

is speaking. Surely it must be God that is speaking here. Is that Cyrus or the Servant of the Lord that has been from the beginning? Does He personally speak in v. 16. Can it be the servant who is Israel, is nevertheless an individual--one who may speak in the singular in a personal way and who may speak of Him. From the very beginning, there He was.

ff. 16 There seems to be one who is the Servant of the Lord that has divine attributes, who has been from the beginning and who is going to perform the Servant's work and then it says the Lord God and His Spirit --we ought to read this latter part of the verse in the Hebrew. Mr. Oldham, simply read the last part of the verse. Is His ~~Servant's~~ Spirit the subject of the sentence. He won't favor the A.V. version--there are two possibilities and it is good to make clear that there are two possibilities. In the original it doesn't show whether it is subject or object. You don't know whether it is the Lord God and His Spirit has sent me or whether it is the Lord God hath sent me and His Spirit--you can only make up your mind with the two possibilities; only one can reasonably be true--one or the other is doubtless included. In either case it is rather a peculiar way to speak. The Lord and His spirit has sent me. Eisenhower over in Europe might say that Roosevelt and his spirit has sent me here--what would that mean. It is a very peculiar way to speak. This is a very peculiar phrase but if the Servant of God is speaking and can attribute to Himself divine attributes in this way and speak of Himself as being from the beginning, then it is something that might suggest something in the divine economy which we don't fully understand and we begin to get glimpses of it--of this One with certain divine attributes--the one who is to do the work of the Lord. It is the picture of the Messianic King and the Spirit of God would rest upon him and we have a similar idea back there in Isa. 11--but what reason would make us think that all of a sudden you have the servant talking. Note Isa. 49:1 ff. Who is speaking there? Vs. 3 make is sure that it is the Servant that is speaking. What does he say--is it Israel that is the servant? To bring Jacob again to him--the servant is Israel and yet the Servant is going to bring the Jacob to him--note v. 6. God has called Israel as His servant and she is to be saved because Israel is God's servant, but how can Israel in sin, in misery, disappointment, discouragement, captivity, in blindness, fulfill the work of the servant. But there is One whom the Lord says, Thou are my servant--He is in a very special sense-Israel and is one who is of Israel and who who represents Israel and who does the work of the Servant--the work which Israel must do.