

thinking more from the viewpoint of the godly, looking on the nation as fallible, sinful human beings, faced with the reasons God called them into the world and feeling their inability to accomplish it. And it probably refers more to the godly than to the ungodly, because they're not apt to worry so much about what they can do to work (9 1/4)

But it is the godly who are (9 1/4)

Primarily

But then he continues, and here in verse 6 we have got the picture that we had in chapter 42 with Israel here to be a light to the nation, carried forward to where it is the servant who represents Israel, who does the work for Israel and for the nation instead of just for the nation, so we have brought out pretty definitely by this time that it is an individual ~~servant~~ servant who represents Israel, who is truly in His will, who can be called my servant Israel, and yet who has ~~teachers~~ features about him which could not be attributed to any finite human being, and who is spoken ~~of~~ of in terms and speaks in terms, especially in 48:16 which would seem to imply actually that he (10 1/4)

Yes? (student. 10 1/4) Yes, but the part that can do this and what part can do this, because they all are in sin, they all ~~are~~ need salvation, they all need redemption, they all are influenced, so there must be a part of the nation which does not itself need salvation, and can give salvation to the others. There must be a part which is not itself ~~born in sin~~, there must be a part of which it can be specifically said that the Lord has sent him and his servant to raise up, to preserve Israel, and to be a light to the gentiles. Now there hasn't been, beyond that, a great deal of specific, individual terminology used, <sup>perhaps by this time</sup> it can imply that it must be an individual <sup>human being</sup> because it goes so far beyond anything any ordinary or group of human beings could do. But we look further to find more specific individualization (11 1/4)