

“The Servant Songs of Isaiah”

Class #1 - Various Scriptures

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Jeff: Our gracious heavenly Father, we are thankful to be Your people. We're thankful that You loved us so that You sent Your only-begotten Son into the world that we might have life. But Father, we're thankful that not only do we have life, but we have a knowledge of You which is indeed our salvation, that You sent Your Son into the world that we might know who You are, that we might know the way in which You loved us, and that we might have communion with You. So Father, as we come we pray that You will help us to understand our union with Jesus Christ. We pray that You might deepen our experience of communion with You. And we pray, Father, that we might understand the Scriptures more.

Father, we ask that Your hand would be upon us, especially in the loss of our brother Dick. We pray that You'll comfort his family. And we pray that the time of remembrance in May would be a joyous one. Father, we thank You for Dick's life. It certainly was a gift to many of us. The way he touched our lives and the way he touched so many others was remarkable. We ask now that You'll bless and keep his family, his friends and his memory with us.

And Father, we pray as we gather together that you will bless those who are recovering, like our brother Bob Forney. And Father, we ask that You will do this for Your glory and our good. And we ask it in Jesus' name. Amen.

Brave Men: Amen.

Jeff: All right. Well, today we are going to do something different. And the reason we're going to do something different is this. I hate to say it, but due to a bit of time pressure I need to just take a few weeks and do something that is familiar to me, but hopefully not familiar to all of you. So I want us to think about Isaiah. Even if it is familiar hopefully it's something that will benefit you.

But it should be familiar to us as believers. I want us to think about the Servant songs of Isaiah. There are four of them. And what I want us to do as we think about these songs is that I want us to think about them like this. I want us to just think about an introduction. And today we're going to think about an introduction. We're going to think about getting our feet wet in the book of Isaiah.

And so we're going to think broadly about Isaiah. We're going to ask a theological question. And that is a question that asks us this. Where does Isaiah fit in the redemptive scheme of things?, because that's an important question. And then we're going to think about the call of the Servant. We're going to think about the commission, the commitment, the career.

And then I want us to think about the culmination. The culmination of the Servant is not a song of the Servant that we're going to find in Isaiah, but it's in the New Testament. I want us to think beyond the book of Isaiah to where we find the Servant songs in the New Testament, and then how they help us, how they encourage us as to who this Servant is, and how He does in fact help us. We certainly have a sense of that already.

So today I want us to think about a few questions. I want us to think about the question why study the book of Isaiah? How does Isaiah fit? I want us to think about just

“The Servant Songs of Isaiah”

an outline of the book of Isaiah. And then I want us to think about the shadow of the Servant as He appears not only in Isaiah, but as He appears elsewhere in the Old Testament. That’s a pretty significant thing, because it’s not just in Isaiah that we find the Servant. We find Him elsewhere. And it’s a striking thing to find that kind of language in the Old Testament besides these songs. We think that they’re just in the songs. But they are more broadly in the Old Testament and in the New.

So those are the questions that I want us to think about. So why don’t we get started? Why study the book of Isaiah? Well, there are many reasons why we might study the book of Isaiah.

When you think about the book itself it’s in the Old Testament. It’s very familiar to us. It’s perhaps one of the most familiar prophets. People love sermons through it, as long as they’re about ten weeks; just kidding. *(Laughter)* Just hit the high points, you know; stay away from the judgment. *(Laughter)*

And yet it has certain access points. And William Perkins talks about how the Bible has access points just like anything else. Think about it.

I think about the first time I put breaks on a car. You know, that was an endeavor I took up for a person in my congregation who didn’t have any money. So we were talking about it one day and I said, “It can’t be that hard; I can change oil.” *(Laughter)* “I’ll change the breaks.”

So what I did was that I ended up going and buying a book on his particular car. I found out later that a friend of mine who’s a mechanic said that those books are just enough information to get you in trouble. *(Laughter)*

But I took that book and laid it out. And then I took the parts off and laid them out exactly as they were on the vehicle and replaced them with new parts. And so I told him. “I replaced it with new parts. Now get up and go!” *(Laughter)*

William Perkins talks about access points. How do you access this body of information with discipline? How do you access this in some manageable way?

In *The Art of Prophesying*, which is a book on preaching, William Perkins talks about how you access the Bible? And he says that you access the Bible in the New Testament through the book of John or through the book of Romans. Those are great ways to access the entire message of the Bible. But he says that Isaiah is a great place to access the Old Testament, which will lead you into the New.

And in fact it’s interesting. I remember Sinclair Ferguson telling us once that he was in grammar school. He had a teacher who would always have them read the Scriptures. And he had his friend called upon to stand up and read the Scriptures one morning. And his friend announced that he was going to read from the Gospel of Isaiah.

And Ferguson said that at the moment he was very embarrassed for his friend. But he said, “As I got older I started to realize what a wonderful title that was for the book of Isaiah: the Gospel of Isaiah.

So this is one of those key access points into the Bible that we can’t forsake. And I would say this to you. When we think about the songs that we’re going to think about, not only does Isaiah become an access point. But richer and deeper still are these songs because they’re used so frequently in subtle ways in the New Testament.

For instance, when Paul talks about being a minister to Timothy he talks about what a servant of God should be. And one of the things about it is that he’s drawing down on the

“The Servant Songs of Isaiah”

Servant songs as he describes the ministry. So they're there whether we know they're there or not, consciously or unconsciously. But they provide us with a wonderful access to the Scriptures.

When I talk to you about providing an access you can think about it in one of two ways. If you have ever gone spelunking that would be one way. (*Laughter*) That would be one way to do it, which would never be the way that I would do it. Or this way, and this is the way I think of Isaiah. It's sort of this vast opening that opens us up to riches and beauty in both the Old Testament and the New Testament.

So I want us to think about some themes that we find in the book of Isaiah that invite us into the riches of Isaiah. For instance I want us to go to 1:5 and 6 for just a minute. This is where the Gospel of Isaiah opens, and it's not very encouraging. In fact what we find here is the wickedness of Judah. I just want you to listen to these verses for just a minute. And then I want to draw your attention to something. Verses 5 and 6:

*“Why will you still be struck down?
Why will you continue to rebel?
The whole head is sick,
And the whole heart faint.
From the sole of the foot even to the head
There is no soundness in it,
But bruises and sores and raw wounds.
They are not pressed out or bound up,
Or softened with oil.”*

And then verse 6:

*“And the daughter of Zion
Is left like a booth in a vineyard,
Like a lodge in a cucumber field,
Like a besieged city.”*

Now I want you to move ahead to Isaiah 53. And in Isaiah 53 what we find is that most famous of Servant songs. And one of the things that you notice in this Servant song is that we're told that the Servant is *“stricken, smitten, afflicted, pierced, crushed for our iniquities,”* and so on.

Jim Hamilton: And unattractive.

Jeff: Unattractive. And one of the things that we learn is that here is the Servant who comes down and inhabits the life of His people through the Incarnation and takes upon Himself what? Their sickness, their faintness, their wounds. And He takes them upon Himself that He might become a curse for them.

And so right from the very beginning of the book of Isaiah we see the Servant Son, and the condition that He's about to enter into. And so it's a remarkable thing. You start off with sin. But by the time you get almost all the way through the book of Isaiah you find that there is a Substitute who will come and take these wounds upon Himself for His people. So it's a great thing to think about when we think about the sin of the people and the substitute that they need.

But let me now just say one other thing, and that's this. When you think about this Substitute, who is He? Well, He is the Holy One of God. If you go to Isaiah chapter 6, this is that vision, and I'll say more about it. But I want you to think about this for a

“The Servant Songs of Isaiah”

minute. This is that great vision of the Lord on His throne, *“high and lifted up.”* And one of the things that you find about this text is that you don’t really rise above the hem of God’s throne or His robe. It’s just full of majesty and glory. There’s no real description of God here.

But who is this that’s seated on the throne? Well, of course it’s God. But you have to go to John 12 in order to find the answer to that question. And when you go to John chapter 12 one of the things that you find is something very clear. And it says this. This is in verse 36 of chapter 12. *“When Jesus had said these things He departed and hid Himself from them. Though He had done so many signs before them they still did not believe in Him, so that the word spoken by the prophet Isaiah might be fulfilled.”*

And then here’s a quote from Isaiah. And it’s actually from the end of 52.
*“LORD, who has believed what he heard from us?
And to whom has the arm of the LORD been revealed?”*

And then this. *“Therefore they could not believe, for again Isaiah said:
‘He has blinded their eyes and hardened their hearts,
Lest they see with their eyes and understand in their hearts,
And turn, and I would heal them.’”*

Now this is what is said next. *“Isaiah said these things because he saw His glory and spoke of Him.”* And the question is who is the antecedent of Him? It’s Jesus. And we are to understand that it’s Jesus on the throne in Isaiah chapter 6. He’s the all-glorious One who has come and made Himself known, and in such an unrecognizable, unattractive state as One who will take upon Himself the bruises of His people, that they might have life through Him.

And yet what we have here again, if you can just imagine it this way, an unholy people, a holy God. And God bridges that gap by sending His Son into the world to take upon Himself the bruises that were theirs, that they might have life. So when you think about it Isaiah really has a gospel message to it.

Not only that, but I want you to think about the Messiah’s birth. Oftentimes when we think about Matthew’s Gospel in chapter 1 we think about it. I want you to go there for just a minute.

In Matthew chapter 1 we have a genealogy there. And what do we have? In chapter 1 we have this in 18-25, a beautiful introduction to Jesus.

Transcriber’s Note: Matthew 1:18-25, ESV. *“Now the birth of Jesus Christ took place in this way. When His mother Mary had been betrothed to Joseph before they came together, she was found to be with child through the Holy Spirit. And her husband Joseph, being a just man and unwilling to put her to shame, resolved to divorce her quietly.*

“But as he considered these things, behold, an angel of the Lord appeared to him in a dream, saying, ‘Joseph, son of David, do not fear to take Mary as your wife, for that which is conceived in her is from the Holy Spirit. She will bear a Son, and you shall call His name Jesus, for He will save His people from their sins.’

*“All this took place to fulfill what the Lord had spoken by the prophet:
‘Behold, the virgin shall conceive and bear a Son,
And they shall call His name Immanuel,’
Which means ‘God with us.’*

“The Servant Songs of Isaiah”

“When Joseph woke from sleep, he did as the angel of the Lord had commanded him. He took his wife, but knew her not until she had given birth to a Son. And he called His name Jesus.”

Jeff: And what do we find? A quote from Isaiah. And that quote is from Isaiah chapter 7. Now I want you to hold your place in Matthew, and I want you to just find your way to Isaiah chapter 7 for a minute. And in Isaiah chapter 7 you find that Ahaz is in a great deal of trouble.

The kingdom has been divided. Remember, there is Judah in the South and Israel in the North; it's a divided kingdom now. And then Syria or Damascus is up at the top. And this is always a volatile place, and it had been for a long time. There were civil wars in the 150s B.C. and civil wars in the 60s B.C. And so it was always a volatile place.

Israel was a divided kingdom. They were always against one another after the division. But the problem is that Israel as a whole had Damascus as an enemy. The trouble was that Syria was rising in power and coming against them. Damascus realized that they would be the first to fall. And so they recruit Israel and say, “We’ve got to stand against the Assyrians. We may be enemies, but we need to stand.” And so they decide that they’re going to recruit Ahaz in Judah, and that they’re going to form an alliance. And they’re going to stand against the Assyrians who were coming.

And so remember. This is when Ahaz meets Isaiah. And Isaiah tells him, “Look, ask anything. Ask a sign in the heavens; ask a sign below that God would deliver you, and He will do it.” And remember that he says, “I’m not going to put the LORD God to the test. I’m not going to do that.”

We don’t find Ahaz to be a pious man. What is he doing? Well, he’s already written to the king of Assyria. And he says—and this is the thing that should catch all of us; this is a son of David saying to the king of Assyria, “I am your servant and your son. Come and help me as I stand against Israel and Damascus.” And so Ahaz has already pitched his lot in with the enemy.

And so Isaiah basically comes to him and says, “You don’t want to be a son of David from whom the Messiah would come? Fine. I will cause a virgin to bear a Child, and He will be My Son,” right? That’s the prophecy of the virgin birth in Isaiah 7:14. And that’s what we see in Matthew’s Gospel.

Look at Matthew’s Gospel. You find the genealogy of David. And then when you get to verse 18, notice that Joseph is frequently called Joseph, the son of David. And he is the son of David who names Jesus. In other words, David’s Joseph adopts Jesus into the line and lineage of His people. And you find him naming Him in verse 21. And then in verse 25 you find that he named Him. But in verse 23 we find who this Son of David is. This son of David is the One who shall be called Immanuel, or God with us. And so Isaiah 7:14 reminds us that if there are no faithful Davids in the line of David God will send His own Son to be a Son of David and redeem the people.

So that’s another reason that we want to study the book of Isaiah, because we find the Incarnation so brilliantly portrayed for us. What about the Atonement that’s described in Isaiah 53? We see that picked up and used in 1 Peter. And I’ll say more about that when we get to Isaiah 53.

How about the way that Jesus is described in John chapter 12 which I already showed you? How about evangelism? Let me ask the question. How many of you would go to

“The Servant Songs of Isaiah”

Isaiah to begin an evangelistic encounter? And maybe you wouldn't have a choice. Maybe you'd be thrust into the desert of Gaza like the eunuch who was reading an Isaiah scroll. (*Laughter*) And be forced into that kind of encounter. Who is this prophet talking about, himself or someone else? And remember, it was at that moment that he begins in that text. And he tells this eunuch who it is that is being spoken of.

I'll never forget. I listened to Rich Gantz once. Rich Gantz was a pastor in my denomination. He was a psychologist before he was a minister. He was a Jewish man, a Canadian. And he was struggling quite a bit with his own sin and his mortality and the way he'd been living. And he decided that he was going to go over to Francis Schaeffer's l'Abri over in Switzerland, and so he did.

He didn't meet up with Schaeffer to my knowledge. But he did meet up with somebody who opened the Old Testament. He opened the Bible to him and read to him from Isaiah 53. He didn't know what they were reading from. But after they were finished reading from Isaiah 53 he said to them, “How dare you read from the New Testament to me!” (*Laughter*) “I'm a Jew.”

And they looked at him and they said, “This is from Isaiah.” And he said, “It was at that moment that I began to see Christ.” And so it's a wonderful evangelistic encounter that comes from Isaiah. And so this is just an introduction to the question why we should study Isaiah.

I think we're in a day and an age where you know some famous people today who actually want to distance us as a church from the Old Testament. They want us to be New Testament Christians. It's astounding that that's the case, but it is. But there are many reasons to study the whole Bible, especially the Old Testament. Do you guys have anything? Yes?

Rich Clark: Jeff, I know someone who is a Christian Jew. And he said that Jews today do not read Isaiah 53 in their synagogues; they skip over Isaiah 53.

Jeff: Oh, I didn't know that. Is that right?

Ted Wood: Jeff, you can go on YouTube and see a number of evangelistic efforts in Israel where they ask Jews as they start reading Isaiah 53 to them. And they ask them, “Who is this?”

Jeff: Is that right?

Ted: I mean, they are very good at—

Jeff: What do they say?

Ted: They say, “I've never heard this before.”

Jeff: Oh, really?

Sig: More to Rich's point.

Ted: I mean, this is the Old Testament and we're in the New Testament. There's so much more there. And for the last year at my church I've been teaching Exodus. It's over a year and we're only in chapter 30. But I had the thought preparing this week that Christian people get saved knowing a God and giving their lives to a God that they conceive of outside of the Old Testament.

Jeff: Mm-hmm.

Ted: And so people come to Christ and give their lives to Christ and have a salvation experience without understanding God from the roots of Scripture. And Exodus is so rich!

“The Servant Songs of Isaiah”

Jeff: Yeah.

Ted: I’m blown away by Exodus.

Jeff: Yeah.

Ted: And I keep telling the class. And I said, “You have to do this. Whether you enjoy it or not, you have to do it, because this is how we understand God.” And what a lot of folks do—and that’s how they understand their faith, and later on maybe they get off on bad teaching,—

Jeff: Mm-hmm.

Ted: Is that they had an understanding of God that’s not rooted in the roots.

Jeff: Yeah I think I may have told you guys about the time I was on vacation down in North Carolina. At the end of the road there was a place where we were staying that was a church. It was a small church, and they had a Bible study on Wednesdays and I went to it. And at that study the minister resigned.

Ted: You didn’t buy presents.

Jeff: I didn’t. *(Laughter)* That’s right. I went up to the guy afterwards and I said, “What was that all about?” I told him I was a minister and that I was on the verge of resigning. No, I didn’t tell him that. *(Laughter)* I told him that I was a minister from up north on vacation.

And he said to me that basically he was a part time minister. And he said, “Some people in the church have read the Old Testament and believe that they’ve been kept from understanding Christianity. And so they want to import all kinds of Old Testament stuff into the New because they realize that they’ve just discovered these things—that they’re supposed to hold feasts, and all these things. They don’t realize how these things are fulfilled in Christ.”

And to his credit he basically said, “In my time here I really haven’t taught them how to understand those things.” And he said, “I don’t have time to deal with the struggles that have been happening in the church as a result, and so I’m going to let somebody else come in and take the reins.” That’s what comes from lack of exposure to the Old Testament.

Ted: Or just your understanding of God. For who God is you start in the Old Testament.

Jeff: You see, it’s not a different God.

Ted: No, He’s not different. But He may be different from the One you accepted.

Jeff: Right.

Don Bishop: *(Unclear)*

Jeff: Now this is an important question. How does Isaiah fit into our understanding of the Scriptures? And what you need to understand is that Isaiah is part of the Law. In fact, when you think about Isaiah one of the things that you have to understand—and I know you do—is that Isaiah is a prophet. And the question you have to ask is what is a prophet. And the answer is that one of the functions among their various functions was to be a covenantal lawyer. They would come and press the claims of the covenant upon God’s people.

Remember, this covenant was very much like a contract—not a parity contract among two equals, right?—but a contract that basically had built-in disparity. There was a God or a king and His people. And the king had imposed the contract upon his people and they

“The Servant Songs of Isaiah”

were to fulfill the obligations of it. And when they didn't they would receive the curses of it. And when they did they would receive the blessings.

Israel was constantly making themselves qualified for curses. And so God would send His covenant lawyers. His covenant lawyers would press the contract and remind them of the blessings and the cursings. And so Isaiah fits into this period of the law.

Now the question that naturally comes up in the New Testaments why then the law? And if you remember, in 3:19 he asks this question, and then answers this question. Let me just go there.

Don Maurer: Romans 3:19?

Jeff: This is Galatians.

Don: Galatians?

Jeff: Yes, Galatians, although that same question is asked in Romans. In Galatians 3:19 we read these words. *“Why then the law?”* And he gives the answer. *“It was added because of transgression.”* In other words, it was given because of sin.

You have to think about this in terms of the progression, and we will. But why the question? Well, there's a previous text that comes before that, and it's 15-18.

And this is what he says there. *“To give a human example, brothers, even with a manmade covenant no one annuls it or adds to it once it has been ratified. Now the promises were made to Abraham and to his Offspring. And it does not say ‘and to offsprings,’ referring to many, but referring to One, ‘and to your Offspring,’ who is Christ.*

“This is what I mean. The law, which came 430 years afterward, does not annul a covenant previously ratified by God, so as to make the promise void. For if the inheritance comes by the law, it no longer comes by promise. But God gave it to Abraham by promise.”

So here you have Paul saying that the promise comes first in Abraham. And that promise is brought to fulfillment not in the offsprings, but in the Offspring who is Christ. So why the law which comes in the middle?

And he tells us in 15-18 that the law does not annul the promise. So why the law? It doesn't annul the promise. If the promise is the promise and the promise is then brought to fruition in Christ, then why drop the law down in the midst of this thing?

And the answer is what we read in verse 19. It's for transgression. What does he mean by that? Well, he means that it is to tease out transgression, to make transgression or sin known.

And why would you want to do that? You would want to do that to drive people to the promise. In other words, when people understand that they're sinners they will understand their need for the promise of salvation from sin. And if they understand that, then they'll understand that there is life through the promise, not through obedience to the law.

And you see, right there is where the Israelites messed up, because when they were given the law they didn't run like the Gentiles did to the promise. Instead they believed that through law keeping they could reap the promise. They misunderstood that the promise is by faith and not by obedience to the law. So that's why the law is set down in the midst of the promise.

“The Servant Songs of Isaiah”

So let's walk through this for just a few minutes. Let's walk through some Bible history. You and I have walked through this history before. But it's an important thing to understand in terms of fit.

So when we walk through this we think about Adam and Eve all the way back in the beginning. And we think about the covenant of works that they were given. And remember that they were given a precept not to eat from the tree that was in the midst of the garden. If you obey then you will receive the promise of life. If you don't obey then you will receive the punishment promised. That punishment is death.

They obviously did not obey and so ate. And what happens is that God comes to them walking in the cool of the day, which is probably rendered *“in the wind of the day,”* probably more like *“the storm of the day,”* that kind of thing. Creation is not placid and peaceful at this point; it's disrupted by man's sin.

Jonathan Edwards says that God comes to them, probably in Christ, and cuts a new covenant with them. And that's exactly what it is: it's the covenant of grace. And when you think about this new covenant, this covenant of grace, I want you to think about the covenant of grace from the time of Adam until the time of Christ, as a flower that exfoliates. In other words, when you find the Noahic covenant, and then you find the Abrahamic covenant, and then you find the Mosaic covenant, these aren't different covenants and God dealing with his people in different ways. In other words, He deals with His people this way at this way and this way at this time, but this time is totally different from this time. It's not that; it's not disconnected like that.

So for instance there are some systems of thinking about the Scriptures that will say those kinds of things. A system is molded differently today. Some used to say that the Sermon on the Mount is not for the dispensation of grace, but it's for the Kingdom dispensation which is coming later. So you don't have to worry about the laws that are in the Sermon on the Mount because this is a dispensation of grace.

And that's not the way that I would encourage you to look at the Scriptures. The Scriptures are from Adam's fall and God's visitation of him till Jesus Christ one covenant that is unfolding and exfoliating. Yes?

David Miller: I've heard it described as progressive revelation.

Jeff: And that is a wonderful way to describe it. It should be described in that way because God is indeed progressively unfolding or exfoliating His covenant piece by piece, little by little. That's a great way to describe it. Bill?

Bill Obaker: For those who struggle with that thought process,--

Jeff: Yeah.

Bill: We look towards one of the attributes of God: that He is unchangeable.

Jeff: Yeah.

Bill: If He is unchangeable then His approach to man would be unchangeable.

Jeff: Yes, that's right. Bill is talking about the immutability of God. And we find comfort in the immutability of God because we don't believe that God is going to wake up and decide to treat us differently tomorrow. He's going to treat us the same. And so the covenant that He's given to us, the promise that He made to us, is going to be steadfast and true.

So for instance, I mean when you think about what we just talked about, like Bill said, the Israelites should not have woken up one morning after Sinai saying, “Has God

“The Servant Songs of Isaiah”

changed the game plan on us? He promised life to Adam on the basis of faith and promised life to Abraham on the basis of faith. But now there's a law. Has God changed the rules of the game?"

And the answer is no, because God is immutable. He deals with us with a consistent posture because He doesn't change—not in Himself and not in His ways toward us.

So there's an exfoliation here. Well, let's just walk through these really quickly. There's the Noahic covenant in Genesis 6-9. And we find that there God is promising to preserve the stage of redemption upon which He will bring about redemption.

So then we need to hit the pause button just a second. We need to go back to Galatians chapter 3, verses 7-9.

Transcriber's Note: Galatians 3:7-9, ESV. *“Know then that it is those of faith who are the sons of Abraham. And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, ‘In you shall all the nations be blessed.’ So then, those who are of faith are blessed along with Abraham, the man of faith.”*

Jeff: The reason I take you back there to Galatians 3:7-9 is because we're about ready to head into Abraham's covenant in Genesis chapter 12. We need to fast forward to Galatians chapter 3 and remind ourselves of something. It says that he had the gospel preached to him. Abraham had the gospel preached to him. And it says that Abraham was a man of faith. And that's how we Gentiles are invited into this covenant, through the faith promised to Abraham.

So then you have to keep that in mind, because when we get to Abraham we find the covenant of promise, that he was promised what? He was promised a nation. He was going to be given a land. And he was going to be a blessing to the other nations.

Now think about that just really quick. Think about how he's alone. He doesn't possess Israel, right? And what does God do? God takes the family that is produced from him and begins to work through that family. He takes Joseph down into Egypt and then basically preserves a food supply. His family is brought down into Egypt. They're there; they populate; they become more numerous than the Egyptians. They become what? A nation. The Abrahamic promise is being fulfilled. He then leads them back into the Promised Land. They inhabit the nation. And God says to them, “Here's a law. And this is the way you're to behave because it models My character.” In other words, this law is righteousness. “If you want to be righteous like Me, One who has redeemed you, then here's the way to do it. Obey this law. That way you'll distinguish yourself from the other nations.”

And so what we find with Israel is that we find that this law is given to them, a redeemed people, as a guide. Now I want you to think about this for just a minute. What other aspects are we to think about when we think about the law of Moses? Yes, it's given to a redeemed people as a guide. But it's also given to drive them to the promise that is found in the sacrifices.

In other words, when they sin they are to go to the sacrifice. They're not to say, “We can do this on our own if we try hard enough.” But when they sin they are to go to the Substitute, the Messiah pictured in the sacrifices offered by fire.

And so what we find is this. Does the law nullify the promise? No. The law even in Israel drives them to sacrifice; it drives them to the sacrifice. And so we see this when we

“The Servant Songs of Isaiah”

see Galatians 3:19 or Romans 5:20. Why then the law? It exposes sin, that they might confess it and find forgiveness in the Substitute.

And I’m going to pass that up and I’m going to go to David. David, a man after God’s own heart. The sword never departs from his house. Why? Because, remember, he has the adulterous affair. He murders Bathsheba’s husband, and so on. And yet he is promised the kingship and brings a healing to the land of Israel such that not only is the land unified, but the borders are extended. And so under David we find kingship.

And so it’s a beautiful picture of what we find in Christ—the ever-expanding borders of the land. Christ says, “Go out into all the world and disciple.” Why? Because “*all authority in heaven and on earth has been given to Me.*” So what is pictured in the land of Israel—the king and the expanding borders—is now worldwide with King Jesus. “All authority is Mine; go disciple what is Mine”—that idea.

And then what we find is that the North has no good kings; they’re exiled. I’m racing. I’m trying to get more in than I can, so let’s just call it and come back. So let’s pray.

Father in heaven, thanks for this day and for the time. Thank You for the book of Isaiah and for the reminder of the gospel in it. Thank You, Father, for the reminder of how it fits in Your word and how it fits into our lives. We pray now that You’ll bless us as we go forth from here. We pray that You’ll strengthen us by grace. And Father, we pray these things in Jesus’ name. Amen.

Brave Men: Amen. (*Applause*)