

He is the ~~the~~ one who represents Israel, but the work for which God has brought Israel into the world, has reference not only to the Servant we see here but to Israel itself. He must do a work for Israel as well as for the Gentiles. Ch. 42 told us that He was a light to the Gentiles, but also to Israel. He is going not only to redeem the Gentiles but Israel also needs redemption and the work of the Servant must have reference not only to Israel but also to the Gentiles and the work of the Servant to which Israel is called must be done by Israel, but not Israel as a whole nation, but as Israel as nation through whom preparation is made and through whom the Servant comes into the world who represents Israel in this world and who does the work of the Servant--who is the true Servant of God as one individual and the work has reference to Israel as well as to the Gentiles. That idea which has been suggested at various points through this section, has presented the problem--the servant is to open the blind eyes: to lead them out of captivity but who is blind but my servant and who is blind ~~but~~ but my Servant and what is the reason--because they have sinned. They deserved it, but you are the servant and God is preserving Israel in order that His Servant may be brought into the world. He is preserving Israel in order that the work of the Servant might be accomplished--that through the Servant He may perform the work to which Israel was called in the first place.

You notice we were looking at the passage relating to the Israelites in exile and we notice the particular ways in which God has supplied their needs. We see these themes which were begun in ch. ~~40~~<sup>40</sup> and repeated and stressed and as these notes are stressed, we find a new note about the servant of the Lord. God is not saving Israel simply because He likes her but because He has called Abraham and has a work for Abraham to do. The work is the work of the servant of the Lord and as we read in ch. 44 we wonder how Israel could do the work that we know God has for the servant of the Lord to do and in the end of ch. 42 it is clearly brought out with the great difficulty there is for Israel to do the work of the servant of the Lord and Israel is to be preserved through the Babylonian captivity. They are assimilated by the conquering foe but Israel, God assures them, would not lose their identity --they would return from exile and His mercy would remain with them forever and all because Israel was God's servant and chosen to do His work and yet at the end of ch. 42 He asks who is blind but my servant. The servant is to be a light to the Gentiles and yet Israel herself needs light and Israel is to lead the Gentiles out of captivity and yet