

the fact that He has spoken to the prophets. Then, at the end of the verse, there is a very striking statement: "And now the Lord GOD, and His Spirit, hath sent me." The first part of the verse can hardly be spoken by anyone other than God, yet this latter part declares the speaker to be sent by God. There can be no satisfactory explanation of the verse other than that it is spoken by the Servant of the Lord, and that this Servant is Himself God.

The "I" in the verse cannot possibly represent Isaiah, for he could not be said to have been present at the time of the original declaration of these things, and still to be present at the time of their accomplishment. Only God Himself could use such language. It reminds us of the statement of our Lord in John 8:58, "Before Abraham was, I am." Clearly it is God who is speaking, and yet the speaker declares that God has sent Him. The deity of the Servant is clearly suggested here, and no other explanation is satisfactory. It is another of the instances where a profound truth is suggested before it is fully explained. Full explanation of the ineffable mystery of the person of Christ is never given in the Old Testament, but occasionally, as here, the note is touched upon and a suggestion, sometimes rather faint, sometimes quite distinct, is given of wonderful truths to be more fully revealed later. We have already noticed that such a procedure is typical of the whole presentation of Isaiah's teaching about the servant of the Lord.

Injection of the idea that the servant is speaking in this verse (and possibly also for some time previous to it) may seem unwarranted, in view of the fact that there is no other mention of him in the chapter. This, however, is not a great difficulty. Only a few verses later, in the early part of chapter 49, we find the speaker declaring that he is the servant of the Lord. If he can speak in that passage, without specific introduction, there is no reason to doubt the possibility that he is speaking similarly here. As a matter of fact, no other explanation of the verse gives much sense. Thus the deity of Christ, which is clearly suggested in some of the early chapters of Isaiah, is here suggested again, and that in terms which can hardly be interpreted otherwise.