

of *election* naturally plays a great part, on account of the nature of the theme and the character of the theology. In the earlier days there was a choice of and a covenant with Israel by Yahweh, but it was not a *doctrine of election*, for then the God and the people completely corresponded to each other, and, except as enemies to be conquered, other gods and other peoples did not come into the calculation; but now election expresses the *special* relation which Israel holds to Yahweh, the supreme God before whom all nations and gods must bow. We cannot say that here there is no element of particularism or tinge of favouritism left—that would be an exaggeration; but we can maintain that election becomes in this great message, more than ever before, election to service and not merely to privilege. There is an eschatology here: the wonderful deliverance and the miraculous journey across the desert are to lead to a new and glorious kingdom in Jerusalem; but a Gentile king is to be Yahweh's instrument, a Messiah in the secular sphere; the ends of the earth are invited to look unto Yahweh for salvation; the Servant has a mission to the outside world, and there is no grim picture of the ruthless slaughter of the heathen. In fact, in this section the OT rises to its loftiest height. After the great prophets and the Deuteronomic reform there has arisen a poet who can see what is implied in the earlier teaching, and with clear intelligence and enthusiastic faith can sing a new song to Yahweh and declare His praise unto the ends of the earth (42/10). Particularly is this true of the idea of vicarious sacrifice presented in ch. 53; if this comes from Deutero-Isaiah, it refers to Israel's suffering as a preparation and qualification for world-service. That individual men should suffer with and for others was no new idea; it was held in connexion with the primitive conception of the solidarity of the tribe; but here it reaches a higher plane of religious faith. The writer confronts the popular view in regard to an afflicted man and a defeated nation and rejects it: "We did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed" (*cf.* the great