

## 2<sup>nd</sup> Servant Song – Part 3

Are you prepared?

**Hebrews 4:1** Therefore, let us fear if, while a promise remains of entering His rest, any one of you may seem to have come short of it.

**Hebrews 4:2** For indeed we have had good news preached to us, just as they also; but the word they heard did not profit them, because it was not united by faith in those who heard.

From time to time I relisten to R.B. Theme's first lesson after 9/11. Here is some pertinent comments.

“The United States of America is a client nation to God. As a client nation it is under liability to the ministry of God the Father as the supreme court judgment. He is our judge. And when He judges us, it means it's time to wake up Christians. Not the unbelievers, Christians. I've heard a lot of interesting things said and I've heard a lot of commentary and I've heard things like the American people need the gospel. And of course they do. Everybody needs the gospel. But they need to hear that God punishes believers. God punishes this nation because of believers; just as God blesses this nation because of believers. And I'm talking about believers in the Lord Jesus Christ. Faith alone in Christ alone is the way of salvation. And as a matter of fact, in the concept which we have been studying, but not often enough, we have this principle, there are four dynamics to the spiritual life. And the reason this thing has happened is the same reason that the Romans destroyed Israel as a client nation to God in August of 70 AD. Destroyed them.

**2<sup>nd</sup> Servant Song – Part 3**  
**Isaiah 49:1-13**

They went into slavery and we are no better than they. The problem is with believers.”

So are you part of the problem or part of the solution? Are you walking daily in faith dependence on the Holy Spirit? Again, are you prepared?

You may have asked, “How do I prepare?” The simple, easy answer is to “walk by faith,” remembering that faith must have an object. In the case of “Faith-Rest” a believer claims a promise (i.e. doctrine), a promise that usually takes us back to the person and character of God. It is God who we trust. But we know this because we learn it from the “Word.”

**Romans 10:17 So faith comes from hearing,  
and hearing by the word of Christ.**

This echoes the thought of Hebrews 4:2, the word is heard. And it is heard because someone taught it.

**Matthew 4:4 But He answered and said, “It is  
written, ‘Man shall not live on bread alone, but  
on every word that proceeds out of the mouth  
of God.’”**

Previously, the importance of doctrine has been taught. Jesus emphasizes the priority of the Word of God.

So, what are some good promises to claim to get started with the Faith-Rest life? Let’s look at a passage in Isaiah where we have been and use some explanations from Robby Dean.

**Isaiah 40:30 Though youths grow weary and  
tired, And vigorous young men stumble badly,  
Isaiah 40:31 Yet those who wait for the Lord  
Will gain new strength; They will mount up**

2<sup>nd</sup> Servant Song – Part 3  
Isaiah 49:1-13

**with wings like eagles, They will run and not get tired, They will walk and not become weary.**

The first point about the promise in Isaiah 40:31 that Robby Dean makes has to do with the “Yet.” It is a contrast with the previous verse (Isaiah 40:30). As he says, “No one is stronger or more vibrant than a young man, yet even they grow weak. There are some challenges they cannot overcome. Human strength can only go so far and is not capable of resolving every problem in life. So there is a contrast between human ability and the divine ability.”

Secondly, he says, “This picks up the whole idea that we get in the New Testament from the Greek word *elpis* [ἐλπίς], which should be translated "confident expectation." This isn't a hope that is just optimistic wishing, this is a hope that is confident certainty. It is the idea of those who are confidently expecting God to be involved in the process. So those who wait on the Lord are those who have their hope or confidence in the Lord.”

As I have said previously, the idea of waiting is related to faith. The Septuagint translation uses a word for patience. So, the idea is patiently waiting in faith with a confident expectation. You are waiting for God to act.

Thirdly, he says, “The third observation is that they wait on *Yahweh*. They are not just waiting. A lot of people say, well things will work out. It is just a sort of hope that somehow, somehow some impersonal force or some cosmic deity or fate will bring things about and that if we just last long enough things will work out. There is no personal transcendent and imminent God who is infinitely involved in them planning of a person's life that they are trusting in, they are just trusting that somehow, some way things will work out. That is an empty, meaningless faith; nothing

**2<sup>nd</sup> Servant Song – Part 3**  
**Isaiah 49:1-13**

more than some psychological gimmick to try to pull one's self up by his own boot straps. That is not what the Scripture talks about where the hope, the confidence is in a person, in the person of God. The name *Yahweh* to a Jew was always a reminder that God was a personal God who had entered into a contract or covenant with Israel, and it always carried the overtones of God's faithful loyalty to His people. So we are not just simply waiting, we are waiting on a faithful, loyal God who has plans and purposes in human history and they will work themselves out in time. So the contrast is between those who rely on their own strength and ability and those who have a confident expectation on *Yahweh*, and they shall "renew their strength.""

Again, this waiting is faith, faith on the person and character of God, the creator of the universe.

Finally, he says, "The fourth observation here is the future tense. What is the result, the consequence of that confident expectation? It is not simply that we will renew our strength. That has the idea of getting new strength, that somehow we are running that marathon of the trials and tribulations of life and have made it past the 10-mile mark and you suddenly get a second wind. That is renewing strength and is not what this concept has in mind. The Hebrew verb here is *chalath* and it has the idea of change or exchange, changing one thing for something else, or exchanging one thing for something else. The idea is not that they get a burst of new energy or get a second wind, it is that they are exchanging their strength and power for God's strength and power. It is His power and ability, not our power and ability."

To reiterate what Robby said, the Hebrew word for "gain" (NASB) or "renew" (NIV) is translated in the Septuagint with a word meaning "change." That is exactly what Robby is telling us. Instead of depending on our "youth" or human strength, we change it/exchange it for God's strength, power from the Holy Spirit.

**2<sup>nd</sup> Servant Song – Part 3**  
**Isaiah 49:1-13**

The basics of the Faith-Rest “technique” is to pick an applicable promise, understand the rationale behind it that takes you to the character of God and then “faith it.”

Let’s dig deeper into one of the analogies given by Isaiah. It says (NASB) “They will mount up with wings like eagles”

**Wings.** Wings or pinions. Per the commentator Goldingay, this is not the usual word for “wing” but is a word used for the pinion (a part of the wing needed to fly). “The word’s root meaning is ‘strength’, as is especially appropriate in this context.” At times a bird, like a chicken, might have this cut to prevent the bird from flying.

**Eagles.** Per Goldingay, a commentator, “In the analogy that follows, the term *nešer* could cover high-flying birds such as eagles and vultures in general, but its likely specific reference is to the common ‘griffon vulture’, the largest, the most impressive, and the most exalted of all the birds to be found in Israel. It is a soaring flying bird with a wingspan of three meters (cf Obad 4: Job 39:27; Prov 23:5).”

Now let us put this illustration to use in a spiritual sense. The soaring birds depend on the wind to stay up high. They do not work after they get off the ground to significant altitude, they merely put out their wings to catch the wind.

Interesting that in both Hebrew and Greek, the word for wind doubles as a word for “spirit.”

So, in faith, we extent our wings of faith depending on God’s Spirit Who lifts us up. Faith-Rest.

Will you depend on God’s Spirit, the Holy Spirit?

**2<sup>nd</sup> Servant Song – Part 3**  
**Isaiah 49:1-13**

OK, let's make some progress in Isaiah chapter 49.

**Isaiah 49:1 Listen to Me, O islands, And pay attention, you peoples from afar. The Lord called Me from the womb; From the body of My mother He named Me.**

**Isaiah 49:2 He has made My mouth like a sharp sword, In the shadow of His hand He has concealed Me; And He has also made Me a select arrow, He has hidden Me in His quiver.**

**Isaiah 49:3 He said to Me, “You are My Servant, Israel, In Whom I will show My glory.”**

**Isaiah 49:4 But I said, “I have toiled in vain, I have spent My strength for nothing and vanity; Yet surely the justice due to Me is with the Lord, And My reward with My God.”**

**Isaiah 49:5 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),**

2<sup>nd</sup> Servant Song – Part 3  
Isaiah 49:1-13

**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.”**

Consider for a minute the dark irony of these passages. If we understand that starting with Isaiah chapter 40 we have portions of the appeal trial of Satan, we have here advanced knowledge of the Messiah’s mission, right from His birth, even before His birth. And Satan will participate in putting Jesus to death on the cross. He is personally involved through the indwelling of Judas Iscariot in arranging for Jesus to be betrayed and arrested. A believer cannot be indwelt by a demon, let alone by Satan. Jesus picked His disciples. So He picked Judas, knowing that he was an unbeliever. Perhaps Jesus was allowing Satan’s Cosmos Diablocicus and in the end Satan personally, a view of the perfection of Jesus and the completion of His mission. A front row seat to witness the testimony of Jesus’ life as evidence of God’s perfect character and His ability to craft a solution to a problem that to Satan was unsolvable: how to make the clean out of the unclean. When you see this and understand this, it is a marvel.

And remember, Satan was allowed to test Jesus in the desert after He had fasted for 40 days like a defense attorney attempting to discredit a witness for the prosecution. One wrong answer and Jesus was done. But Jesus answered all three questions perfectly.

**My servant is to raise up the tribes of Jacob (Israel).** Obviously, My Servant is a person, the person of Jesus Christ.

This thought is echoed by Simeon in the book of Luke:

2<sup>nd</sup> Servant Song – Part 3  
Isaiah 49:1-13

**Luke 2:25** And there was a man in Jerusalem whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel; and the Holy Spirit was upon him.

**Luke 2:26** And it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Christ.

**Luke 2:27** And he came in the Spirit into the temple; and when the parents brought in the child Jesus, to carry out for Him the custom of the Law,

**Luke 2:28** then he took Him into his arms, and blessed God, and said,

**Luke 2:29** “Now Lord, You are releasing Your bond-servant to depart in peace, According to Your word;

**Luke 2:30** For my eyes have seen Your salvation,

**Luke 2:31** Which You have prepared in the presence of all peoples,

**Luke 2:32** A Light of revelation to the Gentiles, And the glory of Your people Israel.”

Simeon was “in the Spirit” referred to Jesus using words from Isaiah 49:6.



**2<sup>nd</sup> Servant Song – Part 3**  
**Isaiah 49:1-13**

A side note on Luke 2:29: These words of Simeon are understood as a song or “canticle.” The 4<sup>th</sup> century church picked this up in the Latin and called it “Nunc Dimittis” for “Now let depart” which are the first words in the Latin translation of this verse.

[https://en.wikipedia.org/wiki/Nunc\\_dimittis](https://en.wikipedia.org/wiki/Nunc_dimittis).

From Constable: “Simeon's words echo the universalism of Isaiah (see esp. Isa 42:6; 49:6; 52:10; 60:1-2) and the role of the Servant of the Lord in this universal salvation. (from Nolland).

Isaiah passages on the “light to the nations.”

**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,**

**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.”**

**Isaiah 52:10 The Lord has bared His holy arm In the sight of all the nations, That all the ends of the earth may see The salvation of our God.**

This thought is presented again in Acts 13:47

2<sup>nd</sup> Servant Song – Part 3  
Isaiah 49:1-13

**Acts 13:46 Paul and Barnabas spoke out boldly and said, “It was necessary that the word of God be spoken to you first; since you repudiate it and judge yourselves unworthy of eternal life, behold, we are turning to the Gentiles.**

**Acts 13:47 For so the Lord has commanded us, ‘I have placed You as a light for the Gentiles, That You may bring salvation to the end of the earth.’”**

A similar thought is expressed in Acts 26:23.

Two points:

1. This is a common theme in Isaiah, the salvation of God, not just for the sons of Israel but to the whole world which includes the Gentiles. But, as we have seen in the ministry of Paul, to the Jew first, then the Gentiles. Yet the Jews despised Jesus.
2. This theme is brought into the New Testament from the Old Testament, especially from Isaiah.

**Isaiah 49:7 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.”**

**Despised.** Another form of this word is used in Isaiah 53:3.

**2<sup>nd</sup> Servant Song – Part 3**  
**Isaiah 49:1-13**

**Abhored.** This could be translated as “the abominated” as in the Young’s Literal Translation.

Here you have that this person, the abhorred one, will be honored by rulers.

Per Constable:

“Yahweh, Israel's Redeemer and Holy One, assured the Servant—who the Israelites and the Gentiles, whom He came to save, would despise—that eventually even rulers would bow before Him. This would happen because Yahweh, the Holy One of Israel, who had called Him, was faithful to fulfill what He had set out to accomplish through this Servant. Again, the success of a servant of the L ORD —any servant of the L ORD —is due to the L ORD, because He enables the servant to be successful (cf. 48:15).”

**Isaiah 49:8 Thus says the Lord, “In a favorable time I have answered You, And in a day of salvation I have helped You; And I will keep You and give You for a covenant of the people, To restore the land, to make them inherit the desolate heritages;**

Per Constable:

“This Servant would restore the land, make the Israelites inherit desolate areas, and (v. 9) free captives. The terms used in this verse (v. 8) recall the relief that came to the Israelites in their Jubilee Year (cf. Lev. 25:8-22). The salvation in view will appear in the Millennium, which the Jubilee Year anticipated and prefigured. Then, too, the Servant will represent Israel. The Apostle Paul quoted this verse in 2 Corinthians 6:2. To him the present day was the day of salvation that Isaiah predicted.”

**2<sup>nd</sup> Servant Song – Part 3**  
**Isaiah 49:1-13**

“I take it that Paul meant that the day of salvation had begun because Christ had died on the cross, not that everything that will mark that day had arrived. Clearly God has not yet restored Israel to her land as the prophets foretold, namely, having returned to Him in faith. The day of salvation will come to its glorious climax in the future Millennium, when the benefits of the Servant's salvation will be realized on earth.”

**2 Corinthians 6:1 And working together with Him, we also urge you not to receive the grace of God in vain—**

**2 Corinthians 6:2 for He says, “At the acceptable time I listened to you,**

**And on the day of salvation I helped you.” Behold, now is “the acceptable time,” behold, now is “the day of salvation”—**

**2 Corinthians 6:3 giving no cause for offense in anything, so that the ministry will not be discredited,**

**2 Corinthians 6:4 but in everything commending ourselves as servants of God, in much endurance, in afflictions, in hardships, in distresses,**

**Isaiah 49:9 Saying to those who are bound, ‘Go forth,’ To those who are in darkness, ‘Show yourselves.’ Along the roads they will feed, And their pasture will be on all bare heights.**

2<sup>nd</sup> Servant Song – Part 3  
Isaiah 49:1-13

**Isaiah 49:10 “They will not hunger or thirst, Nor will the scorching heat or sun strike them down; For He who has compassion on them will lead them And will guide them to springs of water.**

**Isaiah 49:11 “I will make all My mountains a road, And My highways will be raised up.**

**Isaiah 49:12 “Behold, these will come from afar; And lo, these will come from the north and from the west, And these from the land of Sinim.”**

**Isaiah 49:13 Shout for joy, O heavens! And rejoice, O earth! Break forth into joyful shouting, O mountains! For the Lord has comforted His people And will have compassion on His afflicted.**

Per Constable:

“Isaiah concluded by calling on the whole created universe to rejoice because the LORD had comforted His people (cf. 40:1; 47:6) and had shown compassion on His formerly afflicted nation (cf. 42:10-13; 44:23; 45:8; 52:8-9; 55:12-13). This is rejoicing over deliverance from sin, not just exile. When the Servant completes His work of salvation, the whole creation, not just humankind, will experience liberation from the effects of the Fall (cf. Rom. 8:19-22).