ISAIAH'S SERVANT OF JEHovah

by

Frank G. Richard

1910
Bibliography

Old Testament Theology ———— Herman Schultz.
Theology and Ethics of the Hebrews — Alexander Duff.
Old Testament Theology ———— Friederich Oehler.
History of the Old Covenant ———— J.H. Kurtz.
Doctrine of the Prophets ———— Kirkpatrick.
History of the Jews ———— Graetz.
Isaiah and His Times ———— Driver.
Literature of the Old Testament ———— Driver.
Hasting's Bible Dictionary.

"Covenant" ———— A.B. Davidson.
"Holy Spirit" ———— Swete.
"Incarnation" ———— Ottley.
"Isaiah" ———— G.A. Smith.
"Prophecy and Prophets" ———— G.A. Smith.
"Servant,Servants,Slavery" ———— Whitehouse.
"Religion of Israel" ———— Kautsch (Extra Volume)

Biblical World.

Vol. XIX, Page 75.

Journal of Biblical Literature, Volume XXVIII, Page 100.
American Journal of Theology, Volume V, Page 322 ff.
Hebrew text, Lexicons and Grammar.
LXX text, Greek Lexicons.

62224
Outline of Thesis

   The date of the literature.
   The condition of the exiles.

II. The Rise of the Prophet. 4b-5a.

III. The Mission of the Prophet. 5b-IIa.
   Encouragement of his people.
   The unfailing purpose of jehovah.
   The renewed Zion.

IV. The Servant of Jehovah. IIb-IV
   The fundamental principle.
   The historic nation.
   The true Israel.
   The individual.

V. The Suffering Servant. I8-23a.
   The nature of the suffering.
   The Servant.

VI. The Future Glory of the Servant. 28b-30a.
   The instruments used by Jehovah.
   The place of the exile.

VII. The Torah. 30b-31a.

VIII. The King. 31b-32a.

IX. The Messiah. 32b-33
With the second deportation of captive Jews to Babylon, in the year 586 B.C., began that long, bitter experience which was destined to end in a more exalted conception of the mission of Israel. The author of the second portion of the book of Isaiah introduces us not to the beginning of this captivity, but to a period near the close as the following conditions indicate. Sufficient time has elapsed to provide for a more or less settled state of affairs. A large part of the captive nation have become absorbed in the idolatrous and corrupt practices of the babylonians. Even the princes of the nation, through greed and avarice, have brought themselves into disrepute. (55:2; II; 56:9–II) Another part, though still professing reverence for Jehovah and his law, have become degraded into mere formalists. They continue to worship him and to swear by his name, but insincerity lay at the heart. (48:1) A small remnant, however, remain true in their worship of Jehovah and are zealous for his law. Furthermore, the downfall of Babylon is near at hand. The picture of her coming humiliation is clearly portrayed in the 47th chapter. "Come down and sit in the dust, O virgin daughter of Babylon; sit on the ground without a throne, O daughter of the Chaldeans, for thou shalt no more be called tender and delicate." Cyrus, the Persian king, is so rapidly rising to power that the nations look upon him with alarm as one after another falls before him. (41:25; 45:1ff; 46:10ff; 48:14ff.) Also, this portion of the book of Isaiah is full of the expectation of a release from the galling yoke of Babylon, and even from the captivity itself. It is evident, therefore, that we are near the close
of the power of the Babylonian kingdom and, consequently, not far from
the return of the Jews to Jerusalem.

Nebuchadnezzar reigned till the year 561 when his son Evil-
Merodach took the throne. He in turn was killed a year later by offend-
ed priests. Neriglissar, the successor of Evil-Merodach, died in the
year 556 leaving a son on the throne who was considered incompetent
and was deposed in the same year. Nabonidus was called to the throne
in 555 and reigned till 539 when Cyrus took possession of Babylon.
Cyrus came into prominence about the year 550 at which time he won a
victory over Astyages and became king of Media. Having now become
head of the combined forces of Media and Persia his power was almost
invincible. In 547 he waged a successful war against Croesus of Lydia.
At this time Nabonidus and the king of Egypt, deprived of Lydia the
third party of the coalition, united their forces in order to withstand
the power of Cyrus. Against this hostile league Cyrus threw himself
and took Babylon in 539. The fall of Egypt did not come till the year
525 in the reign of Cambyses, the son and successor of Cyrus. The rise
of the power of Cyrus, therefore, changed completely the political bal-
ance of Western Asia. One cannot well escape the conviction that the
author of the second portion of Isaiah was aware of this condition of
things and saw in the trend of events a cause for hope and an incen-
tive for action. This literature must have found expression sometime
before 539, the fall of Babylon, and 550, the rise of Cyrus. Since the
setting of the book reveals the threatening approach of Cyrus against
Babylon, in all probability it came within the last half of the period
between 550 and 539.
The condition of the Jews in the exile was varied. During the first captivity at least, they were permitted to plant gardens and build houses, a privilege which we may well suppose continued. (Jer. 29:4-6) They seemed to live in their own communities and to some extent to enjoy the freedom of domestic life. They had their own elders who ruled in the various districts. (Ezek. I:1; 8:1; 14:1; 20:1) In II Kings 25:28 it is stated that Evil-Merodach treated Jehoiachin with much favor even exalting him to a high position. While this is true that under certain conditions and at different times the people in general fared reasonably well, yet there was an immense amount of suffering and oppression. Graetz, a reliable Jewish historian, informs us that often the servitude became very rigid, especially among those who represented the patriotic class, and were zealous for their religion. Heavy labors were inflicted upon them from which even age was not exempt. (47:6) Often they were shut up in dungeons, whipped, beaten and insulted in a shameful way. In the later period those who dared to express a hope of deliverance through Cyrus were maltreated and many were put to death. It seems only natural that this is the class of Jews who would suffer most. In fact many broke off all allegiance to Jehovah so as to avert the results which such fidelity involved. Those who became absorbed in the Babylonian life and disavowed the Hebrew religion were relieved of any conscientious scruples in forsaking the law of Jehovah. They consequently suffered no pain at the distress of the nation and felt no longing for a return to the pristine order of things in the re-establishment of Zion. They were lost entirely in the Babylonian customs. The most sanguine hope of victory for Israel would not inspire them. On the other hand the devout and pious
among, the captives suffered untold hardships and humiliations. They not only experienced the burdens of the captivity more or less common to all, but felt the stinging blow dealt by the unfaithful members of the nation. Yet all this they were willing to undergo for the religion of their fathers. They chose to die as martyrs rather than forsake Jehovah and his law. Though mocked and despised they were stedfast and uncompromising, abhorring the corruption and idolatry of Babylon and mourning the humiliation of the chosen race. However severe the mocking and intense the derision none could lead them to apostasy. They would see the hand deprived of its skill and the tongue of its speech before they would forget Jerusalem by action or word. (Psalm 137)

--- Rise of the Prophet ---

It was at such a time as this that the prophet of the exile whose activity we are studying arose to prominence. He was truly the greatest of the exilic forces operating to keep alive the religion of the people of Israel. The grandeur of his spirit, the beauty of his holiness, and the breadth of his view give him a place equaled by few and surpassed by none. He arose in the midst of this captive people as a beacon light of faith and hope holding high before them the great ideal of the restored nation brought again to her pristine glory. His words were pregnant with the highest conception of ethics. Of him Graetz says, "He combined richness of thought, persuasive power and touching softness, poetic fervor and true simplicity, and all this is expressed in such noble language and warm coloring that although intended for the period only in which they
were composed, they will be appreciated in all times." That such a champion of the weakened cause of Israel should have arisen at this time is not surprising. Every age produces its great leaders and reformers as the demand for them becomes imperative. Who this prophet and leader was is a much mooted question. Happily our appreciation of his message and his real worth to the nation does not depend upon an exact knowledge of his person.

-- The Mission of the Prophet --

The prophet now steps forth into the field as the nation's greatest leader, encouraging the faithful, reanimating the fainthearted and calling the unfaithful Israel back to the worship of Jehovah. He is the exponent of that righteousness which he makes the central theme of his message and the inspiration of his life. Objectively this righteousness finds expression in the unfailing purpose of Jehovah in Israel. Subjectively it reaches to the inner quality of the nation. While both ideas are more or less interwoven throughout the literature the former predominates in the first third of second Isaiah. Though God has forsaken his people for a time because of their iniquity, yet he remembers them and will gather them from out the land of their captivity. The "mountains may depart and the hills be removed, but his lovingkindness will not depart from them, neither his covenant of peace." (54:10) The word of God will stand forever. Israel will yet be redeemed. Judah and Jerusalem will say, "Behold your God." (40:9) Why then should Israel say, "My way is hid from Jehovah, and justice due me is passed away from my God." Why should she exclaim, "I have labored in vain, I have spent my strength for naught
and vanity?" (49:4) Why should Zion cry out,"Jehovah hath forsaken me, and the Lord hath forgotten me?" To all such feelings the prophet brings the assurance of Jehovah's leadership in the affairs of men, and his special providence in Israel. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, these may forget, yet will I not forget thee." (49:14-15) Upon what does the prophet build such confidence? In the first place, his abounding faith in Jehovah as a covenant-keeping God, as One all powerful and holy, would foster such confidence. In the second place, the circumstances of his own time would reveal to him the workings of Providence. In the threatened downfall of Babylon at the approach of Cyrus he sees unmistakable evidence of the realization of his hope. From his prophetic watch tower he comprehends the incomparable greatness of Jehovah as he bends nations to his will and executes his purpose through the princes of earth. He is a man of his times studying the movement of events. When therefore he sees the throne of arrogant Babylon endangered by the coming Persian it is only natural that he should make this the occasion for the expression of boundless confidence in Jehovah and the means of securing the encouragement of his people. That he so interprets the signs of his day is evident from his own language. Babylon, he says, shall no more be called the "Mistress of the Kingdoms" but will be brought down into the dust of the street. Israel, whom she has humiliated and oppressed, will be avenged of her foe and be exalted among the nations. (47:1 ff) He speaks of Cyrus as one raised up from the east whom righteousness calleth to execute the will of Jehovah. (41:2) The nations are in council asking who has raised up this power which is threatening the thrones of many kingdoms. Before him kings bow and princes fall. The answer comes from
the prophet as he gives it in the person of Jehovah, "It is I, Jehovah, the first and the last." Not only has Jehovah raised up Cyrus for this specific task, but it is he who has called the generations from the beginning and determined the movements of the nations. At the approach of this invincible foe the nations league themselves together, a fact which history corroborates, as previously indicated. (Page 2) They not only unite their forces but consult anxiously their gods of war to whom they dedicate the newly made images. But what are these before the one whom Jehovah raiseth "from the north and from the rising of the sun?" At this time Cyrus was master of the whole Medo-Persian territory and with the combined forces was marching on toward Babylon, hence he was literally from the "north" and the "rising of the sun!" When he entered the country west of him the rulers were wholly incompetent to cope with him and he "trod upon them as a potter treads upon the clay! The facts found in history and the picture given in Isaiah 41:1-7 are so similar in their setting that it is all but conclusive that Cyrus was in the mind of the prophet. In 41:25 an additional item is found. Not only is Cyrus raised up by Jehovah, but he is thought of as "calling upon the name of Jehovah"—so translated in the R.V. and the A.V. This does not compel one to consider Cyrus as worshiping Jehovah. A more literal translation would be, "he shall call in my name! The preposition is beth. The verb kara', to call, conveys the idea of calling together, giving a shout as though summoning an army, as well as the idea of invocation. The statement with this modification would be, "he shall summon his forces in my name! Cyrus is thought of as the servant of Jehovah, going forth to accomplish his purpose. Now it need
not be supposed that Cyrus recognized this fully, though there is
evidence that he did to some extent. According to Ezra I:3 and Josephus
II:I:I, Cyrus understood that through Jehovah he had secured possession of
his dominions. Rather are we to consider the passage subjectively.
It is from the standpoint of Jehovah that Cyrus goes forth in his name.
According to the thought of the author, it is Jehovah who is the leader
in these movements and Cyrus is but his instrument sent forth by his
authority. There is even more convincing testimony as to this relation
of Jehovah and Cyrus found in the 44th and 45th chapters. Cyrus
is spoken of as the "Shepherd" through whom Jehovah would accomplish his
purpose. He is Jehovah's "Anointed" whose right hand is upheld to sub-
due nations. It is he who will let the exiles go free and rebuild the
city. The ingenious attempt to play upon the word Cyrus so as to remove
the historical character from the mind of the author is without suffi-
cient ground and raises greater difficulties than it removes. There is
nothing incompatible with the thought of the author to speak of Cyrus
as the "Shepherd" or "Anointed" of Jehovah. It is in a relative sense
only that these terms are applied to him. The anointed of God is the
one set to some particular task in furthering the plan of Jehovah.
To assert that the Cyrus passages refer to Israel rather than to Cyrus
the Persian is to destroy the grand design and place of the first third
of second Isaiah, and to assume a place for Israel which she never occupied
in history. The greatest power of Israel as a nation never cast the
terror over the nations that Cyrus did when he was in the height of his
supremacy. To conclude that because Jehovah called Israel in right-
eousness, according to 42:6, the similar expressions found in 41:2 and
45:13 must also refer to Israel is pressing the matter too far.
In 41:2, zedek is to be taken in the nominative sense rather than the genitive. There is no preposition preceding. It is properly considered the subject of the verb kara' and is used in a personified sense. The antecedent of the pronominal suffix of kara' is the one raised up from the east. Not the character of this one is described by zedek but instead the character of Jehovah. It is according to the righteous plans of Jehovah that this one comes forth, and his righteousness in the keeping of his covenant demanded that he should come to execute the divine will. In 42:6 and 45:13 the preposition beth occurs, the force of which is similar to the expression above. It is in the righteousness of Jehovah that the movements of nations are seen. In the call, both of Israel as a chosen nation, and of Cyrus as a chosen instrument is seen the righteous judgements of Jehovah. Therefore to limit the expression to Israel alone is to greatly limit the conception of the author. The rise of Cyrus, with his magnificent power, becomes to the prophet the greatest exemplification of the unlimited power of Jehovah, by means of which he seeks to inspire hope and confidence in the suffering faithful of Israel. The idols, princes and powers of nations are as nothing when compared to the Mighty One of Israel. It is he who has prophesied and has brought it to pass. It is he who has promised and will fulfill his promise. Before him every knee shall bow and every tongue shall swear. He is God and there is none else. He is Israel's God and will save. Nations, kingdoms and powers will all become subservient to his will, in order that Israel may be his glory, and that through her his own name may be honored and his purpose in the elect nation realized.

Not only does the author delineate the God of history as Israel's God but he also pictures Israel as God's servant. To the captives this is not a new conception. This intimate relation had long existed between
Jehovah and his people, Israel. They were from of old, "his peculiar people," and he was their protector and deliverer. "Israel is my son, my first born" is an early expression of the close relation. (Ex. 4:22) To Israel belonged the prerogatives which devolved upon the first born. This privilege was enjoyed by Israel collectively. In one of his addresses Moses says of them, "For thou art a holy people unto Jehovah thy God and Jehovah has chosen thee to be a people for his own possession out of all the peoples that are upon the face of the earth. (Dt. 7:6; I 4:2) The Deuteronomistic writing is everywhere pregnant with this ideal which comports well with the spirit of the nation at that age. Solomon says in his dedicational prayer, "That thine eyes may be open to the supplication of thy servant and unto the supplication of thy people Israel, to hearken unto them whenever they cry unto thee. For thou didst separate them from all the peoples of the earth to be thine inheritance as thou spakest to Moses thy servant, when thou broughtest our fathers out of Egypt!" (I Kings 8:52-53) The motive for this selection of Israel was not the greatness nor the holiness of Israel but the good pleasure of Jehovah as issuing from his love for them. "Because he loved thy fathers, therefore he chose their seed after them!"—"Only Jehovah had a delight in thy fathers to love them and he chose their seed after them." (Dt. 4:37; 10:15) This love for Israel as his chosen people is evinced in Jehovah's guidance and protection, which is a favorite theme of the prophets. (Is: 1:2; Amos 2:9; Hos. II: 3; Mic. 6:4; Jer. 2:2, 5:6 etc.) The reiteration and emphatic restatement of this conception would necessarily tend to kindle anew the faith and hope for a release. For under the present system of bondage and oppression, with no national life, and with religious and social life more or less influenced by heathen environment, such an ideal could not be realized. There was a gradual dissipation of
the chosen people of God among the corrupt, idolatrous people of Babylon which to the faithful remnant was a cause for deep sorrow. How the clear, decided tone of the prophet's voice must have struck joy to many hearts, when he declared that Israel was yet the servant of Jehovah, and God would yet lead her forth in glorious triumph. This master mind saw even more than this. He saw what Israel had not seen. Her real mission was obscured through the blindness of the nation. She had corrupted her way. She had forsaken the law and de-throned righteousness. But he saw the New Zion, purified through the awful judgement, realizing the true mission of her calling. He saw the eternal hope springing up illuminating the future career of the Jewish people. He saw this glorious light stretching out through all the nations. Knowing the one way which lay open to the grand realization of this picture, it was for him now to take up the worthy task of building up the ideal of future greatness and preparing the way for its realization. This he consummated through his wonderful theme, "The Servant of Jehovah!"

-- The Servant of Jehovah --

A careful study of this theme reveals a fundamental principle which must not be lost sight of else the true harmony of the picture is lost. This principle is development. We are told by educators that the universal trend of the development of education is from the general to the particular, from the collective to the individual. All earlier systems of education invariably placed the solidarity of the clan, tribe of nation above the individual claims. The individual was
educated for the sake of the nation. It remained for the later systems to show the value of education for the sake of the individual himself. Individual responsibility is the permanent asset of later systems of education. This has been equally true along religious lines. Regardless of the character of the individual life, the nominal alliance of one's self with some system of religion proved sufficient. The Mohammedan pointed with absolute security to the merits of Mohammed. The Hebrew pointed with equal security to his fathers. It was left to Christianity to fully develop individual responsibility in religion. Do we find a gleam of this in second Isaiah? Does this prophet see the individualistic aspect of the Servant of Jehovah? Is there such a development? If there is we shall hope to find it as we study the prophet's conception of the Servant of Jehovah.

To get the viewpoint of the prophet one must see the nation as a whole, not only at one period but from its beginning onward. It is necessary to see wrapped up in its entire history the divine purpose of Jehovah. It will be impossible to get the broad sweeping view of the author without this comprehensive background. To limit the concept, Israel, to some particular period exclusively would do harm to the sublime conception of the book. While the viewpoint may be shifted now and then as the different aspects of the Servant are viewed, or the emphasis replaced as the conception develops, yet it is the same picture in which we find wonderful unity and harmony. Israel is Jehovah's Servant.

The author chooses to look first at the historical aspect of Israel. She is placed before the nations as the one chosen of God. The relation is not that of one part of Israel to another part but of the whole nation to the world. Israel is the instrument in the hands of God
for the establishment of justice and peace in the earth. This choice
was not made in the absolute sense of the term as is well pointed out
by Marti. But it is made in the historical sense. God did not choose
Israel to the exclusion of all other nations that she alone should
have the blessing of his divine favor, but only that through her his
favor might be brought to all the world and his salvation to the ends
of the earth.

In this we get a glimpse of the character and mission of Israel
portrayed as a servant called forth from the ends of the earth as a
special messenger to bring forth justice and truth among the nations.
His law for which the isles wait will become the means of equity to
all people. He will go meekly to his task. "A bruised reed he will
not break and a dimly burning wick he will not quench." (42:3) His
power shall not wane till he has accomplished his task. The Spirit
of God is upon him and in him will be the delight of Jehovah.
Whatever truth he finds he will not destroy but by means of it lead to
a higher conception of justice and righteousness. He will give light
for blindness and freedom for bondage. It is not his mission to go
forth with the sword and reduce to servitude as his own captors have
done but with peace and justice to illuminate the nations of the
earth.

But the Servant has been unfaithful and is now in the thrall of
slavery. He is plundered and robbed, snared in holes and prisons. He
is for prey and spoils. He is blind to the great mission. As a nation
Israel fails to comprehend the great design of God. Set for glory and
honor among the nations she falls into degradation and dishonor. Her
people have sinned against Jehovah and turned aside from his law and
the wrath of Jehovah has come upon them. They have taken into captivity.
Jerusalem has been razed to the ground. The great temple, the pride of every Jewish heart, has been completely destroyed. And now for nearly half a century the galling yoke of bondage has pressed heavily. Where is the great design of Jehovah? Where is his Servant who was to bless the world? Where is the nation which was to be his faithful witness? Israel might exclaim with the words of Jeremiah, "Ah, Lord Jehovah, surely thou hast greatly deceived this people and Jerusalem saying, 'Ye shall have peace; whereas the sword reaches unto life." (Jer. 4:1-10)

But the prophet still sees the glorious mission of Israel illuminating the path of her future career. His hope still finds expression. To use the words of Kirkpatrick, "With unshaken faith and confidence he proclaimed the absolute sovereignty of Jehovah over the nations of the world and maintained the eternal hope of a divine kingdom upon the earth." He therefore turns again to the deliverance from Babylon as Israel's hope and Jehovah's promise. God has not left his people to perish. He says to them, "Fear not, for I have redeemed thee; I have called thee by name, thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they will not overflow thee; when thou walkest through the fire thou shalt not be burned, neither shall the flame kindle thee. For I am Jehovah thy God, the Holy One of Israel, thy Savior. I have given Egypt for thy ransom, Ethiopia and Seba in thy stead. Fear not, for I am with thee; I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back." (43:1-3) Israel is yet to be his Servant for whose sake Jehovah will overthrow Babylon and bring down the Chaldeans. The remnant will return. "Every valley shall be exalted and every hill shall be made low. The uneven shall be made level and the rough places a plain; and
the glory of Jehovah will be revealed." (40:4-5) Their iniquity will be pardoned. Jehovah will pour out his Spirit upon their posterity and prosperity will attend them. (41:8 ff; 42:1 ff; 43:1 ff; 44:1 ff) But what is the condition of this messianic realization? Through what means is such a consummation to be brought about?

As previously stated the larger portion of the captivity are not favorable to a return. To these, consequently, the message of the prophet is ineffective. They even oppose those who express a willingness to heed the prophet's voice. Their reproaches and revilings indicate the intense hatred they feel toward their own fellowmen. They ridicule the suggestion of national restoration and solidarity. A discrimination within the nation of Israel is therefore both natural and inevitable. The historic nation considered as a whole is distinguished from the real nation, or that part of the historic nation which continues faithful to the ideals of Israel. As a nation Israel has failed to comply with those qualities which are necessary to the true conception and mission of the chosen people. In the great apostasy but few remain who are truly faithful to Jehovah and who exhibit the characteristics of the true Servant. But those who do remain faithful constitute the core of the nation. They are the real Israel. They are the representatives of that Israel whom Jehovah called from the beginning to glorify his name. They stand for that class of whom the prophet speaks in chapter 49. "Thou art my servant, Israel, in whom I will be glorified." The use of the term servant here is not less extensive per se than when earlier applied by the author to historic Israel. The difference being that the faithful members of the nation
alone proved themselves worthy title. The others through rebellion severed themselves from the covenant nation. Moreover a special mission now devolves on the true members of the nation. They are to become the means of restoring the historic nation to its true mission in realizing the purpose of Jehovah. (49:5,6) But how is this to be accomplished since they are despised and abhorred by the people? The prophet sees what any statesman of his time would have seen that the glory and power of Israel cannot be realized at the hand of an iniquitous nation; that if she is to be the light of nations by sending forth justice and truth, she herself must be a righteous nation.

The promise of God has for its complement the faithful and righteous element in the nation. Jehovah's greatness and glory can be expressed in Israel only as she is a faithful medium for the communication of his glory to the world. It is for the faithful remnant to restore the nation to its righteousness by the complete exemplification of righteousness. This involves a very extensive work. in many lands and entails much hardship. But in the end they will triumph and gather Israel from afar. (49:1-13) It is this class of whom the prophet speaks in 50:4 ff through his own experience, "The Lord Jehovah hath given me the tongue of them that are taught, that I may know how to sustain with words him that is weary -- --The Lord hath opened my ear and I was not rebellious, neither turned away backward, I gave my back to the smitters and my cheeks to those who plucked off the hair. I hid not my face from shame and spitting. -- -- The Lord Jehovah will help me -- Therefore have I set my face like a flint. Who is there among you that feareth Jehovah, that obeyeth the voice of his servant? He that walketh in darkness and hath no light, let him trust in the
name of Jehovah and rely on his God." This reveals clearly the attitude of the faithful Israel to the rest of the nation. While they are being mistreated and spurned, yet under the leadership of such men as our prophet they are calling the whole nation back to Jehovah. They are teaching devotion by their own lives and suffering as martyrs to the cause. But in their sufferings they are comforted by the prophet. They are constantly reminded of the promises and power of Jehovah and the glorious return from the exile.(49:8-13; 51:7-16 etc., etc.) And no doubt many a song of joy escapes from their lips as they see the approach of Cyrus and they more ardently than ever throw themselves into the struggle to leaven the whole of Israel. In anticipation they sing,"Jehovah hath comforted Zion; he hath comforted all her waste places, and hath made her wilderness like Eden, and her deserts like a garden of Jehovah. Joy and gladness shall be found therein, thanksgiving and the voice of melody."(51:3) Is it any wonder that the prophet himself in contemplation of this glorious future, should break forth so often in his wonderful apostrophes, beautiful and unexcelled.

But beyond this lies a field of service even more extensive than the restoration of Israel. "It is too light a thing," says Jehovah, "that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will give thee a light to the Gentiles that thou mayest be my salvation to the ends of the earth." (49:6) As before observed the ideal mission of Israel was to deposit truth and righteousness in the world. But as a nation she failed to accomplish this mission which now devolves upon the true Servant. (Of 43:1-9; 49:5-7)
We pass now more definitely to another aspect of the Servant. Who in the captivity bore the brunt of the suffering? Upon whom did the load fall heaviest. As has already been observed the real suffering came most upon those who least deserved it. Many who were ever faithful to Jehovah, who strove to keep a clear conscience, who refused to enter into the evil of the surrounding people, suffered not only from the galling yoke of the captivity and the shame of humiliation but received the revilings and persecutions of the unfaithful of Israel. Many were here who never merited bondage but were thrown into such a state through the iniquity of others to whom the stroke was due. The faithful suffered for all. Even the closer they adhered to the worship of Jehovah the more they suffered from those about. They no doubt gave expression to the sentiment in Psalms 44 and 139, "Yea, for thy sake we are killed all the day long; we are accounted as sheep for the slaughter"—"The plowers plowed upon my back, they made long their furrows", and many of the songs of the captivity. But why must the righteous thus suffer?

In the first place the suffering was more or less voluntary. While it is true they were a part of the captivity yet they could have eliminated much of the suffering by becoming absorbed in the life and religion of the Babylonians as many had done. They chose rather to keep alive the true religion of Jehovah both for their own sake and the sake of the nation. They chose to suffer ignominy so as to preserve a holy seed for the race. Strictly speaking their suffering was not vicarious. They did not atone for their race. It was not their mission to remove the guilt from their fellowmen but to call the nation back to Jehovah
through a righteous life which under the existing conditions involved suffering and sacrifice. Notice in the second place, that the unfaithful members of the nation were responsible for the captivity. The true Israel, the Servant of Jehovah, however, suffered in the captivity because of the iniquity of the unfaithful Israel. This involves a universal principle. The righteous must often suffer with the unrighteous. The prophet of the exile, however, teaches his own people the real purpose of such suffering. Not stopping to elaborate on the injustice of either the nation or Jehovah he grasps the divinely given opportunity to turn this suffering to a means for the salvation of the race and through it the salvation of all nations.

In the classic passage of Isaiah 52:13-53:12 this is most strikingly illustrated. The author is dealing with the ideal Servant under the figure of an individual, whose high exaltation has occasioned very great surprise. Great difficulty is experienced in accounting for this exaltation. There is no apparent ground for the marvelous power of the servant before whom the nations are startled and the kings become speechless. A knowledge of his person reveals no cause for such a phenomenal life. There is nothing in his previous discipline to account for it. On the contrary he was nurtured as a tender plant or as a root springing from the dry ground. He was lightly esteemed and even despised. Through sorrow and grief he hid his face from the public gaze. (In verse 3 of chapter 53 this expression is best translated by making the servant the subject of the participle master) Who can believe the report of the Servant's exaltation? Who can account for the manifestation of Jehovah's power in him? When the true character of the Servant is known it is found that his great glory does not rest upon external appearances but upon inward principles. It is found that he passed through deep suffering and humiliation for the sake of others; that it was for the sin of
his despisers that he was bruised. He was chastised and afflicted and subjected to all the indignities of a wicked man, yet he reviled not. From this oppression and judgement he was relieved only by death and was then buried with the wicked and the oppressor. But all this proved effective. The Servant's humiliation received the highest commendation of Jehovah because of his faithfulness. It arrested the attention of his despisers and they saw in him one who had given himself for their salvation. They saw their own iniquity and turned from it. They understood that Jehovah subjected the Servant to such suffering for them and hence felt themselves guilty of his humiliation. They now accord to him great honor and the ground of his exaltation is clearly seen.

Who is the Servant of Isaiah 52:13-53:12? Cheyne thinks that this passage could not have risen in the development of the thought of the author from the preceding. He considers it an independent poem, though written by the same hand. G.A. Smith remarks to the contrary that it is a development of the scattered sections on the Servant preceding. Thirtle says it is the very picture of the suffering of Hezekiah. According to Kautsch the Servant is the nation of Israel suffering for the world to whom the stroke was due. And so writes A.B. Davidson. With H.B. Swete it is the ideal Israel. With Ottley, the Servant is the representative of the faithful remnant of God's chosen people who by his vicarious suffering makes atonement for the sins of the nation. To our mind Ottley has come nearest the satisfactory answer and yet we cannot adopt his view without some modification. From the course of the prophet's thought, which we have found to bear the stamp of unity, the individual
aspect is a perfect development from the more general. The author first
dealt with the historical nation but found the true Servant in the
faithful remnant. The character of the Servant of 52:13-53:12 is not
different in general from the picture of the Servant of 49 and 50. Here
it is very evident that the author has in mind the true kernel of the
nation. (See pages 15-16) It seems obvious that the two are closely
related and refer to the same general character of the Servant. Whatever
may be the definite concept in the mind of the author he is certain-
ly portraying the true element of the nation as suffering for the whole
race. In 52:13-53:12 he has individualized the suffering Servant. Are
we to conclude that he had in mind a historical person whose character
he portrayed before the people? Such a conclusion is to me unwarrant-
ed and without sufficient support. That Hezekiah was in the mind of the
author is at once out of the question on account of the late date of
the literature. And besides this the suffering of Hezekiah is far too
trivial an affair to call forth the wonderful picture of Isaiah 53. In
fact that the prophet should have in mind any king is very improbable,
since as observed by A.B. Davidson, the Davidic King and the Suffering
Servant are two distinct concepts and are not to be identified. The
suffering of the king for his people, as the Servant of Jehovah, is also
without historical foundation, and there must be a historical background
for this passage. That a prophet was the occasion of the picture is
very doubtful. The author himself would have been best qualified to
be the subject of the sketch. We might think of Jeremiah or others of
his day. Even the body of prophets considered in the collective sense
might have served in such prominence that they were thus delineated.
But to assume that the author of a definite prophet in mind would be to
break the chain of his reasoning which involves all the faithful members
62224
of the nation of whom the prophets were leaders. That the author had in mind the Messiah is groundless and certainly not in the sense we think of him. There is no occasion for such a picture of the Messiah here if we study closely the context. The faithful Israel and the restored nation absorb the mind of the prophet both before and after this piece of literature. To throw in here a piece of purely messianic matter which is not germane to the subject seems very improbable. (By the term "purely messianic" we are to understand that which pertains to the conception of the personal Messiah. The messianic bearing of the passage is discussed on page 21.)

The most satisfactory interpretation and one which is in perfect keeping with the whole trend of the author's thought is that the true element is here portrayed as an individual created by the imagination of the author. I cannot agree with Kautsch that we have here a picture of the whole nation of Israel suffering for the Gentiles. The historic nation does not answer to the description of the passage. Besides the Gentiles were not responsible for the iniquity of Israel nor was the stroke which fell upon them due the Gentiles. Neither would the prophet think of the Gentiles as guilty of such apostasy as he here pictures. Moreover his messages are directed to the Jews and would be of no particular value to the Gentiles. The message, on the other hand, would be of inestimable value to the nation of Israel and especially to the faithful portion, since it would place them in a true light before the whole nation. This accords well with the facts of history. For the influence of the holy remnant was sufficient to become the preserving element in the race.
But now why the use of the figure of the individual? Why has the turn been made from the general conception to the particular? Just as the author has narrowed his picture from historic Israel to the real Israel so has he pictured the real in the figure of the individual. Israel was in the closest sense Israel only as she became the Servant of Jehovah, recognizing her mission and executing the will of God. That part of Israel which was fulfilling this ideal presented a long and varied history which exhibited the characteristics of a true servant. This concept of Israel's history bore a certain definite relation to the character of the individual prophets who had championed the weakening cause of the nation, and stood as the vanguards of righteousness. It is natural then, that the prophet should picture the faithful Israel in the figure of an individual servant. That which seemed abstract was thus made concrete to the dull perceptions of the unfaithful Israel. Moreover it was the poetical method of the prophet to indulge in the use of figures and imagery. His imagination was prodigious. He drew from both the animate and the inanimate fields of experiences. In the former human emotions especially played a very large part. The perishing of his people he saw as the withering grass. (40:8) The future glory of the redeemed Israel appeared to him as an adorned bride, and her return as the coming of the doves from their cotes. (49:18; 61:10) He saw Jerusalem comforted as a mother comforts her child. (66:13), and the compassion of Jehovah as the compassion of a mother upon the son of her womb. (49:15) The righteousness and praise of Israel he saw springing forth as vegetation springs forth from a garden. (61:11) Besides the Servant passages under consideration, he gives extended personifications of Israel. In 51:17-23, Jerusalem is a drunken man prostrated in the street. Zion is a fallen bride reclaimed by her husband, who forgives
the shame of her youth and the reproach of her widowhood. (54:1-8) Babylon is a virgin daughter disgraced and fallen in the dust at the foot of her throne. (47:1-15) Nature itself is personified. He calls upon the isles to keep silent in contemplation of the great exaltation of the Servant and to listen as Jehovah's glory upon Israel is proclaimed. (41:1) At Israel's redemption the heavens sing, the lower parts of the earth shout and the mountains and the trees break forth into singing. (44:23; 49:13) Watchman are placed upon the walls of Jerusalem who hold not their peace day nor night. (62:6) The idols of the Babylonians bow down and stoop before the omnipotence of Jehovah. (46:1 ff etc) The nations are summoned into a council to discuss the cause of the rise of Cyrus. (41:1 ff) But by far the most impressive and realistic of all these figures and personifications is the picture of the Suffering Servant of Jehovah. In this we see all the highest attributes of the true Israel embodied in the ideal Servant. The prophet with a master stroke has painted the highest conceptions of the faithful remnant in a concrete form, tangible to the apostate nation. Herein he has expressed the sublime truth upon which his whole system of theocracy rests—the redemption of Israel through the holy seed.

There is yet another reason for the use of this figure. In fact it is the basic principle of his whole theme. Mention was made on page II of the general principle of development along educational and religious lines. It is here where this principle finds a place. We know that the whole nation of Israel was thrown into captivity through the sin and corruption of the rulers and the people. The nation as a nation was degraded and as a nation suffered the penalty. However within the nation were individuals who were neither sinful nor corrupt and who merited in
no sense the punishment of the evildoers, yet they suffered with them. This experience of the innocent suffering with the guilty gave rise to a higher conception of the mission of Israel and also revealed the true unit of strength within the nation. It was the sin of the nation which brought on the captivity. But it is the righteousness of the individual which will restore the glory of Israel. The righteousness of Israel is alone the redeeming power of the nation. But the nation is righteous only her individual members are righteous. No longer will the individual be considered a true Israelite because of his racial connection. He will be a true son of Israel because he is righteous. The national relationships will give way to the individual responsibility. The emphasis placed upon the worth of the individual in the closing third of second Isaiah is strikingly noticeable. Israel is looked upon not as the Servant of Jehovah but as a nation of Servants. The glorious future of Zion, secured through the lovingkindness and mercy of Jehovah will be the heritage of the "servants of Jehovah! It is with them that God will"make an everlasting covenant, even the sure mercies of David." (54:17-55:4) When Jehovah restores Jerusalem to bring prosperity again to Judah, the ancient mountain will be inhabited by his "chosen, his servants" and they rejoice exceedingly while those who forsake God will be put to shame. (65:9-16) Though they are hated by their brethren and are cast out for Jehovah's name sake, yet his hand will be known toward his "servants." The servants of Jehovah are the righteous individuals and these constitute the concept,"Servant of Jehovah! They are the"trees of righteousness, the planting of Jehovah, priests and ministers of God!" (61:1-6) This righteousness is confined not alone to Israel. Even foreigners may"join themselves to Jehovah, to minister to him and to love his name." They may become his servants and mingle their praise with the true Israel since"Jehovah's house is to be a house of prayer for all
peoples" Together with the outcasts of Israel are to be gathered all who will exercise righteousness toward God? (55:6-8)

The call which went forth to the nation in exile was, therefore, to the individual rather than to the nation. It was a call to the nation through the individual. "Ho,everyone that thirsteth,come ye to the waters;and he that hath no money;come ye and buy and eat." It was a call to righteousness and contrition;from the corruption and iniquity of the heathen practices,and stubborn formalities to the pure and life fit for the New Zion.

Thus the individual became the unit of strength in the nation. Each individual bore the stamp of the nation at large. So in the author's picture of the Servant in 53:13-53:12,we have a most fitting personification of the nation. How perfectly the picture places before us the faithful remnant, the Righteous Branch! The sublime character of the Servant is tactfully individualized and the individual's relation to the nation exalted. The worth of the individual as an element of society and state finally dominates the conception of the author. He first gave us the general proposition in which historic Israel was considered as the Servant of Jehovah through whom God would bless the whole earth. But Israel as a nation failed to measure up to the necessary standard. He next illustrates the difference between the historic nation and the real Israel through whom both the nation Israel and the Gentiles were to be brought under a reign of peace and righteousness. This true Israel consisted of the faithful members of the nation who remained true to Jehovah. Now in pictureing to the exiles the character and mission the real Israel as the Servant of Jehovah he uses the figufre of an individual suffering at the hand of
his despisers who were led to acknowledge his righteousness. In the figure of this perfect individual he also pictures each individual member of the true Israel as embodying the elements of the righteous nation. Each member becomes a Servant of Jehovah. Therefore the Servant of Isaiah 52:13-53:12 is not any particular person historically speaking, but every individual of the true Israel. He is a type exhibiting the qualities of the ideal individual and through him the true nation, the renewed Zion.

-- The Future Glory of the Servant --

Upon this incomparable issue the prophet pictured the future glory of Israel who was yet to fulfill the purpose of Jehovah. The realization of this glory depended upon the omnipotence of Jehovah on the one hand, which the author emphasized in the first part of his book, and upon the righteousness of the nation which he emphasized in the second part. For the accomplishment of this purpose Jehovah employed as his instruments first, the political powers as they bent to his infinite will, especially Cyrus who, because of his relation to the affair became known as the "Anointed of Jehovah," second, the faithful individuals of the nation who voluntarily subjected themselves to suffering in order that through their influence the backslidden nation might be brought to righteousness, a necessary condition of the future glory; third, the exile itself by means of which the national basis for righteousness was broken down and the individual responsibility established, thus revealing the true relation of the individual to the state.
Of what was this future glory to consist? In the first place it was to consist of the restoration of the prosperity of Israel and her glorious city. Jerusalem was to be the center of the new theocracy. Out from her was to go forth justice and knowledge into all the world. Israel was to become the world's great teacher of righteousness. The establishment of the new regime was to usher in the age of universal peace and joy over every land. This golden age was described in such glowing terms as rival the most imaginative. Such a picture we have in closing chapters of the book. (See especially 60-61) The return, however was not the whole of the plan. We note in the second place that the consummation of Israel's ideal mission was to involve even more extensive designs than the return to Jerusalem. This was but one phase of the scheme. Not all of Israel returned to the holy land. Many faithful Jews remained in the lands into which they had been scattered and there became examples of righteousness holding aloft the pure faith of monotheism. Though far from Jerusalem they were nevertheless her true citizens. Zion was enlarged and stood for more than the holy hill. (66:18-20) In all lands the chosen people were executing the great design of God. When one spans the history of the scattered Jews he is abundantly assured of this larger mission of Israel. That the prophet of the exile should have caught such a comprehensive view of the mission of his people seems marvelous and can be accounted for only on the grounds of divine guidance and intuition. Thus the work of restoring the kingdom of the Jews was mightily supplemented by missionary activity. While the messianic description of the restored city and its glory, so wonderfully portrayed failed to fully materialize as the prophet anticipated it, yet in the larger sense his broad view of Israel's mission as a universal power for righteousness was genuine
and was more or less realized. We cannot go so far as Duff in saying that the Return played no part in the matter, historically speaking, and that the author simply used this means to picture the spiritual power and glory of Israel so as to more easily instill hope in the exiles. It is unquestionably true that the prophet really shared the hope with his people that they would return to Palestine, and that this would become the center of the New Zion from which the influence of a righteous nation would radiate. His book is too pregnant with this conception to admit of any other interpretation. That Israel did not come up to his expectation is no proof against his proposed system of things. This view he shared with such contemporary prophets as Ezekiel, and corroborated by the later prophets Haggai and Zechariah.

-- The Torah --

In this reconstructed state, the ideal theocracy was to be realized through faithful allegiance to the divine Torah. This Torah was not merely the formalized statement of judicial decrees but the complete expression of ethical principles which alone could form the basis of such a universal reign. By means of this Torah justice and righteousness would go forth among the nations. Lodged in the heart of men it would express itself in true benevolence and service. It would open up the boundaries of the nation and extend them to the ends of the earth to include the foreigners. In its essence it was the very mind or spirit of God and everywhere initiated a reign of peace. Under this new regime law was the expression of righteousness rather than the means of suppressing violence. (51:4-7; 60:17-61:II etc.) The ritual was
not wanting, it is true, but occupied an inferior place. It was but one phase of the Torah and served to keep up a close bond between Jehovah and his people. (See 56:6-8) But even the ritualistic service was necessarily more or less revised to suit the comepolitan character of the restored principles. While it may seem from expressions of contemporary documents that the prophet's conception was at variance with the prescribed levitical codes for the restored nation, it must be remembered the great effort to restore the ritual was not for the sake of the ritual itself, but for the ritual as based upon the ideal ethics embodied in the prophetic utterances. Therefore not the ritual but the Torah of God in its widest sense became the foundation of the reconstructed theocracy.

-- The King --

With Jerusalem as the political center of the New Zion and the divine Torah as the embodiment of the principles of the theocracy it follows naturally that there should be the ideal king. Since all leaders of the nation recognized the supreme greatness of the Davidic line and saw in David himself the first and greatest king of this line, it is reasonable to expect that they would associate the consummation of the messianic age with the coming of the ideal king. Consequently the new covenant made with the faithful Israel specified the re-establishment of the Davidic power and prestige and certified that one would be given as a witness for the peoples, a leader and commander. (55:3-4) His reign would be magnificent and command the esteem and allegiance of the nations of the earth. In him the Holy One of Israel would be glorified in that he would faithfully execute
the will of Jehovah and fully express the potency of the divine Torah, and rule with equity and justice in the earth.

Here then we have the elements of the restored kingdom in the breadth of its ideals: a nation with its capital at Jerusalem; with a king fully embodying the character and power of David; with a people great and prosperous, with individual righteousness as the basis of the social order; a nation with representatives in many lands teaching the righteousness of monotheism.

-- The Messiah --

From what has preceded it follows that the general conception of Messianism involved the deliverance of the people of God from captivity and the restoration of the kingdom to its glorious state to which the nations of earth would become subject either politically or in the avowal of the righteousness of the people of Jehovah and the adoption of their principles of ethics and religion. The more brilliant the prospect for the realization of such an ideal the more glowing was the picture. With the heightening of idealism of the Messianic hope the Davidic king arose into greater and greater prominence. The more closely and directly this movement was associated with the providence of Jehovah the closer the relation of the king with God appeared to be. Hence the profusion of titles accorded him and the great honor paid him. With him rested the executive prerogatives whereby the principle of righteousness would be enforced in the nation. He was the anointed of Jehovah against whom the nations of the earth took counsel for naught. To him were given the nations of earth for an inheritance. His throne was to be established forever and the scepter of his kingdom was the scepter of righteousness.
His name was to endure forever. At the right hand of God he was to rule till his enemies were all subjugated. In this manner he became the subject of poetry and song among the Hebrew people. (Psalms 2:2-4; 7-10; 45; 72; 110) It seems perfectly clear, therefore that the Jewish conception of the Messiah grew out of their expectations of the Davidic king. To begin with this germ and follow its growth into the ripened conceptions of the later Messianism of the Jews and the Christian era, however inviting, is beyond the province of this thesis.

In the portrayal of the ideal Israel the prophet gave in the 53rd of Isaiah the character of the ideal Servant. While he here individualized the nation we may reasonably expect that as time went on and the people meditated and reflected more upon the messianic hope of the nation this description became more definitely applied to messianic king in whom all the attributes of the ideal member of the race would find expression. If any individual of the nation was ever to fully realize the spirit of the ethics of the prophet certainly the anointed of Jehovah would be that person. Therefore it may be said of this portion of Isaiah what may be said of the whole of the book with which we are dealing, it is not directly messianic as conceived by the author but became the germ out of which grew such a conception.

When ages had rolled by and the light of a new age had come, the embodiment of the highest conceptions of the author of Second Isaiah; the embodiment of all the true in ideal Israel, carried even to greater heights, was perfectly expressed in king David's greater Son, the Savior of the world, who appeared for "a light to the Gentiles a glory of the people of Israel."