

with God's work. Yet nothing of this sort is involved here. It is simply a continuance of the assurance of His power over nature, which is so stressed in the last half of verse 2. It is truly unfortunate that the unknown men who put in the verse divisions, a few centuries before the chapter divisions were put in, made verse 3 a verse by itself instead of having it together with the latter part of verse 2.

The Humiliation of the Holy One <sup>150</sup> (Isa. ~~45~~:4-11)

The previous section ended with the declaration that God is so powerful that He is able to bring deliverance even for those who have sold themselves through their iniquities and been put away on account of their transgressions. He points out how He is able to destroy the forces, to overcome the great forces of nature, and to clothe the heavens with blackness. He is able then to destroy the terrible forces of sin, and to overcome even the result of man's iniquity. This passage shows in a wonderful way just how He is going to do it. It is the third of the four great songs about servant of the Lord. ~~It is~~ Unfortunately, it is the least well-known of the four. Perhaps the reason for this is the unfortunate chapter division. If the chapter began with verse 4, so that this chapter, verses 4-11, stood by themselves as a unit, they might be much better known. Actually the passage is a little gem, but buried away, hidden, by being introduced by the last three verses of the previous section which have unfortunately been included as the beginning of chapter 50.

It is quite obvious that the speaker in verse 4 is different than the speakers in verses 2 and 3. There is no question that it is God who is speaking in those verses, telling of His tremendous power over nature. In verse 4 someone speaks about what God has done for Him. In the light of N. T. revelation one may understand that it is still God speaking, the second person of the trinity, speaking of his relation to the entire Godhead. This fact, however, had not been revealed to Isaiah and it is unlikely that he would have recognized that it is the same speaker in verse 4 as verse 3. It is quite obvious that the speaker in verse 4 is the servant of the Lord, and this is brought out clearly by the reference to him