant of Jehovah.
2. He is Jehovah's Chosen One in whom Jehovah will greatly delight.
3. He is anointed with the Spirit.
4. He will benefit the Gentile nations.

THE SERVANT OF JEHOVAH

Each of the four Gospel writers wrote for a different audience and therefore emphasized different aspects of the Messiah's ministry.

Mark is the shortest and most compact of the four books that make up the Gospels. This was probably the first gospel to be written at approximately A.D. 55. The Gospel of Mark portrays the person and mission of Jesus Christ as a suffering servant to Roman Christians who at that time were experiencing persecution under Nero. It seems he directed this Gospel to Gentile readers because he does not quote frequently from the Old Testament, and he explains Jewish customs that

would be unfamiliar to his Gentile readers. He also translates Aramaic and Hebrew phrases into their Greek equivalents as well as transliterating familiar Latin expressions into Greek characters.

In Ezekiel chapters one and ten, there is a presentation of the Cherubim in Heaven. Continuing on with the New Testament we see an insightful comparison of the four Gospels to the appearance of the Cherubim's presence in the throne room of God. The Cherubim are the highest order of the celestial beings and are closest to God. Their images are described in the throne room of God in Heaven as well as in Revelation chapter four:

Revelation 4:6-11

*<sup>6</sup> And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. <sup>7</sup> And the first beast was like a lion, and the second beast like a calf, (ox) and the third beast had a face as a man, and the fourth beast was like a flying eagle. <sup>8</sup> And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. <sup>9</sup> And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, <sup>10</sup> The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, <sup>11</sup> Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created. (KJV)*

There is a direct comparison between the Gospels and the four faces of the Cherubim that has been recognized since the early Church fathers.<sup>1</sup> The early Church fathers identified them with the four Gospels this way:

- Matthew the Lion
- Mark the Ox
- Luke the Man
- John the Eagle

What is interesting about these symbols is that they do not express the personal character of the writers of the Gospel books. Instead, they represent the different characteristics of our Lord, Jesus the Christ in relation to his mission to the world. The Lion expresses royalty and is the symbol of the tribe of Judah, and is Christ's prominent characteristic in Matthew. The Ox, laboring in endurance as it serves, is Christ's prominent characteristic in Mark. The Man represents brotherly sympathy with the whole race of man and is Christ's prominent feature in Luke. The Eagle's soaring majesty is an example of the Divine Word is Christ's prominent characteristic in John.

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<sup>1</sup> Brown, *A Commentary, Critical and Explanatory, on the Old and New Testaments* (Oak Harbor, WA: Logos Research Systems, Inc., 1997, 1877), Rev. 4:8. Brown, *A Commentary, Critical and Explanatory, on the Old and New Testaments* (Oak Harbor, WA: Logos Research Systems, Inc., 1997, 1877), Rev. 4:8.



The Book of Kells folio 27v from Trinity College Dublin  
[https://en.wikipedia.org/wiki/Book\\_of\\_Kells#/media/File:KellsFol027v4Evang.jpg](https://en.wikipedia.org/wiki/Book_of_Kells#/media/File:KellsFol027v4Evang.jpg)

This relationship between the characteristics of Christ's ministry and those aspects the different four Gospel writers has been long attested to as depicted in the 6<sup>th</sup> century book of Kells.

HE IS JEHOVAH'S CHOSEN ONE IN WHOM JEHOVAH WILL GREATLY DELIGHT.

As one who delights God Jesus is the only person in Scripture given this designation by God Himself at the Lord's baptism.

Matthew 3:17

*<sup>17</sup> And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased (KJV).*

Then after healing many, Matthew recalls the words of Jehovah in Isaiah 42:1 as a fulfillment of this prophecy.

Matthew 12:14–18

*<sup>14</sup> Then the Pharisees went out, and held a council against him, how they might destroy him. <sup>15</sup> But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all, <sup>16</sup> and charged them that they should not make him known: <sup>17</sup> that it might be fulfilled which was spoken by Esaias the prophet, saying, <sup>18</sup> 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 shew judgment to the Gentiles (KJV).*

HE IS ANOINTED WITH THE SPIRIT.

This is a reaffirmation of what is presented in the eleventh chapter of Isaiah's book.

Isaiah 11:1–2

*<sup>1</sup> And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit. <sup>2</sup> And the Spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah (ASV, 1901).*

As the second person of the God Head (The Trinity) the Lord Jesus is the Divine Root in the lineage of David. He is also the offspring of David in His human manifestation. He is fully God that entered a human body so He is also fully human. His Divinity is described in verse two. The shoot and branch, are indeed the King Messiah. When our Lord Jesus first came to establish His kingdom, He demonstrated that first it is a spiritual kingdom. Isaiah received this message regarding the *Spirit of the Lord* resting on the Lord Jesus which is describing the third Person in the Trinity, and proceeding from Him. Human reason, however, cannot begin to understand the Trinity. Human logic can't explain it either. The word itself is not found in the Scriptures, but the doctrine is plainly evident in the Scriptures. The Trinity is perhaps better known as the God Head. It consists of three persons with distinct personalities and individual roles but all in their *essence* are God. One simple example is the concept of natural gas. When it first emerges from the earth it is comprised of multiple individual gasses such as methane, pentane, butane and others. Each has a different heat value and is used for different applications such as welding, small candle lighters, home heating and food preparation. So, while they do different types of work, they all are in their *essence* gas with some volume of heat value.

Jesus is one with the God Head and the Holy Spirit is with Him. The Holy Spirit is a divine Person, truly God, yet distinct both from the Father and the Son; so that here is a clear evidence of the

Trinity of Persons. Christ was filled with the Holy Spirit from the womb, Who, descended and rested upon Him at His baptism; He was anointed with Him to be Prophet, Priest, and King.

When the Lord was upon earth during His first advent the apostle John recorded the following: “*Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God*” (John 1:33b, 34). And the apostle Paul also relates this fact; “*For in him dwelleth all the fulness of the Godhead bodily*” (Colossians 2:9).

As the apostle Matthew records His baptism:

Matthew 3:13–17

*<sup>13</sup> Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. <sup>14</sup> But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? <sup>15</sup> And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. <sup>16</sup> And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: <sup>17</sup> and lo a voice from heaven, saying, This, is my beloved Son, in whom I am well pleased (KJV).*

His Spiritual fulfillment and blessings are:

1. The Spirit of wisdom
2. The Spirit of understanding,
3. The Spirit of counsel
4. The Spirit of might
5. The Spirit of knowledge
6. The fear of Jehovah

The Holy Spirit came upon Jesus before even in the womb and *never* left Him. So, within Jesus He had His own role (personality) in the God Head and in the flesh, He had the Holy Spirit providing an additional enablement with His (Holy Spirit's) personality. In other words, He had the fulness of the Godhead dwelling in Him. When this was first written God only used two people groups on this earth, Jews and Gentiles. In God's economy there are three people groups now, Jews, Gentiles and the Church.

HE WILL BENEFIT THE GENTILE NATIONS.

Although Messiah will come primarily for the Jewish nation, there will be some way by which the Gentiles (a.k.a. the nations) will also benefit. From His conception by the Holy Spirit, He has been given a very specific mission, to bring about the salvation of the nation Israel.

Matthew 1:21

*<sup>21</sup> And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins (KJV).*

Jesus Himself affirmed this mission that He was given.

Matthew 15:24

*<sup>24</sup> But he answered and said, I am not sent but unto the lost sheep of the house of Israel (KJV).*

The Lord Jesus had ministered to the nation of Israel for three and a half years. Even though He had come as their Messiah, the Jewish nation's leaders rejected Him. National Israel's rejection of their Messiah at His First Coming has always been part of God's plan. This would enable that salvation may go out to the Gentiles. When Messiah's mission to the Gentiles is complete, then will come the final restoration of Israel. For a limited time, there will be more Gentile believers than Jewish believers coming into salvation in the Messiah. In Acts 15:14, God is said to be *"taking from the Gentiles a people for Himself."*

The apostle Paul who was the apostle to the Gentiles explains this delay of Israel's salvation while the Gentiles are a focus of God's salvation.

Romans 11:25–27

*<sup>25</sup> For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. <sup>26</sup> And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: <sup>27</sup> for this is my covenant unto them, when I shall take away their sins (KJV).*

Isaiah 42:2–4

*<sup>2</sup>He will not cry, nor lift up his voice, nor cause it to be heard in the street. <sup>3</sup>A bruised reed will he not break, and a dimly burning wick will he not quench: he will bring forth justice in truth. <sup>4</sup>He will not fail nor be discouraged, till he have set justice in the earth; and the isles shall wait for his law.*

The general idea is that in the midst of the difficulty in establishing justice he will not give up or "cry out" in frustration and exasperation just because the responsibility is difficult. Instead, he will be guided by patient endurance, humility, and steadfastness in the face of opposition. That is, His methods shall be quiet and gentle. In fact, John the Baptist referred to Him as the Lamb of God (John 1:29). He also charged His apostles to be aware of the world's adversarial culture (Matthew 10:16).

Egypt was compared to a "bruised reed" by Sennacherib (Isaiah 36:6), as being untrustworthy and without physical strength. The image here represents the weak and depressed in *spirit*, the lowly and dejected. Christ would deal tenderly with these people, not violently. *a dimly burning wick will he not quench* rather, *the wick which burns dimly he shall not quench*. Where the flame of devotion burns at all, however feebly and dimly, Messiah will take care not to quench it. Rather he will tend it, and trim it, and give it fresh oil, and cause it to burn more brightly. *He will bring forth justice in truth* references that with all this tenderness, this allowance for the shortcomings

and weaknesses of individuals, He will be uncompromising in his assertion of absolute justice and absolute truth. He will allow nothing but the very highest standard of moral purity and excellence.

*He will not burn dimly nor be bruised.* He will Himself show no signs of that weakness which He will see in others. As a “Light” (Luke 2:32; John 1:4–9), he will burn brightly and strongly; as a Reed, or Rod, he will be firm and unbroken and *till he have set justice in the earth* that is, until he has succeeded in establishing the Law of God upon the earth, in the Messianic Kingdom. *And the isles shall wait for his law* references the cry for justice and fairness runs through the whole human race.

Although the Servant will be gentle enough not to break off a reed or quench the flax, He is in no way weak. He will not be a sputtering fading light like piece of candlewick going out or a bent reed. He will establish *justice on the earth*. This expresses the facts of what He will bring it forth.

He will bring it forth in truth and He will *establish* it. He will not merely present it or offer it as a possibility, He will put it in place. Years later, the people in Malachi’s day asked, “*Where is the God of justice* (Malachi 2:17)? they received a similar answer: God was sending a person, a messenger, in whom righteousness would triumph, and in Whom wickedness would be judged. In Himself the Servant of the Lord would establish justice in the earth. Because this is so, the nations await His instruction, His law. The Servant speaks as God, and having effected deliverance for the Gentiles, the Servant is entitled to instruct them in the way of the Lord.

#### GOD FROM WHOM THIS ASSURANCE COMES

Isaiah 42:5

*<sup>5</sup>Thus saith God Jehovah, he that created the heavens, and stretched them forth; he that spread abroad the earth and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein (ASV, 1901).*

This is the closing verse in this section which also acts as the introduction to the next section of Scripture. The magnitude of the message is now confirmed by God the Creator. The One who was to place judgment in the earth is ordained by God the Creator. He who has spoken is *'el*, the absolutely Mighty One; God. God has created the heavens and, having created them, has stretched them out.

God also has stretched out the heavens. Isaiah had remarked in chapter 2:22 that man’s breath was in his nostrils. Now He affirms that it is from God that the people receive their breath, the fundamental principle of life without which men cannot live. The word *spirit* is a reference to the life-giving element of animation which God places in us. The word *people* points to the unity of the human race, whereas the participle *walk therein*, pictures these people pursuing their appointed courses of life

Next message: GOD CHOOSES ISRAEL

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## INTERCESSORY PRAYER FOR SUCH A TIME AS THIS

PRAYER POINT ONE: Expose and hold accountable those who practice the seven things God hates and He says are detestable to Him: According to Proverbs 6:16-17, There are six things the LORD hates, seven that are detestable to Him: 1. haughty eyes 2. a lying tongue 3. hands that shed innocent blood 4. a heart that devises wicked plans 5. feet that are quick to rush into evil 6. a false witness who pours out lies 7. a person who stirs up conflict in the community. Heavenly Father, we humbly ask that in the battleground states of Pennsylvania, Michigan, Wisconsin, Georgia, Arizona, and Nevada, please silence every lying tongue and convict the hearts of those who devise wicked plans intended to invalidate and nullify the expressed will of the voters. Stop those who would be quick to rush into evil. Expose and silence every false witness who utters lies and operates in deceit. Thwart the efforts of every person who attempts to stir conflict within their community."

PRAYER POINT TWO: Expose all wickedness intended to steal, kill and destroy the electoral process in these battleground states. Heavenly Father, we humbly ask that in the battleground states of Pennsylvania, Michigan, Wisconsin, Georgia, Arizona, and Nevada that you "reveal deep and hidden things. You know what lies in darkness. Light dwells with You." (Daniel 2:22) Please bring to light and expose every lie, deceit, deception, misrepresentation and illegal act intended to "steal, kill and destroy" the electoral process and the expressed will of the citizens and these states. (John 10:10).

PRAYER POINT THREE: Frustrate those who seek to steal, kill, and destroy electoral integrity and authentic, accurate vote counts in these battleground states. Heavenly Father, please "Frustrate the plotting of the shrewd so that their hands cannot perform their enterprise or attain success." May no weapon formed intended to steal, kill and destroy the authentic, accurate vote count and expressed will of the people in the battleground states of Pennsylvania, Michigan, Wisconsin, Georgia, Arizona, and Nevada be allowed to prosper." (Isaiah 54:17).

PRAYER POINT FOUR: Frustrate and thwart the plans of those who attempt to sabotage the state's election laws and subvert the expressed will of the people. Heavenly Father, please "Capture the wise by their own shrewdness and quickly thwart the advice of the cunning" (Job 5:12) whose intention is to sabotage and subvert state and federal election law and the expressed will of the people in the battleground states of Pennsylvania, Michigan, Wisconsin, Georgia, Arizona, and Nevada. "Hold them guilty O LORD, by their own devices let them fall." (Psalm 5:10)

PRAYER POINT FIVE: Psalm 5 for protection and favor for President Trump: Heavenly Father, please "Give ear to President Trump's words, O LORD, consider President Trump's groaning. Heed the sound of his cry for help, His King and His God. For to You does he pray. In the morning O LORD, you will hear his voice; in the morning he will order his prayer to you and eagerly watch. For you are not a God who takes pleasure in wickedness; no evil dwells with You; You hate all who do iniquity. Destroy those who speak falsehood. You abhor the man of

bloodshed and deceit. But as for President Trump, by Your abundant lovingkindness, he will enter Your house. At your holy temple he will bow in reverence for you. Lord, please lead President Trump in Your righteousness because of his foes. Make his way straight before him. There is nothing reliable in what they say; their throat is an open grave; they flatter with their tongue. Hold them guilty, O God, by their own devices let them fall! In the multitude of their transgressions thrust them out for they are rebellious against You. But let President Trump take refuge in You and be glad. Let him ever sing for joy. May you shelter him. May he who loves Your name exult in You. Bless President Trump, O LORD. Surround him with favor as with a shield. Heavenly Father, please give supernatural wisdom, strength and discernment to the President and his advisors regarding how to navigate the road ahead. In the Mighty Name of Jesus! Amen.