

The Mind of Christ - Lesson 65

<https://www.youtube.com/watch?v=iqKXCar8vjc&feature=youtu.be>

July 31, 2020

Welcome to another edition on The Mind of Christ. We are in **Section 52** if you are following in A. T. Robertson's Harmony of the Gospels and we are making our way through the life of Christ ... the things He said and the things He did. We are looking at them closely so we can determine how Jesus thinks, and by understanding how He thinks, we can share in the mind of Christ. I'm grateful that you are joining us today and if you want to, you can go back and look at the older teachings on this to get a fuller context. We've recorded quite a bit so there is a lot of material for you here.

This is an in-depth Bible Study. This is not your Sunday school class; this is really more in-depth than anything else that I do. We are going to tackle this section, which is really a kind of transition section here. It is a little bit long and I am going to try to get through it today.

There are two texts; one in Matthew and one in Mark, and I want to read the texts because they are quite different. We will actually spend most of the time in Matthew. Jesus was aware that the Pharisees were plotting to harm Him. He had been in Judea and He was now going to make His way back to Galilee.

Matthew 12:15-21

But Jesus, aware of this withdrew from there. Many followed Him, and He healed them all,¹⁶ and warned them not to tell who He was.¹⁷ This was to fulfill what was spoken through Isaiah the prophet:¹⁸ "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.

¹⁹ "He will not quarrel, nor cry out; nor will anyone hear His voice in the streets.²⁰ "A battered reed He will not break off, and a smoldering wick He will not put out, until He leads justice to victory.²¹ "And in His name the Gentiles will hope."

So that's what Matthew said and there is quite a bit there to unpack; particularly the quotation from **Isaiah 42**. Now let's go over and read Mark's treatment of this particular section.

Mark 3:7-12

Jesus withdrew to the sea (of Galilee) with His disciples; and a great multitude from Galilee followed; and also from Judea,⁸ and from Jerusalem, and from Idumea, and beyond the Jordan, and the vicinity of Tyre and Sidon, a great number of people heard of all that He was doing and came to Him.⁹ And He told His disciples that a boat should stand ready for Him because of the crowd, so that they would not crowd Him;¹⁰ for He had healed many, with the result that all those who had afflictions pressed around Him in order to touch Him.¹¹ Whenever the unclean spirits saw Him (beheld Him), they would fall down before Him and shout, "You are the Son of God!"¹² And He earnestly warned them not to tell who He was.

So, those are the two sections that we'll unpack now; mostly from Mark's comments first.

In this section, because of the plot to destroy Him in Jerusalem, Jesus returns to Galilee to do ministry. Mark is more detailed about the circumstances and Matthew adds the Old Testament prophetic justification for being back in Galilee.

Jesus was aware of the plot to kill Him. Nothing regarding the success of His mission was withheld from Him. “Intel” if you will, was provided by the Spirit and it kept Jesus a step ahead of His enemies. The plan, and the *timing* of the plan, was in the control of the Father. Jesus had the assurance that nothing was going to happen to Him until the time was fully come and God allowed it. But God did not put a bubble around Him. He merely gave Him the information needed to help Him.

The great crowds from all over Israel: Galilee, Jerusalem, Judea, Idumea, east of the Jordan, the regions of Tyre and Sidon who heard of His mighty works of healing and exorcism came out to see Him. The crowds provided, in some ways, a level of protection, but they also seemed to raise the sense of danger because His popularity was increasing. The Jewish leaders saw Him as a bigger threat because of these crowds.

So this is why He warned people ‘not to talk it up’, especially about His identity as the Son of God. **Matthew 12:16** says, “Not to make Him known”. The word *to make Him known* is “phaneros” (φανερως), means to *lighten* or to shine, to show or to appear. It means to make something visible. It’s kind of ironic because one reason that Jesus came was to *enlighten every man* according to **John 1:5**, to reveal the Father to them, but this must be done on His terms and in His way. It must be ordered; it must be delivered; deliberate, well-focused and precise, not as the result of a frenzied crowd. Jesus was not some rock star whose story was being spun by the tabloids and the paparazzi. His mission and His message was serious and spiritual. He was not subject to man’s whims and fleeting fancies. We was the Divine Creator, the planner whose good pleasing and perfect will must be done.

In **Mark 3:9** Jesus ordered a boat to be ready, to adhere closely, to be near, so He could make a quick getaway if He needed to. He was afraid that they might ‘press on Him’ the text says. That means to squeeze Him or encumber Him, to throng around Him, to cause distress or to afflict Him. He didn’t want to be compressed into this narrow space.

In **Luke 5:3** Jesus actually taught people from the boat. In **Mark 3:10** the crowd literally was falling on him in order to touch Him. They were coming into contact with Him, they were fastening on Him, so Jesus wanted to avoid the press of the crowd. The unclean spirits...it doesn’t say demons here but unclean spirits...indicating to me that they were the spirits of deceased evil persons (that’s my opinion) ... unsaved people who had already died. And when they ‘saw’ Him, spirits can ‘see’ in close proximity to someone at least, when they saw Jesus they fell down, or they made the possessed person fall down before Him and they confessed that Jesus was the Son of God.

Philippians 2:10-11 says “at the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth,¹¹ and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.” “The demons believe and tremble” according to **James 2:19**. This was a natural response to Jesus if one really knew who He was. I wonder how the Apostles were able to stay off *their* knees.

Jesus largely warned them not to reveal who He was; not to make Him known; not to cause Him to shine. Matthew does not distinguish the evil spirits but seems to indicate all who were healed, and this, according to Matthew was a fulfillment of **Isaiah 42**.

Now this passage that we are going to look at requires some time and space to unpack. We need to go back a little bit into Isaiah 41 to get a little bit of context. In **Isaiah 41** there appears to be a search for the 'bearer of good news'. They're looking for the one who will bear the good news but no one was found.

The same language was used in **Revelation 5:3-5** "And no one in heaven or on the earth or under the earth was able to open the book or to look into it. ⁴ Then I began to weep greatly because no one was found worthy to open the book to look into it. And one of the elders said to me, "Stop weeping; behold, *the Lion that is from the tribe of Judah, the Root of David, has overcome* so as to open the book and its seven seals." But finally, the Lion of the tribe of Judah, the root of David was able and worthy to open the scroll. Praise God, there was one to make known the ways of the Lord."

Now there are some slight variations between the Old Testament and the New Testament on these verses in **Isaiah 42:1-4** and **Matthew 12:18-21**. So we're going to be looking back at what Isaiah said and what Matthew says and we're going to compare the texts as best we can. I'm not a Hebrew scholar so we're not going to get too deep into that but we do want to do some cursory comparisons between Isaiah and Matthew.

Isaiah 42:1-4

"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. ² "He will not cry out or raise His voice, nor make His voice heard in the street. ³ "A bruised reed He will not break and a dimly burning wick He will not extinguish; He will faithfully bring forth justice. "He will not be disheartened or crushed until He has established justice in the earth; and the coastlands will wait expectantly for His law."

Matthew 12:18-21

¹⁸ "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.

¹⁹ "He will not quarrel, nor cry out; nor will anyone hear His voice in the streets. ²⁰ "A battered reed He will not break off, and a smoldering wick He will not put out, until He leads justice to victory. ²¹ "And in His name the Gentiles will hope."

I want to divide this into 10 phrases.

The first phrase is "Behold my Servant".

Now this is found in both Isaiah and in Matthew. The word "behold" here is a participle that calls attention to God. It calls attention to His Son. It puts the spotlight on Him. He wants people to notice, to listen and to obey.

The word Servant is p-a-i-s, (in English). It means a boy, especially a slave or a servant. It is someone who is in the category of a son, a small boy or a slave or a servant.

It is equivalent to the word ‘doulos’ in Greek, an attendant or a minister to a King. David is called a servant in **Luke 1:69**, “And has raised up a horn of salvation for us In the house of David His servant” It is also spoken of Jesus in **Acts 3:13** “The God of Abraham, Isaac and Jacob, the God of our fathers, has glorified His servant Jesus, the one whom you delivered and disowned in the presence of Pilate.” **Acts 3:26** “God raised up His Servant and sent Him to bless you by turning every one of you from your wicked ways.” Then **Acts 4:27** “For truly in this city there were gathered together against Your holy servant Jesus, whom You anointed, both Herod and Pontius Pilate...” In **Acts 4:30** they use this designation again as a clear reference to the Messiah described in Isaiah’s prophecy.

So Jesus is the servant. In the Hebrew, the word servant is ‘ebed’, a servant or a bondsman. This is the first of several references at the end of Isaiah to refer to the *suffering servant*. It’s a major theme at the end of Isaiah to talk about the *suffering servant* of God.

So let’s look at some of the references here in Isaiah to the servant. **Isaiah 42:19** says, “Who is blind but My servant, or so deaf as My messenger whom I send? Who is so blind as he that is at peace with Me, or so blind as the servant of the Lord? The servant is described as blind and deaf in contrast to His enemies. So who are **truly** blind and deaf? He was indeed “portrayed” as a blind and deaf person by His enemies while actually **they** were the ones who could not truly see or truly hear. In **Isaiah 43:10** we read, “You are My witnesses,” declares the Lord, “And My servant whom I have chosen, so that you may know and believe Me and understand that I am He.” What they were to understand is that there is no God besides the **One true God**. So, the servant is to reveal that. The servant is talked about in **Isaiah 49:3** saying, “He said to Me, “You are My Servant, Israel, in Whom I will show My glory.” He connects the servant with Israel who was supposed to embody the Messiah and their actions and teaching. God did show His glory through Israel and Israel’s Son, Jesus. In **Isaiah 49:5-7** And now says the Lord, who formed Me from the womb to be His Servant, to bring Jacob back to Him, so that Israel might be gathered to Him (For I am honored in the sight of the Lord, and My God is My strength), ⁶ He says, “It is too small a thing that You should be My Servant to raise up the tribes of Jacob and to restore the preserved ones of Israel; I will also make You a **light of the nations** so that My salvation may reach to the end of the earth.” ⁷ Thus says the Lord, the Redeemer of Israel and its Holy One, to the despised One, to the One abhorred by the nation, to the Servant of rulers, “Kings will see and arise, Princes will also bow down, because of the Lord who is faithful, the Holy One of Israel who has chosen You.” It is as Jesus, the servant, is talking, acknowledging that the Father formed Him in the womb to be His servant to bring Jacob back to Him and to gather Israel. Jesus laments not being able to accomplish this in **Matthew 23:37 ff** because “they were not willing” leaving their house desolate to them.

The Second phrase that we find in Isaiah is “whom I uphold” but in Matthew is “whom I have chosen”, but Isaiah does add “my chosen one” in the text as well.

What does it mean to be chosen? It means to be selected, to be accepted, to be appointed, based on a thorough examination of a situation. So God made a choice ... deliberately about the sending of His Son to the Earth. The Greek word for chosen is “aihretizo” meaning to prefer, to love, and found only here in the New Testament. Jesus is God’s preference, His love, His choice.

I think of **my** choice as to the relationship I made. My choice, at the time I wrote this, had been 37 years earlier; actually it's 46 years ago now. Brenda was my choice. She was my preference. How many times are important choices merely whims or just simply passing fancies? We seem to change choices like changing flavors of ice cream. God teaches us about choices. He teaches us, hopefully, that choices can be made in such a way that they are **fixed** choices, unchangeable, sure and permanent choices. There is too much looking around and shopping these days; too many choices.

The word is akin to 'take for oneself'. When you make a choice, you take it for yourself. And when we think about 'mates' there should be only one 'taking' one for yourself. It's like what you put on your plate, you eat. You live with your choices.

But how do we understand God's choice regarding Jesus? There was **not** competition. He was the **only begotten**, the unique Son of God. There were no rivals. And when there is **One** can there really be a choice? If there was one woman on Earth, could a man really make a choice? Did Adam choose Eve? I suppose a man could choose to **not** choose, and be alone but love drove God to choose ... the One who could meet our need.

The idea of **upholding** found in Isaiah; the idea of **upholding the servant** is one of support. God does not choose and then 'fail to support'. He sustains and provides and he stands with the one He chooses. So, with a man who chooses a bride, he too, must support and uphold his bride. What a beautiful picture of a relationship of commitment and loving connection between the Father and the Son.

The third statement that is found in Isaiah 42 and in Matthew 12 is "in whom my soul delights". That's what Isaiah says; and Matthew says, "My beloved in whom my soul is well pleased".

The word "**soul**" in Hebrew is "nephesh". It means a 'breathing creature', it can even be an animal; it means to animate something. It is the "inner being" of a person with its thoughts and emotions. It is used many, many times in Scripture. It can refer simply to "**breath**", it can refer to the "**inner being**" or it can refer to a "**whole person**". It depends on the context. When applied to humans, there is no specific part of a person that is being referred to.

In the New Testament Greek the word is "psuche" and it means "**breath**" or "**spirit**". It means "rational" and "**immortal soul**" or simply '**mere vitality**' corresponding exactly to the Hebrew word "nephesh". In most cases, soul does **not** equal spirit, the part that corresponds to God. So why does the Old and the New Testament use the word **soul** in relationship to God in this particular passage? It is the part of God that is animated, it's alive, it's divine, it's eternal life-giving breath that sustains and animates all living things. **This** is the part that delights in the chosen!

I really don't have time to unpack this but it's interesting, that He chooses to use the word "soul" which is the part of God that is alive and animated and corresponds to the life force within us. That's what causes God to just **rejoice**; he causes Him to **delight**. The Old Testament word **delights** means **to be pleased with**. It means to "**satisfy a debt**" or to **accept** something or to **accomplish** something, or **set affection on** or **to approve**.

It can be a consent with delight, to enjoy favor or to take pleasure in something.

- 1) The Lord delights in *uprightness* according to **1 Chron. 29:17**.
- 2) He delights in *those who fear Him* according to **Psalm 147:11**.
- 3) The Lord *delights in his servant* according to **Isaiah 42:1**.

Delight is also associated with sacrifices and offerings in worship. It is *acceptable* in **Leviticus 1:4** “You are to lay your hand on the head of the burnt offering, and it will be accepted on your behalf.” The word is found in **Leviticus 7:18** and other places. The idea of what sacrifices are accepted and those that are *not accepted* can be seen. **Malachi 1:8** says, “But when you present the blind for sacrifice, is it not evil? And when you present the lame and sick, is it not evil? Why not offer it to your governor? Would he be pleased with you? Or would he receive you kindly?” says the Lord of hosts.” This is summed up well when a person offers lame and blind animals to the Lord; animals even one’s governor will not accept. In other words, the governor does not delight in these animals that are lame. So sacrifices should be something that God can delight in because they are **good** sacrifices; they are **quality** sacrifices. But Jesus in this passage is God’s delight.

The New Testament uses the words “Well pleased” ‘eudokeo’ means to think well of, to approve, to take pleasure in. It is really two words; to **think** (dokeo) and **well**, (eu). It is used in **Matthew 3:17** by God, “and behold, a voice out of the heavens said, “This is My beloved Son, in whom I am well-pleased.” It was used in **Matthew 17:5** when Jesus was on the mount of transfiguration and God said, “This is my Son, whom I love; with him I am well pleased. Listen to him!” In **1 Corinthians 10:5** in speaking of the Israelites, the Bible says with most of them, He was not well pleased. Nevertheless, God was not pleased with most of them; their bodies were scattered in the wilderness.

Paul says in **2 Corinthians 12:10** that he is content or well pleased with his weaknesses because or well content in weaknesses, in insults, in hardships, in persecutions, in difficulties. For *when I am weak, then I am strong*. Paul understood that God’s power was made perfect in his weaknesses. So Paul speaks of those who take pleasure in wickedness. These receive a deluding influence which causes them to believe what is false. Literally these people think well of wickedness instead of abhorring it, and shunning it, so you can think well of the wrong thing.

Hebrews 10:5-7 quotes **Psalm 40**. “Therefore, when Christ came into the world, he said: ‘Sacrifice and offering you did not desire, but a body you prepared for me; ⁶ with burnt offerings and sin offerings you were not pleased. ⁷ Then I said, ‘Here I am—it is written about me in the scroll—I have come to do your will, my God.’” It was not sacrifices that God desired He was not pleased or He took no pleasure in them but by contrast, He was pleased with the one who came to do His will. The *suffering servant* was the object of His pleasure. God thought well of the One who came to do His will; the One offering up His body as a sacrifice. In **Hebrews 10:38** quoting Habakkuk, “My righteous one shall live by faith; and if he shrinks back, My soul has **no pleasure** in him.” In **2 Peter 1:17** Peter remembers in the transfiguration, the utterance made by the majestic glory. He says, “This is my beloved Son with whom I am well pleased.”

Romans 15:26, “For Macedonia and Achaia have been pleased to make a contribution for the poor among the saints in Jerusalem.” Thinking well leads to certain acts as in making a contribution, and this was because they had received a contribution of Spiritual blessing. It is used in **1 Thessalonians 3:1** where Paul said, “I thought it best to be left alone in Athens. In **Luke 12:32** our fear disappears because our Father has chosen gladly, or with pleasure to give us the Kingdom of God. So these are different places where we find this idea of thinking well or taking pleasure in something.

In **1 Corinthians 1:21** It brought great pleasure to God to bring salvation to those who believe through the foolishness of the message that was preached. Paul said that “God was pleased to reveal his son in me, so that I might preach Him among the Gentiles” according to **Galatians 1:15-16**. In **Colossians 1:19** it was “the Father’s good pleasure for all the fullness of to dwell in Jesus and through Him to reconcile all things to himself through the blood of the cross.” Pleasure drives God and man.

There’s an interesting book that John Piper wrote in his book “Desiring God”. There is a phrase in the book where he talks about **Christian hedonism**. It’s what the *Christian* takes pleasure in as opposed to how one outside of Christ might take pleasure in the world. We must be careful of what is “well pleasing” to us. It is, or it will become a driving force in our lives. To what extent do we crave to know God, to know His Son, and His truths? This is our “challenger deep”.

And the fourth phrase found in this section is “I have put my Spirit upon him” and this is found in both places, in Isaiah and in Matthew.

The word Spirit in Old Testament Hebrew is ruwach. It is wind or breath and is a feminine noun meaning **Spirit**. In **Numbers 11:17** it is said of the seventy elders that the **Spirit** that was on Moses would be placed on *them* to help Moses bear the burden of the people. Also see **Numbers 11:25** where it says the seventy elders prophesied once but they didn’t prophesy again. In **1 Samuel 10**, King Saul after his anointing he received the **Spirit** on himself. “The Spirit of God came powerfully upon him, and he joined in their prophesying.” The Spirit of God came on him mightily; he prophesied and was changed into another man. In **1 Samuel 19:20** this also happened to the messengers of Saul. In **1 Kings 18:12** Obadiah says the Spirit would carry Elijah to another place. With the adjective **evil** sometimes applied to the spirit it modifies the idea of a different spirit like in **1 Samuel 16:15** as opposed to the Holy Spirit of God, being referred to in **Psalms 51**. The Spirit was also to be poured out in the last days according to **Joel 2:28-32** and *that* was fulfilled in **Acts 2:2-4, and 17-21**.

Jesus has already experienced the putting upon of the Spirit at the anointing at His baptism. He read the passage in the Synagogue at Nazareth in **Luke 4** which was found in **Isaiah 61**, and we’ve already covered that so I won’t comment on that. But God’s Spirit upon a person denotes authority and commission. Jesus has the Spirit without measure.

One difference in the two passages is, in **Isaiah** it says “I have put”, and in **Matthew** it says “I will put”, and I’m not sure grammatically what to make of this “put”. It seems strange that the Old Testament passage would speak in the past tense and the New Testament would speak in the future tense. It seems that it should be reversed or both say the same thing.

The connector between Jesus and his people is the Spirit. Both are witnesses to authenticity and legitimacy and authority. Who belongs to God? Who is *of* God, *from* God, *for* God, *with* God, *into* God, *commissioned by* God? **The enabling power accompanies the commission.** The removal of the Spirit is the sign of disapproval, but Jesus had the Spirit of God upon Him.

The fifth phrase that we find in our text is in Isaiah, “I will bring forth justice to the nations” and Matthew says “He shall proclaim justice to the Gentiles”

Well, since “nations” and “Gentiles” are the same there is no difference in that, but there is a difference between “bring forth” and “proclaim”. Both are future from the text or the context. I have no Hebrew tools here to see the meaning of “bring forth” but the phrase is used again regarding justice in **Isaiah 42:3**, “A bruised reed He will not break and a dimly burning wick He will not extinguish ...” Jesus will faithfully bring forth justice. It is also used in **Matthew 12:20**, “A bruised reed He will not break off, and a smoldering wick He will not put out, until He has brought justice to victory.” It speaks of Jesus leading justice to victory. So perhaps, *putting all of this together*, it paints a picture of Jesus being God’s instrument or God’s champion to bring, to carry or to push forward justice by proclaiming it to its intended end; and that is the end of victory or completion.

So, what is this justice? In Isaiah, the word is “misphat”; a *verdict* or a *sentence*, or a *formal decree*. It is judgment or a legal decision. This decision is to be followed by people. In **Isaiah 58:2**, here he depicts ‘Jacob’ who needs someone to declare or to proclaim their sins, yet all the while the nation is seeking through God’s court as if they were already righteous and are following the ordinances of God and they want *just* decisions! They seem to delight in the nearness of God even through fasting, yet Isaiah and God go on to show that *this* kind of search is hypocritical and vain. So, there may be people who are searching for justice but *they* don’t understand what they’re searching for. They may think that they are *already* the “just ones”. They just want to have justice against the people that they think are committing the injustices against them! But oftentimes, and this is true in Isaiah, that those who were seeking justice and thought they were *already* just or righteous in God’s sight, were the very ones that God did not support.

In **Zephaniah 2:3** he speaks of those “humble of the earth”, *who have carried out the Lord’s ordinances* and yet might be hidden during the day of the Lord’s anger. **Malachi 2:17** says, “*You have wearied the Lord* with your words. Yet you say, “How have we wearied Him?” In that you say, “Everyone who does evil is good in the sight of the Lord, and He delights in them,” or, “Where is the God of justice?” Reading on in **Malachi 3:1-5** he speaks of God’s messenger who will come and refine and purify. ‘And then I will draw near to you for judgment and will be a swift *witness* against various sins.’ We need a ruling; we need a decision by God, the God of the Universe in regard to this justice.

Much is said about justice these days, especially social justice. Social justice is often talked about among faith-based groups. There is plenty of evidence in Scripture that God wants His people to champion justice in the earth. He plight of the exploited is a serious matter to God. They cry out to Him, and we are His hands. We are the way God answers those cries.

But social justice, without justice that Jesus served on the cross relative to our sins, is incomplete. The young girl who is being sexually exploited in a human trafficking ring needs more than freedom from the ring. She definitely needs *that*, and we would do well to try to help her, but she needs, also, freedom from her sins; sins that she has committed before God. That doesn't necessarily have anything to do with her sexual exploitation that she's going through, but certainly other sins that she has are very, very serious as all of our sins, and she needs the justice from God. She needs more than 'just to be rescued from the traffickers'; *she needs to be rescued from sin and secured by Jesus on a cross.*

Why does this text 'target' the Gentiles? Remember the primary reason for quoting this passage was the fact that Jesus was keeping His identity and His purpose somewhat quiet and unknown. He certainly did not want a riotous revolution on His hands.

Israel's job was to *be a light to the Gentiles*. In Acts 13:44 when Paul turned to the Gentiles he quoted Isaiah 42:6 "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,⁷ To open blind eyes, to bring out prisoners from the dungeon and those who dwell in darkness from the prison."

Again, in Isaiah 49:6, "He says, "It is too small a thing that You should be My Servant to raise up the tribes of Jacob and to restore the preserved ones of Israel; I will also make You a light of the nations so that My salvation may reach to the end of the earth." Both Scriptures are about the suffering servant. But Paul says, for thus the Lord has commanded us.

One of the means used by God to get the message of salvation to the Gentiles or to the ends of the earth was *through* the rejection of the Jews. Read Romans 9 through 11.

In Isaiah 42:6 God connects the idea of being a covenant people to *being a light to the nations*, opening blind eyes and bringing prisoners out of the dungeons; those who dwell in darkness out of prison. There are not *physically* blind eyes and *stone* prison walls. It is rather the spiritual blindness and the imprisonment caused by sin.

When Jesus' name becomes public and floodgates of evangelism are unleashed and opened, the effect will be the spread of the gospel to the ends of the earth! But on **that** day, the time was not ready to open the gates of the dam. It was coming, and there would be no turning back.

The number six phrase that we have in our text is "**He will not cry out**" or "**raise His voice**", nor "**make His voice heard in the streets**". Now, that's what Isaiah says. Matthew says "**He will not quarrel**" nor "**cry out**", "**nor will anyone hear His voice in the streets**".

What could this mean, since He often spoke publically? Well, "to raise" according to the Hebrew text is "to lift". It is used in 1 Samuel 30:4 of David and his men who lifted their voices and wept. It seems obvious the idea is *an increase in volume* or *outward display*.

“Hear” means “hear”. (I mean, that’s very profound.) This is hyperbole; it’s exaggeration. It suggests a type of spirit or attitude. Jesus was not “brash” or “rough” or “revolutionary” or “an instigator” merely stirring people up. In fact, He was trying to keep His work somewhat low-key or under the radar. He wasn’t going out of His way to popularize His movement. He wasn’t trying to make a big splash for ratings. In His humble way, He was going about meeting the needs of common people.

Compare this to the question of a woman’s role in the church and the home. Absolute silence is not the point! It is “demeanor”. ***Jesus’ demeanor was a humble, quiet spirit. It was meek and lowly in heart.*** A woman’s demeanor should be the same. But what of man; are they exempt from this? Jesus wasn’t, so why would men be? I think this is a relative and contextual matter. Demeanor has to be determined by what is appropriate in a certain situation. **1 Corinthians 14** is illustrative of this. The context is the assembly. This is silence when necessary to avoid chaos and confusion.

Jesus’ goal was not to create chaos or riot, but to create an orderly atmosphere conducive to learning and to faith. To allow these people to press Him into the mold or idea of the Messiah, a king to lead a rebellion against the Romans, or radical Rabbi to dismantle the religious system in some fleshly or forceful way was not His goal and was not His way.

In **Matthew 12: 19** the word “quarrel” is used which means to wrangle or to strive. It can mean canvassing for public office or promoting political factions. **Romans 2:8** says, “but to those who are selfishly ambitious and do not obey the truth, but obey unrighteousness, wrath and indignation.” Here it is used of selfish ambitions. **2 Corinthians 12:20** uses the word and translates it “strife”. In **Galatians 5:20** it says it is the work of the flesh. **James 3:14** and in verse **16** it is called, again, **selfish ambition**. This is “self-promotion” and a political spirit.

Jesus was **not** political nor a baseless self-promoter. He was not about fame, or fortune, or popularity. He did not relish controversy so that He could be known. He did not create mere intrigue. He did not have the ‘love of the game’. Jesus did not play games or politics. He did not play, period! He was deadly serious; not to mean that He didn’t have a sense of humor; but He was real, He was genuine, He was authentic. So much of our modern-day culture is about playing a role or part; to get a certain advantage for self-ambitious reasons.

Crying out, here in this text, means again, to cry out or to utter a loud sound; to cry out for help, to scream excitedly. In **Acts 22:23**, in response to Paul’s defense, these enemies raised their voices, they were crying out and throwing off their cloaks and tossing dust into the air!

Jesus did not behave in such a way. He was not overly dramatic. In **John 18:40** the people cried out for Barabbas. In **John 19:6** they cried out “Crucify Him”! In **John 19:12** they cried out that ‘they were no friend to Caesar to release Jesus’ and again in **John 19:15**. The demons cried out in **Luke 4:41** which was rebuked by Jesus. ***But on a positive note***, in **John 12:13** the crowd cried out as Jesus entered the city of Jerusalem. And Jesus did cry out to Lazarus in a loud voice in **John 11:43**. But coupled with the quarreling, Jesus was not like the excited politicians who made a clamor to get attention. ***Praise and authority were good reasons to cry out.*** We need Jesus as a model for today’s political figures.

The number seven statement in Matthew says, “A battered reed He will not break off.” In Isaiah it says “A bruised reed He will not break.”

A bruised or battered reed could be indicated intentionally. It could be someone intentionally bending a reed as he walked past, but more likely is the reed that is damaged by someone walking through it, or over it, on the way to somewhere else. The bruising and the battering create a weak spot that makes it difficult or impossible for the reed to stand up straight.

So, Jesus walks by the Sea, and He sees a damaged reed but He refuses to break it off. The Hebrew for break means ‘to break’ or ‘to burst’. It’s use will show that God will break some things, like “stubborn pride” **Leviticus 26:19** or a yoke, **Jeremiah 28:2**, or Pharaoh’s arms according to **Ezekiel 30:21-22**. It is also used in the *breaking* of the tablets or the *10 Commandments* and it is talking about the moment of *birth*.

In **Matthew** it is a word that means to ‘rend in pieces’, to ‘crack apart’ or ‘to break’. The sense is that *Jesus does not consider something that is damaged or bent to be ‘useless’ or ‘worthless’!* He sees value in people who are defected; which is just about everybody, of course. Remember the discussion earlier in **Matthew 12:10-13** - ‘Is a man more valuable than a sheep?’ The man’s hand was withered, it was bruised, it was battered, but Jesus did not do harm to the man. He did ‘good’.

Remember, sacrifices had to be without defect. There were many conditions in the law which rendered a person ‘unclean’ with **Leviticus 21:16 ff** is a good example. Priests with physical defects cannot offer sacrifices. Imagine the shame a person carried as a “worthless person”, unable to carry out the duties he was born to perform merely because he had some physical defect.

Jesus saw defected people as worthy of nurture and healing. He saw them, not as people to be set aside but as people who could be **useful** to the Father. His care of such ones is starkly different from the Jewish leaders.

And then the next phrase (8) is “a smoldering wick He will not put out”. Isaiah says, ‘a dimly burning wick He will not extinguish’.

This wick idea is actually the word for “flax”. It’s a flaxen wick here, and is also used in **Revelation 15:6** of a linen garment. Linen is made from flax, the stalk of a plant. It is two or three times stronger than cotton itself. It has a wax-like substance in it. It conducts heat. It tends to break at iron creases and has poor elasticity; it does not spring back readily. Wicks are made from flax because of the properties of the flax.

The idea of a smoking flax or a smoldering wick means “to raise a smoke”, “to smolder” or “be smoke” or to possess with the ‘fumes of conceit’, to ‘be demented in conceit’. I want you to get the idea of conceit being something that is kind of “smoldering within a person” or the like idea of “blowing smoke”. It involves trickery like a magician who uses “smoke” to conceal the trick. It’s like boasting without being able to back it up. It’s all smoke.

1 Timothy 6:4 speaks of one who advocates a different doctrine which does not conform to godliness. He is conceited. **2 Timothy 3:4** is a characteristic of people in the **last days**. There are people who are just smoldering; they're just 'blowing smoke'.

Then there is the idea of extinguishing...not putting it out, not quenching it, not dampening it, not hindering or thwarting it. In **Matthew 25:8** the foolish virgins' lamps were going out. In **Matthew 9:44, 46** and **48** the fire of Hell is not quenched...it doesn't go out. In **1 Thessalonians 5:19** Paul says, "Do not quench the Spirit" or "put out the Spirit's fire". And so all the uses of the words in this verse are instructive in the context of Matthew 12; it is clear that the smoldering wick is one like the bruised reed. It is weak, and in need of nurture and encouragement, and some discreet, strategic blowing on it. Not blowing it out, but blowing on it in order to fan it back into flames.

Jesus knew how hard to blow to get the fire going again if possible. Smoke from the wick shows that there is still heat in the wick. Heat can become flame again – see **2 Timothy 1:6**. Timothy is to fan into flame the gift of God.

And then the Ninth phrase found in this text is "until he leads justice to victory" as found in Matthew. In Isaiah he says, "He will faithfully bring forth justice".

Faithfully is from a word that means "to build up" or "to support", "to foster" as a parent or a nurse. What does a parent do? He is faithful in supporting or building up; there's stability, there's certainty, there's truth, and trustworthiness. *Truth is the measure of one's word and action.*

The justice that God brings forth is surrounded by **truth**, by His faithfulness. A trial conducted by man has many *rules of evidence*, from collection, to being admitted in court, and then to be *explained* and *explored* so that when a verdict is rendered it will be truly *just*. *In the context of Matthew 12, men were judging the matter of healing on the Sabbath Day and coming up with injustice because they did not consider some important truths. One is that *Jesus is the Son of God, He is the Lord of the Sabbath*, and two, *about the value of a man*. They didn't consider those things, and therefore, they rendered invalid judgment. These are two very important truths and they missed them and thus rendering injustice as an outcome! They were content to break off the reed and snuff out the smoldering wick. However, Jesus was leading justice to victory.*

1 John 5:4 says, "For whatever is born of God overcomes the world; and **this** is the victory that has overcome the world—our **faith**." Faith is the victory that overcomes the world. **Luke 11:22** uses the words "overpowers" or "to be victorious over". In **John 16:33** Jesus has "overcome" the world; He has become "victorious". In **Revelation 5:5**, the root of David has "overcome". In **Romans 3:4**, "That You may be justified in Your words, And prevail when You are judged." This is a quote of combining elements of **Psalm 51:4** and **Psalm 116:11**. But his context closely parallels **Matthew 12**. The Faithfulness of God (**Romans 3:3**), the unreliability of man, and the possibility of prevailing or victory when judged; only God can lead us to victory in our court case since we are truly guilty. So, how in the world can we be declared victorious? How can true justice be done and it be a justice of victory for us? The only way is for God to lead us in that.

In a different point, in **1 Corinthians 15:54-57**, “Death, he says, is swallowed up in Victory” a victory given by God through Jesus. We have no chance of victory over our enemies: sin, law, death and condemnation without Jesus’ victory on the cross and our faith in His victory. All of this is in **truth**, our sins *exposed* and our repentance *confirmed* and our faith *verified*.

And finally, the last phrase found in this text is, “and in His name the Gentiles will hope.” That’s what Matthew says. In Isaiah 42:4, a dissimilar wording says, “and the coastlands will wait expectantly for his law.”

The idea of “Isles” or “coastlands” means the Gentiles. The Gentiles are often referred to as “the coastlands” or “the isles”. These were present at the scene. Remember there were people there, Gentiles from Tyre and Sidon who were there hearing him teach at the name of Jesus. And the name of Jesus is Jesus; all He *was* and *taught*. Instead of “gospel” the word “law” was used to describe this new message of Jesus.

The Old Testament uses the word “law” but in the New Testament it’s the word “Gospel.” **Micah 4:1** is a good prophetic comparison. “**And it will come about in the last days that the mountain of the house of the Lord will be established as the chief of the mountains. It will be raised above the hills, and the peoples will stream to it.**” It describes the mountain of Zion or Jerusalem to which many people will stream to it, even the nations of the Gentiles! ***These will seek Him on the mount to be taught His ways and His paths.*** From Zion will go forth the Law even the word of the Lord from Jerusalem.

In **Hebrews 12:18, 22-24** we see described the contrast between Mount Sinai and Mount Zion. Here, all are in the general assembly, the church, enrolled in Heaven, not in some Jewish genealogical record to the God and Judge of all. These are the spirits of righteous men made perfect.

“**The Gentiles were supposed to share in the hope of Israel**” for a Messiah who would teach them and bring about their peaceful unity with the Jews in a new system. But the Jews did not fulfill their evangelistic purposes and thus the Gentiles did not see the light shining before them.

Twice now in this quote **Isaiah 42**, do we have the mention of the Gentiles? Clearly Jesus is expanding his application from this poor man with a withered hand. Could he have been a Gentile? To include the battered and smoldering and fragile Gentiles; all men need something to hope for, something that will encourage them, that will help, that help is on the way. Don Richardson has two books called “*The Peace Child*” and “*Eternity in their Hearts*” and they are interesting books to read on this point.

I wonder if the Jews to whom Jesus quoted these Isaiah verses took any time to seriously consider why He did, and what the verses actually said. Jesus was addressing the fact that the Gentiles needed to have hope; and in His name the Gentiles will hope. Jesus was giving, even Gentiles in His presence on that day; giving them hope that He was not there to break their reed or to snuff out their wick, but rather to bring victory and justice to the Gentiles on that occasion.

So these are the ten phrases that are found in our work today.

I know that this section was particularly long but I didn't want to break it up because I felt that two shorter versions would not be as well received.

I hope you will join us for other things that we're doing. You can go to our website: <https://www.centalsarasota.org/> and you can find other resources there.

Thank you for joining us for the teaching today on The Mind of Christ... Challenger Deep...getting into the deep things of God.