

The Servant/Warrior, Part Two (Isaiah 49:8–26)

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Introduction

1. Review: The first section of this chapter deals with the first coming of the Servant.
 - a. The faithful servant of the LORD spoke in the first person of His of first coming (vv. 1–4).
 - 1) He was called and named to His task from before His birth (v. 1).
 - 2) He was prepared by the LORD to be the Word incarnate (v. 2a).
 - 3) He was prepared and preserved until His introduction at His baptism by John (v. 2b, 3).
 - 4) He responded to the rejection of Israel (“*I have labored in vain*”), putting His trust in the LORD’s purpose (v. 4).
 - b. The LORD responded by rehearsing His purpose (v. 5) but extending that purpose to save a people from the ends of the earth (v. 6).
 - c. The LORD closed the section by revealing the end of His sufferings—His glorification:
“*Kings shall see and arise; princes, and they shall prostrate themselves; because of the LORD, who is faithful, the Holy One of Israel, who has chosen you*” (v. 7).
2. The second section before us deals with the “*day of salvation*” (vv. 8–13), that period between the first and second comings of Christ. We are in the day of salvation (2 Corinthians 6:2), but Isaiah was not. Before that day could come, Judah must be restored.
For he says, “In a favorable time I listened to you, and in a day of salvation I have helped you.” Behold, now is the favorable time; behold, now is the day of salvation (2 Corinthians 6:2).
3. The third section (vv. 14–26) records the restoration of the remnant. In typical fashion, this section has near/far applications. It discusses the return of Judah under Cyrus and the salvation of Jewish people in the gospel age. It is this second application that Paul deals with in Romans 9–11.

I. The Day of Salvation

1. The LORD speaks to the Servant of His support of the mission (v. 8).
 - a. The day of salvation was launched when Jesus died, was resurrected, and ascended to the Father’s right hand. The gospel is the foundation of this glorious day.
 - b. The Father has helped and preserved the Servant in His earthly ministry to give Him as a *covenant* to the people (see 42:6).
“I am the Lord; I have called you in righteousness; I will take you by the hand and keep you; I will give you as a covenant for the people, a light for the nations (Isaiah 42:6).
 - 1) The Old Covenant established with Israel was but type and shadow, pointing to Christ as the real substance to which the old pointed. The New Covenant is not a list of rules to follow. It is Jesus Christ. “*I . . . give you as a covenant to the people.*”
 - 2) At the final Passover that Jesus ate with the disciples, He gave the cup to them to drink, declaring, “*Drink of it, all of you, for this is my blood of the covenant, which is poured*

out for many for the forgiveness of sins” (Matthew 26:27, 28). Christ’s blood shed establishes the New Covenant, just as blood inaugurated the Old Covenant (Hebrews 9:18–22).

Therefore not even the first covenant was inaugurated without blood. ¹⁹ For when every commandment of the law had been declared by Moses to all the people, he took the blood of calves and goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, ²⁰ saying, “This is the blood of the covenant that God commanded for you.” ²¹ And in the same way he sprinkled with the blood both the tent and all the vessels used in worship. ²² Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins (Hebrews 9:18–22).

c. The New Covenant establishes new “lands” and “heritage” for the people of God.

2. The effect of the work of Christ is described in verses 9–12.

a. Prisoners of sin are set free, and those that sit in spiritual darkness are brought into the light of truth (see 42:7).

. . . to open the eyes that are blind, to bring out the prisoners from the dungeon, from the prison those who sit in darkness (Isaiah 42:7).

1) Jesus set the demon possessed free from spiritual bondage (Mark 5:1–15).

2) Jesus set the sick and diseased free from the bondage of infirmity (Luke 13:16).

3) Jesus set the righteous dead free from Hades (Ephesians 4:8).

4) Jesus set free those in bondage to sin and the law (John 8:33–36, Galatians 3:22–23).

b. Abundant pastures and springs of water are provided in desert places for those who hunger and thirst for righteousness (see 41:18).

I will open rivers on the bare heights, and fountains in the midst of the valleys. I will make the wilderness a pool of water, and the dry land springs of water (Isaiah 41:18).

c. The LORD will lead His people as in the exodus (v. 11). Like sheep, the redeemed will be protected, pitied, and provided for.

d. The sheep will be gathered from the ends of the earth (v. 12).

Some commentators argue that the text refers to the regathering of ethnic Israel at the end of the gospel age; however, it is better understood as Christ’s gathering of His redeemed from all parts of the world during the gospel age. *Syene* or *Sinim* has been identified with Egypt, China, or perhaps some intentionally obscure reference to show there is no place that God will not scour to bring His own to salvation.

3. The response of the redeemed is to sing for joy (v. 13).

II. The Return of the Remnant

1. Israel complains that the LORD has forgotten her (v. 14).

a. The folly of such a complaint (v. 15)

b. The assurance of covenant faithfulness (v. 16)

- c. The evidence of the freedom and safety (v. 17)
 - d. The clarity of truth to those with eyes to see (v. 18)
2. Israel marvels about the generous provisions of the kingdom (vv. 19–21).
 3. The LORD delivers the exiled home with joy and honor (vv. 22, 23).

“Then you will know that I am the LORD; those who wait for me shall not be put to shame.”

4. The LORD brings full revenge on all who have opposed His people (vv. 24–26).

Then all flesh shall know that I am the Lord your Savior, and your Redeemer, the Mighty One of Jacob.”

What Can We Take Away?

1. As Jesus was heard, helped, and preserved, believers may take great encouragement that the Father will do the same for them. Believers are the reason the Father took such pains with the Savior.
2. Do you understand the nature of the covenant relationship that you enjoy with your Savior? Are you walking in covenant obedience to Christ (John 14:15)? Covenant obedience to Jesus is loving other believers as Christ has loved you (John 13:34; 15:12).

“If you love me, you will keep my commandments (John 14:15).

A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another. ³⁵ By this all people will know that you are my disciples, if you have love for one another (John 13:34, 35).

“This is my commandment, that you love one another as I have loved you (John 15:12).

3. The glorious new lands and heritage that new covenant believers will enjoy is the New Jerusalem (Hebrews 12:22; Revelation 21:1, 2). Are you prepared for your new home?

But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, ²³ and to the assembly of the firstborn who are enrolled in heaven, and to God, the judge of all, and to the spirits of the righteous made perfect, ²⁴ and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel (Hebrews 12:22–24).

Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more. ² And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband (Revelation 21:1, 2).