

In obedience to the Father's will the Word became flesh, at first a helpless child attaining gradually unto strength and manhood.

As a root out of dry ground—A precious plant in unpropitious soil and surroundings.

3. He was despised—Note the past tense used throughout by the prophet, who sees all this suffering and humiliation of the Christ as already accomplished.

Rejected—Better, *forsaken*.

Grief—Literally, *sickness*.

As one from whom men hide their face—Or, "he hid as it were his face from us." The reading of the Revision in this case seems to give the better sense.

Esteemed him not—Literally, *held him of no account*.

5. The chastisement of our peace—The pain inflicted for moral ends with remedial intent and needful to procure for us peace and pardon (comp. Prov. 3. 11, f.): "My son, despise not the chastening of Jehovah: . . . for whom Jehovah loveth he reproveth."

6. Every one to his own way—Following individual selfish impulses and interests.

7. Opened not his mouth—Did not murmur nor complain.

8. By oppression and judgment he was taken away—The Hebrew of this clause is a little ambiguous—probably the sense is that oppression and judicial procedure brought about his death. The rendering of this entire verse

in the Revision gives the probable sense of the original and is a great improvement over the rendering of the Authorized Version.

9. They made his grave—The sense is that of the passive construction. "His grave was made," the pronoun "they" being indefinite.

Wicked . . . rich man—Apparently associated in thought since the rich are frequently arraigned by the Old Testament prophets as especially guilty of **violence and deceit**, neither of which were found in his mouth.

10. When thou—Jehovah.

He shall see his seed—In the giving of his life many shall be brought to life.

11. By the knowledge of himself—Apparently referring to the prophetic activity of Christ in which he taught men concerning himself and his mission.

12. Therefore—Because of all that he has suffered and done.

Will I—Jehovah, in whose name the prophet is speaking.

Divide him a portion with the great—Exaltation, power, and glory shall follow his suffering and humiliation. Out of tribulation, suffering, and combat the Messiah is to come forth victorious. The purpose of his life of humiliation among men is to be gloriously accomplished, for since **he bare the sin of many, and made intercession for the transgressors**, many who were transgressors through him shall be saved.

The Lesson Exposition

"MY SERVANT"

It would be impossible under the limitations of an ordinary lesson in the Sunday school to discuss the questions raised by the word "servant" in the first verse of this lesson; and for the great majority of those who study the lesson it would be unprofitable even if it were possible. For those who, at their leisure and privately, wish to give the matter more particular attention the following references will give the "servant" passages in the book of Isa. 41. 8 and following: 42. 1-7; 43. 1-12; 44. 1, 21; 45. 1, 2; 46. 1, 2; 47. 1, 2; 48. 1, 2; 49. 1, 2; 50. 4-11; 52. 13 to 53. 12. The question which every reader is certain to ask in reading this lesson is the one which the Ethiopian eunuch asked of the evangelist Philip. Philip came to him as he was reading from this same fifty-third chapter of Isaiah, in which such wonderful statements are made concerning "the Servant," and he said to Philip, "I pray thee, of whom speaketh the prophet this? of himself, or of some other man?" Philip did not hesitate a moment, but "opened his mouth, and began at the same scripture, and preached unto him Jesus" (Acts 8. 27-35). Putting everything else aside, therefore, we are to start at the point where Philip started, and assume that this les-

son, and the other similar passages in Isaiah, are prophecies concerning Christ.

JESUS AS A SERVANT

The primary characteristic of a servant is that he is one who does the will and work of another. In this sense Jesus always recognized himself as the servant of God. He was a servant in that he was sent into the world by his Father, and that he came into the world to fulfill his Father's will and do his work. "My ment is to do the will of him that sent me, and to finish his work" (John 4. 34). See also John 5. 30; 6. 38. And when Jesus came to the close of his life he was conscious not simply that his life was shortly to terminate, but that it was complete, for he could say to his Father, "I have finished the work which thou gavest me to do" (John 17. 4). Then, too, Jesus always maintained toward humanity the spirit and the attitude of a servant; not, of course, men, but that he came to bring help and minister good to men. "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20. 28). When Jesus proclaimed himself to those among