

of them as obeying the voice of the Lord's servant. He is not, then, in this passage the righteous or obedient part of the nation.

In the fourth passage, the people speaking by the mouth of the prophet distinguish themselves from the servant; as one whom they regarded as stricken, smitten of God, and afflicted.

It thus appears clear that in at least three, if not in all four of these passages, the servant is clearly distinguished from the people, either as the whole or as the righteousness remnant who are ideally God's agent in the accomplishment of His purpose.

There remains, therefore, only the conclusion that in these passages the servant is a person, either historical, *i.e.*, the present actual leader of the people out of their captivity, or ideal, *i.e.*, one whom the prophet expected God to raise up for the full accomplishment of His purposes in the future. If the Lord's servant is a historical person, a leader of the people from the captivity, then we naturally turn to the first leaders of the returning captivity, Zerubbabel and Jeshua. The first of these is indeed called "my servant," Haggai ii. 23, in terms that strongly remind us of 2 Isaiah. "For I have chosen thee," is one of the special designations of the servant in Isaiah. The terms again used in Zechariah iv. 6, etc., point in the same direction. It thus seems at least possible that the idea of the personal servant in Deutero-Isaiah finds its historical attachment in Zerubbabel. But this does not exclude a more perfect realization in the future. Such is clearly implied in Zechariah iii. 8 and vi. 12, to which we have already referred as distinctly Messianic predictions growing out of the temporal and yet imperfect salvation which Israel had just experienced. The entire prophetic proclamation of the servant thus certainly finds its culmination in a final looking to the Messiah, and presents us with one of the most remarkable examples of the manner in which the inspiring Spirit evolved Messianic prophecy out of the living experience of the chosen people. Our second question may therefore be thus answered, that the servant of Jehovah was first the ideal chosen people, as the instrument of God's purpose; then more specifically the personal leader of the people out of the captivity; and finally and fully, the distant Messiah "who shall build the