

11/26/62 No. 7

We are

/In the passage of the section of Isaiah that goes from chapter 40 to somewhere in chapter ~~46~~ 56. And we notice the first section of this which runs from 40 through 47, starts with the deliverance from exile, and reaches its great climax in 47 that Babylon is to be overcome, that the will destroy those who are trying to hold Israel in subjection, but we also notice ^{ive} /that during this section with this great amount of comfort and stress on the fact that God's promise, God's power, and the evidence from the fulfilled prophecy that ~~can~~ we can believe that God exists, and is powerful, and he will do what he has promised. We have noticed that there have been a little touch here and there ~~of~~ on the idea that after all Israel went into exile on account of sin. What about this matter of sin? And then, we notice also ~~that~~ the beginning of a new theme, the theme of the servant of the Lord. God saved Israel, because there is a work that must be done, the work of the servant of the Lord. So, now, in ~~the~~ chapter ~~of~~ 48 we have the second of the three main sections of this book, and this/section I have given the title, the Servant of the Lord Individualized. It is in ⁱⁿ between the first section/which the exile is the great theme, deliverance from the exile, when the servant of the Lord is introduced. And the third section in which we find the work of the servant of the Lord carried to completion, and we find much new light on what that ~~is~~ ^{theme of} word is. So, this little section is, you might say, winding up of the deliverance from the exile, and giving a continued assurance that God will deliver the people from exile. It's winding that up, but it also is developing the idea of sin problem. Something must be done about this matter of sin, and this is particularly further developing the idea of the servant of the Lord. And so in chapter 49, we found how in the early part of ~~the~~ it the servant of the Lord is revealed to us to be a ^{But} ful nation. ~~What~~, one who can be distinguished from the nation, even though he is Israel, and consequently pretty clear evidence here that ~~it~~ ^{he} is an individual, but the individual who is from Israel who represents