

1. In Isaiah 42:3, the prophet speaks of the Lord's Servant (who we know to be Christ, Matthew 12:15-21) as a compassionate bringer of justice. Although he will execute God's righteousness, he will also not break a bruised reed or quench a faintly burning wick.

—Take some time to consider the unique diversity of Jesus in all his glory. He is the most majestic of all, yet the most compassionate of all. Spend time discussing why this is such good news for broken, needy sinners.

—Read Richard Sibbes' (puritan writer / pastor from the early 1600s) words from his book The Bruised Reed and reflect on them:

"He is a physician good at all diseases, especially at the binding up of a broken heart. He died that he might heal our souls with a plaster of his own blood, and by that death save us, which we were the procurers of ourselves, by our own sins... What should we learn from this, but to 'come boldly to the throne of grace' (Heb 4:16) in all our grievances? Shall our sins discourage us, when he appears there only for sinners? Are you bruised? Be of good comfort, he calls you. Conceal not your wounds, open all before him and take not Satan's counsel. Go to Christ, although trembling, as the poor woman who said, 'If I may but touch his garment' (Matt 9:21). We shall be healed and have a gracious answer."

2. And yet, while The Lord's Servant is compassionate, he will also execute God's justice on the earth and will not grow weary until all is finished. In a world full of injustice, this text lifts our eyes to remember that there is coming a day when all things will finally and fully be made right and justice will be done in all the earth.

—Consider current injustices that we see in our world today and the frustration that can bring to God's people. It often seems like the wicked triumph. Discuss how knowing justice will ultimately be done is fortifying for the Christian. A good text to read in conjunction with this truth is Psalm 73.

3. In vv5-7 of Isaiah 42, we see the Lord putting the Servant forward as a covenant for all the nations. Clearly this is pointing to the sacrifice of the Son for Jews and Gentiles, for *whosoever* will put their trust in him.

—Read Romans 3:21-26. Discuss the word "propitiation," which speaks of the wrath-absorbing, favor-bestowing sacrifice of Christ on the cross. Consider why this is so central to the gospel.

—Note that the Lord’s Servant is given as a covenant for “the nations.” What implications does this have for our evangelism as individuals and missions work as a church?