

The Servant Songs of Isaiah. Maryland. 26 August 2020.

Those of you with memories like elephants will recall that our subject this evening is that of 'Christ in the Servant Songs of Isaiah'.

Our reading this evening consists of the well-known passage from Isaiah chapter 52 verse 13 through to the last verse of chapter 53:

Behold, my servant shall deal wisely; He shall be exalted, lifted up, and made very high.

As many were astonished at you (His visage was so marred more than any man, and His form more than the sons of men) so shall He sprinkle many nations.

Kings shall shut their mouths because of Him; for that which has not been told them they shall see, and that which they have not heard they shall understand.

Who has believed our report?¹ And to whom has the arm of the Lord been revealed?

For He grew up before Him as a tender plant, and as a root out of dry ground. He had no form or majesty that we should look at Him, and no beauty that we should desire Him.

He was despised and rejected by men; a man of sorrows and acquainted with grief, and as one from whom men hide their faces. He was despised, and we esteemed Him not.

Surely He has borne our griefs and carried our sorrows; yet we esteemed Him stricken, smitten by God, and afflicted.

But He was wounded for our transgressions; He was bruised ('crushed') for our iniquities; the chastisement which brought us peace was upon Him, and with His stripes we are healed.

All we like sheep have gone astray, we have turned everyone to his own way; and the Lord has laid on Him the iniquity of us all.

He was oppressed, and He was afflicted, yet He opened not His mouth. Like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so He opened not His mouth.

He was taken from oppression and from judgment; and who shall declare His generation? For He was cut off out of the land of the living; for the transgression of my people was He stricken.

And they assigned His grave with wicked men, but He was with a rich man in His death, because He had done no violence, neither was there any deceit in His mouth.

Yet it pleased the Lord to bruise Him, He has put Him to grief.

When you will make His soul a trespass offering for sin, He shall see a seed ('descendants', 'offspring'), He shall prolong His days; and the pleasure of the Lord shall prosper in His hand. He shall see of the travail of His soul, and shall be satisfied.

By the knowledge of Him shall the righteous one, my servant, justify many, and He shall bear their iniquities.

Therefore I will divide Him a portion with the great, and He shall divide the spoil with the strong, because He poured out His soul to death, and He was numbered with the transgressors; and He bore the sin of many, and made intercession for the transgressors.

Last week, our subject was that of 'Christ in Isaiah', and we were left marvelling then at just how full and comprehensive was the verbal portrait of our Lord Jesus which Isaiah had painted for us,² and that well over seven centuries before our Lord first entered the world.

This evening we home in on just one section of that portrait; namely, that section represented by the so-called 'Servant Songs'. I say 'so-called' because the term itself is something of a misnomer, in that there is no evidence that any of the passages in view were ever sung in Israel – or were ever intended to be sung. But the description has been around a long time now and is clearly here to stay. So, for this evening's purpose, we will stick to it.

These so-called 'Songs' are generally thought to consist of four separate passages, distributed through chapters 42 to 53. We have read the last of the four.

In my opening comments last week, I pointed out that several passages in the Book of Isaiah blur the distinction between our Lord's first and second advents – two events which we now know to be separated by at least 2,000 years or so. I illustrated this by saying that, from the prophet's vantage point, our Lord's two advents were viewed as two great mountain peaks in the distance.

As he saw them, the two peaks appeared to touch each other. It is only with the benefit of hindsight, as we are privileged to look back on the events surrounding the Saviour's first coming, that we can see that, in fact, a very wide valley extends between them, and I hazarded a guess that Isaiah must many times have scratched his head as he attempted to piece together in his mind the timings involved in the sufferings of the Messiah and the glories which were to follow after.

As we will find this evening, those comments apply altogether as much to the content of the so-called 'Songs' as they do to any other section of Isaiah's book.

You will already gather that you will need to excuse some inevitable overlapping between my comments and slides tonight and those of last week.

I plan to spend a little time tonight particularly on the passage which I read a few moments ago – on the fourth and last of the 'Songs'. But before we zoom in on that, I will scan briefly through the previous three 'Songs', spotlighting a few key points in each.

First then, the opening section of chapter 42.³

Interestingly, both the first and the last of Isaiah's four Servant Songs begin with God's summons, 'Behold, my servant', a God-given description of the Lord Jesus which is picked up and echoed by the apostle Peter both in his preaching and in his praying in the Book of Acts.⁴

What a wonder that He who was really and truly God Himself became really and truly God's 'servant', God's 'bondman',⁵ surrendering Himself – unreservedly – in total submission to the will of His Father.

I have to confess that I find it tempting to link together God's summons, 'Behold my servant'⁶ with three other prophetic commands to 'Behold' our Lord Jesus (as 'man',⁷ as King,⁸ and as 'God',⁹), and then to relate these four calls to the fourfold portrayal of our Lord Jesus in the four Gospels.¹⁰

But, whether that is a little artificial or not, I am on firmer ground when I say that our Lord Jesus is seen as the elect Servant in His life,¹¹ the elect Son in His death,¹² and the elect Stone in His resurrection.¹³

The divine provision made for the Servant's work is that God 'put' His 'Spirit upon Him'.¹⁴ This is the central of three references in Isaiah where the Holy Spirit is linked to the person of our Lord. The first refers to His incarnation,¹⁵ and the last to the commencement of His public ministry.¹⁶ This, the second, points primarily to His baptism.

For, when John baptized Jesus, 'the Spirit of God' came 'upon' Jesus, and a voice from heaven declared God's unqualified approval and 'delight' at the 10,000 days of constant pleasure which Jesus had brought Him in the obscurity of Nazareth.¹⁷ Both of these expressions are unmistakable echoes from this verse,¹⁸ foretelling as it does His baptism as His official inauguration into His Messianic office, with the coming of the Spirit 'upon Him',¹⁹ representing His anointing for His work.²⁰

This first 'Song' stresses that the Servant of the Lord would (as we know, at His second advent) establish universal justice,²¹ one of the essential features of any Near Eastern kingdom.

As we noted last week, the Messiah would not loudly draw public attention to Himself. No noisy trumpeters went before Him; no earthly ambition or craving for the limelight ever motivated Him. He *cared nothing* for the applause and praise of men, and *showed nothing* but gentleness toward any who had stumbled or fallen – to those who were morally as bruised reeds. Nobody was ever so far gone (as smouldering wicks) – that He would give up on him or her and snuff them out completely.²² Ask the woman of the city in Luke 7 with her dubious past, ask the Baptist with his doubts, or ask Simon Peter with his denials.

And, if in verses 1–4, God speaks *about* His servant and His faithfulness to His allotted task, in verses 5–9 He speaks directly *to* His servant about His (God's) help, promised to Him for fulfilling His task – giving Him, I note, distinctively as a 'covenant' for the Jews, and a 'light' for the Gentiles, opening *blind* eyes, and liberating *bound* souls.

Moving on from the first Song to the second,²³ we find that, unlike in the first Song, it is not now God who speaks either *about* His Servant or *to* His Servant, but it is the Servant Himself who does the speaking – on several occasions²⁴ quoting God's word to Him personally.

The last of seven men named before their birth,²⁵ the Lord Jesus makes it clear that He had been both formed²⁶ and called²⁷ from His mother's womb to perform a specific work and ministry, which would include (i) bringing glory to God, (ii) restoring the nation of Israel, and (iii) making salvation available to all – including the Gentiles.

When God addressed His Servant as 'Israel', He was referring to the Servant's function and not His identity. Throughout Isaiah's prophecy it has been demonstrated that the nation of Israel had utterly failed to carry out *her* function of being His witness to the nations because she was consistently rebellious and spiritually sick, blind and deaf. But, in the person of His Servant, our Lord Jesus, God turned to someone who would embody all that Israel should have been and who would perform all that the nation had failed to do ... a true and worthy 'Israel' ... an 'ideal' Israel, if you like.

And He, the Lord Jesus, most certainly (i) 'glorified' God when He was here in the world, and He will yet.²⁸

(ii) During His first advent, though He spared no effort, toiling to the point of exhaustion ...**PP**...and pouring out His strength, His ministry to His own nation seemed fruitless, achieving nothing, for, instead of His own people receiving Him as their Messiah and turning to God, they rejected Him,²⁹ Israel was certainly '*not* gathered' then!

Yet our Lord drew His strength from God, confident that, in time, God would vindicate Him – which He did, initially of course, when He raised Him from the dead and gave Him glory³⁰.

(iii) And, far from Israel's national rejection of our Lord Jesus derailing God's great plan of salvation for the world, it actually opened up the channel for that salvation to flow 'to the end of the earth'.

For, as a result of our Lord's rejection by Israel at His first advent, not only will God's purpose for Israel's remnant reach its glorious climax in their restoration at His second advent, but in His future manifested kingdom, the Gentiles will fully share in the benefits of Israel's salvation.³¹

And God assured the Servant that, though despised and loathed by His nation at His first advent, and treated then as a slave by rulers (such as Herod Antipas³² and Pilate³³), at His second advent the very greatest men of earth will fall prostrate before Him.

We move on now to the third Song,³⁴ where we read, for the first time, of the sufferings of the Servant – in this case, of His physical sufferings in the central section.³⁵

Given that we spent a little time on parts of this Song last week, I think it best that, in the main, I simply summarise what we covered then.

As Isaiah knew from first-hand experience, God spoke to *His prophets only intermittently*.³⁶ But, as Isaiah made clear in this Song, as part of *His Servant's* inner life of daily communion, God spoke to Him *continually*. – as part of His morning-by-morning appointment with God.³⁷

Our Lord's gracious teaching rolled off a tongue ever and always filled with the appropriate word to help and to sustain the weary on account of an ear filled first with communications which came from God.³⁸ Not only so, but the Lord Jesus always responded Himself with glad and ready obedience to every word which He heard from God.³⁹ Not once did He either rebel inwardly, or turn back outwardly from the path which God had mapped out for Him, even when that path led Him through the severest suffering and even though He fully understood the cost of His obedience.⁴⁰

And Isaiah then itemised some of the Servant's *physical* sufferings, predicting events and actions which, mainly from the record in the New Testament gospels, we know to be later fulfilled in fine detail, events such as His being scourged, ridiculed and spat on.⁴¹

It was laid down in the law of God that spitting in the face was the contemptuous treatment to be dealt out to one who was unwilling to redeem when able to do so.⁴² But Isaiah wrote of One who was not only able to redeem, but who had willingly come to redeem,⁴³ and yet into whose lovely face both the Jews⁴⁴ and the Gentiles⁴⁵ spat.⁴⁶

But the very face which men *stained* with filthy spittle, the Servant Himself *set* with firm resolve. Truly, as we noted last week, nothing but nothing could deflect 'the man with the determined face'!⁴⁷

For He knew that, with the help of God,⁴⁸ in spite of every accusation levelled at Him, He would be triumphantly vindicated in a coming day.⁴⁹

And so, to the fourth Song.⁵⁰

But, first, let us recap. The first Song taught us that the Servant had a mission to perform and that He would accomplish it successfully.⁵¹ The second Song taught us that the Servant would face some disappointment and difficulty before the completion of His work.⁵² The third Song introduced us to some of the sufferings which the Servant would have to endure. But *no* reason was given for those sufferings! It was left for this, the final Song, to tell us *why* it was that the Servant would suffer all that He did.

This Servant Song comprises five stanzas of three verses each. In the first and the last, God speaks of the Servant's glory and victory. The middle three stanzas describe the Servant's devotion and sufferings, and we can easily detect there the voice of the repentant remnant of Israel in a coming day.

As I said last week, I can well understand why many link the three verbs, 'exalted, lifted up, and made very high',⁵³ to the three stages of our Lord's elevation, to His resurrection, ascension, and present station at the right hand of the Father.⁵⁴

But, whether or not Isaiah's words can be 'stretched' to cover these connections, we know for sure that God not only 'exalted' Him, but '*highly* exalted' Him! He '*super*-exalted', He '*hyper*-exalted' Him, if you like, exalting Him to the very summit – to the highest pinnacle of glory. Yes, as we noted last week, Thomas Kelly had it right:

The highest place that heaven affords
Is His by sovereign right.⁵⁵

But then, in a rapid change of scene, Isaiah foresaw that, at some point, the Saviour's features and appearance would be so disfigured by the brutality of men that He would hardly look like a man, when 'many' would shrink back from Him, appalled at the very sight.⁵⁶

But then how different, Isaiah is quick to add in another rapid change of scene, will be that coming day of power and glory when 'many' nations will be cleansed and purified⁵⁷ as a result of that very suffering, and when the very kings of the earth will be stunned into silence⁵⁸ at the sight and sound of His glory.⁵⁹

I tell you, *that* will not be the glory of Solomon,⁶⁰ and the *queen* of Sheba will then have nothing on *those kings!*⁶¹

And *then*, in contrast to our Lord's first advent when our Lord's lowly appearance, with His glory largely veiled, *failed to meet* the expectations of His own nation,⁶² at His second advent, our Lord's majestic appearance, with His glory largely unveiled, *will exceed* all the expectations of the Gentile nations.

Well, that brings us to the second stanza of the Song ... and to chapter 53, which, as you know, is packed full with devotional substance. Needless to say, there is no way we can do justice to it tonight, and I have no choice but to skip over many of the details (important and precious though they are⁶³) and to focus on just a few points which I have particularly enjoyed.

We note that, unlike in the first stanza, God is no longer speaking directly, and that Isaiah takes over as spokesman and representative of the nation.

And first he (Isaiah) makes clear that the Servant would not suddenly appear on earth full grown as had Adam⁶⁴ or as some in Israel apparently expected the Messiah to come.⁶⁵ The Servant would, he said, 'grow up',⁶⁶ and the Servant's life would be lived 'before God', which I take to mean that God's eye would ever rest upon Him in a combination of delight and of watchful care.⁶⁷

Isaiah next paints a verbal picture of a shoot or sprout springing up from a root in dry and arid soil, pointing to the unpromising earthly surroundings from which the Servant, the Messiah, would come.⁶⁸ And, when Isaiah reports the men of Israel as claiming that 'He had no form or majesty, and ... no beauty that we should desire Him',⁶⁹ I understand him to be saying that there was nothing outwardly about the Lord Jesus to suggest Messiahship or kingship – that He possessed none of the external credentials of wealth, power and glory for which they were looking ... that, when He presented Himself to Israel as her Messiah, His people saw nothing at all attractive in Him. And so it was that the One who grew to maturity as the 'tender plant' came to suffer and die as the 'green tree'.⁷⁰

Twice the Servant is spoken of as 'despised'.⁷¹ And when in the world, He was certainly that. Men hurled every conceivable kind of insult at the Lord.⁷² No insult or term of contempt was too bad for Him. And He was, Isaiah adds, 'rejected by men',⁷³ the Hebrew word indicating men of 'rank and eminence'. And such men of high standing made a point of holding themselves aloof from Him.⁷⁴

What a happy thought, that we have been ‘accepted’ by God,⁷⁵ on account of Him who was ‘rejected’ by men!

We know that our Lord was certainly no stranger to joy and gladness while on earth.⁷⁶ Yet He truly was ‘a man of sorrows’, and that in particular during the hours of His passion,⁷⁷ when the sorrow of His disciples⁷⁸ was as nothing compared to His own.

His own nation ‘esteemed Him not’, reckoned Him of no account, as unworthy of their notice ... words which Jesus may well have had in mind when He forewarned His disciples that it was ‘written of the Son of man, that He must ... be set at nought’.⁷⁹

Over against the Lord Himself, who would not hide His face from their insults and spittle,⁸⁰ His own people would hide their faces from Him in scorn and contempt.⁸¹

At this point, we reach the central stanza of the Song.⁸² Not now, ‘we esteemed Him not’, but ‘we esteemed Him ...’. For, in their blindness, the men of His own nation looked upon His sufferings as divine punishment for His own sins, with His extreme sufferings marking Him out, in their eyes, as a special object of God’s anger.

Isaiah is not saying that the Messiah was stricken, smitten of God and afflicted in that way; only that, at the time, His people reckoned Him to be so.⁸³ The prophet is reporting the explanation which the nation of Israel gave for Jesus’ sufferings. They were *not mistaken* in regarding the suffering of the Servant as God’s just judgement on account of sins.⁸⁴ But they *were mistaken* in regarding that suffering as on account of the Servant’s own sins.

And now the nation reverses the verdict they had earlier reached⁸⁵ – and recognise that, not only had He suffered *from men* (in His rejection),⁸⁶ and had suffered *with men* (in His sympathetic ministry),⁸⁷ but that He had suffered *for men* – had suffered for *them* – (in His sacrificial death).⁸⁸

Twice Isaiah warned that ‘There is no peace ... to the wicked’.⁸⁹ And I find it fascinating that the chapter⁹⁰ which speaks of the only true basis of peace for the sinner⁹¹ (of ‘the chastisement/punishment which brought us peace’) comes exactly midway between these two references.⁹² His was the punishment; ours is the peace.

The harshest suffering by far which the Servant endured was His spiritual suffering. For at Golgotha it was, Isaiah says, God who made Him to be the meeting place of the iniquity of His people – it was God who there caused that iniquity to fall (to rush) on Him as some hostile and violent enemy.⁹³

Moving on to the fourth stanza, we read that ‘He was led as a lamb to the slaughter’.⁹⁴ Interestingly, the New Testament records that, between the moment He was arrested in the garden of Gethsemane and the time He was crucified, the Lord Jesus was ‘led’ no less than seven times.⁹⁵

But, given that, humanly speaking, men were the cause of the Servant’s sufferings, and that, ultimately, God was the cause of His suffering, the question arises, ‘Did the Servant have no choice in the matter, or did He submit willingly to His ordeal?’

Isaiah makes it very clear that, throughout, the Lord Jesus made no attempt to vindicate Himself or deliver Himself from His sufferings, twice reporting that ‘He opened not His mouth’.⁹⁶

It is most certainly true that nobody ever spoke like Him.⁹⁷ On occasions His hearers were startled at His authority,⁹⁸ at His wisdom,⁹⁹ and at His gracious words.¹⁰⁰

But, as we noted last week, if it is true that nobody ever spoke like Him, it is equally true that nobody was ever silent like Him.¹⁰¹

Isaiah informs us that the grave which men planned for our Lord was a transgressor’s grave.¹⁰² But God had very different plans, and so, far from being associated physically with ‘wicked men’ (the Hebrew is plural) in His burial,¹⁰³ Jesus was associated with ‘a rich man’ (the Hebrew is singular) following His death.¹⁰⁴

And, in the event, Isaiah’s words were fulfilled in minute detail. For though the Jews ‘asked Pilate’ that Jesus, together with those crucified with Him, ‘*might be taken away*’, ‘Joseph of Arimathaea (the ‘rich man’) ... asked Pilate that *he might take away* the body of Jesus’, and was given the necessary permission.¹⁰⁵

For just as God used Pilate’s soldiers¹⁰⁶ to preserve our Lord’s body from mutilation, and as He (God) intervened directly Himself to preserve the Saviour’s body from corruption,¹⁰⁷ so He used Joseph to preserve the Saviour’s body from humiliation – from the disgrace of being denied a proper burial.¹⁰⁸

The final stanza of the Song speaks of the Saviour’s soul being made ‘a trespass (a ‘guilt’ or ‘restitution’) offering for sin’,¹⁰⁹ and then of at least five breath-taking consequences which flow from that offering: (i) a

spiritual seed,¹¹⁰ (ii) a victorious resurrection,¹¹¹ (iii) a satisfied soul,¹¹², (iv) a justified people,¹¹³ and (v) a glorious inheritance.¹¹⁴

The 'trespass offering' differed from the other offerings in many ways, but not least in that it focussed particularly on sin as a debt. It had in view the demands of God's justice, and was a form of compensation paid to God because of the loss which He suffered as a result of sin. The main idea was that of *satisfaction* being made.¹¹⁵

Isaiah declares that, following the Servant's 'soul-offering', God would bless Him with a 'seed', with many spiritual descendants. And not only would the Servant 'have' a seed, but the Servant would (Jacob-like) 'see' His seed.¹¹⁶ Truly, to use our Lord's own illustration, the grain of wheat which had died now bore much fruit.¹¹⁷

And God would also 'prolong His (the Servant's) days by raising Him (once 'cut off out of the land of the living'¹¹⁸) ... by raising Him from the dead, of course.¹¹⁹

But 'His seed' which the Servant would 'see'¹²⁰ would also represent to Him (in part, at least) the fruit (the reward) 'of the travail (of the wearisome toil) of His soul'.¹²¹

We saw just now that the trespass offering was meant to bring God satisfaction. And now we find that, if there in verse 10, God is satisfied with the Servant's 'soul'-sacrifice itself, now here in verse 11 the Servant Himself is satisfied¹²² with *the fruit of His 'soul'-sacrifice*.

No doubt, at some time or other, many of us have voiced our Christian hope in the words of King David, 'I shall behold your face in righteousness; I shall be satisfied, when I awake, with your likeness'.¹²³ And what a glorious prospect that is! But Isaiah is telling us of something even more wonderful; that then, not only we, but the Lord Jesus Himself, will 'be satisfied'.¹²⁴ Oh yes,

He and I in that bright glory
One deep joy shall share:
Mine, to be forever with Him;
His, that I am there.¹²⁵

And we note that God's 'elect Servant'¹²⁶ and 'wise Servant'¹²⁷ is also His 'righteous Servant'.¹²⁸ And it is by our personal knowledge of Him (the righteous Servant) that we the unrighteous are reckoned righteous by God on account of that which He once suffered¹²⁹ to cleanse¹³⁰ us from all our unrighteousness!¹³¹

In the last verse, the prophet portrays the Servant as dividing 'the spoil with the strong'. The imagery is that of a triumphant military conqueror who, having vanquished his foes, shares the plunder and spoils of his victory with his own troops.¹³²

But, wonder of wonders, that the One who (alone and unaided) achieved His mighty victory at Golgotha, in His grace deigns to share with us 'the spoil' and benefits of His triumph.¹³³ In the last verse of his popular song 'How deep the Father's love for us', Stuart Townend asks, 'Why should I gain from His reward?' and responds, 'I cannot give an answer' – and neither can I.

And to think that 'the Righteous Servant' should allow Himself¹³⁴ to be associated with notorious sinners.¹³⁵ And not only so, but the One who was numbered with one set of transgressors, most graciously made intercession for another set¹³⁶ ... words which received their most striking fulfilment in the Saviour's prayer for the men who drove the iron through His hands and feet.¹³⁷ But His prayer for the soldiers was not the last instance of His intercession. Far from it! For, thank God, His ministry of intercession, begun on earth, continues to this very moment in heaven.¹³⁸

Notes

¹ That is, 'that which was reported to us'; see Rom. 10. 16. 'Too terrible to be believed but not too terrible to have happened'.

² The prophet constantly encourages us to fix our gaze upon Christ. See:

- Isaiah 7. 14: 'Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel ...'
- Isaiah 28. 16: 'Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone ...'
- Isaiah 32. 1: 'Behold, a king shall reign in righteousness ...'
- Isaiah 35. 4: 'Behold, your God will come ... then the eyes of the blind shall be opened ...'
- Isaiah 42. 1: 'Behold my servant, whom I uphold, my chosen, in whom my soul delights ...'
- Isaiah 52. 13: 'Behold, my servant shall deal wisely ...'
- Isaiah 62. 11: 'Behold, your salvation comes ... His reward is with Him ...' .

³ Isa. 42. 1-7:

Behold my servant, whom I uphold, my chosen, in whom my soul delights; I have put my Spirit upon Him; He will bring forth justice to the nations.

He shall not cry, nor lift up, nor cause His voice to be heard in the street; a bruised reed He will not break, and a dimly burning wick He will not quench; He will faithfully bring forth justice.

He shall not fail nor be discouraged till He has established justice in the earth; and the coastlands wait for His law.

Thus says God, the Lord, who created the heavens and stretched them out, who spread out the earth and what comes from it, who gives breath to the people on it and spirit to those who walk in it: 'I am the Lord; I have called you in righteousness; I will take you by the hand and keep you; I will give you as a covenant for the people, a light for the nations, to open the eyes that are blind, to bring out the prisoners from the dungeon, from the prison those who sit in darkness'..

⁴ 'Glorified His servant Jesus ... having raised up His servant ... against your holy servant Jesus ... the name of your holy servant Jesus', Acts 3. 13, 26; 4. 27, 30. The word translated 'servant' on each of these occasions is the same (*παῖς*) as that used in the Greek Old Testament of Isaiah 42. 1 and 52. 13.

⁵ 'Christ Jesus, who, being in the form of God, did not regard being on equality with God as something to be grasped tightly and used for His own advantage, but made Himself of no account, taking on Him the form of a servant, becoming in the likeness of men', Phil. 2. 6-7. The words *παῖς* and *δοῦλος* are often used interchangeably, and one version of the Greek Old Testament, that of Aquila, reads *δοῦλος* in place of the Septuagint reading *παῖς* in Isaiah 52. 13. (For more detail, see C. F. Burney, '*The Aramaic Origin of the Fourth Gospel*').

⁶ Isaiah 42. 1; 52. 13.

⁷ Zech. 6. 12.

⁸ Zech. 9. 9.

⁹ Isa. 40. 9

¹⁰ Where Matthew speaks particularly of Christ as the King, Mark of Christ as the Servant, Luke of Christ as a man, and John of Christ as God.

¹¹ Isa. 42.1.

¹² Luke 23. 35.

¹³ 1 Pet. 2. 4.

¹⁴ Of course, the Lord Jesus always possessed the Spirit in Himself, but here the Spirit is said to have come upon Him. The difference can be illustrated from the oil of the meal ('cereal') offering which was poured 'upon it', Lev. 2. 1, and 'mingled with' it, Lev. 2. 4-5. The internal oil suggests absolute possession whereas the external oil suggests anointing for specific service.

¹⁵ Isa. 11. 2; Luke 1. 35.

¹⁶ Isa. 61. 1; Luke 4. 16-18.

¹⁷ Matt. 3. 16-17; Mark 1. 10-11; Luke 3. 22; John 1. 32.

¹⁸ Quoted in full in Matt. 12. 18 as the context for our Lord's avoidance of any self-advertisement or ostentation. The quotation there speaks of Him as 'my beloved', giving the other meaning of the Hebrew word, and harmonizing with the declaration of the Father in 3:17.

¹⁹ The expression 'on Him' (*ἐπ' αὐτόν*) in the Greek Old Testament translation of Isaiah 42. 1 is exactly the same as that used by Matthew in chapter 3 verse 16.

²⁰ Acts 10. 38.

²¹ 'Bring forth justice', Isa. 42. 1, 3.

²² Isa. 42. 3.

²³ Isa. 49. 1-7

Listen to me, O isles, and give attention, you peoples from afar. The Lord called me from the womb, from the bowels of my mother He has made mention of my name.

He made my mouth like a sharp sword; in the shadow of His hand He hid me; He made me a polished arrow; in His quiver He hid me away (*), and He said to me, 'You are my servant, Israel, in whom I will be glorified (or, 'will glorify myself')'.

But I said, 'I have laboured in vain, I have spent my strength for nothing and vanity; yet surely my vindication is with the Lord, and my recompense with my God'.

And now the Lord says, He who formed me from the womb to be His servant, to bring Jacob back to Him (though Israel be not gathered, yet shall I be glorified in the eyes of the Lord, and my God shall be my strength), indeed He says: 'It is a small thing that you should be my servant to raise up the tribes of Jacob and to restore the preserved of Israel; I will also give you for a light to the Gentiles, that you may be my salvation to the end of the earth'.

Thus says the Lord, the Redeemer of Israel and his Holy One, to one deeply despised, abhorred by the nation, the servant of rulers: 'Kings shall see and arise; princes shall prostrate themselves; because of the Lord, who is faithful, the Holy One of Israel, who has chosen you'.

(*) The God-given mission of King Cyrus was to liberate Israel with the sword and bow, Isa. 41. 2, but the Servant's calling was to proclaim words from God – words which would cut like a sword and pierce as an arrow. Both sword and arrow are offensive weapons, the one used at short range and the other at long range (cf. Luke 13. 32 for an example of our Lord's 'long range' word).

²⁴ Isa. 49. 3, 6, 7b.

²⁵ Named before their birth:

1. Ishmael – (Gen. 16. 11) 'Call his name Ishmael'.
2. Isaac – (Gen. 17. 19) 'Call his name Isaac'.
3. Solomon – (1 Chron. 22. 9) 'His name shall be Solomon'.
4. Josiah – (1 Kings 13. 2) 'Josiah by name'.
5. Cyrus – (Isaiah 44. 28) 'That says of Cyrus ...'.
6. John the Baptist – (Luke 1. 13) 'Call his name John'.
7. The Lord Jesus – (Luke 1. 31) 'Call His name Jesus'.

²⁶ Isa. 49. 6.

²⁷ Isa. 49. 1.

²⁸ John 12. 28; 13. 31; 17. 1; Phil. 2. 11. Cf. the Servant being 'glorified in the eyes of the Lord', Isa. 49. 5.

²⁹ John 1. 11; cf. Luke 13. 34-35; 19. 14; 20. 13-15.

³⁰ 1 Pet. 1. 21; cf. 1 Tim. 3. 16.

³¹ Luke 2. 32.

³² Luke 23. 11.

³³ John 19. 1, 16.

³⁴ Isa. 50. 4-9

The Lord God has given me the tongue of those who are taught, that I may know how to sustain with a word him who is weary.

Morning by morning He awakens; He awakens my ear to hear as those who are taught. The Lord God has opened my ear, and I was not rebellious; I turned not away back.

I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting.

But the Lord God will help me; therefore I shall not be confounded; therefore I have set my face like a flint, and I know that I shall not be put to shame.

He who vindicates me is near. Who will contend with me? Let us stand up together. Who is my adversary?

Let him come near to me. Behold, the Lord God will help me; who will condemn me? Behold, they shall all wear out like a garment; the moth shall eat them up.

³⁵ The third Servant Song is autobiographical like the second, but unlike both its predecessors it contains no direct reference to the Servant. It is the following comment (in verse 10) which reveals (unmistakeably) who the speaker is: 'Who among you fears the Lord and obeys the voice of His servant?'

³⁶ Heb. 1. 1.

³⁷ Isa. 50. 4.

³⁸ Mark 1. 35; John 7. 16, 46; 8. 28; 12. 49; 14. 10. Compare with, 'I shall know how to sustain by a word him that is weary', His gracious invitation, 'Come to me, all you who labour and are heavy laden, and I will give you rest', Matt. 11. 28.

³⁹ Isa. 50. 5; John 8. 29.

⁴⁰ John 18. 4. He did not learn how to obey, but He did learn what obedience meant through His sufferings, Heb. 5. 8. Obedience was an altogether new experience for Him, for when in heaven He had been the One who was obeyed. Seraphim flew at His word and prophets sped at His bidding. Our Lord's life was marked by uninterrupted and undeviating obedience every step from Bethlehem to Golgotha.

⁴¹ Isa. 50. 6 ('I gave my back to scourges', LXX); Matt. 20. 19; 27. 26, 30; John 19. 1. In the East people always held the beard in great veneration; and to pluck a man's beard is one of the greatest indignities that can be offered. utmost contempt and detestation. Throughout the East it is highly offensive to spit in any one's presence; and if this is such an indignity, how much more spitting in the face?

⁴² Deut. 25. 9; Ruth 4. 1-8.

⁴³ Tit. 2. 14.

⁴⁴ Matt. 26. 67.

⁴⁵ Matt. 27. 30.

⁴⁶ See Mark 10. 34.

⁴⁷ Isa. 50. 7; Luke 9. 51.

⁴⁸ 'The Lord God will help me', Isa. 50. 7 and 9.

⁴⁹ Isa. 50. 8-9.

⁵⁰ Isa. 52. 13 – 53. 12. 'Several parts of this Song are quoted in the New Testament: Isaiah 52. 15 in Romans 15. 21; Isaiah 53. 1 in John 12. 38 and Romans 10. 16; Isaiah 53. 4 in Matthew 8. 17; Isaiah 53. 7–8 in Acts 8. 32–33; Isaiah 53. 9 in 1 Peter 2. 22; and Isaiah 53. 12 in Luke 22. 37'.

⁵¹ See Isa. 42. 4.

⁵² See Isa. 49. 4, 7a.

⁵³ Isa. 52. 13. Cf. Phil. 2. 9; Acts 2. 33; Eph. 1. 20-23.

⁵⁴ 'It is impossible not to be reminded of the resurrection, ascension and heavenly exaltedness of the Lord Jesus', J Alec Motyer, *The Prophecy of Isaiah*. However, the context of these verses is the restoration of the nation of Israel (Isa. 52.8) and may refer therefore to the coming exaltation of the Lord Jesus on earth in contrast to His previous humiliation there. It is possible that the clause "glorified His servant", Acts 3. 13, alludes to Isaiah 52.13 LXX: "My servant ... shall be glorified".

⁵⁵ 'The head that once with thorns was crowned', Thomas Kelly.

⁵⁶ Isa. 52. 14. That which appalled those who saw Him then, now draws out our love and adoration.

⁵⁷ 'Sprinkling' – whether by blood or water (for example, Lev. 14. 7; 16. 15-19, Num. 8. 6-7; 19. 2-22) – was performed most commonly as a means of cleansing; cf. Ezek. 36. 24-25 (cf. oil sprinkled to sanctify, Lev. 8. 10-11.). It is likely then that this speaks of the mighty redemptive work of the Lord Jesus accomplished at His first advent and demonstrated at His second advent to Israel (Zech. 13. 1, Rom. 11. 26) and to the nations of the manifested kingdom (Isa. 55. 1; Zech. 8. 20-23; 14. 16-21). The 'sprinkling many nations' likely refers, that is, to the cleansing of those Gentile nations which enter Messiah's manifested kingdom at our Lord's second advent, and of which Isaiah speaks again later: 'the Lord will come with fire ... all nations ... see my glory ... that have not heard my fame, neither have seen my glory', Isa. 66. 15-19. (Cf. oil sprinkled to sanctify, Lev. 8. 10-11.)

⁵⁸ The thought is well illustrated by Job 29. 9, 10: 'The princes refrained talking, and laid their hand upon their mouth: the nobles held their peace. And their tongue cleaved to the roof of their mouth'. From these words, which describe how the princes and nobles used to act when they saw Job, it is clear that the speechlessness of the kings is a sign of awe and honour. But those struck dumb in the presence of the glorified Messiah are not mere elders, nobles or princes – they are kings!

⁵⁹ 'Kings shall shut their mouths at Him: for that which had not been told them shall they see', Isa. 50. 15; cf. 1 Kings 10. 5-7.

⁶⁰ Matt. 6. 29.

⁶¹ 1 Kings 10. 5-7.

⁶² Isa. 53. 2; John 1. 11.

⁶³ For example, the expression 'the arm of the Lord' in verse 1 is an emblem of the power of God by which He executes His purpose (e.g. 'Awake, awake, put on strength, O arm of the Lord ... Art you not it ... that has made the depths of the sea a way for the ransomed to pass over?', Isa. 51. 9-10). Isaiah saw that this mighty power of God was to be exhibited supremely through God's Servant, who is Himself the very embodiment of the power of God; cf. 1 Cor. 1. 24.

⁶⁴ Gen. 2. 7.

⁶⁵ John 7. 27.

⁶⁶ Isa. 53. 2. Cf. Luke 2. 40 ('grew' – see 1. 80), 52 ('increased'). Our Lord's advance in wisdom kept pace with His physical development. He grew in favour with His Father because, as He faced more severe opposition and increasingly harder tests, His obedience expanded into them: Gethsemane was far harder for Him than the wilderness of Judea. His was a real and perfect humanity and His growth was therefore orderly and 'seasonable' in every way. 'At each stage He was perfect for that stage' (Plummer on Luke 2. 52). 'As a tender plant', then, this 'blessed' Man brought forth 'his fruit in his season', Psa. 1. 3.

⁶⁷ 'He, whose counsel thus began to be fulfilled, fixed His eye upon Him with watchfulness and protecting care', Delitzsch.

⁶⁸ The royal House of David has long been as a tree cut down, and centuries have passed since a son of David sat upon his throne; but here, from the roots of that felled tree, there sprang a living sprout which thrived. For though deriving nothing from the dry and caked ground out of which He sprang, this 'root' had His own hidden life; striking deep down to draw His sustenance and refreshment from God. Certainly there was nothing then in our Lord's background to account for Him - nothing in His circumstances or surroundings to explain Him.

⁶⁹ Isa. 53. 2.

⁷⁰ Luke 23. 31.

⁷¹ Isa. 53. 3.

⁷² They referred to Him as a glutton and drunkard – to the One who at times hungered and thirsted for us, Matt. 4.2; John 19. 28. They attributed collusion with Beelzebul to Him - to the One who had come to undo the works of the devil and who performed His miracles in the power of the Spirit of God, Matt. 12.28; 1 John 3.5. They sniggered at Him, with obvious innuendo, 'We were not born of fornication' – at the One who was 'that holy thing', born of a virgin, Luke 1.34-35. They sneered at Him, 'You are a Samaritan' – at the One who was of the

royal house of Israel, Luke 2.4. They scoffed at Him, 'You have a demon' – at the One who cast out unclean spirits with absolute authority, Mark 1.27. They branded Him as 'that deceiver (impostor)', Matt. 27.63 – the One who was everything He claimed to be and the very 'truth' itself, John 8.14, 25; 14.6.

⁷³ "Rejected of men; a man of sorrows." The two words come together in the Hebrew, and thus form a remarkable contrast. MEN—and the word probably has reference to the better class of men — reject the MAN.

⁷⁴ 'Have any of the rulers or of the Pharisees believed on him?' John 7. 48.

⁷⁵ Eph. 1. 4.

⁷⁶ Luke 10. 21 ('exult, 'shout for joy'); John 15. 11; 17. 13; Acts 2. 26.

⁷⁷ In Gethsemane the storm clouds of anticipation broke in fury over His head. He 'began to be sorrowful ... then said He to them, "My soul is exceeding sorrowful"', Matt. 26. 37-38.

⁷⁸ Luke 22. 45.

⁷⁹ Mark 9. 12.

⁸⁰ Isa. 50. 6.

⁸¹ Isa. 53. 3.

⁸² He compassionately entered fully and personally into the sorrows of the people and felt them as His own (Matthew 9.36, 14.14, 20.34, Mark 1.41, 5.19, 6.34, Luke 7.13), In addition, the Lord Jesus was also going to the cross where He would bear the sins which were the very root cause of the sickness and sorrow. "He who had the power and authority to remove the effect and penalty of sin thus made Himself responsible for the cause!

⁸³ The words 'on account of His own sins' are to be understood.

⁸⁴ He was 'oppressed' (similar to the word 'stricken') and afflicted, Isa. 53. 7. The word translated 'stricken' is literally, 'touched'. Cf. Job 19. 21; Psa. 73. 5, 14 ... and also, interestingly, in 2 Kings 15. 5 and 2 Chron. 26. 20 translated 'smitten' of Uzziah!

⁸⁵ When they recognise Him as and for who He is. Isaiah 53. 3-6; Zech. 12. 10 – 13. 1; Rev. 1. 7.

⁸⁶ Isa. 53. 3.

⁸⁷ Isa. 53. 4.

⁸⁸ Isa. 53. 5. 'There were no stronger expressions to be found in the (Hebrew) language, to denote a violent and painful death' than the words translated 'wounded' and 'bruised', Delitzsch. 'The two words chosen "pierced through" and "crushed" are among the strongest expressions found in the Hebrew language to denote a violent and a painful death', E J Young, '*Isaiah 53*', page 48.

⁸⁹ Isa. 48. 22; 57. 21.

⁹⁰ Isa. 53.

⁹¹ As well as embracing the ideas of wholeness, blessedness and general well-being, the Hebrew word 'peace' includes the whole, complete and harmonious relationship men can enjoy with God.

'And with His stripes (the word is singular and seems to be employed with the force of a collective, so that it may be translated "wounds" or "stripes.") we are healed"—'not the Roman scourging; the margin gives the literal rendering, "bruise" (so in the Septuagint, and see 1 Pet. 2. 24, margin). The expression conveys in condensed form the stroke of Divine judgment inflicted upon Him', W E Vine, *Isaiah*, on Isa. 53. 5.

More than once in his prophecy, Isaiah used the language of sickness to describe sin and its consequential effects, and the language of healing to describe God's forgiveness and His consequential blessing, Isa. 1. 4-7; 6. 10; 30. 26.

⁹² There are four chapters between Isa. 48. 22 (the last verse of chapter 48) and Isa. 53 (namely, chapters 49, 50, 51, 52), and four chapters between Isa. 53 and Isa. 57. 21 (namely, chapters 54, 55, 56, 57 – v. 21 is the last).

⁹³ Isa. 53. 6. The nation first of all describes itself collectively ('all we'), then individually ('every one').

The Hebrew word translated 'laid on' is used frequently in the Old Testament to describe those who meet or fall on others with a view to smiting and killing them; e.g. 1 Kings. 2. 25, 34, 46. Our text should probably be understood, therefore, as saying that, at the cross, our iniquity rushed on the Lord Jesus, falling on Him as would a destroying foe.

The verse is wonderfully comprehensive from start to finish. For as we, like sheep, had 'all' gone astray, so it was the iniquity of us 'all' which, as some hostile army, confronted the Good Shepherd when He laid down His life for His sheep. It is claimed that that D L Moody said, 'go in at the first 'all' and come out at the last 'all'.

⁹⁴ Isa. 53. 7.

⁹⁵ (i) 'The band and the captain and officers of the Jews took Jesus, and bound him, and **led** him away to Annas first', John 18.12-13. This was by way of a preliminary examination. Although it had been some 15 years since Annas had actually held the office, he was still known as 'high priest', Acts 4.6, and remained the dominant member and ruling spirit of the Jewish council. (ii) 'And they ... **led** him away to Caiaphas the high priest, where the scribes and the elders were assembled', Matt. 26.57; cf. John 18.24. This was for a full, but unofficial, investigation held by the council at night. (iii) 'As soon as it was day, the elders of the people and the chief priests and the scribes came together, and **led** him into their council', Luke 22.66. This was the formal session of the council, called to confirm the death sentence passed on Jesus during the night. (iv) 'Then **led** they Jesus ...unto the hall of judgement', John 18.28, and (v) '**led** him unto Pilate', Luke 23.1. This was for His civil trial before the Roman governor. (vi) 'The soldiers **led** him away into the hall, called Praetorium', Mark 15.16. It was here that His supposed kingly claims were ridiculed and derided. (vii) 'After that they had mocked him, they ... **led** him away to crucify him', Matt.27.31.

⁹⁶ Isa. 53. 7; 1 Pet. 2. 23.

⁹⁷ John 7. 46.

⁹⁸ Mark 1. 22.

⁹⁹ Mark 6. 2.

¹⁰⁰ Luke 4. 22.

¹⁰¹ Mark 14. 61; Matt. 27. 12-14; Luke 23. 9. Cf. 'a time to keep silence, and a time to speak, Eccles. 3. 7.

As the eunuch sat in his chariot and read this wonderful lyric of sorrow even unto death, which in its rhythm and diction stands alone amongst these marvellous chapters, he questioned of whom the writer spake. "I pray thee," he said to Philip, "of whom speaketh the prophet thus? of himself, or of some other?" The evangelist, in reply, commenced to preach from this same scripture, Jesus.

From this oppressive arrest and from this unjust judicial proceeding He was taken away to death – the Hebrew word translated 'prison' does not refer to a place of confinement. It speaks rather of an oppression which restrains someone by the use of an outward force such as bonds. The word translated 'judgement' indicates some form of judicial proceedings. The point is that the suffering and death of God's Servant would be contrived under the guise of proper legal processes.

v. 4 = Israel's viewpoint; v. 8 God's viewpoint – transgression my people.

Adam's generations have been declared to us in Gen. 5; who shall declare His?

¹⁰² Isa. 53. 9. 'Under Roman law, the bodies of executed criminals were normally handed over to their next of kin ("Sometimes, especially on occasion of a feast, the bodies of those crucified were given up to relatives. Philo in Flacc., §10"), but not so in the case of those crucified for sedition. They were left to the vultures, the culminating indignity and shame. The Jews never refused to bury any executed criminal ('Jews are so careful about funeral rites that even malefactors who have been sentenced to crucifixion are taken down and buried before sunset' (Josephus, Wars 4.5.2)), but instead of allowing the bodies of such sinners to be placed in family tombs, where they might desecrate those already buried, they provided a burial site for criminals just outside the city (cf. Jos., Ant. v. 44)', D. A. Carson, *The Gospel according to John*, on John 19. 38.

'The bodies of those who have been punished are only buried when this has been requested and permission granted; and sometimes it is not permitted, especially where persons have been convicted of high treason' ...

https://www.academia.edu/9929736/Jewish_Burial_Traditions_and_the_Resurrection_of_Jesus.

¹⁰³ Among the Jews, an important feature of shameful punishment was the denial of an honourable burial, 1 Sam. 31. 10-13; 1 Kgs. 21.19, 23; Isa. 14.19. 'He that blasphemeth God, let him be stoned; and let him hang upon a tree all that day; and then let him be buried in an ignominious and obscure manner', FLAVIUS JOSEPHUS (Ant.IV.viii.6). The Jews planned therefore that the body of Jesus should be disposed of together with those of the two malefactors. 'They made his grave with the (notoriously) wicked'.

the intention of the Jewish leaders, when, and I quote, 'the Jews asked Pilate' concerning both Jesus and the two malefactors 'that their legs might be broken, and that they might be taken away'. to be disposed of along with the bodies of the two robbers who had been crucified either side of Him.

¹⁰⁴ Matt. 27. 57-60; Mark 15. 43-46; Luke 23. 50-53; John 19. 38-42. It has been well said that '... without the commentary supplied by the fulfilment, it would be impossible to understand Isaiah 53. 9 at all', Delitzsch, 2:327.

I note the change from plural ('wicked ones') to singular ('rich one'); the Servant was condemned as a criminal, and the natural expectation was that He would be brought to a criminal's grave but, on the contrary, following death He was found 'with a rich man'.

Burial with the rich on earth may seem unimportant when compared with 'the glory that should follow', but symbolically it was very important. God watched over the dead body of His Servant. From the moment that the death of Jesus was confirmed by a Roman spear, God permitted no further mark of indignity. Men could go no further, for God had said, 'Enough!'

¹⁰⁵ John 19. 31, 38.

¹⁰⁶ Who, as John says, 'saw that He (the Lord) was already dead'. See John 19. 31-33.

¹⁰⁷ Acts 2. 27; cf. Psalms. 16. 10.

¹⁰⁸ This divine testimony to the Messiah that He practised neither deceit nor violence stands in marked contrast to the deceit and violence practised by the Jewish leaders. For they 'consulted that they might take Jesus by subtlety (i.e. by guile, deceit), and kill him (the ultimate act of violence)', Matt. 26.4. At His trial before them, they resorted to cruel violence against Him, Mark 14.65, and, at His trial before Pilate, they blatantly lied about His attitude to the payment of tribute to Caesar, Luke 20.21-25; 23.2. Not that we should be surprised that the Jewish council were prepared to resort to violence and deceit, because, working behind and through them, was the devil, of whom Jesus said that he was 'a murderer from the beginning' and 'a liar, and the father of it (the lie)', John 8.44.

The apostle Peter, alluding to the Greek Old Testament translation of our verse, wrote of the Lord Jesus that He 'did no sin, neither was guile (deceit) found in his mouth', 1 Pet. 2.22.

¹⁰⁹ Isa. 53. 10b. The first of three references to His soul. The 'trespass offering' differed from the other offerings in many ways, but not least in that it focussed particularly on sin as a debt. The trespass offering was designed to 'make amends' for the harm done, Lev. 5. 16.

The trespass offering had in view therefore the demands of God's justice, and was a form of compensation paid to God because of the violation of His rights and the loss He has suffered as a result of sin. The bringing of a trespass offering was a very personal matter. One of the features which distinguished the trespass offering from

the sin offering was that it was never offered on behalf of the congregation collectively. The trespass offering was always presented on behalf of an individual.

The guilt offering in Israel made reparation, compensation, and satisfaction, Lev. 5. 1-13. A delightful addition to the teaching of the trespass offering is the fact that in cases of theft or damage to property, the guilty party did not only have to give back the price of the debt, but give an additional 20% on top (Leviticus 5.16). This speaks of the added glory which Christ has secured for God in virtue of the finished work of Calvary. CH Mackintosh: 'In the work of the cross, God has not merely received back what was lost, but He is an actual gainer. He has gained more by redemption than ever He lost by the fall. He reaps a richer harvest of glory, honour, and praise, in the fields of redemption, than ever He could have reaped from those of creation'.

¹¹⁰ Isa. 53. 10c.

¹¹¹ Isa. 53. 10d.

¹¹² Isa. 53. 11a.

¹¹³ Isa. 53. 11b.

¹¹⁴ Isa. 53. 12.

¹¹⁵ 'The death of the suffering Servant compensated for the sins of the people ... Our spiritual debts have been written off in the sacrifice of Christ ... The offering brings satisfaction through paying for the sin ...', G. J. Wenham, *Leviticus*, pages 110-112.

'The death of the Servant satisfied ... the ... requirements of God in relation to His broken law and offended holiness', J. Alec Motyer, *Isaiah*, on Isa. 53. 10.

¹¹⁶ Cf. Jacob, Gen. 48. 11.

¹¹⁷ John 12. 24.

¹¹⁸ Isa. 53. 8. Cf. Dan. 9. 26. To be 'cut off' was to die a sudden and violent death.

¹¹⁹ Isa. 53. 10; Rom. 6. 9; Rev. 1. 18. 'A seeming contradiction to the statement (verse 8) that he should be "cut off" out of the land of the living; and the more surprising because his death is made the condition of this long life: "When thou shalt make his soul an offering [or, 'sacrifice'] for sin," then "he shall prolong his days." But the resurrection of Christ, and his entrance upon an immortal life, after offering himself as a Sacrifice upon the cross, exactly meets the difficulty and solves the riddle', G Rawlinson, *Pulpit Commentary*'.

According to Isa. 50. 8, the Lord knew that, in spite of every accusation both by man and by the spiritual foe, He would be triumphantly vindicated. The Servant could, if He chose to do so, stand up in court and declare His righteousness. No one, such as a prosecuting lawyer, could condemn Him by showing Him to be wicked (cf. John 18. 38). God would stand near Him as His defence lawyer and would vindicate Him.

¹²⁰ Isa. 53. 10.

¹²¹ Isa. 53. 11.

¹²² 'The eyes of man are never satisfied', Prov. 27. 20. But the eyes of God's Servant shall be.

¹²³ Psa. 17. 15.

¹²⁴ Heb. 12. 2b.

¹²⁵ Gerhard Tersteegen, *'Midst The Darkness, Storm, And Sorrow'*. English translation by Mrs Emma F. S. Bevan:

'Midst the darkness, storm and sorrow,
One bright gleam I see;
Well I know the blessèd morrow
Christ will come for me.

'Midst the light, and peace, and glory
Of the Father's home,
Christ for me is watching, waiting,
Waiting till I come.

Long the blessèd Guide has led me
By the desert road;
Now I see the golden towers,
City of my God.

There, amidst the love and glory,
He is waiting yet;
On His hands a name is graven
He can ne'er forget.

There, amidst the songs of Heaven,
Sweeter to His ear,
Is the footfall in the desert,
Ever drawing near.

There, made ready are the mansions,
Radiant, still and fair;

Bur the bride the Father gave Him
Yet is wanting there.

Who is this who comes to meet me
On the desert way,
As the Morning Star foretelling
God's unclouded day?

He it is who came to win me
On the cross of shame;
In His glory well I know Him
Evermore the same.

O the blessed joy of meeting,
All the desert past!
Oh the wondrous words of greeting
He shall speak at last!

He and I together entering
Those fair courts above—
He and I together sharing
All the Father's love.

Where no shade nor stain can enter,
Nor the gold be dim,
In that holiness unsullied,
I shall walk with Him.

Meet companion there for Jesus,
From Him, for Him, made—
Glory of God's grace forever
There in me displayed.

He who in His hour of sorrow
Bore the curse alone;
I who through the lonely desert
Trode where he had gone;

He and I, in that bright glory,
One deep joy shall share—
Mine, to be for ever with Him;
His, that I am there.

¹²⁶ Isa. 42. 1.

¹²⁷ Isa. 52. 13.

¹²⁸ Isa. 53. 11. At least nine New Testament witnesses bear testimony to the personal righteousness of our Lord Jesus Christ: (a) Pilate's wife, 'that just man', Matt. 27. 19; (b) Pilate himself, 'this just person', Matt. 27. 24; (c) the centurion at the cross, 'a righteous man', Luke 23. 47; (d) the apostle Peter, 'the Holy One and the Just', Acts 3. 14, and 'Christ ... suffered for sins, the just for the unjust', 1 Pet. 3. 18; (e) Stephen, 'the Just One', Acts 7. 52; (f) Ananias, 'that Just One', Acts 22. 14; (g) the apostle Paul, 'the righteous judge', 2 Tim. 4. 8; (h) the writer to the Hebrews, quoting Psalm 45 to the effect that the Messiah 'loved righteousness', Heb 1. 9; and (i) the apostle John, 'Jesus Christ the righteous', 1 John 2. 1.

¹²⁹ 1 Pet. 3. 18.

¹³⁰ 1 John 1. 9.

¹³¹ Cf. 2 Cor. 5. 21.

¹³² And sometimes even with others, 1 Sam. 30.26-31. The primary reference in Isaiah 53 may well be to the occasion when the Lord Jesus, as the awesome Warrior King, will defeat the Beast and the combined armies of 'the kings of the earth' prior to establishing His kingdom here. If this is so, 'the strong' are probably the mighty men of Judah who, it appears, are to be given the satisfaction of sharing in His victory over the nations which converge on Jerusalem to battle, Zech. 14. 2-3, 14; cf. Mal. 4. 2-3.

¹³³ His people participate in the enjoyment of the spoils of his victory

¹³⁴ The verb may have a reflexive sense; i.e. that 'He permitted Himself' to be numbered.

¹³⁵ Isa. 53. 12d; Luke 22. 36-37.

¹³⁶ Isa. 53. 12f; Luke 23. 34.

¹³⁷ Luke 23. 34.

¹³⁸ Heb. 7. 25; cf. Rom. 8. 34.