



ISAIAH: THE MESSAGE OF HOPE

Lesson 7 - A Prophetic Song: God is Successful!

John L. Kachelman, Jr

Dalraida Church of Christ, Montgomery, AL

INTRODUCTION

☞ “Success” is a goal of all. There is nothing wrong with success unless one strives to find it in the wrong vocation or by the wrong instruments.

1. The *Executive Digest* made an interesting observation concerning the potential price tag of success. “The trouble with success is that the formula is the same as the one for a nervous breakdown.”
2. Everyone wants to be successful. The “how-to” shelves of the local bookstore are crammed with volumes instructing us how to succeed in every possible mortal endeavor.
3. ☞ “Success” is encouraged by the Bible (Ecclesiastes 1:24; 2:12, 13, 14; 5:19).
4. However, the biblical concept of “success” is based upon one exercising absolute trust in the Almighty God (Genesis 24:12; Joshua 1:8, 9; Nehemiah 2:20).

The amazing fact to consider is that ☞ man fails to measure “success” as the Almighty God measures “success.” The second and third “Servant Songs” in Isaiah illustrate this fact.

1. There was promised ☞ hope to the hopeless. There was assurance that success would be enjoyed by those destitute. This success would come because the Servant would come and inaugurate the Kingdom of the Messiah.
2. The Messianic Kingdom would be ☞ successful:

Isaiah 45:22-25, “Turn to Me and be saved, all the ends of the earth; for I am God, and there is no other. I have sworn by Myself, the word has gone forth from My mouth in righteousness and will not turn back, that to Me every knee will bow, every tongue will swear allegiance. They will say of Me, ‘Only in the Lord are righteousness and strength.’ Men will come to Him, and all who were angry at Him will be put to shame. In the Lord all the offspring of Israel will be justified and will glory.”

Isaiah 49:5-6, 13-14, 23-26, “I am honored in the sight of the Lord, And My God is My strength. He says, It is too small a thing that You should be My Servant...I will make you a light of the nations so that My salvation may reach to the end of the earth...For the Lord has comforted His people and will have compassion on His afflicted. Kings will be your guardians, and their princesses your nurses. They will bow down to you with their faces to the earth and lick the dust of your feet; and you will know that I am the Lord; those who hopefully wait for Me will not be put to shame...Even the captives of the mighty man will be taken away, and the prey of the tyrant will be rescued...I will contend with the one who contends with you, and I will save your sons. I will feed your oppressors with their own flesh, and they will become drunk with their own blood as with sweet wine; and all flesh will know that I, the Lord, am your Savior and your Redeemer, the Mighty One of Jacob.”

Isaiah 51:4-7, 11, “Pay attention to Me, O My people, and give ear to Me, O My nation; for a law will go forth from Me, and I will set My justice for a light of the peoples. My righteousness is near, My salvation has gone forth...My salvation will be forever, and My righteousness will not wane. Listen to Me, you who know righteousness, a people in whose heart is My law; do not fear




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the reproach of man, nor be dismayed at their revilings...So the ransomed of the Lord will return and come with joyful shouting to Zion, and everlasting joy will be on their heads. They will obtain gladness and joy, and sorrow and sighing will flee away.”

Isaiah 52:6-12, “My people shall know My name...How lovely on the mountains Are the feet of him who brings good news, who announces peace and brings good news of happiness, who announces salvation, and says to Zion, ‘Your God reigns!’ Your watchmen lift up their voices, they shout joyfully together...they will see with their own eyes when the Lord restores Zion...shout joyfully together, you waste places of Jerusalem; for the Lord has comforted His people, He has redeemed Jerusalem. 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. Depart, depart, go out from there, touch nothing unclean; go out of the midst of her, purify yourselves, you who carry the vessels of the Lord. But you will not go out in haste, nor will you go as fugitives; for the Lord will go before you, and the God of Israel will be your rear guard.”

Isaiah 54:4, 8-17, “Fear not, for you will not be put to shame; and do not feel humiliated, for you will not be disgraced; but you will forget the shame of your youth, and the reproach of your widowhood you will remember no more...For a brief moment I forsook you, but with great compassion I will gather you. In an outburst of anger I hid My face from you for a moment, but with everlasting lovingkindness I will have compassion on you...for this is like the days of Noah to Me, when I swore that the waters of Noah would not flood the earth again; so I have sworn that I will not be angry with you nor will I rebuke you. For the mountains may be removed and the hills may shake, but My lovingkindness will not be removed from you, and My covenant of peace will not be shaken,” says the Lord who has compassion on you. “O afflicted one, storm-tossed, and not comforted, behold, I will set your stones in antimony, and your foundations I will lay in sapphires. Moreover, I will make your battlements of rubies, and your gates of crystal, and your entire wall of precious stones. All your sons will be taught of the Lord; and the well-being of your sons will be great. In righteousness you will be established; you will be far from oppression, for you will not fear; and from terror, for it will not come near you. If anyone fiercely assails you it will not be from Me. Whoever assails you will fall because of you. Behold, I Myself have created the smith who blows the fire of coals and brings out a weapon for its work; and I have created the destroyer to ruin. No weapon that is formed against you will prosper; and every tongue that accuses you in judgment you will condemn. This is the heritage of the servants of the Lord, and their vindication is from Me,” declares the Lord.”

3. The success of this Kingdom was anticipated by every Israelite. They longed for the Kingdom to be established so success could be enjoyed in Israel. The trouble is they looked for “success” different than what the Lord God had planned.
4. How would you  define “success” for the Messianic Kingdom? The Scripture does not define success in the terms of nations conquered or treasuries filled by subjects bringing tributary offerings. The Messianic Kingdom is spiritual in nature (John 18:36). The true measure of “success” is stated by Christ in John 15:8, “My Father is glorified by this, that you bear much fruit, and so prove to be My disciples.”
5. Study these Servant songs and contemplate how each reveals the success of God’s plans.



🕊️ SONG #2

THE CHARACTER OF THE SERVANT SIGNALS SUCCESS PLANNED (ISAIAH 49:1-13).

This passage is a prophecy of how the Lord God planned man's deliverance from sin. The deliverance was planned to come through the work of one specific Person—the Messiah. Deliverance was carefully crafted so that freedom from sin could be offered to whosoever chose to accept that deliverance.

- John 4:14, “whoever drinks of the water that I will give him shall never thirst; but the water that I will give him will become in him a well of water springing up to eternal life.”
- Revelation 22:17, “let the one who is thirsty come; let the one who wishes take the water of life without cost.”

🕊️ A careful examination of these verses (Isaiah 49:1-13) highlights the marvelous scheme of Redemption. A study of these points helps Christians appreciate the love and mercy of God because divine love designed redemption. Look at these verses and appreciate further God's great love that succeeded in providing a scheme of redemption.

A. 🕊️ *This servant was called by Jehovah from his mother's womb (Isaiah 49:1, 5).*

His status was appointed by Jehovah God. This stresses that the Servant's coming was planned by God. This planning was specifically pointed to one individual. “God so loved the world”—Isaiah's prophecy helps us appreciate this broad statement. Notice these points:

1. *The verbs are imperative.*

- a. “Hearken” and “give ear” are strong in the structure.
- b. The first speaks with an absolute authority that commands attention. The second is stronger than the first.
- c. Not only are they expected to recognize the authority but they are expected to “give ear” to what was said—they are to respond to it with observable behavior!
- d. God has devised a scheme of redemption and invited all to listen to its commands and respond to its authority, BUT such is either lightly heard or arrogantly modified by mortal wisdom! What do these emphatic verbs communicate to modern readers of Isaiah's prophecy?

2. *The audience is universal.*

- a. These are from “the isles” and “people from afar.”
- b. These terms encompass the entire world—Jew and Gentile; those nearby and those in distant regions.
- c. God's plan for deliverance is not restricted to one group but is offered to everyone that is willing. How tragic that this universalism of God's plan is often restricted by short-sighted eyes!



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- Do we recognize the universal audience for the Gospel?
- Do we realize the message of the Gospel is NOT for a select group but for ALL?
- Do we actually hinder the universal outreach with short-sightedness?

d. A famous artist was once asked to paint a picture of a dying church. It was expected that he would paint a small and humble congregation in a dilapidated building. Instead he painted a stately edifice with a rich pulpit and magnificent windows—and near the door, and offering box, marked “Missions,” with the contribution slot blocked by cobwebs. (Swindoll, *Oxcart*, 378)

3. 📖 *The scheme focuses upon One individual.*

a. The Servant was called “from the womb.” A specific person is viewed.

b. Only One is capable of fulfilling the divine scheme; only One was appointed by divine wisdom.

c. The deliverance of man from sin will be accomplished by an individual.

1) The old Mosaic system of sacrifices and the heritage of the Jewish faith would not accomplish salvation.

2) Man’s “good works” could not achieve deliverance from sin.

3) The only way is through the appointed Servant!

d. This conclusion, foretold by Isaiah, was corroborated by Peter (Acts 4:12, “there is salvation in no one else; for there is no other name under heaven that has been given among men by which we must be saved.”).

1) This conclusion is viewed as “intolerant” in our pluralistic world.

2) Today one hears the intolerance of Christianity cursed by those who claim that God is all love and tolerates anyone and anything.

3) Such fail to hear Isaiah’s point—God has restricted the plan of redemption; God refuses to allow any other plan to offer salvation. If one wants to be saved then he MUST follow God’s directions (Jeremiah 10:23; 17:5,7, “a man’s way is not in himself, nor is it in a man who walks to direct his steps”; “Cursed is the man who trusts in mankind and makes flesh his strength, and whose heart turns away from the Lord ...Blessed is the man who trusts in the Lord and whose trust is the Lord”).

4) God has planned and revealed and preached there is but ONE way (Ephesians 4:4-6).

Some are openly insisting that faith in Jesus is not the only way to salvation. They are convinced that people of all faiths (or no faith) will be in heaven. Others are cowardly,



embarrassed or hesitant to affirm the exclusivity of the gospel in an era where inclusivity, pluralism, and tolerance are deemed supreme virtues...Many downplaying the exclusivity of Christianity are doing it because they believe exclusivity is a barrier to 'relative.' Actually Christianity is not relevant at all if it is not exclusive. The relevance of the gospel has always been its absolute exclusivity. The biblical message is clear. Jesus said 'I am THE WAY, THE TRUTH, and THE LIFE. No one comes to the Father except through Me' (John 14:6). (John MacArthur, *Why One Way? Defending an Exclusive Claim in an Inclusive World*. W. Publishing Group. 2002, p. 11).

The practical applications for Christians from this ancient prophetic point are very uncomfortable and irritating. Many wish to ignore this truth; rationalize the truth's impact; excuse those who treat blasphemously this truth.


B. 🗝️ *The Servant will communicate a message that is like a "sword" (Isaiah 49:2).*


1. The Servant will be successful because He utilizes the method designed by God that will bring success—the Word of God!
 - a. Here is the true measure of "success"—the proclamation of the Word that God has prepared.
 - b. Success is not gauged by numbers or victories or might.
 - c. Success is measured by the extent to which the Word is broadcast.
2. These points characterize the message heralding the successful deliverance of man from sin.
 - a. *It is a message 🗝️ like a "sharp sword."*
 - 1) This refers to the sharp, cutting edge of the sword. When the Word is proclaimed then it will "cut."
 - 2) The Word of God has an impact upon those who hear it (Hebrews 4:12, "the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart"; Acts 2:37, "when they heard this, they were pierced to the heart").
 - 3) Those who refuse to "hearken" and "give ear" to this Word will find a tragic end (Isaiah 1:20, "if you refuse and rebel, you will be devoured by the sword."; Revelation 1:16, "In His right hand He held seven stars, and out of His mouth came a sharp two-edged sword"; 19:15, "From His mouth comes a sharp sword, so that with it He may strike down the nations").
 - 4) Isaiah says that through the mouth of the Servant, the truth of redemption will be proclaimed to the poor and needy. However, this proclamation will result in warfare as the message causes turmoil (Matthew 10:34ff). Think of the turmoil that will be caused by the proclamation of the Servant's Word. Such will include:




- Cultural mores will be exposed as immoral and unfit.
- Religious beliefs and practices will be exposed as unfounded.
- Personal behavior will be exposed as wrong.


b. *It is a message that is to be  spoken by individuals—"My mouth."*

- 1) A personal obligation is involved.
- 2) The Servant was obligated to speak. Even though His words would provoke turmoil and cause trouble, He had to speak.
- 3) This is true for Christians today—we do not have the luxury of silence when it comes to God's Word. God planned for His scheme of redemption to be published by those who speak His Word (Mark 16:15; 1 Corinthians 1:10, 18, 21; 2:4-7, 13; 2 Timothy 4:2-4, "preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction. For the time will come when they will not endure sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires, and will turn away their ears from the truth.).
- 4) As we speak the message that God has designed,  how should we speak so we will be acceptable to God?
 - With boldness (Acts 4:19-20; 2 Timothy 1:7-8)
 - With control (Colossians 4:2-6)
 - With clarity (Ephesians 6:19-20)
 - With harmony (1 Corinthians 1:10)
 - With persuasion (2 Corinthians 5:11; Acts 26:18)


c. *It is a message that is  suitable to every Christian—"select arrow."*

- 1) The metaphor is an arrow designed for a particular job.
- 2) Every Christian is God's "select arrow" and obligated to speak the Good News of salvation wherever and to whomever possible (Acts 8:4).
- 3) Those who fail to accept this duty will have to give an answer (Ezekiel 3:18-19, "When I say to the wicked, 'You will surely die,' and you do not warn him or speak out to warn the wicked from his wicked way that he may live, that wicked man shall die in his iniquity, but his blood I will require at your hand. Yet if you have warned the wicked and he does not turn from his wickedness or from his wicked way, he shall die in his iniquity; but you have delivered yourself"; 2 Kings 7:9).
- 4)  Do you view yourself as one selected by God to speak His Word? Do you realize you have the gospel treasure within you? (2 Corinthians 4:7).



- 5) You have heard and received the precious gospel and now you need to become  a “channel of blessing” by which others can hear the precious Truth (Mark 5:19-20, “Go home to your people and report to them what great things the Lord has done for you, and how He had mercy on you. And he went away and began to proclaim in Decapolis what great things Jesus had done for him”).
- 6) As with the Servant, so with Christians, God’s “glory” will be seen through the actions as the Word is proclaimed (Isaiah 49:3, “He said to Me, “You are My Servant in Whom I will show My glory”).

C.  ***The Servant appears unsuccessful but success is guaranteed (Isaiah 49:4).***

This aspect of the Servant’s character presents a challenging lesson to modern Christians. Too often “success” is measured by visible results. A lack of visible results is discouraging. Such is the aspect of the Servant’s work addressed in verse 4. 

1. *The despondent judgment—“I have toiled in vain.”*

- a. The personal pronoun is emphatic and expresses great disappointment.
- b. Some think this is the reply of the Servant to God’s declaration in 49:3. The Servant had been assured that through His efforts, God’s glory would be seen. But the Servant looks at His efforts and concludes there is no way God’s glory can be seen because the Servant’s efforts are in vain.
- c. “Toiled in vain” refers to one looking over actions and viewing all as useless. The idea is that one has worked hard and diligently but he thinks there is no purpose in all his labors— all seems to be a total failure.


He has poured out his strength, has sacrificed, has agonized to do what was right to accomplish what God had given him, but all that effort seems wasted—“I have spent my strength for NOTHING”!

This is the sigh of one in great despondency (1 Kings 19:4, 10, 14).

2.  *The discerning judgment—“Yet surely.”*

- a. Countering the despondency is an expression of firm confidence (v. 4b).

Even when everything appeared to be useless and success in the work had become a great failure, the Servant is confident that God will help.

- b. This confidence comes from a very simple point—the judgment regarding  success or failure is not man’s to make but God’s. That which appeared as a total failure is in reality a great success!
- c. Modern man needs to remember this success standard when it comes to the Lord’s Church.



- 1) 🕊️ “Success” in the Church is measured by God, not man (Revelation 3:8).
 - 2) Many exhaust themselves in sacrifice and service thinking that everything they have done is “strength spent for nothing.”
 - 3) They need to remember this prophetic point because they have not exhausted themselves for “nothing”! The Servant’s work would be successful even though He thought it was not (verse 7).
- d. Whenever you feel all is futile and none of your efforts are worthy, please remember this simple phrase, “yet surely.” Embrace the confidence that affirms—“MY reward is with MY God!” Success is not dependent upon what YOU do but upon what God does with what you do!

D. 🕊️ *The servant will demonstrate a firm conviction that Jehovah God’s purpose is supreme (Isaiah 49:5-7).*

The Servant song now turns our attention to the mission designed for Him to achieve. Although the mission is first targeted for Israel, it will extend to the entire world—it is universal in scope.

The supreme purpose of Jehovah is to provide a way of redemption for all “nations” (Acts 13:46-47). The Servant’s zeal kept all priorities focused upon this objective. Nothing would compromise the devotion. Nothing would lessen the conviction.

The purpose of Jehovah is summarized in these points:

1. 🕊️ *Christ would follow the divine design (Isaiah 49:5).*

- a. The Servant was selected from “the womb” (verse 5) indicating a definite design.
- b. The language emphasizes the sovereignty of God and the fact the Servant submits to this sovereignty.
- c. All the Servant would accomplish was intricately planned.
 - 1) This definite planning answers the apparent failure confessed in 49:4a.
 - 2) God does not plan failure!
 - 3) God would not separate the Servant “in vain.”
 - 4) The success of the divine design would be evident (verse 4b).
- d. The Servant recognized He had a purpose in life that was a part of the divine design of Jehovah God. Knowing God’s purpose was dependent upon Him, the Servant is encouraged to continue even when everything seems hopeless (verse 4).
- e. A two-fold purpose is assigned to the Servant:



1) *He is to "bring back."*

There is to be a spiritual reunion with God accomplished. Sin divides one from God, destroys one's peace and harmony, and, disperses into the depths of isolation. Such a great tragedy is felt in the lives of every human. The Servant was planned to come and offer the only answer for this tragedy. Only "in God" can true peace and harmony be found. Only "in the Son" is one able to be brought "back" to God. This divine mission was accomplished in the life of Christ and is offered to all men everywhere today in the Body (Church) of Christ!

2) *He is to be "glorified."*

"Honored" refers to the affect of one's choices in life. To be honored "in the sight of the Lord" is to have divine approval. Such acknowledgment exalts one as a sincere servant of God. This is not a proud arrogance but a humble position.

f. This verse offers challenging thoughts to Christians throughout the centuries...

- 1) The Servant's willingness to cooperate with God's designs should urge all to offer devoted service as well.
- 2) Success will be evident in the lives of those who submit to God's sovereignty and follow God's designs! They may be discouraged. They may feel as if all energies are wasted, but they will find success if they follow God's designs.

2. 📖 *Christ would be God's Servant (Isaiah 49:6a).*

- a. The Servant's task was universal.
- b. It could not be confined to the "smallness" of restoring Israel. God's divine purpose included so much MORE than fleshly Israel!
- c. God's purpose focused upon the entire population of earth; upon every race and culture! The Servant would come and restore ALL men to God.
- d. How tragic that there are those who have historically reversed Inspiration's Truth about fleshly Israel. There have always been those who thought God's sole purpose was fleshly Israel. These teach that all will be summed up in Israel and that Israel alone is God's special treasure. They fail to understand Isaiah's truth that if this was God's purpose then it is a "small" (insignificant) thing! Christ is the Servant of the Lord God Almighty and is NOT bound to a fleshly nation restricted by geographical boundaries!
- e. This Truth foretold by Isaiah became a reality when the gospel news of salvation in Christ spread into the entire world! (Acts 2:39; Colossians 1:3-6, 23; Galatians 3:26-27; etc.).
 - 1) The restoration of Israel from Babylonian captivity was an amazing event, but compared to the redemption of the world from sin it was "small."



2) The coming Servant was destined to save the world, not a single nation!

3. ☞ *Christ would fulfill the promises to Abraham (Isaiah 49:6b).*

- a. This point is grossly misunderstood by the Premillennial doctrinal error.
- b. Many are in error as they limit Christ to the “small thing” of restoring fleshly Israel.
- c. Those who claim that Christ must return and restore fleshly Israel base their conclusions upon the false interpretation of God’s promises to Abraham.
- d. The greater task assigned to the Servant was the fulfillment of God’s promises to offer reconciliation to the world.
 - 1) The “restoration” that would be accomplished was that of bringing man back to God—of “restoring” the fellowship that existed between man and God in Eden.
 - 2) Those “preserved” refers to those saved from “calamity.” The Servant would come and His task would not be limited to fleshly Israel because He had to provide the means of saving all from “calamity.”
- e. The Servant’s ☞ task would be accomplished as He:

1) *“Raised up the tribes of Jacob”*

This foretells that the Kingdom of Christ would “raise up” the spiritual Israel as a Kingdom peculiarly loved and favored. This Kingdom of Christ would not be fleshly Israel but would be those in the Lord’s Church. The Church IS the Kingdom that Isaiah prophesied (Matthew 16:18; Colossians 1:13; Hebrews 12:28; 1 Peter 2:5-10). The spiritual identity of those in the Lord’s Church as the “tribes” of Jacob/Israel is a fact clearly understood in the Scriptures (Revelation 7:4-9; 14:1-7)

2) ☞ *“Restore the preserved ones of Israel”*


This foretells that the Kingdom of Christ would “restore” the fellowship that man had lost with God. Those who are “restored” are “preserved” (they have been saved from calamity). The preservation foretold by Isaiah was fulfilled in Christ’s Body (Church). Ephesians 2 describes this in an amazing manner. Those who are forever lost face calamity but thanks to God’s mercy and grace that calamity has been answered and salvation is possible (Acts 2:40b).

3) ☞ *Became the “light of the nations”*

The metaphor of “light” is always associated with salvation (John 8:12). The “darkness” identifies the evil and the abode of those who are without God (Jude 6). Those who are “enlightened” stand separated from others in the world (Ephesians 5:8-11; 1 John 1:5-7). The Gentiles were always portrayed as being in the darkness and needing “light.” Thus, Paul’s commission was to teach God’s Truth so the “light” would be found (Acts



26:18).

4)  *Provided “salvation to the end of the earth”*

The “light” of the promise God made to Abraham would reveal the way of salvation for mankind. When the light of the Gospel goes forth into the darkness of sin, salvation from sin follows. The promise to Abraham should never be confined to fleshly Israel. The promise to Abraham focused upon the salvation that would be offered to the entire world. Galatians 3 presents a discussion of this very point. Salvation comes only to those who by faith become a child of Abraham. This “new birth” cannot be limited to heritage, tradition, or bloodline. It is possibly only when one’s faith emulates Abraham’s faith and one relies upon God’s instructions and demonstrates humble obedience.

f. This point in Isaiah challenges everyone:

- 1) The Truth is often a stumbling block to those unwilling to surrender “all” in obedience. Paul used this to expose the shallow dedication of those who opposed God’s Truth (Acts 13:46-47). It is sad that many are willing to follow a lie rather than turn in humility and submit to the Truth. Why?
- 2) There is a great urgency for evangelistic efforts! Look at what God has provided for the world. Why keep the good news of Isaiah 49:6 quiet? Why keep this universal message a secret? Every Christian is responsible for sharing this good news with others.
- 3) There is only one way for true unity in religious matters – One MUST be in Christ! It is only in Christ that Jew/Gentile can be united. It is only by the light of Christ’s doctrine that man can escape the darkness of sin.

4.  *Christ would be honored by all (Isaiah 49:7).*

- a. The “song” concludes with 49:6 and then follows a response from God.
- b. These words express God’s judgment on the Servant’s success. Once again, we are reminded that God’s assessment of success is different from man’s assessment.
- c. Those who gage success by worldly standards would treat Christ as “despised” and “abhorred.” These terms are expressive of deep emotions.
 - 1) In describing Christ’s emotions that are stirred when He is rejected by others and His sacrifice is not respected and honored it is said that He was “despised of soul.” He agonizes and suffers over such hardened opposition.
 - 2) In describing emotions of those refusing to recognize the Servant’s great sacrifice and who spurn the offered redemption, Isaiah describes them as “exciting the abhorrence of the nation.”

These encourage a general rejection that views the Servant’s masterful



accomplishments with repulsion.

They “push it away” (Acts 13:46). To such hardened hearts, the loving Son of God becomes an object of scorn.

The word “abhorred” comes from a root word that refers to the repulsion of some object or some one to such a degree that is it a “loathing or detesting.” This is the emotion that cause one to look upon something as being utterly “abominable.” There is not a term expressive of stronger rejection.

- This is how the world view Christ (Mark 8:31; 1 Corinthians 1:18)!
- This is how Christians view their Lord when they fail to remain steadfast and loyal (Hebrews 10:26ff)!

d. These indignities cannot thwart His successes!


- 1) The very ones who are responsible for leading the most brutal assaults will be the ones who will join in the loudest praise!
- 2) Through the Servant's ministry opposition will be overcome (Isaiah 52:15).
- 3) The strongest leaders of the opposition will become the strongest supporters of the Truth. Every enemy will be conquered. Every obstacle will vanish. Why? Because “The LORD is faithful.”
- 4) God's will cannot be denied. God's sovereignty cannot be impeached. God is in control and that divine control will render absolute triumph for the Servant and those who follow Him!
- 5) This prophesy of complete victory is the Christian's “blessed assurance” (2 Corinthians 2:14; Romans 8:31-39). The ultimate portrait of this prophesy is depicted in another prophetic utterance as we are provided insight into heaven's eternity. Throughout eternity honor and praise will be given to this Servant because of His willingness to follow God's directions (Revelation 4:8-11).

SONG # 3 - THE CONDESCENSION OF THE SERVANT ASSURES SUCCESS (ISAIAH 50:4-11).

This song has the Servant speaking of His injuries and experiences of suffering.

- Bitter scorn and contempt confronts Him (6-9).
- Patience marks Him as He discharges His duties (5).
- Destruction and sorrow await those opposing Him (11).

CONCLUSION

The spiritual success of the Servant is  guaranteed by incredible assurances spoke by Jehovah God (49:7-26). There are a number of verses in this section that urge Christians to anticipate success even when battered by the world. Look at these phrases and let them secure hope for spiritual success!



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- 🕊️ “I will exalt You as My Chosen One” (Isaiah 49:7).
- 🕊️ “I will make You My personal covenant” (Isaiah 49:8-9a).
- 🕊️ “I will go before You (Isaiah 49:9b-12).
- 🕊️ “I will lead Creation in praise for Your works” (Isaiah 49:13).
- 🕊️ “I will not forget you” (Isaiah 49:15b).
- 🕊️ “I have inscribed you on the palms of My hands” (Isaiah 49:16).
- 🕊️ “Those who hopefully wait for Me will not be put to shame” (Isaiah 49:23b).
- 🕊️ “I will contend with the one who contends with you” (Isaiah 49:25b).
- 🕊️ “I will feed your oppressors with their own flesh” (Isaiah 49:26).

There are two standards of success. The world's standard is appealing but it is vain. Those who seek success after the world only find a never satisfied emptiness!

Let all 🕊️ seek the success system that assures satisfaction (Isaiah 49:13). Let us follow God and do His blessed will!