

The other of the new themes introduced in Part I was the theme of the Servant of the Lord. As handled there, it was not brought into direct connection with the theme of sin as the cause of the exile and as a factor which, if no solution is found, must inevitably result in a second exile. In chapter 41, the idea of the servant of the Lord was introduced simply as being the reason why God is going to deliver Jacob from his exile. God is not through with him; God has called him not as a favorite, but as a servant; He has called him with a specific purpose in mind. This purpose, for the fulfillment of which the Israelites were called, is yet to be fulfilled. The background of the first lengthy discussion of the Servant, in ch. 42, inferred the possibility that this might be an individual rather ~~the~~ ^{the} entire nation. In the latter part of ~~the~~ chapter 42, the inability of Israel to perform the work of the servant is so strongly stressed as to suggest the idea that if Israel must perform this work, it is ~~not~~ certainly not the entire nation that will do it, but a portion of the nation, perhaps even one particular individual. Thus we finish Part I without any certainty as to whether the actual fulfillment of the work of the Servant of the Lord is to be done by the entire nation, by a portion of it, or by a single individual, but with certain indications pointing strongly in the direction of being an individual. ^{its} ~~the~~ ^{Part II} ~~second part deals with~~ takes up this matter, and (particularly in ch. 49) makes it absolutely clear that it is an individual. In fact, the Servant is described so definitely as an individual that He can even be spoken of as apart from the nation, and as doing His work not only for the ^{nations of the} ~~whole~~ world, as in ch. 42, but specifically for the other portions of the nation of Israel.