

Prophets -18-

(Student) To 53:4 for today. Yes. And we won't get there today--that far, I fear, but then we noticed there that the Lord spoke in v. 8 to the servant who was going to be given for a covenant to the people, to establish the earth, to cause the desolate heritages to be inhabited, or to be possessed. The Authorized says, "to inherit" which is in modern English not very clear. It includes those ideas of "to be possessed" or "to be inhabited". And then here he says to the prisoners, "Go forth". They shall not hunger nor thirst; neither shall the heat nor sun smite them, for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. The servant of the Lord is going to bring deliverance from captivity, protection from storm and from weather, springs of water He is going to give, and in v. 11 he is going to open up a way of approach. I will make all my mountains a way, and my highways shall be exalted. Well then 12, as I rush forward for a second--Mr.---

(Student) Did we? All right, let's look back to 49:7 for a second. Thus saith the Lord, the Redeemed of Israel, and His Holy One, to Him whom man despiseth, to Him whom the nation abhorreth, to a servant of rulers--by the way, whom is he talking about now? Is he describing here Israel in its suffering in Babylon, in its captivity, or is he describing the servant of the Lord who has just been speaking and of whom some such exalted terminology has been used? There is a suggestion here that in some way this One who is the servant is going to be humiliated, is going to be despised and looked upon as the servant of rulers, One whom the nation abhors. That is a new idea. We've had the idea previously that Israel is in such a condition. We have not, as yet, up to this point, had any such suggestion about any individual servant who represents Israel having anything but prosperity and successful accomplishment. That, of course, we have had. He moves forward--c. 42 told us--steadily, confidently, without hesitation and without fear, and yet here we find a suggestion that He is to be humiliated, there is to be a certain degradation which is to come to Him. It is a new idea suggested in connection with the servant and one wonders just