

April 5  
Lesson 6 (NIV)

## A JUST SERVANT

DEVOTIONAL READING: Psalm 98  
BACKGROUND SCRIPTURE: Isaiah 42

### ISAIAH 42:1-9

- <sup>1</sup> “Here is my servant, whom I uphold,  
my chosen one in whom I  
delight;  
I will put my Spirit on him,  
and he will bring justice to the  
nations.
- <sup>2</sup> He will not shout or cry out,  
or raise his voice in the streets.
- <sup>3</sup> A bruised reed he will not break,  
and a smoldering wick he will  
not snuff out.  
In faithfulness he will bring forth  
justice;  
<sup>4</sup> he will not falter or be  
discouraged  
till he establishes justice on earth.  
In his teaching the islands will  
put their hope.”
- <sup>5</sup> This is what God the LORD says—  
the Creator of the heavens, who  
stretches them out,  
who spreads out the earth with  
all that springs from it,  
who gives breath to its people,  
and life to those who walk on it:

- <sup>6</sup> “I, the LORD, have called you in  
righteousness;  
I will take hold of your hand.  
I will keep you and will make you  
to be a  
covenant for the people  
and a light for the Gentiles,  
<sup>7</sup> to open eyes that are blind,  
to free captives from prison  
and to release from the dungeon  
those who sit in darkness.
- <sup>8</sup> “I am the LORD; that is my name!  
I will not yield my glory to  
another  
or my praise to idols.
- <sup>9</sup> See, the former things have taken  
place,  
and new things I declare;  
before they spring into being  
I announce them to you.”



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## KEY VERSE

Here is my servant, whom I uphold, my chosen one in whom I delight; I will put my Spirit on him, and he will bring justice to the nations. —**Isaiah 42:1**

- A. Called by the Creator (v. 5)
- B. Called to Covenant (vv. 6, 7)
- C. Called for God's Glory (vv. 8, 9)

## Conclusion

- A. In His Steps
- B. Prayer
- C. Thought to Remember

## JUSTICE AND THE PROPHETS

### Unit 2: God Promises a Just Kingdom

LESSONS 6–9

#### LESSON AIMS

After participating in this lesson, each learner will be able to:

1. Identify the Lord's servant and the servant's task.
2. Explain the fulfillment of the lesson text found in [Matthew 12:15–21](#).
3. Sing a hymn or song that is based on [Isaiah 42](#).

#### LESSON OUTLINE

##### Introduction

- A. Champions of Justice
- B. Lesson Context
- I. Presentation ([ISAIAH 42:1–4](#))
  - A. God's Servant (v. 1)
  - B. Gentle and Just (vv. 2–4)
    - A Piggyback Servant*
    - Humble Research*
- II. Commission ([ISAIAH 42:5–9](#))

## HOW TO SAY IT

Babylon	<i>Bab-uh-lun.</i>
Cyrus	<i>Sigh-russ.</i>
Davidic	<i>Duh-vid-ick.</i>
Isaiah	<i>Eye-zay-uh.</i>
Judah	<i>Joo-duh.</i>
Messiah	<i>Meh-sigh-uh.</i>
messianic	<i>mess-ee-an-ick.</i>
Nazareth	<i>Naz-uh-reth.</i>
Persia	<i>Per-zhuh.</i>

## Introduction

### A. Champions of Justice

A few years ago, the Consumer Attorneys of California created the “Champions of Justice Award” to honor extraordinary service among the association’s members. Sandra Ribera Speed received the award in 2015. This honor was awarded to her in part for her involvement in a case involving a runaway delivery truck that crashed into a family vehicle.

Sandra’s law firm at the time wanted

nothing to do with fighting this case against a powerful company and its army of attorneys. But Sandra believed the case had merit and refused to give up. She used all her savings and incurred credit card debt in order to work on the case by herself for six months. She was so well prepared that the seven lawyers from the prestigious firm representing the delivery company settled the case on the first day of trial. In addition to serving her clients well, Sandra's portion of the settlement allowed her to establish her own law firm.

About 2,700 years ago, the prophet Isaiah foretold the coming of the ultimate champion of justice. He would fight for, defend, and serve not just one person but all those who would accept his help.

## B. Lesson Context

This lesson begins unit 2, which emphasizes God's promises of a just kingdom. The prophets foretold the coming of the Messiah as the champion of justice. Such prophecies, of course, have direct bearing on Palm Sunday. As appropriate, some of these connections will be explored in the commentary below.

The prophet Isaiah, for his part, had a lengthy ministry, from about 740 to 680 BC. The book featuring his name as its title is comprised of two parts. [Isaiah 1-39](#) has been described as the Book of Judg-

ment; it focuses on the sins of the people of Judah. [Isaiah 40-66](#), the Book of Comfort, looks forward about a century and a half to the time when Judah's exile in Babylon is about to end. We keep in mind that the exile did not even begin until 586 BC.

The end of exile is foreseen in the chapter preceding our lesson text: God called "one ... in righteousness" ([Isaiah 41:2](#)) to bring the captivity to its end. That man was Cyrus, the king of Persia who conquered Babylon in 539 BC (see [44:28](#) and [45:1](#), where he is designated "shepherd" and "anointed," respectively). He issued a decree permitting the exiled Jews to return to Jerusalem beginning in 538 BC ([Ezra 1:1-8](#)).

The word *servant* occurs more than three dozen times in the book of Isaiah. In chapter 41, the Lord applies it to "Israel, my servant" ([Isaiah 41:8, 9](#)). This servant was fearful. For that reason, God reassured the people of his love. They didn't need to fear; their exile in Babylon was not evidence that God had cast them away forever. He promised Israel that they were still his covenant people. The Lord encouraged his helpless servant Israel by stating that the people need not fear, because God would help them ([41:10, 13, 14](#)).

The Lord then addressed, in a courtroom setting, the nations and their idols.

He challenged the `nations to provide evidence that idols had ever correctly predicted the future. After announcing judgment on the false gods, the Lord proclaimed that he had “stirred up one from the north” ([Isaiah 41:25](#))—surely once again alluding to Cyrus. Although the Persian emperor hailed “from the east” ([41:2](#)), he conquered several kingdoms north of Babylon before eventually attacking Babylon from that direction. Against this backdrop of a pagan king as an instrument of God to rescue an exiled people, Isaiah introduced the intriguing servant of the Lord.

[Isaiah 42:1-9](#) (today’s text) is the first of Isaiah’s five “servant songs,” in which the servant is identified with the Messiah to come (see [49:1-6](#); [50:4-9](#); [52:13-53:12](#); [61:1-4](#)). These messianic songs highlight what the servant is to accomplish on behalf of the world.

## I. Presentation (ISAIAH 42:1-4)

### A. God’s Servant (v. 1)

**1a. “Here is my servant, whom I uphold, my chosen one in whom I delight;**

The *servant* introduced here bears some similarities to the anointed shepherd Cyrus and servant Israel in having God’s approval (see the [Lesson Context](#)).

However, this servant is profoundly different from both; the quotation of [Isaiah 42:1-4](#) in [Matthew 12:18-21](#) establishes this to be Jesus. God both supports and delights in him ([Matthew 3:16, 17](#)). This suggests the servant will be obedient and godly in a way like no other.

**1b. “I will put my Spirit on him,**

Members of ancient Israel did not experience the indwelling of the Holy Spirit as Christians do today (see [Joel 2:28-32](#); [Acts 2:14-21, 38](#)). Thus the servant is marked as special for a special purpose, and Jesus’ baptism clearly points back to this verse. On that occasion the Spirit will descend on him after he rises from the water as the Father expresses his pleasure with his Son ([Luke 3:21, 22](#); see also [Isaiah 11:1-5](#)).

**1c. “and he will bring justice to the nations.**

We cannot miss the servant’s mission of bringing *justice* to the world, since it is mentioned three times in the first four verses of [Isaiah 42](#). The concept of justice encompasses much more than judicial equity in a courtroom, a fair redistribution of goods in society, etc. The justice that the servant *will bring* also includes making available the salvation of God. Isaiah’s prophecy includes *the nations* in this plan (compare [Isaiah 42:6](#), below). Although Israel often found itself being enemies with surrounding nations, God’s

plan ultimately is to make one people of many (compare [Genesis 49:10](#); [Romans 5:18, 19](#); [Galatians 3:26-29](#)).

## **B. Gentle and Just (vv. 2-4)**

### **2. “He will not shout or cry out, or raise his voice in the streets.**

This servant of the Lord will be quite different from the typical king or conqueror who calls attention to himself through loud proclamations (example: [Acts 25:23](#)). No, he won't even *shout or cry out*, nor *raise his voice in the streets*. God's answer to the world's arrogance is not more arrogance.

The crowds at Jesus' triumphal entry will shout, “Blessed is the king who comes in the name of the Lord!” ([Luke 19:38](#)). Notice that while the crowd speaks “in loud voices” ([19:37](#)), Jesus never says a word. He will be silent just as this prophecy says. Jesus will not speak up even to defend himself against false accusations ([Acts 8:32-35](#), quoting [Isaiah 53:7, 8](#)).

#### *What Do You Think?*

What are some issues you believe the Lord doesn't want you to voice publicly “in the street” in imitation of this characteristic? Why?

#### *Digging Deeper*

How do [Matthew 5:14-16](#); [6:5](#); and [22:9](#) inform your response?

As in ancient times, many people are attracted to leaders who draw attention to themselves, boasting of their abilities and accomplishments (see [Acts 8:9-11](#)). Christians do well to remember that Jesus didn't boast. Paul also refused to boast about anything “except in the cross of our Lord Jesus Christ” ([Galatians 6:14](#); compare [2 Corinthians 10:17, 18](#)).

### **3a. “A bruised reed he will not break, and a smoldering wick he will not snuff out.**

Instead of using his power to crush the mighty, the servant will be so gentle that he won't even *break off a bruised reed* that is bent over (compare [Matthew 11:29](#)). With gentleness, the servant will support the weak and mend the broken.

## **A PIGGYBACK SERVANT**

On a trip to Israel, our church group had walked about 30 minutes to get to a site. A woman in the group slipped and fell. She was immediately in a great deal of pain, learning later that she had broken a bone in her foot.

The concerned group began discussing the dilemma of getting her back to the bus. Then Bill stepped forward and lowered himself to his hands and knees, indicating that he would carry her. When the woman was securely attached to Bill's back, he stood up. He carried her, piggyback style, to the bus. Telling the story at

Bill's celebration, our preacher concluded, "Bill is one who comes alongside others and carries their burdens."

[Isaiah 42](#) introduces us to the Lord's servant, one who would not break an already-damaged plant. How willing are you to follow the example of the Lord Jesus and "lower" yourself to support those who are weak or broken?

—A. S.

*What Do You Think?*

Which characteristic of Jesus most stirs you to act and speak on His behalf: that of [Matthew 12:20](#) (which quotes [Isaiah 42:3](#)) or of [Matthew 21:12, 13](#)? Why?

*Digging Deeper*

What examples can you list of situations calling for a [Matthew 12:20](#) response rather than one of [Matthew 21:12, 13](#)—and vice versa?

**3b. "In faithfulness he will bring forth justice;**

We are told again that the servant's mission is tied to *justice*. This is most fitting for a king from David's line (see David's words in [1 Chronicles 16:14](#), repeated in [Psalm 105:7](#); see further his son Solomon's words in [72:2](#)). But now the qualifier *in faithfulness* is added. Where servant Israel has failed (see [Isaiah 48:1; 59:12-15](#)), servant Jesus will succeed.

Indeed, Jesus will prove himself to be the very embodiment of faithfulness ([2 Timothy 2:13](#)).

**4a. "he will not falter or be discouraged**

We see here a hint of the suffering the servant will experience, since this prediction presupposes the presence of things that can result in failure or discouragement. This finds full expression in the fourth servant song ([Isaiah 52:13-53:12](#)). Although surrounded by many chances to depart from God's chosen path, the servant will faithfully and obediently remain true to God's mission.

**4b. "till he establishes justice on earth.**

Here we have the climax of Isaiah's statements regarding *justice* in [Isaiah 42:1-4](#). The servant won't merely preach justice as a desirable goal; he will enact it (compare [Isaiah 9:7; 16:5; 54:14](#)). Although the servant will be exceedingly gentle, he will not be weak. Establishing justice—God's divine order—*on earth* is a huge task. It requires unimaginable power. It is not the power that is typically used when trying to establish governments (compare [2:4; 51:4](#)).

Centuries later, the people in Malachi's day will ask, "Where is the God of justice?" ([Malachi 2:17](#)). Malachi's prophetic response is fulfilled in John the Baptist, who prepares the way for the



Messiah (see 3:1; [Matthew 11:10](#)). The Messiah in turn inaugurates justice (example: [Luke 1:46–55](#)).

**4c. “In his teaching the islands will put their hope.”**

*Islands* is likely Isaiah’s way of referring to distant places on the earth. These far places are meant to indicate that the prophecy concerns the entire world (compare [Genesis 49:10](#); [Isaiah 11:11](#); [Matthew 12:17–21](#)). The whole world is to have an opportunity to *put their hope* in and depend on the servant’s *teaching*.

### **HUMBLE RESEARCH**

Does humility come with any benefits? Social scientists are inclined to say yes! Studies indicate that humble people tend to be secure in their identity. They have an accurate sense of their own strengths and weaknesses, which gives them stability in their character.

Humble people also are aware that they aren’t the center of the universe. Far from this realization getting them down, it allows them to enjoy their strengths and seek to improve their weaknesses.

[Isaiah 42](#) reveals that the Lord’s servant is not like leaders who draw attention to themselves. Such people boast about their abilities and accomplishments, but Jesus calls us to follow his humble example. What steps do you need to take to reorient your beliefs and behav-

ior to align with Christ’s attitude toward humility? How will you do that both in how you perceive others and in how you present yourself?

—A. S.

## **II. Commission (ISAIAH 42:5–9)**

### **A. Called by the Creator (v. 5)**

**5. This is what God the LORD says—the Creator of the heavens, who stretches them out, who spreads out the earth with all that springs from it, who gives breath to its people, and life to those who walk on it:**

*The Lord* is not merely Israel’s *God* but is *the Creator* of all things ([Genesis 1:1, 9](#); [Psalm 102:25](#); [Isaiah 48:13](#); etc.). On this basis, God rightly claims authority not just over the land and people of Israel but over all nations ([Psalm 82:8](#); etc.).

More significantly, he is the one who gives *breath* and *life* to *people* ([Genesis 2:7](#); compare [Acts 17:24, 25](#)). How sadly ironic that those very people in turn create idols that have no breath themselves ([Jeremiah 10:14](#); [51:17](#)), let alone being able to impart breath to others!

#### *What Do You Think?*

In what ways might your life change, were you to be more consistent at reminding yourself of God’s posi-

tion and role of Creator?

*Digging Deeper*

How can your church encourage its members to do likewise?

## **B. Called to Covenant (vv. 6, 7)**

### **6a. “I, the LORD, have called you in righteousness; I will take hold of your hand. I will keep you**

Having presented the servant and his mission, now *the Lord* addresses and commissions his servant. God has *called* the servant according to his own nature—his *righteousness* (compare [Jeremiah 23:6](#)). The servant doesn't have to fulfill the mission by himself; God *will take hold of him* tightly by the *hand* and won't let go (see [Isaiah 41:9, 10, 13](#)). The servant will do the Lord's work in God's power according to God's will.

### **6b. “and will make you to be a covenant for the people and a light for the Gentiles.**

At the heart of that work is the fact that the servant will initiate *a covenant*. We know from other Scriptures that the Messiah is to fulfill the Davidic covenant and establish a new covenant through personal sacrificial death (compare [2 Samuel 7:12–16](#); [Isaiah 55:3](#); [Jeremiah 31:31–34](#); [Hebrews 8:6–13](#); [9:15](#)). This covenant is without end ([Isaiah 54:10](#); [59:21](#); [61:8](#)).

*The people* refers to those who have already received God's revelation—the Israelites (see [Isaiah 49:8](#)). Their role as a priestly nation is meant to draw other nations to the Lord ([Exodus 19:6](#); compare [1 Peter 2:9](#)). The scope of the servant's ministry reflects this concern as he also becomes *a light* on behalf of *the Gentiles* (compare [Isaiah 49:6](#); [Luke 2:29–32](#); [Acts 26:18, 22, 23](#)).

### **7. “to open eyes that are blind, to free captives from prison and to release from the dungeon those who sit in darkness.**

Ancient prisons are extremely dark, both literally and figuratively. The light-imparting ministry of the servant will indeed be welcomed by *those who sit in darkness* (see [Isaiah 49:9](#); [51:14](#)). Light would come through freedom, not by the installation of lamps or windows. The *eyes of the blind*, whether physical or spiritual in nature, are to be opened by the servant as a sign of his identity and call (compare [Psalm 146:8](#); [Isaiah 32:3](#); [Matthew 11:5](#)).

*What Do You Think?*

What can you do to improve your ability to recognize the various physical, spiritual, and emotional prisons that restrict your fellow Christians' effectiveness for Christ?

*Digging Deeper*

How do [Galatians 3:23](#) and [Hebrews 13:3](#) help define your task in this



regard?

As is often the case with the Old Testament prophets, this prophecy likely carries a double meaning. In the first sense, Isaiah is probably looking about 150 years ahead to his people's release from captivity in Babylon ([Isaiah 48:20](#); [52:2](#); compare [Zechariah 2:7](#)). In the context of the calling of the servant, however, Judah's deliverance from exile can only serve as a foretaste of the release of people from the bondage of sin and ignorance. While Cyrus, an instrument of the Lord, will provide deliverance from the oppression of Babylon, this servant will provide liberation from the bondage of sin (compare [Acts 26:18](#); [2 Timothy 2:26](#); [Hebrews 2:14, 15](#)).

This fulfillment will come into sharp and dramatic focus when Jesus reads [Isaiah 61:1, 2a](#) in Nazareth ([Luke 4:18, 19](#)). God offers deliverance from the imprisonment of sin to everyone—whether Jew or Gentile—who accepts Jesus as the Messiah according to the biblical plan of salvation ([John 3:16](#); etc.).

### C. Called for God's Glory (vv. 8, 9)

#### 8a. "I am the LORD; that is my name!"

The Lord's declaring of his *name* recalls the scene of Moses at the burning bush. There God revealed his personal name to Moses at the event that commis-

sioned that man for his task. That task was to go back to Egypt so that the Lord could establish his covenant with Israel at Sinai ([Exodus 3:13–15](#); [6:3](#); [19:1–6](#); compare [Psalm 81:10](#); [Isaiah 43:3, 11](#)).

#### 8b. "I will not yield my glory to another or my praise to idols."

Isaiah's own calling has surely impressed on him the fact that the Lord is holy and "the whole earth is full of his glory" ([Isaiah 6:3](#)). God alone has all authority; *idols* cannot share his *glory* or *praise* (compare [Exodus 8:10](#); [20:4](#)). Both the servant and Isaiah's audience are reminded that the servant's mission will confirm that God is beyond comparison.

#### *What Do You Think?*

What's the best way for Christians to guard against glorifying anything or anyone except God? Or is there a single best way? Explain.

#### *Digging Deeper*

Considering texts such as [Romans 16:3, 4, 6, 7, 10, and 12](#), how will you know when praise of a person crosses the line?

#### 9. "See, the former things have taken place, and new things I declare; before they spring into being I announce them to you."

In [Isaiah 41:22](#) (not in our lesson text), God challenges the idols to reveal *the former things*—the things God has

revealed in prophecy and brought to pass later. Of course they cannot. God can reveal not only those things but also the ultimate end result. Events predicted about both Cyrus and the servant *have taken place*. This confirms the Lord's sovereign authority.

The *new things* of the Old Testament era likely point to Israel's restoration following the end of the Babylonian exile (see [Isaiah 43:19–21](#)). Once again, though, historical hindsight tells us that God's plan for his people will remain largely unfulfilled until the coming of the servant Jesus and his perfect work. Because of this, there is hope for all the world.

Regarding the beginning of the New Testament (new covenant) era, the Jews of Jesus' day will hope for a militaristic Messiah to come and, like Cyrus, deliver them from the oppression of a foreign nation. To be rid of Roman rule would be the new start they want. During Jesus' triumphal entry into Jerusalem, the people will cry out "Hosanna" ([Matthew 21:9](#)), which means "save" (compare [2 Samuel 14:4](#); [2 Kings 6:26](#)). This is both an appeal of prayer and an exclamation of praise.

Jesus is certainly worthy of loud and absolute praise ([Revelation 5:12](#))! Yet the humble Messiah ends up being much different from what anyone expects. The past, present, and future king of the

universe comes not as one to be served "but to serve, and to give his life as a ransom for many" ([Mark 10:45](#)).

## Conclusion

### A. In His Steps

The biblical concept of judgment represents God's righteous world order. At his first coming, Jesus treated people more than justly; when Jesus walked the earth, he overcame enemies with gentleness and love. When he returns, he will judge the world based on how each person treated "the least of these" ([Matthew 25:45](#)). At his first coming, the Lord's servant inaugurated God's just and right order from a position of apparent weakness when compared to worldly strength; in so doing, he is an example for us so that we can "follow in his steps" ([1 Peter 2:21–23](#)).



Visual for Lessons 6 & 7. Ask what part of *Isaiah's* prophecy about the Servant was fulfilled

*in the most surprising way in Christ.*

We have a part to play in the servant's task of bringing light to the nations and to our neighbors who live in darkness. The Holy Spirit, working through Scripture and circumstances, motivates Christ's followers to take his gospel to the ends of the earth. For more than 2,000 years, Christians have borne witness to Jesus through evangelism (see [Matthew 28:18–20](#)) and ministries of mercy: establishing hospitals and schools, caring for prisoners and the poor, and participating in countless other charities ([25:34–40](#)).

Particularly challenging for most of us is following the manner and attitude of the servant's life and ministry. It's not easy to surrender the self-centeredness and assertiveness that has been with us since birth in the surrounding culture. But God's Word calls us to pattern our lives after his servant Jesus ([Philippians 2:4–8](#)). How will you follow the example of Jesus? How will you *serve*?

### **B. Prayer**

We thank you, Father, for sending the promised servant to save us and inaugurate your justice on earth. May the Holy Spirit empower us with the courage to follow your servant's humble example as we serve him and those around us. In Jesus' name we pray. Amen.

### **C. Thought to Remember**

Jesus is the champion of justice  
and the servant of all servants.

## INVOLVEMENT LEARNING

*Enhance your lesson with NIV Bible Student (from your curriculum supplier) and the reproducible activity page (at [www.standardlesson.com](http://www.standardlesson.com) or in the back of the NIV Standard Lesson Commentary Deluxe Edition).*

### **Into the Lesson**

Have these quotes displayed or on handouts (you prepare) as class begins, but without the names of the authors:

*Human progress is neither automatic or inevitable.... Every step toward the goal of justice requires sacrifice, suffering, and struggle; the tireless exertions and passionate concern of dedicated individuals.*

—Martin Luther King Jr.

*Justice in the life and conduct of the State is possible only as first it resides in the hearts and souls of the citizens.*

—Plato

*I want to be remembered as someone who used herself ... to work for justice and freedom.... I want to be remem-*

*bered as one who tried.*

—Dorothy Height

Have displayed separately the names of the three authors along with these five additional names (or others of your choosing): Gandhi, Rosa Parks, Nelson Mandela, Abraham Lincoln, and George Washington. (Avoid using names that run the risk of politicizing the discussion.)

If using handouts, allow a minute for matching the quotes to correct authors. If using the board, don't allow anyone to make a second guess before everyone has had a chance to make a first guess. Discuss results as appropriate.

Lead into the Bible study by saying, "We may wonder if the ideals of justice that were to be inaugurated by the servant in Isaiah's five 'servant songs' is identical or similar to the concerns for justice in these quotes. Today's lesson provides us some insight in that regard."

## Into the Word

Begin by identifying Isaiah's five servant songs by using their description in the Lesson Context. Then divide your class into three groups, assigning each a section of the lesson text as follows:

**Qualifications Group** (Isaiah 42:1-4)

**Task-Description Group** (Isaiah 42:5-7)

**Sponsor Group** (Isaiah 42:8, 9)

Include on handouts (you prepare) that groups are to summarize their segment of today's lesson text in the form of a brief career post or bio. The post/bio will either describe the servant's qualifications, his task, or the sponsor that backs him, according to the title of the group.

Possible responses are as follows:

**Qualifications Group**—The servant is chosen by God as evidenced by God's Spirit on him; exhibits a unique combination of gentle firmness; able to work tirelessly, ignoring naysayers.

**Task-Description Group:** makes things happen as empowered by the ultimate authority of the universe; initiates the covenant for everyone—no exceptions.

**Sponsor Group:** no better or more powerful sponsor for the servant's task can or will be substituted; the sponsor's power is proven by sole-source ability to predict events and make them happen.

After whole-class discussion of groups' responses, note that the three categories are not airtight; each segment of text may contain elements of qualifications, task descriptions, and/or descriptions of the servant's sponsor.

## Into Life

Have advance preparations in place

