

earth. So here he calls upon the distant lands ^X And the people from afar ^X to note his presence. He says that the Lord has called him from the womb, and has made mention of him before he was born. Twice in this verse, there are specific references to the mother of the servant. This is not the usual thing in describing great conquerors or mighty leaders. Usually the reference is to the father. The Messiah is generally spoken of as the seed of David. It is God's promises to David which are being fulfilled. Yet here we have this rather unusual thing, these two specific references to the mother. It fits in ~~thw~~ with this rather peculiar feature of references to the coming of Messiah or Servant of the Lord, that often there are these references to the mother. We find in Isa. 7 a special reason why she should be so stressed. His birth is to be a remarkable and unusual one. No mention of this remarkable nature of His birth is given in ~~this~~ ⁴⁹ chapter, simply the fact that before it occurred, the Lord had called him. Verse 2 points out that the Lord had given his mouth special powers. ~~Why does~~ ^W Why is the mouth of the servant of the Lord so important? He is to be a light to the Gentiles. A large part of this light is doubtless to come from the teaching that he will give. Verse 2 also says that the Lord has made him a polished shaft. He is one who is fitted for the fulfillment of ~~his purpose~~, the purpose for which he has been ~~sent~~ sent. In verse 3 again we are told that the servant ^{is} Israel, ⁴⁷ thou art my servant O Israel. The tie-up of the servant of the Lord with Israel in these chapters is inescapable. It is because God desires the work of the ^Sservant of the Lord to be performed that Israel is to be delivered. He says, ⁴⁷ thou art my servant O Israel, in whom I will be glorified. It is through this servant that he is going to accomplish the work.

It is a little hard to be sure of the exact interpretation of verse 4. There are two possibilities. It does not make a great ~~deal~~ of difference which of the two possibilities is true, because they both agree in so many things. The central teaching is the thing, whichever of the two possibilities is taken. One of these is that the servant of the Lord is here speaking at a point in his life, at which little seems to have been