

The similarity between Cyrus and Jehovah's servant is covered by two points:

First. Each one is Jehovah's anointed agent.

Secondly. Each of them is called in righteousness, *i.e.*, in Jehovah's fidelity to His covenant with the chosen people and the race.

Apart from these similarities the conceptions widely diverge.

First. The sovereignty of Cyrus is local, while the supremacy of the servant is universal.

Secondly. The sovereignty of Cyrus is transient, while that of the servant is permanent and progressively glorious.

The third of these principles is the future glory that would accrue to Jehovah and His covenant; to His covenant people and the race from the divine purposes springing forth and working out amid the counsels and conflicts of the nations.

As the book of Hebrews in the New Testament was written especially for believing Jews who were in danger of back-sliding, to convince them of the intrinsic excellence of the new covenant and the superior claims of Christ, its Mediator; so this section of Isaiah was written for exiled Jews, formally believers in Jehovah, but practically backsliders, to convince them of the supremacy of the God of their fathers, and His matchless fidelity, power, and glory; also, of the superior claims of His truly anointed agent, the servant of Jehovah.

PART II.

EXEGESIS OF PASSAGES REFERRING TO THE SERVANT OF JEHOVAH.

The FIRST PASSAGE is found in chapter xli. 8-20. The noticeable points in this section are:

1. *The accumulation of titles in verse 8.*

We notice the following terms used to designate Jehovah's people: (1) Israel, (2) Servant, (3) Jacob, (4) Chosen one, (5) Abraham's seed.