

Isaiah's Book of Consolation (Isaiah 40-55)
(#5) The First Servant Song (Isa. 40:12)

Outline of Isaiah 40-66

SECTION THREE: ORACLES OF REDEMPTION AND CONSUMMATION

- I. The Book of the Consolation of Israel (Chs. 40-55)
 - A. 40:1-11 The Prophet is to Announce God's Coming
 - B. 40:12-31 The Creator of the Universe
 - C. 41:1-29 God Promises to Deliver His People from Babylon
 - D. 42:1-9 The First Servant Song

In **Isaiah 40:1-11** we read the announcement of God's purpose to bring "comfort" to His people. This promise of God's "comfort" was bound up in God's plan to bring deliverance to a remnant of Israelites who were in bondage in Babylon. Judah (Israel) had previously broken its covenant relationship with God, thereby having incurred God's judgment. God had called forth Babylon to conquer the land of Judah, destroy its capital, Jerusalem, and destroy His temple through which He had dwelled with His people. But God had spared a remnant of Jews, which He sent into exile to Babylon. To that remnant God purposed to fulfill His promises to the ancient patriarchs of Abraham, Isaac, and Jacob and His promises to King David regarding his Son who would one day rule over the Kingdom of God. The passage was originally addressed to the Jewish exiles in Babylon in the 6th c. B.C.

But how was this possible, when one considers the terrible plight these Jews found themselves? Babylon was the world power of the day. The remnant of Israel had no ability to break free. And if they did so, how could they return such a great distance? And if they were to return, what would they find in their former homeland, but destruction and desolation? And so, beginning in **Isaiah 40:13-31** God sets forth His glory as the sovereign Creator and Ruler of the universe. He could affect the deliverance and the return of His people to their land and unto Him.

And then last Lord's Day, we gave our attention to **Isaiah 41:1-29**, in which God Himself promised Israel that He would rescue them. God would restore them to their land. He would strengthen them for their long journey and He would provide for their return. God taunted Babylon and all of its idols as futile in their efforts to thwart His purpose. God assured His people through His prophet that He would accomplish this great work of restoration on behalf of His people.

We now arrive to **Isaiah 42:1-9**. It was (sometime) after the Jews had returned to their land that God would send their Savior in order to restore His people to a blessed covenant relationship with Himself. Here, therefore, we read of the One through whom God would bring salvation to His people. He is the Servant of God, the One in whom God delights. God had chosen Him to accomplish for His people that which they could not do for themselves. Let us read this passage.

"Behold! My Servant whom I uphold,
My Elect One in whom My soul delights!
I have put My Spirit upon Him;
He will bring forth justice to the Gentiles.
²He will not cry out, nor raise His voice,
Nor cause His voice to be heard in the street.
³A bruised reed He will not break,

And smoking flax He will not quench;
 He will bring forth justice for truth.
⁴He will not fail nor be discouraged,
 Till He has established justice in the earth;
 And the coastlands shall wait for His law.”
⁵Thus says God the LORD,
 Who created the heavens and stretched them out,
 Who spread forth the earth and that which comes from it,
 Who gives breath to the people on it,
 And spirit to those who walk on it:
⁶“I, the LORD, have called You in righteousness,
 And will hold Your hand;
 I will keep You and give You as a covenant to the people,
 As a light to the Gentiles,
⁷To open blind eyes,
 To bring out prisoners from the prison,
 Those who sit in darkness from the prison house.
⁸I am the LORD, that is My name;
 And My glory I will not give to another,
 Nor My praise to carved images.
⁹Behold, the former things have come to pass,
 And new things I declare;
 Before they spring forth I tell you of them.”

These first 9 verses of Isaiah 42 are commonly known as “The First Servant Song.” This is the first of four songs composed in Isaiah’s prophecy with the Servant of God as their theme. The other three are found in Isaiah 49:1-7, 50:4-11, and 52:13--53:12. Christians, of course, see *the Lord Jesus as the Servant* prophesied and proclaimed in these songs of Isaiah, although others have disputed this fact. Actually Isaiah identifies a number of God’s servants:

- Isaiah 20:3. “Then the LORD said, ‘Just as **My servant Isaiah** has walked...’”
- Isaiah 22:20. “God said, ‘I will call **My servant Eliakim** the son of Hilkiah...’”
- Isaiah 37:35. “For My own sake and for **My servant David’s** sake...”
- Isaiah 41:8. “But you, **Israel**, are **My servant**, Jacob whom I have chosen...” (Here the elect of ethnic Israel)

Isaiah on many occasions identified “Israel”, the nation, as God’s servant. Here are the references: 20:3; 41:8f; 43:10; 44:1, 2, 21; 45:4; 48:20. For this reason some have tried to argue that the nation of Israel itself is the servant of the Lord in these Four Servant Songs. But this is clearly wrong. The nation of Israel does not save itself. God had originally called Israel in order to show forth His glory to the world. Of course, Israel failed miserably to live up to its calling. And so, God raised up another Servant who would accomplish what Israel had failed to do. He, the faithful Servant, would bring forth the light, which is the knowledge of God, to the Gentile world and He would bring justice to the earth. This Servant, of course, is none other than the Lord Jesus.¹ We read in the New Testament that our Lord was the servant that God had sent into the world. Of our Lord Jesus it was said, “*For although He existed in the form of God, He did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a servant*” (Phil. 2:6). It was Jesus Christ, Whom God raised up to be His faithful Servant—the true Israel—who would redeem a remnant of lost and condemned Israel, restoring His people unto God.

Now as we look at this first Servant Song of Isaiah 42:1-9, we might consider the following outline:

¹ That this is to be understood as speaking of Jesus Christ as the faithful servant who was to perform where Israel had failed is clear from the consideration of several passages: Exodus 4:22; Hosea 11:1; Matthew 2:14, 15 and Matthew 12:15ff.

- A. The person of the Servant (42:1)
 - 1. His calling
 - 2. His equipping
 - 3. His mission
- B. The work of the Servant (42:2-4)
 - 1. His character (42:2)
 - 2. His concern (42:3)
 - 3. His commitment (42:4)
- C. The commission the Servant (42:5-9)

A. The person of the Servant (42:1)

1. His calling (42:1a)

***“Behold! My Servant whom I uphold,
My Elect One in whom My soul delights!***

God had promised comfort to a desperately needy people. The remnant of Israel would be in exile when these promises were brought to bear upon them. No hope existed for their deliverance from Babylon apart from the work of God, who would do what He had promised. This was hard to believe from the perspective of the captives. And it seemed that whenever one of the prophets spoke of God doing what seemed to be an impossible work, the Savior is set forth before their readers.

Now, even though we seek to identify the historic setting and the specific ones to whom a passage of Scripture was addressed, let us remember that this is the Word of God to You and me, we that are in Jesus Christ. If you are a child of God, and you are facing some great challenge or difficulty, do you doubt God’s deliverance? God says, “Behold My Servant.” In Him, Christ, are all the promises of God confirmed and wrought, for “in Christ,” Paul wrote, “is yea, and amen.” If deliverance comes it will come through Christ, our Mediator, through Whom God works all His acts of deliverance.

Here Jesus Christ is prophetically called a “Servant” because He was called and committed to do a work on behalf of His Father. And He was, of course, absolutely obedient to His calling. But not only was He a Servant to His God, and that is the principle idea conveyed in our passage, our Lord Jesus served any and all who were in need of His services. This is confirmed for us in Luke 22. There we read:

²⁴But there was also rivalry among them, as to which of them should be considered the greatest. ⁵And He said to them, “The kings of the Gentiles exercise lordship over them, and those who exercise authority over them are called ‘benefactors.’ ²⁶But not so among you; on the contrary, he who is greatest among you, let him be as the younger, and he who governs as he who serves. ²⁷For who is greater, he who sits at the table, or he who serves? Is it not he who sits at the table? ***Yet I am among you as the One who serves.*** (Luke 22:24-27)

And so, He was a Servant, and even now He is a Servant to you and me in that He ever lives to serve you with all that you are in need of for life and godliness. Because He is the faithful Servant of God, He was entrusted with all kingly authority-- all power-- and He uses that authority not to glorify Himself, but to bring you to glory and bring you to glorify His Father. But God the Father is the One who declares, “He is My Servant.”

But take note of what God says of His Servant, “***Behold! My Servant whom I uphold.***” God Himself keeps His servant. He encourages Him with His support and strength. For it is God who is accomplishing His purposes through His Servant. God has a very close and intimate relationship with His Servant. God refers to Him as “***My Elect (One)***” (42:2). The Father had chosen Him from eternity to be the Savior of His people. We read in the New Testament that God the Father encouraged His Son. God the Father declared in Luke 3:22 to Jesus: “Thou art my Beloved Son, in Thee I am well-pleased.” The Father also strengthened His Son. He

upheld His Son through His empowerment. *“God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them”* (2 Cor. 5:9).

2. His equipping (42:1b) – *“I have put My Spirit upon Him.”*

We then read of *the equipping* of the Servant. God says, *“I have put my Spirit upon him.”* The Father equips His servant for the task to which He called Him. He gives Him His Holy Spirit. It is truly God Who is doing this work through His Servant. He calls Him, upholds Him, and empowers Him to do His task. After His baptism Jesus was “full of the Holy Spirit”, and when He came into Galilee He came into the region in the “power of the Spirit.”

3. His mission (42:1c) -- *“He will bring forth justice to the Gentiles.”*

It is through this power of the Holy Spirit given to Him by His Father that He is able to accomplish *His Mission*. *“He will bring forth justice to the Gentiles.”* Not only would this Servant be the Deliverer of a remnant of Jews, but He would save Gentiles also. Later in **The Second Servant Song** of Isaiah, the Servant speaks of God giving Him the Gentiles in addition to the remnant of Jews to become His people, whom He would deliver and over whom He would rule. To the faithful Servant God declared in Isaiah 49:5ff.

⁵“And now the LORD says,
Who formed Me from the womb to be His Servant,
To bring Jacob back to Him,
So that Israel is gathered to Him
(For I shall be glorious in the eyes of the LORD,
And My God shall be My strength),
⁶Indeed 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 give You as a light to the Gentiles,
That You should be My salvation to the ends of the earth.”* (Isa. 49:5-6)

This is being fulfilled in this gospel age. The Lord Jesus had not only brought salvation to an elect number of Jewish people who came to Him in repentance and faith (cf. Rom. 11:5), but He sent the Jewish Christians to the Gentiles to announce salvation to them also. Our Lord said to them, “Go into all the world and preach the gospel to every creature” (Mark 16:15).

Now, Isaiah had written, *“He will bring forth justice to the Gentiles.”* Some translations use the word “judgment” rather than “justice.” This is misleading. For this is not speaking of judgment in the sense of condemnation, although the Lord Jesus will one day convene judgment upon the whole world. This, rather, speaks of the Servant ruling His people as a judge, delivering them from the oppressors on behalf of God who sent Him. Notice that He would bring God’s rule even to the Gentiles. As the judges once ruled over the nation of Israel, this Servant would arise to rule over the Gentiles. Again, we see this being fulfilled in this Gospel age.

A good and powerful judge would be a great blessing to a downtrodden, oppressed people. A judge would bring deliverance for them. Here, Christ is shown to be equipped with the Spirit whereby He might bring a well-regulated government to His people.

Now again, although there will be a full manifestation of the Kingdom of God at Christ’s second coming, nevertheless, even now we, His people, Gentiles who call upon His name, have been translated into the Kingdom of God over which King Jesus reigns. Christ was sent as the Servant of God to bring the whole world under the authority of God and obedience to Him. We who have been saved by grace enjoy His government now, Christ is our Lord and King. One day all that have refused to submit to Him will be removed from this place.

B. The work of the Servant (42:2-4)

What is set forth here is the manner in which He will bring forth justice. He does so first by...

1. His character (42:2)

*“He will not cry out, nor raise His voice,
Nor cause His voice to be heard in the street.”*

We see that our Lord was not only different from the kings of the Gentiles in that He was/is a true Servant, we see His ascendancy to power was not with pomp and splendor. In contrast to some who would inaugurate their reign with all manner of glitter and glamour, our Lord was retiring, not desiring the applause of men, nor delighting in the popularity that would come with His office. He did not “cry out or raise His voice” so as to draw attention to Himself. In fact He frequently told people whom He helped to remain silent regarding His assistance, rather than boast of His successes or bolster Himself with future promises. He would go about serving others and if he would be exalted it would be due to the action taken by His Father on His behalf.

2. His concern (42:3)

*“A bruised reed He will not break,
And smoking flax He will not quench;
He will bring forth justice for truth.”*

We see that Christ aids and supports the weak and feeble. The read of the image of a *reed*, bent over, bruised, weakened and about to be broken completely. He supports the weak and lifts them up lest they be discouraged. Secondly we read of the metaphor of a dimly lit *flax*, which would be a *wick*. It is a fragile thing; it could easily be snuffed out, but He rekindles it into flame. And so, the Servant of God does not crush and destroy the needy; He assists them. Rather, He would crush all those who would crush them.

At this point you might recognize that this passage is specifically quoted by Matthew as referring to the Lord Jesus. We read of this in Matthew 12:15ff.

But when Jesus knew it, He withdrew from there; and great multitudes followed Him, and He healed them all. And He warned them not to make Him known, that it might be fulfilled which was spoken by Isaiah the prophet, saying:

*“Behold My Servant whom I have chosen,
My Beloved in whom My soul is well pleased;
I will put My Spirit upon Him,
And He will declare justice to the Gentiles
He will not quarrel nor cry out,
Nor will anyone hear His voice in the streets
A bruised reed He will not break,
And smoking flax He will not quench,
Till He sends forth justice to victory.
And in His name Gentiles will trust.” {Is 42:1-4}*

We next read that *“He will bring forth justice for truth.”* He takes a stern view of those who would afflict His people and He afflicts them in return. (cf. Luke 17:1, 2; 2 Thess. 1:3-9). His concern is for His people, those who mourn, are poor in spirit, gentle and merciful, they are looking for mercy themselves. But of those who are disobedient, God has ordained that they stumble over Christ and are crushed by Him. He is the Bringer of justice. And He will remove all and any who are unjust and unrighteous.

3. His commitment (42:4)

***“He will not fail nor be discouraged,
Till He has established justice in the earth;
And the coastlands shall wait for His law.”***

There is a play on words in the Hebrew text. In verse 3 it is said that He will not “break” the bruised reed and He will not “extinguish” the smoking flax. In verse 4 it says that he won’t allow Himself to be “broken” nor “extinguished” until He has accomplished His work. No obstacle will stand in His way so as to prevent the success of His work--He will do it. He is gentle and tender to the feeble and frail, but He can just as quickly drive injustice from the temple courts with a whip He fashioned Himself.

“And the coastlands wait for His law.” Here again we see that Christ was sent not only to be the Redeemer of Jews but He was to be so of the Gentiles also. Here we see Gentiles, who live in the “coastlands” about the Mediterranean Sea, longing for the salvation that He, the servant of God, would bring. They need Him to rule over them. And the law by which He will govern them will give them a peaceful and secure existence. Listen to the words of **Charles Spurgeon**:

First, in one sense Jesus has finished His work; His death ushered in everlasting righteousness, as He bore the penalty of human guilt. He did all things well. From the time He was a child, when He was asked by His parents, “Did you not know that I had to be about My Father’s business?” From the first, onward, through all the hostility of sinners against Himself, through weakness and poverty, shame and loneliness in which He spent His life, He never gave thought to failing or turning back. “He would not be disheartened or crushed, until He has established justice in the earth.” We cry out, “Father, we can go no farther”, but He never hinted of failure. He had foreseen it all. He had calculated the cost; He determined to go onward, for our sakes, to death and the grave, to bear our sin and the curse of our guilt. He set His face like a flint, and would not be turned back. “Let us bless Him this day for His persevering love.” It is not a half-finished salvation that we behold on yonder bloody cross; it is not an incomplete redemption that we see in the rising of Jesus from the dead. When we look up to Him in His glory we know and feel that through all the agony and death He did not fail, and was not discouraged. He has set up a kingdom which cannot be removed. Therefore let us rest with peaceful confidence.

Second, in a sense He has finished His work, but in another sense, it is not finished. He that begun a good work in you will complete it!” “He will not be disheartened or crushed” until it is completed, until He has saved you and me, who are numbered among His people.

If I had been my own saviour, I should have given up long ago. We meet now and then with some who suppose to be perfect people, but the most of us dare not whisper the word perfection. When I have overcome a whole mountain of sin, and have risen to be somewhat like my Lord, it seems to me as if a new body of death were formed about me. I kill one dragon, and lo, his body yields a crop of monsters. My evil nature seems to have coats like an onion, and when I have taken off one of them, it only lays bare another quite as offensive. Will it not be so till the end of life? You may be growing better; I hope you are, but I shall be all the more hopeful that you are, if you fear that you are growing worse. If you think less and less of yourselves, it is probably true that you are growing in grace; but if you think more and more of yourselves, it is probable that you are growing in pride. There is a great difference between being puffed up and being built up.

I can clearly see that I shall fail and be discouraged if salvation rests with me. But here is comfort, “He will not fail or be discouraged.”

If He begins with you, He will not be side-tracked from His purpose. What bad stuff our humanity! What wretched, raw material for sainthood! It must be hard, treading, pounding, and shaping such gritty clay, and I wonder that both the hands and feet of the good Potter do not grow weary in their work. When He fashions us on the wheel, and we begin to assume somewhat of the form which He intends for us, we begin to crack and spoil when we are placed in the oven, all His work upon us seems lost.

And so, He grinds us down again to powder, and begins to fashion us once more. But He will do it! He has not grown weary of His work, neither is He discouraged by all our ill behavior. He foreknew all our weakness, ingratitude, backslidings, unbelief, and unworthiness, and therefore He will not be discouraged nor suffer defeat in His efforts until we are fit for heaven. He is no reed that can be broken, nor smoking

flax that He may fail to give light. You may smoke like flax, you may be bruised as a reed, but He will not faint or fail even unto the end. Wherefore, comfort one another with these words. (Charles Spurgeon)

C. The commission of Christ the Servant (42:5-9)

⁵***“Thus says God the LORD,
Who created the heavens and stretched them out,
Who spread forth the earth and that which comes from it,
Who gives breath to the people on it,
And spirit to those who walk on it:”***

God was about to speak to His Servant, but first, here in verse 5, the prophet describes God in terms so as to encourage His people. Two qualities of God are described which are set forth in 4 clauses in parallel with one another:

- (1) He is the Creator of all that is; He is the One Who spread out the earth distributing its inhabitants;
- (2) He gave life to all human beings, having given them a spirit so as to enable them to live.

The fact that God did this and could have done this should foster encouragement and faith in Him by His people. This is in spite of any immediate circumstances or what appear to be insurmountable obstacles that currently stood before them. He is the Creator Who can easily bring to pass His purposes through His Servant. These exiles were in slavery. Their land had been destroyed. Jerusalem had been levelled. They had no king. How would these things take place? Their great God who has created all things is able to create all things new.

Next, God turns and addresses His servant directly and commissions Him with His task. We read in **verse 6**:

***“I, the LORD, have called You in righteousness,
And will hold Your hand;
I will keep You and give You as a covenant to the people,***

When it says that Jehovah calls the Servant in righteousness, what is probably being emphasized is the fact that God was being righteous, in other words, true to Himself in calling His servant to His task. He had promised to do so to His people; He would be righteous and keep His commitment to them. In telling His Servant this, He is assuring the Servant that He will stand behind Him and give Him every manner of support to encourage and assist Him.

This is further emphasized in the promise of God that He gives to His servant: I ***“will hold Your hand; I will keep You.”*** The Servant may be fully assured of Jehovah’s assistance, guidance, and protection, as He works to deliver Israel.

Further, God declares to His Servant, ***“I will give you as a covenant for the people.”*** This thought calls for our closest attention. ***He, the Servant, is Himself set forth as the covenant of the people.***

First, what is a covenant? There are several meanings in the Scriptures depending on the context in which the word is found. In many contexts it should be understood like ***a legal contract or agreement upon which two parties base a relationship with one another.*** It may be a contract between two equal parties who are entering a formal relationship, like a business agreement or contract, or it may be the terms between two parties of unequal stature, like a ***treaty*** that an ancient conquering king established with a people that he has subjugated to himself. When the treaty was signed, the conqueror laid out the stipulations by which their relationship would be conducted. He promised security for them. They, in turn, promised allegiance, loyalty, and agreed to send him tribute, that which was fitting with his name, his power, and the benefits that he brought his people. This latter type of covenant treaty was known as a suzerain treaty. A covenant between God and His people is much like the ancient suzerain treaty.

A covenant was also often established between two individuals, frequently made before a witness, perhaps solemnized in a ceremony that may involve the offering of a sacrifice and a meal. The ratification of

the covenant in this sense would be seen to be done in the presence of God with Whom the meal is shared (Gen. 31:43-55). (Sometimes a sacrifice was seen to be a meal preparation for the priests and God to dine together.) From then on, the covenant would be appealed to as binding on the two parties, God having witnessed the agreement, Who, it would be assumed, would see to it either party would be punished, if they failed to live according to its prescriptions.²

Here in Isaiah 42:6, God said that He would appoint the Servant (Christ) Himself as “a covenant of the people.” The Lord Jesus Himself is the covenant--the basis of the relationship between God and His people. In Him are the terms of the covenant. He is the sacrifice. Here God promised that He would have a relationship with His people based on the person of this Servant. When our Lord instituted the Lord’s Supper, He declared, “This cup is the new covenant in my blood” (1 Cor. 11:25).

This was entirely new, and was absolutely necessary. For the reason the people were in the predicament they were in was because they had violated the terms of the existing Mosaic covenant. And having broken its stipulations had incurred their just penalty. (cf. Isaiah 1:2ff; Deut. 32:1). Their bondage and enslavement was due to their having forsaken God and the covenant He had established with them. They were in need of a new covenant (cf. Isa. 42:9), and this new covenant would be in His Servant/Son and it is this covenant that you and I enjoy today as Christians (cf. Matt. 26:26-29; Luke 22:19, 20). A new covenant was inaugurated to which fulfilled Isaiah’s prophecy. Christ Himself is regarded as the basis, the covenant, upon which God would establish and maintain a relationship with His people.³

This verse also prophesies that this covenant would be made with Gentiles also, bringing them the light of God. They too, would hear and come to experience the blessing that the Servant would bring. Historically, this too has come to pass in this present church age.

Now in **Isaiah 42:7** God declares the end to which He appointed His Servant as a covenant for the people--to affect their deliverance from their sin. He was appointed to be the covenant so as to be...

*As a light to the Gentiles,
To open blind eyes,
To bring out prisoners from the prison,
Those who sit in darkness from the prison house.*

These words describe the condition of the remnant of Israel and under the judgment of God. They were made to suffer for their rebellions. They were taken captive and enslaved. But the Servant would affect their deliverance from the wrath of God that was upon them.

Two works are described as being performed by the Servant for this people: They would be given sight, and then they are escorted to freedom, having been released from bondage.

1. They would be given sight. In order for Christ to bring deliverance to His people He must first give them spiritual sight so that they see their condition and so that they might see Him Who alone can deliver them (cf. 2 Cor. 4:4-6). It is a truism: ***“Until Christ shines upon a sinner as Redeemer, that sinner remains most wretched, empty, destitute of all spiritual blessings, surrounded and overwhelmed by innumerable distresses”*** (John Calvin).

² There are a number of major covenants mentioned in the OT. There is a covenant between God and Noah. The sign of the covenant being the bow in the clouds. There is a covenant between God and Abraham (Genesis 15), the sign being physical circumcision. God promised Abraham that He would be his God and a God to his descendants. And then there is the covenant between God and Israel (Mosaic covenant) (Deut. 6:17, 18). This covenant was based upon the 10 commandments. These two tablets of stone were the basis on which God would relate to the nation when they were in the land. The sign of the covenant was the Sabbath observance (Ex. 31:16-18).

³ There is but one everlasting covenant by which God could and would maintain a relationship with fallen humanity (cf. Heb. 13:20). It was promised to Abraham, “In thy seed shall all the families of the earth be blessed,” affirmed to David (2 Sam. 23:5), promised through the prophets (Jer. 32:40; Ezek. 37:26), and fulfilled in Christ.

2. They would be set free. He was commissioned “to bring out prisoners from the dungeon. The Lord Jesus was commissioned by God to “bring prisoners out of dungeons.” This, of course, is a reference to bringing captives back from exile and alienation in order for them to live before God in liberty and righteousness. Christ not only delivers from *sin’s penalty*, but he delivers from *sin’s power* also. In fact, there is no forgiveness if the power of sin still maintains control of the individual. When true salvation comes, freedom results; deliverance comes. “If the Son shall set you free, you shall be free indeed.”

Next we have a **word to the captives (42:8, 9)**

*⁸I am the LORD, that is My name;
And My glory I will not give to another,
Nor My praise to carved images.
⁹Behold, the former things have come to pass,
And new things I declare;
Before they spring forth I tell you of them.”*

Here God still is speaking. But whereas before He was addressing His Servant, here He addresses *the captives*. In essence He is telling them beforehand that He is going to deliver them so that when it does occur no one else may claim credit, thereby robbing Him of glory.

Nothing angers God more than human pride. This in effect takes credit for His working. People fail to acknowledge that He is the cause of all good things. There is nothing we have that is good that He did not give us. We merited nothing. All we have was bestowed freely upon us according to His own purpose in grace. But what happens? Man takes credit for it. **Here, God indicates that He was making known His deliverance before it occurred so that no one could legitimately claim that it was not Him but themselves or some other gods that they claimed performed the work.** He promises a whole new beginning. Judgment had come upon them as He had said they would. He was righteous to have done so unto them. But now He promises new things, glorious things. These, too, will come to pass.

God’s way of dealing with His own is to inform them beforehand what He intends to do, and then has them wait upon Him for Him to bring it to pass. In this way they are taught to look to Him only, trust Him wholly, and give Him glory solely, for the great things He has done.

“Remember us, O LORD, with the favor You have toward Your people; Oh, visit us with Your salvation, that we may see the benefit of Your chosen ones, that we may rejoice in the gladness of Your nation, That we may glory with Your inheritance.” (cf. Psa 106:4)