

has proven that it is impossible for her to carry out this great work. The work must be carried out by the true Servant, who represents Israel. In view of the great stress which has been laid hitherto on the matter of return from exile it seems rather surprising at first that this great passage should contain no reference to the exile. Neither does it touch upon the great theme of the omnipotence of God or on that of His power to predict the future. No mention of deliverance from Babylon is found in it. Everything previous has been leading to a great climactic passage; to our surprise the passage itself does not specifically refer to these great thoughts which have previously been so prominent in this portion of the book.

It is, however, God's answer to the greatest problem of all - the problem of the sin which has caused the exile and which causes all the ills of humanity.

After the great chorus of joy in Isaiah 52:7-12 we find the declaration of the reason for the joy. Verse 13 announces the success of the Servant in carrying out His work: "Behold, my servant shall deal prudently" or (as better rendered) "shall prosper."

The rest of the verse consists of three words for exaltation. The second of them is translated "extolled" in the King James Version, but this is not a very good rendering. It is, literally, "lifted up." Literally this part of the verse reads: "He shall be high and be lifted up and be very high." Delitzsch suggests that we have here His resurrection ("He shall be high"), His ascension ("He shall be lifted up"), and His sitting at the right hand of God the Father ("and be very high"). It can hardly be said that this is clearly taught here, but there may be a suggestion of these great facts in the life of Christ. Otherwise, it is hard to explain why there should be this heaping up of these particular three words to show His marvelous exaltation. It is another instance where a truth is briefly suggested prior to the time when it can be clearly and fully explained.

In striking contrast to what precedes, verse 14 jumps from the exaltation of Christ to His previous humiliation. This is a truth which would at first be very hard for readers of Isaiah to understand.