

ISAIAH

ISAIAH 42:5-9, THE MESSIAH SERVANT, PART 2

In the first four verses of the chapter, the fact of the Servant, an individual Person, was revealed. He is God's choice One appointed to His service, and He will bring justice to the nations.

Now, in verses 5-9, Yahweh speaks to the Servant and reveals His appointed mission. In verse 5, Yahweh identifies Himself as the Creator God. This implies the fact of His omnipotence; He is so powerful that He created, by means of the spoken Word, all that exists. Due to the fact that He is the Creator God, His Word is trustworthy and true. The Servant is who Yahweh says He is, and He will do what Yahweh says He will do.

The primary mission of the Servant is to establish justice on earth (Is. 42:1- 4). Everything right and good flows from the concept of justice. Man's justice is imperfect, but the justice the Servant will bring to the world will be perfect in all ways. Perfect justice leads to a societal climate that is perfected in every area; justice is a universal concept that applies to the whole of life. It is not just about crime, disputes, and court proceedings. It is also about a state of being in terms of personal and societal relationships. Justice will prevail throughout the world; there will not be isolated pockets of justice here and there, themselves imperfect, as justice in the world exists today. The world has never seen worldwide justice as it will be seen when the Servant establishes justice on earth.

It escapes our notice in this Scripture, because we are not acquainted with ancient Middle Eastern royal protocol, that "this is a royal task when viewed in its ancient Near Eastern context. The statement 'he has established justice on earth' (Isa 42:4) also appears in Mesopotamian royal edicts of liberation" [Michael Rydelnik and Edwin Blum, *The Moody Handbook of Messianic Prophecy: Studies and Expositions of the Messiah in the Old Testament*, 934]. In other words, the Servant identified here is royalty. We know, by virtue of progressive revelation, that the Servant's identity is that of the Davidic King promised Israel in the Davidic Covenant (2 Sam. 7:8-16), although His specific identity is not revealed here.

The idea that the Servant is a righteous instrument of justice is reflected in the royal Psalms.

Psalms 45:4, 6-7 ⁴And in Your majesty ride on victoriously, For the cause of truth and meekness and righteousness; Let Your right hand teach You awesome things.... ⁶Your throne, O God, is forever and ever; A scepter of uprightness is the scepter of Your kingdom. ⁷You have loved righteousness and hated wickedness; Therefore God, Your God, has anointed You With the oil of joy above Your fellows.

Psalms 72:1-4 ¹Give the king Your judgments, O God, And Your righteousness to the king's son. ²May he judge Your people with righteousness And Your afflicted with justice. ³Let the mountains bring peace to the people, And the hills, in righteousness. ⁴May he vindicate the afflicted of the people, Save the children of the needy And crush the oppressor.

Note the emphasis on justice in these Psalms which is expressed through the words “truth,” “righteousness,” “uprightness,” “judge,” “justice,” and “judgments.”

The Servant’s reign as described here is closely related to and identified with David’s reign over the people of Israel.

2 Samuel 8:15 ¹⁵So David reigned over all Israel; and David administered justice and righteousness for all his people.

In Isaiah 11:1-1-5, 10, the Shoot or the Branch from the stem of Jesse was revealed to be the Messiah King of the future. That Scripture is parallel to the Scripture before us today.

Isaiah 11:1–5 ¹Then a shoot will spring from the stem of Jesse, And a branch from his roots will bear fruit. ²The Spirit of the LORD will rest on Him, The spirit of wisdom and understanding, The spirit of counsel and strength, The spirit of knowledge and the fear of the LORD. ³And He will delight in the fear of the LORD, And He will not judge by what His eyes see, Nor make a decision by what His ears hear; ⁴But with righteousness He will judge the poor, And decide with fairness for the afflicted of the earth; And He will strike the earth with the rod of His mouth, And with the breath of His lips He will slay the wicked. ⁵Also righteousness will be the belt about His loins, And faithfulness the belt about His waist.... ¹⁰Then in that day The nations will resort to the root of Jesse, Who will stand as a signal for the peoples; And His resting place will be glorious.

Like the Branch, the Servant will have the Spirit rest on Him (cf. Is. 11:2; 42:1), and His mission will be to establish justice in the world (cf. Is. 11:4-5; 42:1, 4). The Branch will establish justice for the poor and the afflicted, whose issues will be judged righteously and fairly (Is. 11:4), just as the bruised reed and the dimly burning wick Isaiah referred to in Isaiah 42:3 that we studied last week will not be broken and extinguished by the Servant.

“The thematic link between the first Servant Song and Isa 11:1-9 strongly suggests the Servant is a king, more specifically, the ideal Davidic King” [Michael Rydelnik and Edwin Blum, *The Moody Handbook of Messianic Prophecy: Studies and Expositions of the Messiah in the Old Testament*, 934].

Isaiah 42:5 ⁵Thus [פֶּה] says God the LORD [הָאֵל יְהוָה], Who created the heavens and stretched them out, Who spread out the earth and its offspring [צִמְצִימִים], Who gives breath [נְשָׁמָה] to the people on it And spirit [רוּחַ] to those who walk in it,

Thus, פֶּה, means thus, in this way, or this is what. It serves as a marker of transition in a discourse or a sentence, as a prompter of attention focusing on content that will follow. This word is connecting the revelation of the Servant as an individual Person with the task that Yahweh has appointed Him to do.

God the Lord, הָאֵל יְהוָה, is literally “the God Yahweh.” The definite article, “the,” is for emphasis; He is the true Creator God. He is Yahweh, the God who revealed Himself to Moses at the burning bush (Ex. 3:14-15). He is the God who created Israel and appointed the nation to His service (Ex. 19:6), and promised them land, seed, and blessing in the

unconditional covenants. In Isaiah 40:27-31, the fact that Yahweh is the Creator God was used as truth to comfort Israel.

אל refers to God as the strong, mighty One, the absolutely mighty One. There is none that is comparable to Him. 'ēl is a common name referring to any god, but in the Old Testament it is primarily a reference on the one, true God. יהוה is the proper name of the God of Israel. Together, they are a reference to the mighty, Creator God who is totally distinct from His creation. Constable believes that Yahweh identified himself in this way to get the attention of the idolatrous nations with which He has been dealing in the last two chapters. This name sets Him apart from the various pagan deities present in the world. God's purposes for history are going to be carried out by and fulfilled in the Servant.

The declaration made by Yahweh that He is the Creator is a proclamation of His power. Everything owes its existence to Him and to Him alone. He created the world, and He has the authority to run it as He sees fit to do so. In fact, no other person or god can run it at all; it continues to exist only because of His will that it does so. God's concern for His creation, particularly mankind, is evident in this verse.

He created the heavens and, from the viewpoint we have on earth, stretched them out all around us from horizon to horizon. In the same way, He spread out all that makes up the surface of the earth. Offspring, צאצאים, means issue, descendants, offspring, or child indicating descent. In this context, it seems to be used figuratively to refer to the totality of the plant and animal life on the planet.

God gives life to mankind and enables them to live on the earth He created to be the home of man. Breath, נְשֻׁמָה, means movement of air, breath, wind, or spirit referring to the movement of air that is inhaled and exhaled in respiration. In some contexts, it also refers to the actuating principle of life. Both elements of the meaning are present in this context. God gave mankind life and God sustains mankind's life on planet earth.

Spirit, רוּחַ, means spirit, wind, breath, or mind. There is an element to this word that refers to the immaterial consciousness of man. Many people believe the soul and the spirit are synonymous, but I believe they are different. In my thinking, our soul represents who we are as a person, and our human spirit is the channel for our God consciousness.

Breath refers to the fact that the Creator God gave mankind the breath of life at creation (Gen. 2:7), and He established the conditions necessary for mankind to breathe and obtain the oxygen necessary for life. Spirit refers to life itself. "*All that comes ... breath ... life ('spirit')* are respectively productivity, life itself, and vitality or personal ability. The 'life' of the natural world, just as much as the life of humans, is the constantly ministered life of God. Life is not inherent in the soil, nor is human life the product of a self-existing evolutionary surge, but the direct gift of the Creator. It is not held in perpetuity but is enjoyed by the faithfulness of his continuing 'giving'" [J. Alec Motyer, *Isaiah: An Introduction & Commentary*, 261].

"People" is a reference to mankind in general. After all, everyone, believer and unbeliever, Jew and Gentile, has to breathe and has received the ability to do so from

the Creator. “Walking” could be translated “going,” and it refers to conducting the ordinary affairs of life.

What does all this have to do with the Servant? The world is not functioning the way it was originally intended to function, but the Servant will be the One to restore it and bring the justice into the world by which God originally intended it to be governed. Justice was destroyed at the Fall, but it will be restored when the King returns to rule the world from His Davidic throne. This will not be a new creation; it will be the restoration of what the creation itself was originally intended to be.

The purpose for which the Servant has been called is revealed in verses 6-7.

Isaiah 42:6 “I am the LORD [אֲנִי יְהוָה], I have called [קָרָא] You in righteousness [צְדִיק], I will also hold [תִּזְקַק] You by the hand and watch over [נִצְרָה] You, And I will appoint [נִתְּן] You as a covenant [בְּרִית] to the people, As a light [אֹר] to the nations,

This verse begins with a very bold, authority laden proclamation, “I am the LORD,” which is literally “I, Yahweh” [אֲנִי יְהוָה]. This is a verbless clause so the to be verb, am, is implied. This could be translated any of four ways, all of which are correct: 1) I am the LORD [NASB, ESV], 2) I am Yahweh [LEB], 3) I, the LORD [KJV, NKJV], and 4) I, Yahweh [ASV, HCSB, YLT]. I prefer “I, Yahweh” because that is how the Hebrew text actually reads. This is a declaration that the people can trust Him to do what He says He will do because He is God and He can do nothing less. This is not just anyone who is interacting with the Servant; it is Yahweh Himself. Five times in verse 6, the Lord refers to Himself in the first person. First, He reveals His identity, “I (am) Yahweh.” “I have called” indicating that He has a purpose for this call and He will see to it that His purpose is fulfilled. “I will hold” and “[I will] watch over” are indications of the power He wields that provides for success, safety, and security. “I will appoint” implies that His purposes are of paramount importance and must come about as He has planned. He has a specific Person in mind to appoint to His service.

If we go back to Isaiah 41:2, we see that God called a pagan king in righteousness just as He will call the Servant in righteousness. It is God's work and God's purpose that is righteous; pagan kings have no righteousness, but they can do righteous work when appointed to do so by Yahweh. The Servant, in contrast with any pagan king called to God's service, will be righteous in and of Himself, but that is not the point being made here. The point is that God and His purposes are righteous and therefore all who are appointed to His service in the pursuit of His righteous plans for history are doing a righteous work. “Not arbitrarily, however, did God call the servant, but in righteousness. In the act of calling God exercised His own righteousness, and the calling was *in the sphere of righteousness*. Thus the servant's mission is rooted and grounded in God's righteousness” [Edward J. Young, *The Book of Isaiah: A Commentary*, vol. 3, 3:118]. Notice that I did not say that they become righteous themselves; they do not, but they do a righteous work as they are enabled by God to carry out His appointed work to completion. In the dispensation of grace, believers are indwelt by the Holy Spirit and clothed with the righteousness of Christ, but that too is not the point being made here. This fact points out an essential difference between believers and unbelievers, such as King Cyrus, who are appointed to God's service.

Call, קרא, means to call, to summon, or to invite. In this context, it refers to one being called to a specific office or task.

God's calling to service is a difficult subject to comprehend, because God does not audibly tell people they are to do certain things that He wants them to do, at least not since the completion of the canon of Scripture and therefore not in this dispensation. The question is, how does God call people and get them to respond to Him? The idea behind God's calling is to summon or invite people by means of His Word, whether they hear it or not, because His Word accomplishes whatever He speaks, and then empowering them, or otherwise enabling them, to do His will.

"This concept is derived from the ordinary secular meaning of the word—i.e., summon, invite—by the addition of that quality of sovereign effectiveness which Scripture ascribes to the words of God as such. Divine utterance is creative, causing to exist the state of affairs which it declares to be intended. The thought in this case is of an act of summoning that effectively evokes from those addressed the response which it invites" [J. I. Packer, s.v. "call, calling," *Evangelical Dictionary of Theology*, 2nd ed., ed. Walter A. Elwell, 199].

"The calling of individuals receives mention only in connection with Israel's corporate destiny, either as the prototype of it, or as a summons to further it and bring Gentiles to share it (Cyrus ...). The essence of the thought here is not verbal address (indeed, Cyrus, though called 'by name'—i.e., announced as God's 'shepherd' and 'anointed'—does not know God's voice ...); 'calling' signifies rather a disposition of events and destinies whereby God executes his purposes. The prophet's argument rests entirely on the assumption that God's callings express determinations which are unconditional, irreversible, and incapable of frustration. He views God's callings as sovereign acts, the temporal execution of eternal intentions" [J. I. Packer, s.v. "call, calling," *Evangelical Dictionary of Theology*, 2nd ed., ed. Walter A. Elwell, 199].

"When Yahweh calls persons/objects, he proclaims his sovereignty over them, he takes possession of them in order to use them for special service, and he remains the 'primary author' behind their actions. This expression indicates a close relationship between Yahweh and the called person" [Willem A. VanGemeren, gen. ed., s.v. "קרא," *New International Dictionary of Old Testament Theology & Exegesis*, vol. 3., 3:972].

In this situation, Yahweh is speaking directly to the Servant. He personally addresses Him in the second person as "You," He refers to Himself in the first person, "I," and He details the personal interaction the two will have as the Servant carries out His appointed duties. The call to the Servant here is in regard to His activities to institute justice on the earth which is identified in verses 1, 3, and 4.

"The Lord does not call and then leave the Servant to his own devices. Included in the calling are a divine commitment to accompany (the *hand held*), to keep safe (*keep*) and to achieve his objectives (*make*)" [J. Alec Motyer, *Isaiah: An Introduction & Commentary*, 261].

Righteousness, צדק, means accuracy, what is correct or the right thing referring to righteousness as adherence to what is required according to a fixed norm, rule, or

standard. God's righteousness adheres to the standard of absolute justice that only He is capable of attaining. He can only and always be and act only absolutely righteous. I've previously discussed the concept that God's righteousness has two sides to it. Whether He is overseeing the justification salvation of people or whether He is imposing His wrath on rebellious people, He is acting in righteousness according to and without deviation from His holy and righteous attributes.

"The righteousness of God is the stringency with which He acts, in accordance with the will of His holiness. This will of holiness is, so far as the human race is concerned, and apart from the counsels of salvation, a will of wrath; but from the standpoint of these counsels it is a will of love, which is only changed into a will of wrath towards those who despise the grace thus offered to them. Accordingly, *tsedeq* denotes the action of God in accordance with His purposes of love and the plan of salvation.... [B]ecause it is a *holy* love, has wrath against its despisers as its obverse side, but which acts towards men not according to a law of works, but according to the law of grace" [C. F. Keil and F. Delitzsch, *Commentary on the Old Testament: Isaiah*, volume 7, 7:416-417].

"To act in righteousness, therefore, is to act in accordance with what is right, that is, with absolute justice. Not that there is some abstract standard of absolute justice independent of God, to which He must conform, but in and of Himself God is absolute justice. He acts in accordance with His will, and His will is just. The act of calling [the Servant] was in accord with strict righteousness, but so also are the servant's preparation and mission. In the carrying out of His mission this righteousness will manifest itself in love and salvation to those of His good pleasure, and in wrath and eternal punishment, however, to those who perish. In both instances the calling and mission are in accord with perfect righteousness" [Edward J. Young, *The Book of Isaiah: A Commentary*, vol. 3, 3:118-119].

This Servant is unique; therefore, we should not try to extract from this pericope any universal applications for believers throughout history in terms of God's providential care for Him during His ministry. We also have to remember that after His mission was nearing completion, the Servant was tortured and executed in very barbaric ways. We simply cannot say that when we are serving God that He is always going to keep us from any harm. History does not bear witness to the truth of that assertion. We can say that spiritual issues are of paramount importance in our ministries and in our lives over and above any temporal and physical harm we may experience in serving Him; therefore, maintaining our spiritual health should be our primary consideration.

Hold, *קָוַה*, means to tie fast, to bind bonds strongly, and to grow or make strong. In this context, it refers to making strong or stronger. The Servant, whom we know to be the God-man, needed the strengthening protection of the Father in His humanity. As God, He is, of course, omnipotent, and needs no strengthening, but He laid aside the attributes of God when He assumed His identity as a man (Phil. 2:5-8).

Watch over, *נָצַר*, means to watch or watch over, to keep, to guard referring to maintaining in safety from injury, harm, or danger. Most translations interpret this word as "keep." The verb form (imperfect) indicates that it should read "I will watch over You" which indicates that it is Yahweh who will watch over Him.

This promise relates to the declaration in verse 1 when, during the Servant's introduction, Yahweh reveals that He will uphold the Servant. Uphold, *תָּמַךְ*, means to take hold of, to grasp, referring to keeping or maintaining in unaltered condition and to cause to remain or last. To watch over and to uphold are closely related in the senses they present in the Scriptures, but they are not exactly synonyms either. The point is that the Servant has a ministry to perform that has time elements built into it. Until the time is right for Him to suffer physical harm, the Servant is going to be sovereignly cared for and kept from harm.

The declaration that the Servant will be appointed to be a covenant to the people is difficult to interpret.

Appoint, *נָתַן*, means to give, to put, to set, to cause to receive referring to transferring possession of something, concrete or abstract, to someone. Most translations interpret this word as "give," which is the primary meaning of the word; however, "appoint" is an entirely appropriate meaning which relates the mission given to the Messiah Servant to God's appointment of Israel as His servant nation (Is. 41:8). "To 'give a person' means to 'set' or 'appoint' him" [Edward J. Young, *The Book of Isaiah: A Commentary*, vol. 3, 3:119].

The text literally reads, "And I will give You as a covenant of people." This is the difficult part to interpret. People are never thought of as a covenant; they are parties to a covenant. Covenant, *בְּרִית*, is an agreement, a contract, or a covenant which carries the sense of a contractual arrangement between God and a person, or between human beings, which requires binding action from one or both parties with one party often having higher status in the arrangement. There is nothing in the meaning of this word to suggest that a person is ever a covenant. That led the NET Bible interpreters to understand this verse to refer to the Servant as the mediator of a covenant. "*Heb* 'a covenant of people.' A person cannot literally be a covenant; *בְּרִית* (*berit*) is probably metonymic here, indicating a covenant mediator" [s.v. "Isaiah 42:6," NET Bible, 2nd ed., 1288, n. f]. Metonymy is a figure of speech referring to "the substitution of the name of an attribute or adjunct for that of the thing meant, for example *suit* for *business executive*" [s.v. "metonymy," *The Oxford American College Dictionary*].

The concept of the covenant issue here is not completely revealed. Perhaps it is a reference to the families of the earth blessing clause of the Abrahamic Covenant (Gen. 12:3), which I think is a viable alternative. It may be related to the New Covenant (Jer. 31:31-34), but the problem with that idea is the New Covenant is made with Israel and with Judah (Jer. 31:31) and not with mankind in total. Malachi 3:1 indicates that He will be the messenger of the covenant. Others simply assign to Him various covenants in some unexplained, general way: the covenant of peace (Is. 54:10), the eternal covenant (Is. 61:8), and the New Covenant.

Smith may have the best view of the issue. "The terminology here suggests that this servant is the personification or embodiment of the covenant; thus, he becomes the vehicle through which the peoples of the earth will establish a covenant relationship with God" [Gary V. Smith, *The New American Commentary: An Exegetical and Theological Exposition of Holy Scripture: Isaiah 40-66*, 168]. I think this mediator concept is the most likely interpretation; we know that Christ Jesus is the Mediator between God and man.

1 Timothy 2:5 ⁵For there is one God, *and* one mediator also between God and men, *the* man Christ Jesus,

Hebrews 8:6 ⁶But now He has obtained a more excellent ministry, by as much as He is also the mediator of a better covenant, which has been enacted on better promises.

Young believes the Servant is literally a covenant, which seems to be a possibility, but, if so, it would be an unusual use of the word by means of identifying a covenant with a person. "To say that the servant is a covenant is to say that all the blessings of the covenant are embodied in, have their root and origin in, and are dispensed by him. At the same time he is himself at the center of all these blessings, and to receive them is to receive him, for without him there can be no blessings. Such language could not apply to Israel, but only to One who may truly be designated a covenant" [Edward J. Young, *The Book of Isaiah: A Commentary*, vol. 3, 3:119].

Given the context, "people" must refer to the totality of mankind; it is not just a reference to Israel and the Israelites. The Servant is going to bring justice to the entire earth and the people on it, which is a specific planet earth upon which He created mankind to dwell. The Servant is also going to be a light to the world which refers to the totality of mankind. These are all indications, among others, that Gentile salvation was going to be made possible apart from becoming a proselyte to Judaism.

Four times in the book of Isaiah light is connected to the nations in a salvific sense: Isaiah 42:6, 49:6, 51:4, 60:3. Light is a descriptive term used as a metaphor to describe God and godly things, and it is particularly opposed to darkness with it being described as the personification of evil.

Light, אור, means light, the light of day, referring to the visual sensation of light in contrast to darkness. It is used as a figurative way of referring to God and to salvation, which is not just for Israel but for the world.

John 1:4–5, 9 ⁴In Him was life, and the life was the Light of men. ⁵The Light shines in the darkness, and the darkness did not comprehend it.... ⁹There was the true Light which, coming into the world, enlightens every man.

John 8:12 ¹²Then Jesus again spoke to them, saying, "I am the Light of the world; he who follows Me will not walk in the darkness, but will have the Light of life."

Isaiah 49:6 ⁶He 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."

In the same way that "people" refers to mankind throughout the world, "nations," plural, also refers to all the people in the nations throughout world. Given the context, these words cannot be divorced from their application to mankind in total.

Isaiah 42:7 ⁷To open blind eyes, To bring out prisoners from the dungeon And those who dwell in darkness from the prison.

This verse is not referring to temporal, physical issues, as we would normally think of blindness and imprisonment, rather the primary matter involves the resolution of spiritual issues. Buksbazen believes the healing of blindness involves Israel's spiritual blindness, and that is certainly true, but the context here is dealing with the entire world and the spiritual blindness under which the people of the nations are laboring. Isaiah portrayed Israel as blind four times in his book (Is. 6:10, 29:18, 42:18, 43:18), which was a reference to spiritual blindness that can and will only be cured by the Messiah.

Isaiah 29:18 ¹⁸On that day the deaf will hear words of a book, And out of *their* gloom and darkness the eyes of the blind will see.

Isaiah 35:5 ⁵Then the eyes of the blind will be opened And the ears of the deaf will be unstopped.

"The reference is not to those who are physically blind, nor even to the spiritually blind, but to the condition of blindness that is the result of sin. All sinners are blind in that they cannot see reality as it is. What they need is an opening of the eyes. Christ also spoke of Himself as the Light of the world, i.e., the bringer of light to those who are blind" [Edward J. Young, *The Book of Isaiah: A Commentary*, vol. 3, 3:121]. While I'm not certain that the difference Young makes between being spiritually blind and blind as the result of sin is a valid distinction, he is correct to refer to these matters as spiritual in nature.

The imprisonment issue here must refer to spiritual prisoners. I don't think the Lord is returning to free criminals who are justly imprisoned for crimes; He is returning to free those who are jailed for their faith, persecuted for being Jews, and to provide a means of release for those who are spiritually dead and separated from God. These are all spiritual issues. All people are imprisoned in a spiritual prison leading to spiritual death unless and until they come to faith in Him.

The same message will be proclaimed by Isaiah in 61:1-2 and that was quoted by the Lord as the basis for His ministry as recorded in Luke 4:17-19.

Isaiah 61:1–2 ¹The Spirit of the Lord GOD is upon me, Because the LORD has anointed me To bring good news to the afflicted; He has sent me to bind up the brokenhearted, To proclaim liberty to captives And freedom to prisoners; ²To proclaim the favorable year of the LORD And the day of vengeance of our God; To comfort all who mourn,

"As a whole, Is 61 describes the coming deliverance of God's people and the subsequent worship of God amongst the nations. This passage is the address of God's messianic Servant who proclaims His own role in God's redemption of Israel" [Michael Rydelnik and James Spencer, "Isaiah" in *The Moody Bible Commentary*, 1096].

It is not difficult to figure out how dungeons, prisons, and darkness relate to life lived under the power of the sin nature. The state under which the world largely operates according to the dictates of the prince of the power of the air (Eph. 2:2), the god of this world (2 Cor. 4:4), Satan, is a state of imprisonment and darkness which is the natural result of estrangement from God. The only way to be freed from this state is by faith in the One

who is Himself "... the way, and the truth, and the life" (John 14:6). He is one and the same as the Messiah Servant identified in these Scriptures. By means of faith, one leaves the domain of darkness and imprisonment and enters the domain of Light and freedom.

God proclaims His power and His glory in verses 8-9, which ensures that the Messiah Servant will successfully complete His divinely ordained mission. He is no longer speaking to the Messiah Servant, but to those who hear the prophet's words or read his book.

Isaiah 42:8-9 ⁸"I am the LORD, that is My name; I will not give My glory to another, Nor My praise to graven images. ⁹"Behold, the former things have come to pass, Now I declare new things; Before they spring forth I proclaim *them* to you."

"The ratification of the Servant's commission is assured by the deity and authority of the Commissioner and by the integrity and complete reliability of His Word, with particular reference to His prophetic Word" [Merrill F. Unger, "Isaiah" in *Unger's Commentary on the Old Testament*, 1256].

"I am the LORD" is a powerful statement that He, Yahweh, the Creator God of the universe, is in charge of the world's affairs. The gods of the world are nothing but foolishness, and they are incapable of doing any good for those who trust in them. In and of themselves, idols, graven images, are nothing, but they do provide cover for dark, malevolent spirits who do have the power, the capabilities, and the inclination to do evil.

Yahweh emphasized the fact that is His name. His name has meaning; it reveals His nature. "I AM WHO I AM" (Ex. 3:14) is understood to be a marker of God's eternal existence, "the One who was, who is, and who always will be" [Warren Baker and Eugene Carpenter, s.v. "יְהוָה," *The Complete Word Study Dictionary: Old Testament*, 3065]. It is also an indication of His aseity, that is, He is totally and endlessly self-existent. He is not dependent on anyone or anything outside of Himself for His existence, and He is complete in and of Himself.

Yahweh has appointed the Servant for the purpose of bringing justice to the world. This ensures the success and the fulfillment of the promises concerning the Servant.

Yahweh is very jealous for His glory; He is not about to give any glory to anyone or anything else, including false gods. God possesses glory as part of His essential being; no one can possess this glory besides Him. If God were to share His glory with others, it would be as though He was giving them part of Himself, which is unthinkable. Dispensational Theology is the only theological system that recognizes God's primary purpose for history is doxological, that is, for His glory. "The unifying principle of normative dispensationalism is doxological, or the glory of God, for the dispensations reveal the glory of God as He manifests His character in the differing stewardships given to man" [Charles C. Ryrie, *Dispensationalism*, rev. ed., 92-93].

Idols are not worthy of praise either; that too belongs only to Yahweh. Every part of creation is to praise Him—and Him alone.

The heavens proclaim the glory of God (Ps. 19:1), He is the King of glory (Ps. 24:8-9), His glory dwelt in the Temple (Ps. 26:8) and His glory departed from the Temple due to Israel's rebellion (Ezek. 10:1-19), in His Temple everything says glory (Ps. 29:9), His glory is above all the earth (Ps. 57:11), His name is glorious (Ps. 66:2), His glory is eternal (Ps. 104:31), no one can share in His glory (Is. 48:11), and so on.

No one can predict the future except Yahweh. Many try, but no one can do it with 100% accuracy as He does it. In reality, anyone who claims to be a prophet and gets any prophecy correct has simply made a lucky guess. Only God can predict and bring about future events. Fulfilled prophecy generates the confidence that the things predicted by God that have yet to come to pass will, in fact, occur just as God has proclaimed that they will come to pass.

"God does all of these things; therefore, his name should be glorified for he truly is God Almighty. When the servant comes and enlightens the eyes of the blind people of the earth, then Israel and all the nations of the earth will finally understand who God is and honor him as they should" [Gary V. Smith, *The New American Commentary: An Exegetical and Theological Exposition of Holy Scripture: Isaiah 40-66*, 169]. That is what the state of the world will be when the Messianic Kingdom is inaugurated.