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represent the very Paradise of God, answer to that which meets the gaze of those whose vision of the "wider hope" seems clearest and strongest? There are some natures, and the words are terribly true for nations and Churches as well as for individual souls, of whom it seems to hold good that they resist all means of healing. They are "given to salt," left to the evil which they have chosen, to the diseases which they have made inveterate. The leprous taint of selfishness still cleaves to them. No fair flower, no wholesome fruits can spring out of that evil and barren soil. These "waste places" are the outward tokens of that law of continuity which in the corresponding vision of the river of the water of life in the Apocalypse, found expression, not in any symbolic imagery, but in the direct law of retribution: "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still" (Rev. xxii. 11).

E. H. PLUMPTRE.

THE BOOK OF ISAIAH.—CHAPTERS XL.-LXVI.

VII.—THE WORK OF THE SERVANT OF THE LORD.

IN Chapter xl. the Prophet presented one side of his conception of Jehovah, God of Israel, for the comfort of his people, his transcendence and uniqueness, or, as he named it, his Holiness. In the next Chapter, descending from this elevation into the arena of history and events, he represents Jehovah as the First and the Last, the Originator of all great movements among the nations and Himself the end of them—his glory shall be revealed, and all flesh shall see it together. The contrast suggested by the first side of his conception of Jehovah was the ridiculousness of the idols

(chap. xl. 19); that suggested by the second side was the vanity and impotence both of them and their worshippers (chap. xli. 29). They are no gods; and, therefore, among the peoples that serve them there is no strength and no light. Israel's God being the First and the Last, He who is the power moving in all events, Israel, his Servant, has no cause to fear; however complicated and far beyond comprehension the movement may appear, it is working out Israel's deliverance (chap. xli. 8-20). But He who is the First and the Last is not a blind unconscious force, animating events; He has a purpose of which He is conscious, a goal before him to which He presses; and this goal and purpose, as the light in Israel's bosom, He has revealed. This purpose, on the part of Him who is God alone, can be no other than that He should be known to be God alone, and as what He who is God alone is—his glory He will not give to another. This knowledge of Him is both the salvation of the world and his own glory. For the relation of Him who is "creator of the ends of the earth" must extend to all creatures, and not to Israel alone. And though his relation to the nations of the world might seem meantime in the interests of Israel his people a hostile one, this is but a temporary and passing condition of things; it is but a reflection of his inability to bear their idolatries, and his jealousy because of their oppressions laid upon his people (chap. xlvii. 6). He has cherished larger designs from the beginning: "He hath not made the earth to be waste, but to be inhabited" (chap. xlv. 18); his design is to reconstruct a regenerated world, to plant a new heaven and found a new earth (chap. li. 16); and the expiring life of the heathen world evokes his compassion: it is a bruised reed and a glimmering light which He will not break nor quench. Hence, in Chapter xlii. his Servant is described as bringing forth right to the Gentiles. Strictly, the Servant, as his name implies, performs only what we should call

spiritual duties : his mouth is a sharp sword, and his instrument is the word of God in his mouth ; even when he seems to take part in the external reconstruction of the state, setting up the land and causing the desolate heritages to be again inherited (chap. xlix. 8), he does so in a way quite different from Cyrus, as the passages Chapter l. 4, and lxi. 1, as well as others, indicate : "The Lord hath given to me the tongue of them that are taught, that I should know how to speak a word in season to him that is weary" ; "The spirit of the Lord is upon me, because the Lord hath anointed me to preach good tidings unto the meek" ; and it is by his "knowledge" that the righteous Servant makes many righteous (liii. 11), just as in bringing forth "judgment" to the Gentiles, he does not break but heals the bruised reed, and the isles wait for his teaching. The reconstruction of the state of Israel is, in the Prophet's view, a necessary step towards the Servant's becoming the light of the Gentiles. In this he agrees with all the prophets, both before and after the Exile. For though all the prophets before the Exile foresee with certainty the downfall of the state as it existed in their own day, they are no less assured of its restoration in the days to come. The prophet Amos chants a dirge over the prostrate form of the virgin of Israel ; "She is fallen, she shall no more rise" (chap. v. 2) : yet in the latter day the Lord "will raise up the tabernacle of David that is fallen, and build it as in the days of old" (ix. 11). Hosea predicts that Israel "shall abide many days without a king, and without a sacrifice ; but afterwards shall the children of Israel return and seek the Lord their God, and shall fear the Lord and his goodness in the latter days" (iii. 4) : "After two days will he revive us ; in the third day he will raise us up, and we shall live in his sight" (vi. 2). And Isaiah, casting his one great thought of Jehovah the King—a fire in contact with the sin of Israel, which must cleanse it or consume them—into the history of

his people, foresees that their fate must be like that of the tree, which is cut down to the root that out of the stock there may spring a fresh and healthier growth: "So the holy seed shall be the stock thereof" (vi. 13). He even goes further, not only foreseeing but taking steps to accomplish what he foresees shall be. Perceiving that the organism of the constitution had become indurated, and that in its withered limbs there was no more a channel for the life of God to circulate, he gathered about him a little society, the nucleus of a new Israel, whose hopes were in the future: "Bind up the testimony and seal the law among my disciples; and I will wait for the Lord and will look for him" (viii. 16). The catastrophe of the Exile must have exerted a decisive influence on men's thoughts, especially of their relations to Jehovah their God; and probably in different directions, precipitating into distinct conclusions views that till now had been held, so to speak, in solution. In the minds of those among the people to whom Jehovah was nothing but their national God (and no doubt there was such a class), it may have extinguished their faith in Him entirely. An illustration of this effect may be seen in the desperate language of the exiles who had carried Jeremiah with them into Egypt (Jer. xlv. 16). But, on the prophets and those like-minded with them, the effect must have been a contrary one; if not to clarify their ideas of Jehovah, at least to bring Him closer to the individual mind. For though the state had perished, Jehovah remained, and He remained God; and if no longer God of the nation, for that had ceased to be, then God of the individual members of it who cleaved to Him. In the throes of the Exile the mother expires, but the religious *man* is born into the world. Immediately, and for the time at least, the religious unit becomes the individual soul, and is no more the community. And in this way, in the wonderful providence of God, what seemed the most disastrous ca-

lamity became the occasion of the profoundest religious movement, and an advance towards Christianity almost greater than any yet made; for by shifting the seat and sphere of the ethical and religious feeling from the consciousness of the nation to that of the individual man, the true and fundamental religious subject was at last found; and that inwardness and spirituality which prophets like Hosea, by their personifications of the community as the spouse of the Lord and the like, had striven but failed to reach, was now attained in good prosaic earnest. It is this idea which Jeremiah, the most spiritual of the prophets, and one whose language was much in the mouths of our fathers, though he appears to be almost forgotten now, expresses, negatively, in his tremendous demand to the men of Judah, "Break up your fallow ground, and sow not among thorns" (iv. 3); and positively, in his great conception of the new covenant under which the saving operations of Jehovah touch the individual mind, and the general appliances of the former constitution become antiquated and are superseded: "I will put my law in their inward parts and write it on their hearts; and they shall teach no more every man his brother, saying, Know the Lord: for they shall all know me" (xxxix. 33). Of course there is no renunciation here, or by any of the prophets, of the idea of the great unity, the "people" of God. It would be strange if one of the fundamental prophetic conceptions, that of the state or kingdom of God, had been found out to be a mistake. The idea was no mistake; it has descended to us and survives, though where they said "nation" we say "church." The question which the circumstances of the prophets of the Exile suggest to their mind is not whether this conception is to be abandoned, but how it is to be realized. And they perceive that this can no more be by a slump operation, such as took place at the Exodus from Egypt. The ruins of that attempt lie all around them. The new spiritual house of God can-

not be raised by the wand of a magician—even though the magician be Divine; it must be built up stone by stone: “I will take you,” says Jeremiah in behalf of God, “one of a city and two of a family.” And this is the vision that floats before the mind of the Prophet in these last chapters of Isaiah, glimpses of which we catch in the operations of the Servant, when he addresses himself to “him that is weary,” and preaches “good tidings to the meek,” or calls aloud to “every one that thirsteth,” or appeals to “them that seek after righteousness.”

But to return from this digression—it is so difficult to avoid digressions when speaking of the prophets—to the point from which it started. This point was the remark that the Prophet considers the reconstruction of the state of Israel a necessary preliminary to the Servant’s becoming the light of the Gentiles. Hence, after the general statement, Chapter xlii. 1-4, in which the Servant is introduced and his mission “to bring forth judgment to the Gentiles” is described, a more comprehensive account of him is given and of his operation both upon his people and upon the Gentiles (vers. 5-8); and the first of these is not only considered to precede the other—he is “a covenant of the people,” and then “a light of the Gentiles”—but it bulks so largely in the estimation of the Prophet that he virtually devotes the whole passage that follows to it, ending with the promise from God, “I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the end of the earth, every one that is called by my name” (xliii. 6). And the line of ideas in Chapter xlix. is entirely similar: “It is too light a thing that thou shouldst be servant to me to raise up the tribes of Jacob, I will make thee also a light to the Gentiles, that my salvation may be unto the end of the earth” (xlix. 6). And, just as in Chapter xlii., the Servant’s being a

covenant of the people, to raise up the tribes of Jacob, is to the Prophet so much the first and immediately important thing that it becomes the subject of the whole Chapter: "I will make thee a covenant of the people, to raise up the land; saying to them that are bound, Go forth . . . Lo these shall come from far; and lo these from the north and from the west; and these from the land of Sinim. Sing O heavens; and be joyful O earth, for the Lord hath comforted his people" (xlix. 8 *seq.*). Then follows a remonstrance with Zion because of her little faith, precisely as in Chapter xlii. there was a remonstrance with the Servant of the Lord because of his blindness, and God's great promises of restoration are reiterated exactly as in that earlier passage (xlix. 14 *seq.*).

The Prophet having laid before his people his great conceptions of Jehovah their God (chap. xl.-xli.), and having introduced his first great agent, the Servant of the Lord (chap. xlii.), then introduces his other agent, namely, Cyrus. This personage had been repeatedly alluded to before; but it is in the passage, Chapter xlv. 24-xlv. 8, that he is particularly described and the work stated which he shall perform. In the Prophet's mind the employment of Cyrus by the God of Israel in the work of restoring his people awakened no difficulties; it rather roused his enthusiasm: but the idea was met with incredulity or dislike on the part of some at least among the people, and the Prophet in God's name administers a rebuke to their cavils: "Woe to him that striveth with his maker! a potsherd among the potsherds of the ground! Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?" And, then, to remove their hesitation, he adds: "I have raised him up in righteousness; he shall build my city, and let go my captives" (xlv. 9-25). Thus all the great actors have been called upon the stage, and the drama hastens with rapid strides

towards its dénouement. The first act is the downfall of the gods of Babylon (chap. xlvi.). The next is the downfall of Babylon itself, celebrated in a song of triumph (chap. xlvi.) Then follows an earnest appeal to Israel to lay to heart these great events, assumed to have happened (chap. xlviii.); ending with the joyful proclamation of their deliverance: "Go ye forth of Babylon, flee ye from the Chaldeans; with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, The Lord hath redeemed his servant Jacob" (ver. 20).

Thus we reach Chapter xlix., a few verses of which may be quoted.

- 1 Listen O isles unto me,
And hearken, ye peoples from far:
Jehovah called me from the womb,
From the bowels of my mother he made mention of my
name;
- 2 And he made my mouth like a sharp sword,
In the shadow of his hand did he hide me;
And he made me a polished shaft,
In his quiver he covered me:
- 3 And he said unto me, Thou art my Servant,
(Thou art) Israel, in whom I will be glorified.
- 4 And I said, I have laboured in vain,
I have spent my strength for nought and vanity—
Yet surely my right is with Jehovah,
And my recompence with my God.
- 5 But now saith Jehovah,
He that formed me from the womb to be servant to him,
To bring Jacob again to him,
And that Israel be gathered unto him¹
(For I am honoured in the eyes of Jehovah,
And my God is my strength)—

¹ Perhaps after all the more probable rendering is, "and that Israel be not carried off," *i.e.* destroyed, the reading of the text being followed.

6 Saith he, It is too light a thing that thou shouldst be
servant to me,
To raise up the tribes of Jacob,
And to restore the preserved of Israel :
I will make thee the light of the Gentiles,
That my salvation may be unto the end of the earth.

The opinion entertained by several writers that there is a break and long pause between Chapters xl.-xlviii. and Chapter xlix. is difficult to acquiesce in. It is hard, in the first place, to believe that two Chapters so entirely parallel in their line of thought as xlii. and xlix. should be produced by the same writer with a long interval between them. And, secondly, Chapter xlix. is closely connected with the end of Chapter xlviii. No doubt if the meaning of the Servant's appeal to the isles (xlix. 1 *seq.*) were that "wearied, as it seems, with the infatuated opposition of the majority of the Israelites, he turns to the countries and peoples afar off" (Cheyne), there would be no apparent connexion at all; but such a gloss upon the Servant's address to the heathen is not sustained by anything in the prophecy. It is true that the Servant is represented as overtaken by despondency, and the feeling that he has laboured in vain; but the despondency is but momentary, and disappears before the thought that his recompence is with his God (xlix. 4; l. 7); and, so far from turning away from Israel, with a sense of failure there, to the Gentiles, the Servant's success in Israel is so much presupposed that his raising up the tribes of Jacob is spoken of as a "light thing" (ver. 6), which shall be followed by something greater, even his being the light of the Gentiles; and his being a "covenant of the people" to raise up the land and restore Israel is immediately afterwards described with unfaltering certainty (ver. 8). It is not his failure in Israel, or any sense of it in his mind, but in truth the victorious issue of his work there,

that makes it pertinent for the Servant to appeal to the heathen. Now he stands face to face with the Gentiles; his mission to them can be entered upon, and it concerns them to listen to him: "Tell this even to the end of the earth, say ye, The Lord hath redeemed his servant Jacob. Listen ye isles unto me. Now saith the Lord unto me, I will make thee the light of the Gentiles, that my salvation may be to the end of the earth." It cannot be accidental that the two most lofty delineations of the work of the Servant and his relation to the heathen both appear immediately on the back of passages announcing the restoration of Israel, Chapter xlix. after xlvi. 20; and li. 13 seq. after ver. 11 of that Chapter. "Depart ye, depart ye, go ye out from thence (Babylon) . . . Behold my servant shall deal wisely, he shall be very high."

The verses quoted above are addressed by the Servant to the Gentiles. The point of the address lies, of course, in verse 6: "Now saith Jehovah unto me, I will make thee the light of the Gentiles, that my salvation may be to the end of the earth." It is this that it concerns the Gentiles to hear, and the other things said merely lead up to this. The Servant unfolds his consciousness before the peoples, both as it was in the past and as it is now in the present. This he does in three revelations of it: first, at a time indefinitely far back, when Jehovah called him from the womb and made known to him his relation to Himself and his mission, "Thou art my servant; Israel, in whom I will glorify myself (ver. 3);" secondly, at a point considerably in front of this, a point lying between his first call and his present position, when, overcome by despondency, he thought his labour in vain (ver. 4); and thirdly, at the point and in the circumstances where he now stands and actually addresses the Gentiles" (vers. 5, 6).

Verses 1-3 describe the Servant's first call and how the Lord presented his significance to his own mind by

“making mention of his name;” then his endowment with prophetic speech: his mouth was made “a sharp sword,” he himself even, as if an embodiment and incarnation of the word of God, “a polished shaft”; then Jehovah’s protection and reservation of him for the opportune time when He should use him: “in the shadow of his hand he hid me,” “in his quiver he covered me”; and, finally, the revelation to him of his being the Servant of the Lord, Israel in whom Jehovah would glorify Himself.

Verse 4 cannot of course be supposed the Servant’s immediate answer to the Lord’s words in verse 3. It is an answer in effect, but at a time subsequent; it is a reflexion of the Servant’s feeling how little actual events were realizing the purpose of the Lord with him expressed in verse 3. The words are but a dramatic way of saying that the purpose of Jehovah with the Servant delayed itself, and that the hindrances before it looked insurmountable—though in truth no obstacle could intercept the purpose of the Lord.

But now delay shall be no longer (vers. 5, 6). That restoration of the tribes of Jacob and the still existing fragments of Israel, which was the Servant’s more immediate task, is so well assured of success that for the moment it lies behind him, and falls into the shade as a “light thing” before the wider mission to the world, with which he now stands face to face.

It is really to do direct violence to language when Delitzsch, followed by others, interprets “the tribes of Jacob” and “the preserved of Israel” to mean “the spiritual Israel.” The words can mean nothing else but the people Israel in all its parts, both of the North and South, at present scattered among the nations. In other passages the Prophet may contemplate an apostate element which refuses to be gathered; but such an idea does not appear here. And the discrepancy between the ideal and the actual is not to be called an inconsistency.

Who is so blind as not to perceive that the consciousness of the Servant here is only a mirror in which the history of Israel is reflected, first, in its original call and design that Jehovah should be glorified in it; second, in the long delay and apparent failure of the design; and, thirdly, as the design is now in the present juncture of circumstances and concurrence of events about to be realized?¹

Considerations of space compel us to pass on immediately to Chapters lii. 13–liiii., on which a few notes may be offered. The passage is one almost too consecrated to be handled, and the danger is great of finding too much in it, or too little, or both. The question who the Servant is ought to be held in abeyance, and attention fixed solely on what is said of him.

The passage consists of fifteen verses, divisible into short sections of three verses each. It follows immediately after a very beautiful passage, in which messengers are represented as seen upon the mountains, hastening to announce to Zion the deliverance of her exiled children (lii. 7–12); and this may be supposed to suggest its theme, which is

¹ The language of verse 5 is remarkable in several ways, and, on account of the variant reading, somewhat uncertain in meaning. The infinitive "to bring Jacob again" should probably be resolved into the passive, "that Jacob might be brought," according to the next clause; the renderings "that I might bring Jacob," or, "that He might bring Jacob," are scarcely fair. Possibly "to bring Jacob again" is to be connected syntactically only with the word "servant," and not with the whole clause "formed me from the womb to be servant" (cf. ver. 6). If connected with the whole clause, the idea might seem suggested that the servant here was himself a product of the time of Israel's dispersion (comp. liii. 2, "he grew up before him as a root out of a dry ground"). If this were so, the substratum of the Prophet's ideal would be the godly kernel of the nation in Babylon, among whom we might suppose the existence of a powerful religious movement; for certainly this Prophet cannot have been alone in his hopes and labours. And undoubtedly many touches in the portrait of the Servant reflect the sufferings and faith of the godly exiles. The idea, however, that the servant was born of the Exile is scarcely consistent with much in the prophecy, nor even with verses 1–3 of the present passage. We have rather in verse 5 an example of what is not uncommon (cf. last words of xli. 9): a design is represented as formed with a view to the circumstances in which it takes effect, though it was actually formed in other circumstances.

that of the coming exaltation of the Servant of the Lord. It is a prophecy of this exalted state of the Servant after and through his sufferings; but, with his singular fondness for dramatizing, the Prophet, instead of continuing the plain predictive form of words with which he commences (lii. 13), introduces speakers whose position is that of the time when the prophecy was fulfilled; Israel, redeemed through the sufferings of the Servant, is represented as looking back to the time of these sufferings now past, and confessing how sadly they then misunderstood their meaning. The general scope of the passage, however, is plain, and comes out clearly both at the beginning and the end in the contrast between the humiliation and sufferings of the Servant and his exaltation, which is the reward of them.

- 13 Behold, my servant shall deal wisely,
 He shall be exalted and lifted up, and be very high :
 14 Like as many were astonished at thee—
 So marred was his visage from that of man,
 And his form from that of the sons of men—
 15 So shall he startle many nations,
 Kings shall shut their mouths because of him :
 For that which had not been told them shall they see,
 And that which they had not heard shall they consider.

The speaker is the Lord. The word rendered "shall deal wisely" may mean "shall prosper," and this idea is at least included, for the second clause "shall be exalted" does not appear to express the *effect* of the Servant's action described in the first clause; rather the second clause is parallel in sense to the first and an expansion of its meaning. This suggests that the reference in the whole verse is to the Servant's coming elevation. The observation, "the predominant idea is that of his complete success in his mission, arising from that 'calm, deep wisdom' which willingly accepted the vast but inevitable sufferings which lay on his road to glory" (Cheyne), rather turns the

reader into a wrong track. There seems no reference to the Servant's mind under his sufferings or before undertaking them; these sufferings lie to the speaker's view in the past (or at most the present) as verse 14 indicates, while this verse strictly refers to the future. The whole passage is an exact parallel to xlix. 7, "Thus saith the Lord to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers: kings shall see and arise; princes, and they shall worship"; the present or past humiliation and contempt of the servant shall be turned into reverence and awe before him (lii. 15). Verse 13, therefore, is a simple prediction of the exaltation awaiting the servant, in contrast with his past sorrows and abasement (ver. 14).

The word "astonied" describes the blank expression of countenance which the sight of appalling sufferings or abasement produces in the beholder. To those who beheld the Servant, his visage seemed disfigured so as not to resemble the human face, and his form so as no more to be like that of man. But the height of exaltation shall correspond to the depth of affliction and disfigurement: "like as many were astonied . . . so shall he startle many nations, kings shall shut their mouths at him," in reverence and wonder before him. The term rendered "startle" has created unnecessary difficulty to some writers. The word means "to cause to spring or leap"; when applied to fluids, to spirt or sprinkle them. The fluid spirted is put in the *accusative*, and it is spirted *upon* the person. In the present passage the person, "many nations," is in the *accusative*, and it is simply treason against the Hebrew language to render "sprinkle." The interpreter who will so translate will "do anything." In Arabic the word is no doubt chiefly used in a special sense; but that it had in the language the more general meaning of "leap" or "spring" appears from several proverbs, such as "a greater leaper than a locust," "more springy than the springbok." The

phrase "he will startle" probably means he will cause them suddenly to rise up in wonder and reverence, being parallel in sense to the expression, "Kings shall see and shall stand up," Chapter xlix. 7. The reason of the reverence of the kings and nations is the great grandeur of the exalted Servant; the reason of their surprise is the unexpectedness of it; they were familiar with his disfigured form, but no rumour of his coming greatness had reached their ears.

The "many" that were astonished are probably mainly those subsequently "startled," namely the heathen peoples; though, the phrase being general, onlookers in Israel may be included. There is evidently a certain figurative and ideal element in the description of the Servant's afflictions. They are not literal or real sufferings—and possibly he himself may not be a literal nor real person.

Chapter liii. 1 Who believed that which we heard?

Or to whom did the arm of the Lord reveal itself?

2 For he grew up before him as a tender plant,

And as a root out of a dry ground:

He had no form nor grandeur that we should look on him,

Nor any beauty that we should desire him;

3 Despised and deserted of men,

A man of pains and acquainted with sickness,

And as one from whom men turn away the face;

Despised, and we held him in no account.

The connexion may be with the last words of lii. 15, "that which they had not heard shall they perceive," "who believed that which we heard?" The nations and kings had not heard of the Servant's exaltation; it broke on them with no anticipation of it; those who now speak had heard but given no faith to that which was told them. The speakers who say "we" are evidently Israel, the same who say "our transgressions," and "we have been healed" (vers. 4-6), and who are called "my people," verse 8. The prophet represents the people of Israel now redeemed and

restored through the sufferings of the Servant as looking back to the time of these sufferings, and describing how the Servant then appeared to them, and what thoughts they had of him. They confess themselves to have been as the Prophet often calls them, "deaf"—who believed what we heard? and "blind"—to whom did the arm of the Lord reveal itself, or, become manifest? who recognized the arm of the Lord, that is, the Lord operating? (li. 9). The expressions used by the speakers are general, but the subject in their mind is the Servant, and that which they heard must have been about him or from him, and the operation of the Lord which they failed to recognize to be so must have been through him or in connexion with him (chap. l. 2 *seq.*).

The following verses explain both how they came thus to misapprehend the Servant, and further dilate upon that misapprehension. He had no imposing appearance to attract their attention, no outward splendour or beauty to win their admiration. He was a fragile plant, no spreading cedar; a root from a dry ground, with no imposing height or luxuriance. We must not desert the figure, asking what the "dry ground" was, whether it was the circumstances of the Exile or the like? The "dry ground" is nothing of itself, the whole image is merely the dwarfed growth from such a soil. But not only did the Servant fail to draw them, he repelled them; he was a man of pains and familiar with sickness, stricken with a disgusting disease, so that men turned away their faces at the sight of him. He was "deserted of men," they had no fellowship with him; they despised him, and held him in no account.

4 Surely it was our sicknesses that *he* bore,
 And our pains that he carried,
 While *we* accounted him stricken,
 Smitten of God, and afflicted.

5 But *he* was wounded because of *our* transgressions,

- Bruised because of our iniquities;
The chastisement of our peace was upon him,
And through his stripes we have been healed.
6 All we like sheep were gone astray,
We were turned every one to his own way;
And the Lord made to light on him the iniquity of us all.

The restored people of Israel continue their confessions. Having, in verses 1-3, acknowledged their former misapprehension in regard to the Servant and the meaning of his sufferings, they now state their better understanding of them. Looking on his disfigured form and marred visage, they formerly thought him one stricken of God on his own account; now they perceive that it was the sicknesses and pains due to them that *he* bore; it was because of their rebellions that he was pierced. The chastisement or punishment needful to procure the "peace" or salvation which they now enjoy, or at least the chastisement that has procured it, was laid upon him, and through his wounds they have been healed. They had all gone astray like sheep, and the penalty of their erring, which should have fallen on them, the Lord caused to light on him.

- 7 He was oppressed, though submissive,
And he opened not his mouth;
As a lamb that is led to the slaughter,
And as a sheep that before her shearers is dumb,
And he opened not his mouth.
8 Through oppression and through judgment he was taken
away,
And among his generation who considered
That he was cut off from the land of the living,
Because of the transgression of my people was he stricken.
9 And they made his grave with the wicked,
And with the rich in his death;
Although he had done no violence,
Neither was any deceit in his mouth.

These verses describe the meekness and submissive behaviour of the Servant under the oppression and unjust judgment by which he was "taken away," that is, killed; the thoughtlessness and want of insight of his "generation," his contemporaries, none of whom perceived that the meaning of his life being cut short was that he was stricken on account of the transgression of the people (ver. 8); and finally state that the indignities heaped on him in life were continued even after death. Accounting him a transgressor (ver. 12), they made his grave with the wicked, although he had done no wrong nor spoken any guile. The Servant was not only meek, but sinless in word and deed. There are many difficulties in these verses. In verse 8, the last clause might read, "because of the transgression of my people, *the stroke due to them.*" The second clause of verse 9 can hardly be translated otherwise than as above. It is parallel in meaning to the first clause. This implies that, as the word "poor" expressed the idea of godly, so "rich" suggested the notion of wickedness. To take the two clauses antithetically (Del.), "they intended his grave (to be) with the wicked, but he was with the rich after death," puts a meaning on "made" wholly unwarrantable, and introduces a streak of light into the dark picture entirely out of keeping with the connexion. The New Testament records the fact that our Lord was buried in the grave of the rich man, Joseph of Arimathea; but it nowhere says that this was done in fulfilment of this prophecy, and thus affords us no direct help in interpreting it.

The confession of the people goes as far down at least as verses 1-6; it is doubtful if it goes further. In these verses they speak of themselves, saying "we," "our," and the like. From verse 7 onward the people do not speak of themselves; some one speaks about them, saying "*his generation,*" "*my people,*" and so on, regarding the people from the outside. The speaker is most naturally to be sup-

posed the Prophet ; neither the people themselves nor one of them would be likely to say " my people," and though these words would be most natural in the mouth of God, He is immediately spoken of (ver. 10), and can hardly be the speaker in verse 8.

- 10 But it pleased the Lord to bruise him,
 To lay on him sickness—
 If his soul shall make an offering for sin,
 He shall see his seed, he shall prolong days,
 And the pleasure of the Lord shall prosper by his hand,
 11 Of the travail of his soul he shall see and be satisfied ;
 By his knowledge shall my righteous servant make many
 righteous,
 And he shall bear their iniquities.
 12 Therefore will I divide him a portion with the great,
 And he shall divide the spoil with the strong ;
 Because he poured out his soul unto death,
 And was numbered with the transgressors :
 Though he bore the sin of many,
 And mediated for the transgressors.

The connexion of these difficult verses is probably with the last words of the preceding verse, " though he had done no violence." Though innocent and in no way deserving the great sufferings laid on him, it pleased the Lord to impose them, having a great purpose in view through them. This purpose is expressed in the hypothetical words which follow, " if his soul shall make an offering for sin," etc, to the end of the verse : if he shall lay down his life for the sin of the people, he shall see a numerous spiritual seed, and the pleasure or work of the Lord shall be advanced through him. The phrase " by his hand " means " through his instrumentality," by his means ; there is no suggestion of the idea that he shall carry on a prolonged administration of the work of the Lord, or make a continued application of his own sacrifice of himself. The last two lines of the verse are parallel to one another.

Verse 11 is not strictly a continuation of verse 10, but a repetition of its meaning. It restates the work of the Servant and its success in three distinct clauses: he shall be satisfied with seeing the fruits of the travail of his soul; by his knowledge he shall make many righteous; he shall indeed bear their iniquities. The middle clause, "by his knowledge," etc., like the others, refers to his actual work while in it, not to any after administration of it. The words "he shall bear their iniquities" cannot be taken in any other sense than that which the word has in verse 4, as if it referred to a continued administration of the result of the act of bearing (Del.), it can only describe that act itself. The whole verse repeats in somewhat different phraseology the same thoughts as are expressed in verse 10, and may possibly be still under the influence of the hypothesis made in the third line of that verse.

Verse 12, "therefore" is connected immediately with the last words of verse 11, "he shall bear." These words went back to the beginning, and re-affirmed the whole work of the Servant, and verse 12 states the reward of it: because he bare their iniquities, therefore Jehovah will give him great reward. But this does not hinder that the meritorious work of the Servant should be again emphasized in the end of verse 12, and the true meaning of his sufferings stated in opposition to the false construction that was put on them. Men numbered him among the transgressors and held him one of them, thinking his afflictions due to his own evil, while in truth he bore the sin of many and made interposition for the transgressors.

There are many difficulties in these three verses which cannot now be gone into. The Servant is represented as a great conqueror, dividing the spoil with the strong, and receiving a portion with the great. This is, of course, figurative on any hypothesis of the Servant. In verse 10 he prolongs days, lives long: he survives, though slain.

Perhaps the translation of the passage, though it makes no pretence to elegance, may, by rectifying the tenses, make the Chapter somewhat plainer.

Of whom speaketh the Prophet this? of himself, or of some other man? Certainly not of himself; and as certainly of some other man. The question remains, however, whether it was of a real or an ideal man—of a man of flesh and blood who, as he foresaw, would appear in the world, or of an ideal man, in one sense the creation of his own mind, though in another sense existing from the moment of Israel's call and creation, all down its history, and to exist for ever. The question is not whether the Prophet's great figure of the Servant has been verified in Christ. On that all, except Jews, are agreed. Nor is the question whether the Spirit of Christ, which was in the Prophet, led his mind to the great thoughts which he expresses with a view to Christ and in preparation for Him. Over this also there need be no dispute. Nor can it be doubted that in many parts of his prophecy the writer calls Israel the Servant of the Lord, and that this nomenclature must be our starting point and regulate in some degree our conclusions; for it is inconceivable that the Prophet should express different ideas by the same term Servant, or that he should apply the same epithet to wholly different subjects. But the question, on the one hand, is this: Had the Prophet the foresight or the presentiment of the rise of a real individual among his people, a person who should bear on him the true marks of Israel, and be the incarnation of the idea of Israel? Is this the Servant? If so, the Prophet's foresight or presentiment corresponds entirely to the historical Messiah, who is the person whom he foresaw, or at least altogether such a person as he foresaw, although the Prophet himself may never have identified the object of his own foresight with the Messiah, son of David, foreseen by other prophets. Or, on the other hand, is the Servant of the Lord to the

Prophet, not a real person about to appear in the future, but a person who has existed from the moment that Israel came from the womb, lived all through its history, and who shall prolong his days all down its future; a person in one sense a creation of the Prophet's mind, though more real to him than any being of flesh and blood, the ideal Israel itself, of whom the actual Israel of any generation was but a rude embodiment and earthly hull? If so, the Servant of the Lord would be a figure similar to the Wisdom of Proverbs, only a purely redemptive creation, while the Wisdom is a cosmical one, though each verified and realized ultimately in the Son of God. To the creation of this transcendent being the Prophet has drawn contributions from the whole sphere of God's redemptive operations: from the Divine determinations impressed on Israel and his endowment with the word of God; and from all in Israel's history that was of redemptive significance, the heroic labours of the prophets, the meekly-borne sufferings of his saints in all times, but particularly under the sorrows and trials of the Exile—sufferings due to others, though falling on them; the death of his martyrs, who died only to live again in the seed they had begotten; and the undying faith of his confessors, a faith that would yet win a victory over all the world.

A. B. DAVIDSON.

FAITH NOT MERE ASSENT.

VII.

THE last objection we have to urge against the intellectual theory is that it gives no adequate account of the *moral energy and efficacy of faith*.

The Scriptures teach that faith is the germinant principle of the whole Christian life, the master-principle, not only