

and Israel, whom I have chosen." Is. 44:2 includes the words, "Fear not, O Jacob my servant." Is. 44:21 says: "Remember these, O Jacob and Israel; for thou art my servant: I have formed thee; thou art my servant." Is. 45:4 says: "For Jacob my servant's sake, and Israel mine elect," Is. 48:20 says: "The Lord hath redeemed his servant Jacob." Is. 49:3 says: "Thou art my servant, O Israel."

Here the question naturally arises: Are all these statements relevant to the interpretation of Isaiah 53. Since the question of their relationship thus assumes great importance, we must examine it more closely. When we do so, we find convincing proof that these passages form a definite series. The word "servant" is never used in this way in Isaiah prior to the section from Is. 40: through Is. 53. In the early portions of Isaiah the word "servant" occurs nine times. Four of these occurrences are in the plural; five are in the singular; no one of them has any affinity to the occurrences in our present section. After chapter 53 the book of Isaiah never again uses the word "servant" in the singular, but there are eleven references to "my servants," "the servants of the Lord" or "his servants." From Is. 41:8 to Is. 53:11 there are twenty uses of the word servant and all (or at least nearly all) of these passages clearly belong together. In the course of these 20 instances in the thirteen chapters, the figure of the Servant of the Lord comes more and more before our eyes, reaching the great climactic presentation of His work and its results in Isaiah 52:12-53:12. When God's word contains such a series of discussions of a single theme, we can be sure that we shall be able to understand its climactic sections better if we carefully investigate the sections that precede. The problem is a vital one for Christian apologetics, and still ore, for Christian interpretation.