

15th November 2017.

GOD'S BELOVED SERVANT.

Matthew 12:14-21.

Continuing tonight with our study of Matthew's account of Jesus' ministry, having noted that this chapter was a milestone chapter where the aggression against Jesus changed gears from just being rejected to being hostile against Him and His cause. As the very verse with which we ended our study last time is our passage starter because of its being the connector of both events....vs. 14.....

This showed that Jesus was regarded not only as dangerous but as effective. The reaction of the Pharisees was the measure of the power of Jesus Christ. All he had done was good, all He had said was the love filled truth, but that it rubbed them painfully into hostile hatred was a manifestation of their wickedness, which they had to stop an exposure of by putting Him away.

We then find ourselves in Matthew 12:14 at an apex; the full and open rejection of Christ has occurred. Nine chapters have presented His majesty, the tenth chapter sent out messengers, and the eleventh and twelfth have cataloged the final rejection. Chapter 12 tells us that they concluded the very opposite to the truth; they not only concluded that He wasn't the Messiah, they concluded He was right out of Hell. No wonder He said they were so deep in the pit for that conclusion that salvation, for them, was an impossibility. The protectors of the Word of God, supposedly, set out to murder the Servant Son of God. Remember the parable He gave about that....Mark 12:1-12

And when Jesus knew it, vs. 15 says, He withdrew from there.....from the synagogue and its precincts, probably into the wilderness, where we are told great multitudes followed Him, and He healed them all.... not in hiding, but away from His aggressors to where people had faith in Him, and needed His love and power to meet their needs. 'And he healed them all'manifesting the heart of God toward hurting people and those with deep, profound need, the ones ignored by everyone else.

Vs 16.....

Two things here about Jesus show that He never confounded recklessness with courage. First, for the time being He withdrew, for the time of the head-on clash

had not yet come. He had work to do before the cross took Him into its arms... And often it is rendered that He had consideration to the right time for everything, even when it was hard to understand when the right time would be, but when it came about He Himself assured all that it had come....

Second, He forbade men to publicize Him, knowing that that would hinder His true calling, as they probably would make Him King as they had decided to do after He had fed them, and this would cause a revolt costing many lives. He had to teach that Messiah-ship meant sacrificial service not crushing power, and a cross not a throne, before they could spread His story all over the world....He always conformed to God's plan.

And in that Matthew saw a fulfillment of what was prophesied by Isaiah as vs.17-21 say..... Quoting Isaiah 42:1-4.

Vs 18..."Behold My servant, whom I have chosen." *'I have chosen'* here is a marvelous phrase; [As John MacArthur says..] it's a word that is only here in the Greek New Testament and appears nowhere else. It indicates great firmness of choice. For example, it is used in secular Greek to speak of adopting a child, really taking them in in a firm commitment. He has chosen the Son. In Hebrews 1, it talks about how He chose the Son to fulfill this role. In Isaiah 49:1, it says the same thing in the wonderful verse about how the Father has chosen the Son. So much was this a part of the Messianic identity that the Messiah became known as 'the Chosen One' in the Jewish mind, so when Isaiah says, "My servant, whom I have chosen," he is designating a title for the Messiah that the Jews in Jesus' time would know. They would know that as Matthew is quoting this, he is quoting a Messianic passage; They know that he is saying that Jesus is the Messiah, the Chosen One.

Then, He was commissioned by the Spirit. As it says in verse 18, "I will put My Spirit upon Him." That was a promise in Isaiah 42 that when the Messiah came, the Spirit would be upon Him. We know that that happened for certain in a unique way at His baptism, because the Spirit of God descended like a dove. But that is not when it started; I believe that Jesus Christ was indwelt by the power of the Spirit of God from the time He was conceived. It says of John the Baptist in Luke 1 that he was filled with the Spirit from his mother's womb.

If that was true of a human being, it must have been true of the God-Man. It also says in Matthew 1:20 that He was conceived of the Holy Spirit.

What does this mean? If He's already God, and the Father, Son and Spirit are already one, what does it mean to have this special putting of the Spirit on Him? We can understand it in a twofold manner.

First of all, it was a granting of power to His human nature. His divine nature didn't need it, but His human nature did. He was in every point tempted like we are; He was truly human. He grew in wisdom and stature, in favor with God and man. That's what scripture tells us. He was tempted, thirsty, hungry, tired, He felt pain, wept, had emotions. In the Garden, He said, "Father, if it is possible, let this cup pass from Me." That was His humanness speaking. His humanness needed the indwelling power of the Spirit of God in order for it to function in concert with His deity. So He was granted that, and that's why Acts 10:38 says, "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him." It was for power in a unique and marvelous way.

There was a second feature, tied to His baptism, and I believe it was the unique anointing of the Spirit at that point for His royal service. For 30 years up until that time, He had been in obscurity, for all intents and purposes. But when it came time to initiate His ministry, He was given a very special declaration by the Father, attended to uniquely with an anointing by the Holy Spirit, and I believe that, in a sense, fulfills Isaiah 61:1 which Jesus Himself quoted as being fulfilled by Himself, when He said, "The Spirit of the Lord is upon Me because He has anointed Me to preach." So there was not only the Spirit of God from the very conception to empower His humanness, but also the special anointing at the baptism for His royal service; He was granted the Spirit. So He functioned within the Father's plan and by the Spirit's power.

As a total servant, He submits Himself to the Father on the one hand and to the Spirit on the other hand. He does that not only for the sake of the function but for the sake of the example to us that it is. The beloved Servant is condemned by the false servants, is totally confined to the plan of God, utterly concerned for people, commended by the Father, commissioned by the Spirit, and communicating the message.

Vs 18 continues ..."He will declare justice to the Gentiles." [Again quoting MacArthur..] "The Hebrew in Isaiah says, 'He will bring out right, what is right.'

He is going to give the right message.” In a world full of bad answers to good questions, Jehovah's beloved servant will bring the message of rightness, the right message, the real truth, the good news, the Gospel, what is in harmony with God's will, true religion. The Greek literally says 'the divine decree' as it were. He will bring salvation, the Gospel, to the world, to the heathen. This tells us that all the way from the beginning, clear back as far as the prophets; He was prophesied to be the Savior of the world, not just Israel.

Vs 19.. "He will not quarrel nor cry out," doesn't mean that He won't '*cry out*', because He does that many times in the New Testament in His speech, but the word 'cry' used here is the cry of a barking dog; It is also used to speak of a screeching raven, and the bawling, screaming, moaning of a drunk, or of the uproar of an angry crowd. Causing '*kavuyo*', - a melee. It is saying that Jesus did not come into the world to hassle, fight, argue or wrangle in the streets; He had a marvelous, quiet dignity. He spoke with dignity and meekness. Always composed. What a contrast to the rabble-rousing, brawling, hassling Pharisees who constantly stirred up riots. Ecclesiastes 9:17 says “Words of the wise, spoken quietly, should be heard, rather than the shouts of a ruler of fools.”

Vs 20.. Which has always been my cornerstone encouragement scripture for years.....

Even that considered of no worth, He'll still make of value. A man's witness may be shaky and weak; the light of his life may be but a flicker and not a flame; but Jesus has it by The Spirit of God to make alive even the dead, and not to disregard hope even in dire circumstances.

That's how He'd “send forth justice to victory”...that '*rightness*' mentioned in vs 18, and vs 21 “And in His Name Gentiles will trust...”

With Jesus there came into the world the invitation, not to a nation but to all tongues, tribes and peoples of all generations, to share in and to accept the love of God. In him God was reaching out to everyone with the offer of His love.

In summary in all the above we see God's beloved Servant as A Merciful Servant, A Meek Servant, A Chosen Servant, A Quiet Servant, A Sympathetic Servant, and An Unlimited Servant. And that's how all that genuinely follow and serve Him should represent Him....