

He says that there is a time coming when they can and will leave Babylon. It is a wonderful promise of deliverance and also a promise that there will be separation from that which is evil --you won't have to flee but you will find that God has a plan and He will accomplish that plan. The Lord will show forth His wonderful power. So the work of the Servant will be accomplished--but they will not go out with haste or by flight. God will accomplish the work--it leads naturally into v. 13--never again is the Servant of the Lord referred to specifically in Isaiah. It is a chapter which begins here in v. 13--it is the climax to which we have been heading for all this time. The work of the servant will be done and it must include Israel--it must be done by one that will represent Israel as well as one that is able to do it for the Gentiles. We are thus told about the Servant. Up to this point in ch. 52 we have very frequently noticed the second person--singular or plural--who is it that is addressed?

230 To whom did the second person refer to--it is Zion, Jerusalem that is addressed. That is the second person up to this point--it gives various touches on various aspects of the Servant of the Lord and in places it shows humiliation--he goes forward and accomplishes and is successful, but here it mentions that he would give his back to the smiters--it has been touched upon, but it is hard to see how it fits in--the Servant is to be successful but not only is humiliation suggested but also His exaltation.

Now the verse reads--Behold, my servant shall deal prudently--or deal wisely and will accomplish that which he has set out to do. He shall be exalted and extolled--what does it mean that he shall be very high. We have two themes thus far--he will be successful and and shall be exalted. There is exaltation of the servant--then we have v. 14--humiliation. In the context he has been talking to Israel and it is definitely worthy of acceptance unless something else is prove to be referred to. It does mean that he is talking to Israel unless you think that he is talking to someone else. I think there are very few that would think that he is talking about Israel. That last half of the verse is talking about the spirit of the Lord--his visage was so marred more than any man, and his form from the sons of man--he hardly seems like a man. The Jews say that this is talking about Israel and some say that it is Jeremiah. We would think that it was speaking of the actual Servant of the Lord--it is showing the humiliation of the Servant of the Lord.