

## 3<sup>rd</sup> Servant Song – Part 1

Fear.

Per Merriam-Webster Online, this is “an unpleasant often strong emotion caused by anticipation or awareness of danger...”

Whether you go to NPR or Fox News, people, both on the left and the right, in polls are most concerned about the economy. NPR quoted and analyzed the Marist poll done in late March 2023 which came to that conclusion. You can check this out at:

<https://maristpoll.marist.edu/polls/biden-the-issues-facing-the-nation/>

The point here is not policy but fear. People who have limited money are concerned about inflation eating away at their purchasing power. The point is fear.

Jesus is talking in the Gospel of Matthew:

**Matthew 10:26 “Therefore do not fear them, for there is nothing concealed that will not be revealed, or hidden that will not be known.**

**Matthew 10:27 What I tell you in the darkness, speak in the light; and what you hear whispered in your ear, proclaim upon the housetops.**

**Matthew 10:28 Do not fear those who kill the body but are unable to kill the soul; but rather fear Him who is able to destroy both soul and body in hell.**

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**Matthew 10:29** Are not two sparrows sold for a cent? And yet not one of them will fall to the ground apart from your Father.

**Matthew 10:30** But the very hairs of your head are all numbered.

**Matthew 10:31** So do not fear; you are more valuable than many sparrows.

Following D. A. Carson's comments, there are three reasons given for not being afraid.

1. The truth will not be concealed. It will be known. In spite of dangers, we should not be afraid to proclaim the truth. **God is Truth.**
2. If you look at what the world can do to you compared to what God can do, God wins every time. **God is omnipotent.**
3. Sparrows may be insignificant, but even they are known and cared for by God. How much more the believer, especially us now who are in the "Beloved." **God is omniscient and Love.**

This is why we should not fear. We are not to fear because we trust the promise which takes us to the character of God Himself.

God gave us many spiritual assets with which to defend ourselves. We walk by faith. So let us return to looking at promises that you can use. In particular, let us look at some verses we have already encountered in our study of Isaiah.

**Isaiah 41:8** "But you, Israel, My servant, Jacob whom I have chosen, Descendant of Abraham My friend,

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**Isaiah 41:9 You whom I have taken from the ends of the earth, And called from its remotest parts And said to you, ‘You are My servant, I have chosen you and not rejected you.**

Although the context is addressed to “My servant” in the Old Testament, the principle of avoiding fear also applies to the Christian. At the end of this discussion I refer to some New Testament verses on this subject which bring over the concept of fear and the remedy for it.

**Isaiah 41:10 ‘Do not fear, for I am with you; Do not anxiously look about you, for I am your God. I will strengthen you, surely I will help you, Surely I will uphold you with My righteous right hand.’**

God gives a negative, “Do not fear.” Right away He gives positives, the solution to fear, trusting in Him because of His character.

Quotes that follow are from Robby Dean’s lessons on Faith-Rest, specifically: <https://deanbible.org/doctrines-topics-menuitem/faithrest-drill-menuitem/message/2003-3john-013/read>). In some cases I have corrected spelling.

“Some basic observations of the text. First of all it is in poetry. Most of prophecy is written in poetry. In Hebrew poetry the Jews rhymed ideas rather than words. Sometimes there is synonymous parallelism where there are two lines that say the same thing with slightly different words. That is what we have in the first two lines of Isaiah 41:10”

““Fear thou not; for I am with thee,” and then there is a synonym for fear, “be not dismayed; for I am thy God.” So the second line repeats with slightly different verbiage the first line, and the combination of the two

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lines give a more fully developed picture of what the writer is saying. There are other kinds of parallelism but here we see in these first two stanzas the idea and the mandate not to be afraid. This is a mandate, a command; we are not to be afraid. Fear and worry are volitional decisions; we are responsible for that. As soon as there is an imperatival mood in either Greek or Hebrew, that is addressing our responsibility.”

Literally, using the Young’s Literal Translation:

**Do not fear                               // For with you, I**

**Do not look around     // For I your God**

Just as in Matthew chapter 10, God in His promise points us to His character. In this case it is His character in action

**I will strengthen you**

**I will Help you**

**I will uphold you**

The point to the omnipotence of God. Back to the commands.

“So we have two commands. The first is not to fear and the word "fear" in the Hebrew is *yare*, and this word must always be understood in the context. It has two senses. One is to show awe or respect, the second is the sense of anxiety or being afraid, fearful. The second word that is rhymed with that is the Hebrew word *shata*, it is translated "dismayed" in the KJV and is a synonym for *yare*. There is another word that has shown up in some MSS called *shaah* and it has the idea of looking around at something, how you regard something or look at something. The NASB translates this "Do not anxiously look about you," but the KJV's translation is a superior one, it should be in the sense of being dismayed. The English meaning of "dismayed" has the idea of being filled with apprehension or alarm, it goes beyond the simple concept of fear. It could

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also take it to the next level which brings in the idea of being filled with depression or discouragement, or becoming agitated. Webster's Dictionary: "Dismay means to be deprived of courage, resolution and initiative through the pressure of a sudden fear or anxiety or great perplexity. It implies that one is disconcerted and at a loss as to how to deal with something." This is what happens with fear. We are faced with some circumstance that is completely outside of our control and we don't know how that circumstance is going to affect us directly, or how it is going to affect someone we love directly. And rather than relax and put it in the control of God who can control and is in control of all circumstances what we do is think that we can sit back and through a lot of emotion, worry and agitation that somehow we can effect circumstances that we have absolutely no control over. That is why fear and worry and anxiety go hand-in-hand with arrogance. They destroy courage, initiative and objectivity of thought."

"Each of these two prohibitions is followed by an explanatory causal clause. The word "for" represents a Hebrew independent preposition *ki* and it indicates the cause for which something is stated. So it tells us why. This is the rationale. We mix our faith with a promise: Don't be afraid, don't be dismayed." Why? It is not just because God said so. That is true but there is a rationale there, and as we grapple with that rationale that undergirds it we understand the foundation and how that then changes the way we think about the circumstance around us. This is indicated by the clause after the "for." The rationale for not fearing is that God is with us. The rationale for not being dismayed is that He is our God. The one who is speaking here is Yahweh. In chapter forty it is Isaiah speaking to the people and reminding them of who God is; in chapter forty-one, starting in verse 1, it is Yahweh, the covenant faithful God of Israel who is addressing the Jews. So this is referring back to who and what He is. The whole idea of not fearing, of not being anxious, of not caving in to mental attitude sins related to fear and worry, is an

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understanding of the essence of God—who He is and what he is doing in human history. So even though this is a promise that He has given to Israel in the midst a specific historical situation there are universal principles here that can be taken and applied by any believer at any time. This applies to both Isaiah 40:31 .

“We are given a further development in the last part of the verse. In the last three lines each clause is prefaced by the particle in the Hebrew which is intensive and it take one thought and piles something else on top of it, then piles something else on top of that. You are increasing in your momentum: God will strengthen us, yes He is going to help us, and even more, He is going to uphold us with His righteous right hand.” First of all we have the prohibition of the first two stanzas which tells us what not to do. That is the active side of the principle. As we do that and we relax in His provision then God tells us what he is going to do. He strengthens us, he helps us, and he is the one who is going to uphold us with His righteousness. It goes back to His integrity; it is His character once again. So the rationale that undergirds this whole promise is the rationale of God's character. This is why we have to understand the essence box.”

Promises give us God’s word as a starting point which should point us to the person, character and work of God. It is easy to use a promise that has been memorized. In the military, certain critical operations are memorized so that in time of crisis, the steps needed to deal with the crisis have been rehearsed in the mind many times. It comes naturally. So with the promises of God. Memorization leads to familiarity with the promise. God the Holy Spirit can bring appropriate promises to mind in a crisis.

“So we have to answer the question: What is fear? First of all fear is an emotion that is caused by the anticipation or awareness of danger. It is almost a physically oriented and originated thing, it comes out of the sin nature. In some sense we feel that we are personally threatened or our

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children are personally threatened, or somebody we care about is threatened. Fear can be related to any and every area of life—our job, career, family, relationships, future hopes and dreams, finances, etc. But what is the root cause of fear? Fear itself is a mental attitude sin that is at the very core of all of the emotional sins in the sin nature. The sin nature produces a host of emotional sins but at the very core of all of that is fear, the first mental attitude sin that is mentioned in Scripture. In Genesis chapter three we are told about how Adam and Isha fall into sin when they eat of the fruit of the tree of the knowledge of good and evil. Right after they eat we are told that God came walking in the garden, and when they heard the sound of God they hid. Because they were naked they were vulnerable both physically and spiritually. When they heard God they recognized a spiritual exposure that they were never aware of before. The fallen man is completely exposed and vulnerable before a righteous God who will hold him accountable for his disobedience. As a result of that they ran and hid, and when God confronted them and asked why they were hiding their response was, "We were afraid."

#### *Points on Fear (quoted from R. Dean)*

1. "Fear is an emotional sin that lies at the center of a web of other sins. It is not just fear; fear always comes joined with a number of other mental attitude sins such as anxiety, worry, dread, agitation. Often these accompanying sins develop into anger. Then if a situation continues long enough it leads to discouragement and discouragement breeds depression. That starts to have a physiological impact on a person and so a spiritual problem has developed into a physical problem."
2. "Fear is often stated in Scripture as a representative emotional sin. It talks about fear but it is talking actually about the entire web of

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interrelated mental attitude sins. Fear always destroys the spiritual life of the believer, and if he is afraid, worried, anxious, agitated, terrified, resentful, etc., he is out of fellowship and not trusting God.”

3. “Fear and the function of spiritual life are mutually exclusive. Sometimes from one second to the next the believer is in fellowship, out of fellowship, in fellowship, out of fellowship. A whole day goes by like that and he thinks he is not getting anywhere. But he is. Where would he be if he hadn't been confessing the sin those 500 times that day? He is training himself; it is a drill.”
4. “Fear results when we lose focus on our personal eternal destiny and God's plan for our life. Fear results when we lose sight of the fact that God has a plan and purpose for our life and He is working that out.”
5. “Fear in the soul represents emotional arrogance and is a distraction to the spiritual life.”
6. “Fear focuses on the problem, on the adversity, and it completely falls apart. Faith looks at the solution of God's provision. Five illustrations: a) Abraham's faith that God would provide a promised seed; b) Moses at the Red Sea when he is hemmed in by the Egyptian army pressing his rear and the Red Sea in front; c) David exercised faith-rest in contrast to the fear of Saul and the entire Jewish army when he went up against Goliath; d) In Daniel are two great examples. First, Shadrach, Meshach and Abednego who trusted God and refused to bow down—this is the active sense of the faith-rest drill; the passive side was their trust in God. Then Daniel at the lion's den He refused to stop praying, overtly and publicly. He rested in God and God sent an angel to close the mouths of the lions.”



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7. “Through the faith-rest drill every believer emphasizes the solution rather than the problem. When we go through the rationale what that is doing is taking the focus from off the problem and on to the character of God, and that then gives the correct perspective on the problem.”

*The mechanics of fear (Quoted from R. Dean)*

1. “The more things you surrender to fear, the more things you fear. Fear increases in your life.”
2. “The extent to which you surrender to fear the greater your capacity to fear. As you discipline yourself in the reverse you shut down that capacity to worry and for fear.”
3. “The greater your capacity for fear the more you increase the power of fear and anxiety in your life.”
4. “The more you increase the power of fear in your life the greater your failure to execute the spiritual life for the church age believer.”

**1 John 4:18 There is no fear in love; but perfect love casts out fear, because fear involves punishment, and the one who fears is not perfected in love.**

**1 Peter 3:13 Who is there to harm you if you prove zealous for what is good?**

**1 Peter 3:14 But even if you should suffer for the sake of righteousness, you are blessed. And do not fear their intimidation, and do not be troubled,**

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I am spending an extended amount of time on Faith-Rest. The Holy Spirit has placed on me an urgency to give listeners what some call the Faith-Rest “technique.” When we fear, we must get back into fellowship. Fear is a sin and we must recognize it as such. But just knowing fear is a sin doesn’t help if we don’t have some path forward in faith. The promises provide a path forward if we apply faith to them.

#### *Returning to Isaiah*

From Duane Lindsey:

“The first two of Isaiah's Songs of the Servant placed emphasis on the ultimate success of Yahweh's Servant-Messiah. In Isaiah 42:1-9 Yahweh introduced His Servant and predicted the Servant's faithfulness in accomplishing His divinely appointed mission of bringing salvation and establishing a proper order on the whole earth. In the second song (Isa. 49:1-13) a new feature of apparent initial failure by the Servant was introduced, but His ultimate success was predicted not only in fulfilling an expanded mission to bring salvation to the Gentiles but also in restoring Israel both to the land (physically and politically) and to Yahweh (spiritually).”

“The third Servant song (Isa. 50:4-11) amplifies the sufferings and patient endurance of the Servant, which were only hinted at in the previous songs. All of this is in preparation for the magnum opus of the fourth song (52:13-53:12), in which the Servant-Messiah's suffering and His consequent exaltation are revealed with equal emphasis. "Common to both [the third and fourth songs] is the new conception of the Servant as *sufferer*, here [50:4-9] at the hands of men, there [chap. 53] at the hand of men and God alike." As in the previous songs, the Servant can be neither Isaiah himself (who nowhere else in the books described as suffering) nor the nation Israel (whose humiliation and sufferings were

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neither voluntary nor [to anticipate chap 53] vicarious or substitutionary).”

**Isaiah 50:1 Thus says the Lord, “Where is the certificate of divorce By which I have sent your mother away? Or to whom of My creditors did I sell you? Behold, you were sold for your iniquities, And for your transgressions your mother was sent away.**

**Isaiah 50:2 “Why was there no man when I came? When I called, why was there none to answer? Is My hand so short that it cannot ransom? Or have I no power to deliver? Behold, I dry up the sea with My rebuke, I make the rivers a wilderness; Their fish stink for lack of water And die of thirst.**

**Isaiah 50:3 “I clothe the heavens with blackness And make sackcloth their covering.”**

Now the beginning of the 2<sup>nd</sup> Servant Song.

**Isaiah 50:4 The Lord God has given Me the tongue of disciples, That I may know how to sustain the weary one with a word. He awakens Me morning by morning, He awakens My ear to listen as a disciple.**

If we understand this as applied to Jesus Christ, He was learning Bible information as a “disciple.” So Jesus Christ started out as a student of the

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word of God. Likely he was taught by various rabbis but also by the teaching ministry of the Holy Spirit.

**Isaiah 50:5 The Lord God has opened My ear;  
And I was not disobedient Nor did I turn back.**

Jesus Christ was receptive of Bible instruction. He was the opposite of the people in Judges who turned away and abandoned God. No, Jesus embraced instruction.

John quoted Jesus, understanding the principle here in Isaiah.

**John 5:19 Therefore Jesus answered and was saying to them, “Truly, truly, I say to you, the Son can do nothing of Himself, unless it is something He sees the Father doing; for whatever the Father does, these things the Son also does in like manner.**

**John 5:30 “I can do nothing on My own initiative. As I hear, I judge; and My judgment is just, because I do not seek My own will, but the will of Him who sent Me.**

**John 14:29 Now I have told you before it happens, so that when it happens, you may believe.**

**John 14:30 I will not speak much more with you, for the ruler of the world is coming, and he has nothing in Me;**

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**John 14:31 but so that the world may know that I love the Father, I do exactly as the Father commanded Me. Get up, let us go from here.**

**Isaiah 50:6 I gave My back to those who strike Me, And My cheeks to those who pluck out the beard; I did not cover My face from humiliation and spitting.**

Here is a description of things that Jesus endured on the way to the cross. And I am not even covering Isaiah 53.

**Matthew 26:67 Then they spat in His face and beat Him with their fists; and others slapped Him,**

**Matthew 26:68 and said, “Prophecy to us, You Christ; who is the one who hit You?”**

**Matthew 27:30 They spat on Him, and took the reed and began to beat Him on the head.**

**Matthew 27:31 After they had mocked Him, they took the scarlet robe off Him and put His own garments back on Him, and led Him away to crucify Him.**

**Isaiah 50:7 For the Lord God helps Me, Therefore, I am not disgraced; Therefore, I**

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**have set My face like flint, And I know that I will not be ashamed.**

**Isaiah 50:8 He who vindicates Me is near; Who will contend with Me? Let us stand up to each other; Who has a case against Me? Let him draw near to Me.**

There is perhaps a physical world reference and a spiritual world reference. Jesus Christ was subjected to six trials just before His crucifixion. The Jews brought a case against Him assuming He was not the Messiah. In fact, they had missed or intentionally ignored all the signs and Bible prophecy concerning Him that He had presented to them. In the spiritual world, Satan was the prime adversary of Jesus. As I said in previous weeks, God the Father allowed Satan to ask qualifying/verification questions of Jesus at the beginning of His ministry. Jesus answered perfectly and verified that He was worthy of His assigned mission. At the end of His mission, just before the cross, Satan got involved in ensuring that Jesus was put to death. Satan must not have realized that Jesus' death on the cross was the victory that solved the Angelic Conflict. It solved the issue of righteousness for a fallen, sinful mankind. I am sure that after the resurrection, Satan realized he had been defeated and the rest of the appeal trial was probably a mute point. But God brought about the Church Age which had not been prophesied in the Old Testament. In it, seemingly like "extra credit," there is a new creation indwelt by Jesus Christ plus position in Christ with the indwelling of the Holy Spirit plus the potential of the filling of the Holy Spirit. One pastor said that believers in the Church Age have access to the same spiritual power from the Holy Spirit as Jesus had on earth. No wonder Christians received that name as "little Christs."

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**Isaiah 50:9 Behold, the Lord God helps Me;  
Who is he who condemns Me? Behold, they  
will all wear out like a garment; The moth will  
eat them.**

**Isaiah 50:10 Who is among you that fears the  
Lord, That obeys the voice of His servant, That  
walks in darkness and has no light? Let him  
trust in the name of the Lord and rely on his  
God.**

**Isaiah 50:11 Behold, all you who kindle a fire,  
Who encircle yourselves with firebrands, Walk  
in the light of your fire And among the brands  
you have set ablaze. This you will have from  
My hand: You will lie down in torment.**