

of the Lord and then in verse nineteen we find the question, "who is blind, but my servant? or deaf, as my messenger that I sent?" God's truth is being progressively revealed in this chapter. Let us examine its detail.

The theme of the servant of the Lord has already been introduced in Isaiah 41:8-9. In 42:1-4 we find an enlargement on the theme. It is not here stated who the servant is, as in <sup>41:8-9</sup> ~~that previous passage~~ where he was declared to be Israel, but an ideal picture is presented of the work which the servant is intended to do. What a marvelous picture it is! This is one in whom the soul of the Lord delights. Upon him is the Spirit of the Lord. Through him judgment will be brought not merely to God's people but actually to the Gentiles. We thus find a world wide ministry promised to this great figure. Verses two to four describe the dignity and gentleness of his conduct. He is not one who must exert violent effort as the only possible means by which he may hope to accomplish his task. He never despairs of the outcome or tends to fall into discouragement. In accomplishing his great purpose he does not tread on those that get in his way or that are unable to do the work themselves. "A bruised reed shall he not break, and the smoking flax shall he not quench." The accomplishment of his work is certain. "He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law." His ministry is to be world-wide.

What an ideal! What a wonderful picture! It has already been stated in 41:8-9 that Israel is God's servant, but how can Israel fulfill the ideal described here? How can a people struggling and suffering under bondage and misery hope to fulfill the glorious task which is here attributed to the "Servant of the Lord." This question is not merely one which occurs to the modern reader; we find it clearly expressed in the latter part of the chapter.