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## ESSENTIALS OF THE FAITH THAT SAVES.<sup>1)</sup>

### 1. SINGULARITY OF THE CHRISTIAN RELIGION.

In the judgment of modern men everywhere Christianity occupies the foremost position among the religions of the world. As regards the number of its adherents, it is surpassed by some Oriental religions, but it is unquestionably the greatest as regards spiritual power, moral dynamic, and civilizing force.

Men whom extensive and close observation, protracted and exhaustive study, have enabled to form conclusive opinions on the matter have declared that the Christian religion, by reason of its basic principles, is in a class by itself. With the assurance that characterizes the matured conviction of the historian, Guizot declares: "Outside of Christianity there have been grand spectacles of activity and force, brilliant phenomena of genius and virtue, generous attempts at reform, learned philosophical systems, and beautiful mythological poems, but no real profound or fruitful regeneration of humanity and society. Jesus Christ from His cross accomplishes what erstwhile in Asia and Europe princes and philosophers, the powerful of the earth, and sages, attempted without success. He changes the moral and the social state of the world. He pours into the souls of men new enlightenment and new powers. For all classes, for all human conditions He prepares destinies before His advent unknown. He liberates them

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1) Two lectures delivered before Lutheran students of the University of Wisconsin at Madison, Wis. Published by request.

TREATISE ON ISAIAH 53.<sup>1)</sup>

This paper has been divided into two parts. Part I sets forth an answer to the question: Who is the Servant of whom the Prophet speaks? If we can show that it is Jesus of Nazareth, it will not be necessary to pause and show in detail how minutely this has all been fulfilled in Him. Any one familiar with His life will readily see and know that every detail of this, as well as all other prophecies concerning Him, finds its fulfilment in Him, who was born, suffered and died, and rose again on the third day, according to the Scriptures. Part II, therefore, concerns itself mainly with showing what was expected of the Servant mentioned chap. 52, 13, and the One of whom the Prophet speaks in chap. 53; for they are the same.

Another reason for choosing this mode of procedure is the fact that in late years the critics, denying prophecy, have endeavored to show that this Servant is not Jesus of Nazareth, but some one else. The Jews are also very much concerned about showing that this is not Jesus of Nazareth, because, if they admit this, they must accept Him as the promised Messiah. If the common interpretation of this passage is correct in referring it to a suffering Savior and Messiah, then their notions of the Messiah must be wrong. On the other hand, if it can be shown that this passage was written before the time of its fulfilment in Jesus of Nazareth, then it settles our controversy with the infidels. We have not endeavored to fix an exact date of the writings of Isaiah, for it makes no material difference whether this was written seven hundred or fifty or ten years before its fulfilment,—it would still be prophecy.

Evidence of the fact that this was written before the time of Jesus can be grouped under several divisions. The general argument used to prove that Isaiah wrote at all can be applied

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1) Read before the Joint Conference of German, English, and Norwegian brethren in Chicago, Ill., January 30, 1917, and in accordance with a resolution passed by the Conference prepared for publication in the THEOLOGICAL QUARTERLY.

to this passage also. Subdivided, this argument can be presented somewhat as follows:—

1. It is quoted in the New Testament as a part of the writings of Isaiah then well known, *e. g.*, John 12, 38; Rom. 10, 16; Acts 8, 28—35; Matt. 8, 17; 1 Pet. 2, 21—25. Thus it is shown that this passage was in existence at the time the New Testament was written.

2. It is found in the LXX, which was in existence at the time of Jesus.<sup>2)</sup>

3. It can be shown that it has not been interpolated or corrupted, for it is the same in all versions.

4. The Jews *would* not have changed it into its present form, because in its present form it is opposed to their prevailing notions of the Messiah.<sup>3)</sup>

5. Christians *could* not have changed it, because the Jews zealously guarded their Sacred Canon.<sup>3)</sup>

6. Another argument can be mentioned: No Jewish writer has ever charged that this passage has been changed or corrupted.

## I.

A noteworthy fact regarding the authenticity of the prophecy is the length of time that the belief in the authorship of Isaiah was left unchallenged. This is brought out very forcibly in the following quotation: "For about twenty-

2) "First and foremost, we have here the Greek translation of the Old Testament, venerable not only as the oldest, but as that which at the time of Jesus held the place as our Authorized Version" (this is true of the Diaspora, but it is doubtful whether it is true of Palestine), "and as such is so often, although freely, quoted in the New Testament." "In his reign" (Ptolemy III, 247—221 B. C.) "we must regard the LXX version as, at least substantially, completed." (Edersheim, *Life and Times of Jesus the Messiah*, pp. 23, 26.)

3) Josephus, speaking of the Sacred Writings of the Jews, says: "During so many ages as have already passed, no one has been so bold as either to add anything to them, to take anything from them, or to make any change in them; but it becomes natural to all Jews, immediately and from their very birth, to esteem those books to contain divine doctrine, and to persist in them, and, if occasion be, willingly to die for them." (*Against Apion*, Book I, p. 885.)

five centuries no one dreamt of doubting that Isaiah, the son of Amoz, was the author of every part of the book that goes under his name; and those who still maintain the unity of authorship are accustomed to point, with satisfaction, to the unanimity of the Christian Church on the matter, till a few German scholars arose, about a century ago, and called in question the unity of this book." (Dr. A. B. Davidson, Professor of Hebrew in New College, Edinburgh, quoted by Prof. Geo. L. Robinson, McCormick Theological Seminary, Chicago, in *Fundamentals*, Vol. VII, p. 70.)

The early Jewish writers referred this passage to the Messiah, but when it was urged against them by the Christians, the later writers in part referred it to the whole Jewish people, in part to the pious portion of the Jews, while others refer it to Isaiah himself. We know that Philip in his discourse with the Ethiopian eunuch referred and applied it to Jesus of Nazareth, and it was the means of the conversion of this man. (Acts 8, 27—40.)

Let us consider the proof that it refers to Jesus of Nazareth. We will not consider the many attempts made to refer it to some one else, for they are many and varied.

The prophet refers to an individual. He cannot refer to a nation or any portion of a nation collectively. The whole tenor of the passage that the Servant is the substitute of others shows that it cannot refer to a nation. Furthermore, the Servant suffers voluntarily, innocently, and vicariously. This was not true of the Jewish any more than it is true of any other nation. It does not refer to the prophets collectively, as has also been supposed. In answer to this it is sufficient to ask, Where and when did the prophets collectively, voluntarily, innocently, and vicariously suffer for the transgressions and iniquities of others? It must refer to an individual. The only question is, Who is this individual?

Referring to an individual, it can only refer to the Messiah. The advocates of the theory that it refers to some one else besides the Messiah have not been able to agree on any one

particular individual, and furthermore, none of the individuals named, *e. g.*, Jeremiah, Uzziah, Isaiah, had any claims to the statements here made respecting this Servant. Upon which one has God laid the iniquities of us all? No, this passage refers to the Messiah, and to Him alone.

This has all the force of the early writings in its favor. When the minds of the Jewish writers were not prejudiced and blinded by their hatred of Jesus of Nazareth, they applied this passage to the Messiah, *e. g.*, in the Talmud, and the interpretation was not questioned. Although this does not necessarily prove that the interpretation is correct, yet it carries weight in showing that it was the commonly accepted explanation, as setting forth what the language conveys. This interpretation has only been called into question in comparatively recent years.

The final argument, and the one which is conclusive to every one who has faith in the Bible, is the fact that the New Testament refers it to the Messiah, and this Messiah is Jesus of Nazareth. A few examples: John 12, 37. 38: "But though He had done so many miracles before them, yet they believed not on Him, that the saying of Esaias the prophet might be fulfilled which he spake, Lord, who hath believed our report, and to whom hath the arm of the Lord been revealed?" Luke 22, 37: "For I say unto you that this that is written must yet be accomplished in Me, 'And He was reckoned among the transgressors.'" Mark 15, 28: "And the scripture was fulfilled which saith, 'And He was numbered with the transgressors.'" Acts 8, 35: "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus." Matt. 8, 17: "That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses."

Also when we consider how minutely all details of this prophecy have been fulfilled in Jesus of Nazareth, how He was despised and rejected of men; how He was bound and spitefully treated; how in consequence of a trial carried on

under the form of law He was sentenced to a violent death, death on the cross; how His enemies intended that His burial should be as the burial of a criminal, but how their designs were thwarted when Pilate gave permission to Joseph of Arimathea, and he, together with Nicodemus, saw to it that Jesus received an honorable burial; how the kingdom and reign of the Messiah has been established, and many have been given to Him as disciples,—we are forced to the conclusion that this Servant of whom the Prophet speaks is none other than Jesus of Nazareth, the Messiah and Christ, the Savior and Redeemer of mankind, who gave His life a ransom for many, and has made reconciliation and is the propitiation for our sins, not for ours only, but for the sins of the whole world, and who is over all, God blessed forever. Edersheim, in his *Life and Times of Jesus the Messiah*, says of Jesus of Nazareth: “If He be not the Messiah, He has at least done the Messiah’s work. If He be not the Messiah, there has at least been none other before or after Him. If He be not the Messiah, the world has not, and never can have, a Messiah.” Again: “The question whether this hope” (*viz.*, the hope of a Messiah) “has ever been realized—or rather, whether One has appeared whose claims to the Messiahship have stood the test of investigation and time—impartial history can make only one answer. It points to Bethlehem and Nazareth.” (Vol. I, 181. 180.)

Let us consider another thing in regard to the position of this 53d chapter of Isaiah. What has been termed the “richest mine of Messianic prophecy in the Old Testament” is that portion of Isaiah which embraces chapters 40 to 66. As the precious jewel which occupies the innermost shrine we find the 53d chapter, with its twelve verses, in which the truth of the vicarious atonement is declared fourteen times, in the very center. Thus in the very heart of this Messianic mine we find as the center of prophecy, doctrine, history the one great, glorious truth, that Christ died to save sinners. It is as the sun from which radiates all light. Around this central chapter, as revealing the greatest glory, the prophet groups all the other glories of the Messiah.

## II.

In the main I have followed the Authorized and the Revised Version of Holy Scripture, only here and there referring to the Hebrew text, where such reference was deemed necessary in order to arrive at a clearer understanding of the words of this prophecy. On the whole, the English version is a practical, literal translation, and it is not necessary to define every word of the Hebrew original in order to gain an understanding of the text. Neither is it necessary to parse every phrase and construction in order to acquire a knowledge of what the prophet wishes to state. The translation, as we have it, is sufficiently literal and plain for all practical purposes. The Revised Version, which is intended to be a literal translation, by its few variations from the authorized text, stamps this as practically a literal translation. I have compared them with the Hebrew text as well.

Chapter 52, 13—15 is an epitome of chapter 53. It is, so to say, a bird's-eye view of the humiliation, suffering, and exaltation of the Servant. The sum of it all is that the Servant shall be exalted and extolled to the highest degree of honor (v. 13); yet He would be subjected to the deepest trial and humiliation (v. 14); and the result of this would be that He would redeem the nations, and kings and rulers would profoundly reverence Him (v. 15).

(The reader is requested to read the text of the 53d chapter in the Revised as well as in the Authorized Version.)

V. 1. The prophet begins his dissertation with a lamentation or expression of amazement. He laments the general unbelief of the people hearing the message. Few there were in his day who accepted and adored the Servant as here described. The Messiah's suffering and death were an offense to many already at that time. This same condition prevailed at the time of Christ. We read: "But though He had done so many miracles before them, yet they believed not on Him" (John 12, 37), and v. 38 speaks of this condition as a fulfilment of the prophecy of Isaiah. St. Paul had to contend with the

same unbelief. He writes to the Romans (10, 16): "But they have not all obeyed the Gospel." It is also evident that this same condition prevails to-day. We who are again standing upon the threshold of the Passion Season should not let the unbelief of the masses discourage us from preaching this precious portion of sacred history, but follow the example of the prophet and proclaim the saving Gospel. Even though but few give credence to our message, let us not hesitate one moment, but preach it to the best of our ability, knowing that God's Word will not return unto Him void. The first verse is a sort of introduction to the theme. Even though the majority reject the report, doctrine, or message, yet for the sake of the few the prophet will continue with his subject.

He begins this treatise with a description of the humble appearance and the rejection of the Messiah, or the Servant (vv. 2. 3).

The prophet speaks as though these events were taking place before his very eyes. Contrary to the expectations of the Jews that the Messiah would be a magnificent prince, "He grows up before Him as a tender plant," seemingly insignificant. He starts, as it were, from a decayed stock, or stump, as a shoot springs up from a root that is apparently dead. He springs up in a manner least expected, out of dry, sterile soil, where growth would be least looked for, after the manner of a shoot or sucker springing from a stump apparently lifeless. He shall grow up out of dry ground. Dry ground is not fertile. No moisture, no growth.<sup>4)</sup> All splendor had departed from the house of David, the kings from this line had degenerated. And out of this decayed stock the Messiah comes forth as a tender plant. And; too, can the prophet here have reference to the virgin-birth? Although little regarded by men, He is precious

4) Mr. Dwight Elmendorf, in an illustrated lecture on Egypt, shows a picture in which we can see how far the irrigation of the Nile extends. The fruitfulness of the Nile Valley extends only as far as the Nile overflows its banks. There is a distinct, well-defined line drawn. Only so far as the moisture penetrates the banks of the Nile can we see vegetation; a foot beyond this line all is absolutely barren because of lack of moisture.



in the sight of Jehovah. The Lord's eyes would be continually upon Him.

V. 2 b does not have reference to His outward, personal appearance, but to His manner. His ways, appearance, and manner of working were not such as would attract men, as they are attracted by the dazzling objects of this world. He would walk about in all humility and lowliness, no gorgeous apparel or sparkling diadem would be on display in order to draw men to His person. In short, "there is no beauty that we should desire Him."

V. 3 needs little or no explanation. "He is despised and rejected of men." In His life it was so. Think of the scribes and the Pharisees. It is true of His dying hour. And since then we see no great change in the manner in which the majority of men regard Him. He is not only despised, but also rejected of men. He is regarded as entirely cut off from man, cast out of the society of men, so that He is not deemed worthy of the treatment due to the lowest among men. *Chadal* means to leave off, desist, forsake. He was forsaken of men. Dr. Stoeckhardt expressed this very tersely with the phrase, "He ceased to be man."

"A man of sorrows, acquainted with grief." His life was to be characterized by grief. His life was to be so full of suffering that sorrow was, so to speak, a characteristic of Him and His life. "A man of sorrow," this expression has been cherished by Christians of all ages.

*Choli*, rendered "grief," usually means sickness or disease. It is also used to denote anxiety and affliction, then any evil or calamity. The simple and plain meaning of *choli* in this connection to me seems to be, He knew, was familiar with, sorrow and calamity. He was intimate with it. He saw it on every hand. He lived in the midst of scenes of sorrowing and suffering, and learned to know it in others. He was beset on every side with sorrow, grief, sickness, disease, pain, anxiety, evil, calamity, and thus had intimate knowledge of it. He was "acquainted with grief." But His knowledge of grief and

sorrow was not only in and through others, but He personally had sorrow, pain, suffering. His life was "but one continued chain of labor, sorrow, and consuming pain" (Sir R. Blackmore, quoted by M. Henry).

(How this was fulfilled in Jesus can be easily shown. Born in poverty. Circumcision. Flight. Nazareth. Misunderstood. Persecuted. Sorrow and suffering find their climax in the Great Passion, ending with death on the cross.)

The next phrase is, literally: "And as the hiding of faces from Him, He was despised." There have been many interpretations and explanations given to this phrase, but I think we are safe in following the sainted Dr. Stoeckhardt in his interpretation, *viz.*, that this Servant was to be the object of contempt. Men would turn from Him in scorn and derision. The Jews held the Savior in positive contempt, and did not regard Him as worthy of notice, except to see the miracles which He performed, and to endeavor to entrap Him in His speech. They were entertained by His miracles as one is entertained by the works of a magician. The great majority saw nothing more than that in Him. Few there were who had even a partial understanding of the Savior and His mission on this earth. How this must have cut deep into the heart of the Savior! He coming to save the people, and the people following Him to see the miracles which He did on them that were diseased. The moment He speaks of His true mission and origin they accuse Him of blasphemy and endeavor to stone Him.

What was the meaning of all this? The answer to this we find in v. 4. Surely, verily, truly, of a certainty the reason for all this is — what He did and suffered He did and suffered not for Himself, not in expiation of His own sin, not as a penalty for His own guilt, not on account of any evil-doing on His part, but He lived, suffered, and died as a substitute. Whose substitute? Ours. He — our shows the substitutionary character of His suffering. His suffering was a vicarious suffering. He bore and carried that which was foreign to Himself. He has taken the burden from off the shoulders of some

one else, and laid it upon His own shoulders. He has removed the load that was resting upon some one else, and placed it upon Himself. That which was foreign to Him was ours. It is our load and our burden. It belongs to us. We should have borne it. Your sins and my sins and all their consequences were upon Him. He is thus our Savior, Surety, Substitute. Grievings and sorrows are consequences of sins, not sin itself. Thus He has lifted and taken away the consequences of sin, both physical and mental, as Matt. 8, 17 affirms that this prophecy was fulfilled when Jesus "cast out the" (evil) "spirits with His word, and healed all that were sick" (v. 16).

However, man's judgment of all these things is that "He was stricken, smitten of God, and afflicted." *Nagah* is to touch, lay hands upon for any purpose. *Nabah* is to strike, lightly or severely. *Anah* is to humble, depress. According to man's judgment the fact that the Servant was thus stricken, smitten, and afflicted was the result of His sin and iniquity. He was regarded as a subject of divine disapprobation. He was looked upon as one who was experiencing the proper and just punishment of His sins. He was esteemed as one bowed down by God as a result of some great crime which He had committed. He was taken for one whom Jehovah had afflicted with a curse. Man thought Him to be one who was now suffering the just deserts of His sins, and because the suffering was so great, He was looked upon as an especially great criminal, and His suffering as a punishment of God, a judgment. He was considered as one bowed down by God, as a rebel, who has rebelled against God, and is now being conquered and subdued. Such was the judgment of man. The Jews even in our day look upon the Savior in the same light. To them He is nothing more than the victim of fate and circumstance. They class Him in the same category as the many who proclaimed their Messiahship, and who were banished or otherwise came to naught. But in this, as in so many other things, man's judgment was in error.

V. 5. The word rendered "wounded" (*mechulal*, from

*chalah*) literally means to bore through, to perforate, to pierce. This shows that the suffering was to be the result of violence. The Syriac Version renders this: "He is *slain* on account of our sins." There would be some act of piercing, some penetrating wound that would endanger or take life. The cause for which He was wounded or pierced is our transgressions. "For" (*min*) equals "on account of." All along the prophet keeps the idea that it was not for His sins, but on account of the sins of others, that the Servant was thus treated, in the foreground. He continually emphasizes the substitutionary character of the sufferings. "Bruised" (*dakah*) equals crumble, to be broken to pieces, to be bruised, to be crushed. He was under such a weight of sorrow that He was, as it were, crushed to the ground. The cause again is we, our iniquities.

"Chastisement" (*mucar*) denotes correction, chastisement, punishment inflicted by parents upon their children designed to correct their faults. It is properly that which corrects. The Servant took upon Himself the sufferings which would secure peace for those for whom He died, whose Substitute He was, sufferings which, if they could have been endured by themselves, would have resulted in effecting their peace with Jehovah, in other words, would have reconciled them to God. He endured all sorrow and suffering of every kind which was necessary to secure our peace with God.

"With His stripes" (*charubah*) is properly a wale, the marks on the skin resulting from blows, as we usually speak of black and blue marks. It is not an open, bleeding wound. The Servant would be subjected to some treatment that would result in leaving such marks. He would be beaten or scourged. We again see how minutely everything is described. Nothing is general or vague. Everything is minute and particular. This, by the way, is another proof of the divine origin of Holy Scripture.

"With His stripes healing is to us," or, "has happened to us." We are cured, restored to health. That which formerly

ailed us has now entirely disappeared, is done away with, has vanished. And healing from what? From all that ailed us, sin, death, condemnation, curse, wrath. Sin is pardoned, death is overcome, the curse and wrath have been done away. We are restored to the favor of God and the enjoyment of peace. We are healed from the sickness of sin and all the consequences of sin. In view of this the Christian Church sings:

The blows and stripes that fell on Thee  
Heal up the wounds of sin in me.

(Engl. Hymnal, 195, 5.)

V. 6 is a confession. We are as a sheep strayed away from the fold and the shepherd. It is no longer led to green pastures by the gentle voice of the shepherd, but is blindly following a strange, self-chosen path, continually wandering farther and farther away from the fold, until finally it is lost beyond all possibility of finding its way back to the flock, fold, and shepherd. It is now a defenseless prey to the first beast of the wilderness that would care to devour it. Thus we, Man in-general. He has forsaken his God and Master, rebelled against His government and rule, sought out his own ways, which he chose to follow, caring nothing for the loving guidance of a longing Father, wandering far out to a strange country, far from his Father's house, associating himself with the enemies of his Father, continually endeavoring to gratify his own lusts and passions, and as far as man is concerned hopelessly parted and estranged from his God and Lord. The prophet includes all: "We *all* like sheep have gone astray." The whole human race lies under the stain of original sin and corruption, and every person, every individual member of the human race stands charged with many actual transgressions. While man is thus absolutely helpless, the Lord takes a hand in the matter. All our sins and iniquities have been, so to say, gathered, and collected, and laid upon the Servant. All sins of all mankind meet upon Him. All transgressions, shortcomings, sins, and iniquities are charged against Him, who has taken our place.

and is our Substitute. The sins and iniquities of us all, regardless of position, location, race, color, or nationality, have been caused to meet upon the Servant. In spite of our forsaking and straying from God, in spite of our rebellious acts and sedition, in spite of the fact that we have "deserved God's wrath and displeasure, temporal death and eternal damnation," "the Lord hath laid on Him the iniquity of us all." He has regarded His Servant as though the Servant had committed all our sins and deserved all our punishment. The Lord considered and treated Him as though He were the greatest, in fact, the *only* sinner upon the face of the earth. And how does the Servant deport Himself?

V. 7. Although subjected to pains and suffering that were hard to be borne, and which were indeed very severe, and which are usually accompanied with expressions of impatience and lamentations, although mistreated, "yet He opened not His mouth." He suffered voluntarily. He is perfectly patient, meek, submissive, mute. No complaint passed over His lips, not a sound of murmuring was to be heard, no visible or audible expression of dissatisfaction or impatience. When He was reviled, He reviled not again. We hear no murmuring against God because of His sufferings, nor any complaint to God on account of His being ill-treated by men. Quiet, meek, patient, submissive, "as a lamb brought to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth." Without offering the least resistance, He voluntarily suffered and bore all sin with all its consequences, sorrow, pain, grief, death, etc.

V. 8. In this the Servant was not to be overcome suddenly and put to death, but after some form of trial He was to be cut off from the land of the living. The word *otser*, rendered "prison," is properly a shutting up, then constraint, oppression, detention. So the simple meaning is that He was to be bound and led captive, or made a prisoner. And all this was to take place under the form of law. Judgment was to be passed upon the Servant. His being cut off from the land of the living

was not to be in a tumult, or by an excited mob in a frenzy, or as the result of a spontaneous uprising of an uncontrollable passion, but under a form of law and as a result of a sort of judicial procedure. Two explanations can be given the following. The one is that He was entirely alone. There was no one to plead His cause. Without any one arising to His defense, He would be sentenced to death. And no one understood that this was to issue forth in a benefit for the people. No one looked upon Him as the Substitute of His people, but all considered Him worthy of death. The other interpretation is, that, although He would be cut off from the land of the living, yet He shall continue to live. The prophet here gives us a glimpse of the exaltation. He, the Servant, shall live and reign to all eternity. Suffering is then forever past. His generation shall be beyond comprehension. There will be no one who can declare it. Both interpretations, to my mind, can be justified. I would not know which one to prefer.

Another expression of the prophet shows how minute and detailed His vision and consequently His description is. He uses the word *gazar*. This same word is used 2 Kings 6, 4: "And when they came to Jordan, they cut down (*gazar*) wood." *Gazar* means to cut, divide, cut in two, as a person fells a tree with an ax. Thus we see it refers to a violent death, not a peaceful passing away or falling asleep. The Servant's life would be terminated by the violence of another. This also as a result and on account of our sins and transgressions. The substitutionary element is thus constantly kept before our eyes, lest we lose sight of this momentous and all-important fact. These stripes and blows and this violent death are all caused by the iniquities of His people. Again, not His sins, but our sins, not His transgressions, but our transgressions, not His guilt, but our guilt, not His shortcomings, but our shortcomings, not His deserts, but our deserts, were the sole cause of these blows and this violent death.

The prophet continues, describing what shall become of this Servant even after His death. V. 9. The word *nathan*

rendered "made" has as its essential idea the notion of giving, in the *jussiv*: "give by intention" or "desire to give." The form *vajitten* can be the third person singular imperfect *kal* or the third person singular *jussiv kal*, which I believe to be the form here intended, and can be rendered: "And they intended or desired to give Him a grave," etc. The imperfect is generally used to express the future or the continued uncompleted present. The *jussiv* expresses a desire or mild command. It does not differ from the imperfect in form except in the *hiphil*. It was the intention or desire that His grave should be with the wicked. The person or persons whose intention it was to do this are not mentioned. It is impersonal. Not only was He to suffer a violent death, but the added indignity of the burial of the wicked and criminal was intended to be heaped upon Him. An honorable burial was to be denied Him, and He was to be consigned to an ignominious grave along with the great criminals and violators of the Law of God. But this design and intention was not to be carried into execution, but would be frustrated. The indignities and ignominies were to cease with His death. Instead of receiving a grave with the wicked, instead of receiving the burial of a criminal, He was in reality to be given an honorable burial. The purpose which was cherished regarding His burial was not accomplished. Prof. Delitzsch quotes the following: "Died as a criminal, buried as a prince." When His vicarious sufferings were finished, no further indignity could be permitted even to the lifeless body.

The particle *ve* is undoubtedly the adversative "but." It was the intention that He should be buried with the wicked, but in fact He was with the rich in His death. *Ascheer* designates a rich man without regard to his moral characteristics. It may denote a rich man who is ungodly, but it is never used as a synonym for ungodly. The moral character of a man who is called *ascheer* must be gathered from the context. It cannot be determined from the mere use of the word itself. Dr. A. Barnes, in his *Notes on Isaiah*, says: "The



simple idea of the word is that of *wealth*; whether the person referred to be a man of fair or unfair, pure or impure character, is determined by other circumstances than the mere use of the word. So the word 'rich' is used in our language and in all languages."

The word rendered "death" (*bemotam*) is a noun from *maveth* or *moth* (plural, *mothim*), and means the same as "after His death," "when He was dead." The same word occurs twice in Lev. 11, 31. 32, and is translated thus: "Who-soever doth touch them *when they be dead* (*bemotam*), shall be unclean until the even. And upon whatsoever any of them, *when they are dead* (*bemotam*); doth fall, it shall be unclean." Thus we arrive at the meaning that after His death the Servant would be with a man of wealth, but without determining anything in regard to his moral character. It seems to me that all the prophet wished to say is that the Servant would be buried in the grave of a rich man.

*Al*, rendered "because," probably has the significance of "although," as in Job 16, 17: "Not for *any* injustice in mine hand," *although* I have done no injustice, and refers not only to the burial, but to the whole proceedings. It would then give us the meaning that He was wounded, bruised, despised, rejected of men, put to death, and buried by the hand of man, *although* He had done no violence. Despite the fact that He had done nothing amiss, had not by harsh or injurious conduct provoked such treatment, much less deserved it, nevertheless He was subjected to all manner of tortures and indignities. He had committed no sin, nor was He a deceiver, although He was regarded and treated as one who was guilty of these things. He was sincere, perfectly true and holy, as St. Peter expresses it in his First Epistle (2, 22. 23): "Who" (Jesus) "did no sin, neither was guile found in His mouth." "Who, when He was reviled, reviled not again; when He suffered, He threatened not."

"Because" could also be justified. Because He was our Substitute and was innocent, He could suffer for others. If

He were guilty, He would have to suffer for Himself. If He had not been innocent, all His suffering would only have been an expiation of His own guilt; but *because* He was innocent, He could stand in the room of others, and whatever He did would be counted as though they had done it. He was to suffer for others, and thus reconcile man to God. This was finished at the time of His dying. Because His work was complete and perfect, all added ignominy and shame was to cease. Therefore it was not permitted that He be buried as a criminal, but should receive an honorable burial, and so it was, as Dr. Pierson expresses it: "Only a virgin womb could conceive, only a virgin tomb receive, the body of God's immaculate Son." (*Many Infallible Proofs*, p. 208.)

However, the prophet does not close his treatise here, but continues, and describes the fruits and result of this suffering and humiliation.

V. 10. The design of the prophecy is to state that as a result or in consequence of His great suffering He would be exalted to the highest honors. The sufferings would then be forever past. These sufferings pleased the Lord, not because He delights in the suffering of the innocent, neither because God was displeased with the actions of the Sufferer, His Servant, but because the Servant suffered voluntarily to save His people. He was pleased with the end in view, and with all that was necessary to secure this end. Also that the sufferings would result in the redemption of an innumerable host, rather, that salvation would be thereby provided for all mankind. So complete would be the work that it would be impossible to find one single person who would not thereby have redemption. His work opened heaven to all. And all this was done in accordance with a divine design and in fulfilment of a divine decree, as St. Peter declares in his powerful Pentecost-sermon: "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." (Acts 2, 23.) After thus being made an offering for sin, and thereby making atone-

ment and expiating the guilt of man, He shall see the fruits of His labor. This shows us again that the Servant was not merely a martyr or a victim of fate and circumstances, but was by the eternal decree of God delivered up for our offenses. "He shall see His seed." In v. 8 there was no generation. No one to arise and defend Him. He was absolutely alone. There was no seed. But now things have changed. "He shall see His seed."

It was counted as one of the greatest blessings among the Jews that they should live to see their children's children. According to this prophecy the Servant would also have a posterity, and He would see it. The relation of father to children is often used to denote spiritual children. Thus the prophets were spoken of as fathers and their disciples as their children. St. Paul also uses this expression concerning Timothy, whom he designates as son (1 Tim. 1, 2). This is the sense in which the Servant shall have and see His posterity. They shall be His disciples, His followers. Though He be put to death, yet shall He live and see great multitudes who would be His spiritual children. We have only a faint idea how great this multitude really is. On the Day of Judgment, when all shall appear before the Judge, and the multitude shall be divided, I do not doubt that we shall be surprised at the great multitude standing upon the right hand of the Judge, and who are thereby revealed before all mankind as the spiritual children of the Servant. Even though it appears to us that we are oftentimes standing nearly alone, the Lord nevertheless has His seven thousand in Israel who have not bowed their knees to Baal. It shall afford pleasure to Jehovah to thus prosper the work under the direction and the government of the Servant. The fruits of His labor can be thus summarized:

I. He shall see a multitude of those who shall be converted and saved.

II. His reign shall be established and permanent.

III. The work which Jehovah designed shall prosper under His administration.

V. 11. Dr. Stoeckhardt, in a sermon, says of this passage: "He did not only suffer in His body. . . . In the case of Christ the sufferings of the body were increased and intensified by the sufferings of the soul." (*Passionspredigten*, Anhang, p. 20.) This suffering would bear fruit. The manner in which the Servant would view the fruit of His labor is, that He would see so much good resulting from His labor, suffering, grief, and pain that He shall be satisfied. He shall look upon the fruits of His labors, and shall see in them ample compensation for all that He has endured. He shall be as one who has spent much time and labor upon a certain task, and finally, when all has been completed and perfected and proves a success, he feels amply repaid for all his toil and labor.

Another reason why the Servant would be satisfied with the fruits of His labor is this. The work has been performed in the most perfect and complete manner possible. It could not have been improved upon. It met all the demands of God's justice and mercy. In short, it was finished, complete, perfect. As God the Father looked upon His creatures at the time of creation and pronounced them good, so the Son looks upon the work of redemption and is satisfied, pronouncing it finished, complete, perfect.

Now the Servant applies the fruits of His labor. Proper knowledge of the Redeemer shall save many. This is not the outward knowing of a fact, but a saving knowledge, a knowledge combined with trust and confidence in Him, as the Savior says: "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent" (John 17, 3). By or through this knowledge the Righteous, My Servant, shall justify man. The designation "Righteous" does not only imply personal righteousness, but in this instance also the making righteous. He is the Source of righteousness for others. All who become righteous become so through Him and His work. He has not merely procured righteousness for all, but He also applies it to them, for He shall justify many. *Tsadaq* in the *hiphil* means to pronounce just, righteous.

Justify is a term preeminently used in court, as in the case of one accused of a certain crime, but who shows that he did not commit the crime at all, or that he had a right to act as he did, whom the court then pronounces innocent, not guilty, just. In the case before us it is not to declare that man in fact is innocent, in the sense that he has committed no crime, or that he had a right to do as he had done, or that because of some action of his or some good quality in him he has a claim upon mercy, but that because the Servant shall bear the sinners' iniquities, they would be regarded as righteous. They are pronounced righteous only and alone because the Servant has borne their sins. He stood between the descending stroke of justice and the sinner, and received the stroke which had been deserved by the sinner. Because of this and for no other reason the sinner is looked upon as being holy, righteous, just. The sinner has been in court, and has been declared free, just, righteous, holy, innocent; for He, the Servant, shall bear their iniquities.

V. 12. Luther's translation of the first half of this verse is more literal and accurate than either the Authorized or the Revised Version. The literal translation is: "Therefore will I divide to Him the great; the strong will He divide as spoil." This verse points to the final and complete victory of the Servant. Jehovah will acknowledge the victory of the Servant over the great. I take the "great" to refer to sin, death, and Satan. Jehovah will give the Servant the victory over these great and mighty enemies. The enemies are not flesh and blood, but principalities, powers, the rulers of the darkness of this world, spiritual wickedness in high places (Eph. 6, 12). These principalities and powers He spoiled (Col. 2, 5). As the victorious general divides the spoil with those associated with him, so will the Servant divide His spoils with those associated with Him, *i. e.*, with us, whose Substitute He was. Now His victory is our victory, His triumph is our triumph; yea, "we are more than conquerors through Him that loved us" (Rom. 8, 37). We are now sharers with Him.

We are now joint-heirs with Christ. The fruits of His victory, *viz.*, forgiveness of sins, life, peace, joy, and righteousness here, and complete salvation from all evil, bliss and happiness in all eternity, are ours, and no man can rob us of these treasures. Thus we proclaim our victory, and return thanks to God with the words of St. Paul: "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

So important is the substitutionary character of the Servant's work that the prophet again calls attention to this fact. He cannot close without again referring to this feature. Man esteemed Him as a transgressor, treated Him as such, but in fact He was their Substitute, the One who bare their sins and wrought redemption and deliverance from sin and all its consequences. Thus man continually reaps the benefit of the Servant. And by repeatedly calling this to mind, the prophet wishes to impress this fact indelibly upon the mind of his hearers and readers.

But the Servant does even more. His work continues. He maketh intercession for the transgressors. He pleads His blood, His suffering and dying. He stands before the throne of grace and pleads for the transgressors by presenting the merits of His blood. He is our Advocate, who argues our case before the tribunal of God.

Thus all His work would issue forth in glory, blessing, and reward. He would be triumphant. He would be and remain Victor, Conqueror, Ruler, King of kings, and Lord of lords. And He shall reign forever and ever, world without end.

How all this has been, and is still being, fulfilled in Jesus of Nazareth we have not paused to show. Any one familiar with the life of Jesus can readily see that all has been minutely fulfilled in Him. Every detail has been, and is still being, accomplished in the Savior.

Likewise this treatise is not intended to be an exhaustive explanation of this precious passage of Holy Scripture. To give such an explanation is beyond me. We have endeavored to set forth only in a measure what was prophesied concerning

the Servant of Jehovah. This chapter is as an inexhaustible diamond mine; the more it is worked, the more precious jewels are discovered. The more study and meditation devoted to this chapter, the more saving truths we discover, truths which we had formerly overlooked. Every verse, every sentence, every phrase, every word, is a treasure-store, and deserves to be carefully and prayerfully considered, pondered, and meditated upon.

A few words in conclusion. When those two disciples journeyed to Emmaus on that memorable first Easter Sunday, their hearts heavy and sad because of the events of the past few days, trying to find some explanation for these strange occurrences, they were joined by their beloved Lord and Master. Without knowing or recognizing their companion, Scripture was unfolded before their eyes by Him. I have no doubt but that this prophecy also received its due and proper consideration and explanation. Who would not love to have heard that discourse! Would not "our heart burn within us while He talked with us by the way, and while He opened to us the Scripture" (Luke 24, 32)?

We, who are again standing upon the threshold of the Passion season, and who are again privileged to proclaim the manner in which it was made possible for us sinners to be declared righteous, just and holy, we look up to our Savior and Redeemer, beseeching Him with the words of blind Bartimeus: "Lord, that I may receive my sight."

Make me see Thy great distress,  
 Anguish, and affliction,  
 Bonds, and stripes, and wretchedness,  
 And Thy crucifixion;  
 Make me see how scourge and rod,  
 Spear and nails did wound Thee,  
 How for man Thou diedst, O God,  
 Who with thorns had crowned Thee.

Yet, O Lord, not thus alone  
 Make me see Thy Passion,  
 But its cause to me make known,  
 And its termination.  
 Ah! I also and my sin  
 Wrought Thy deep affliction;  
 This the real cause hath been  
 Of Thy crucifixion. (Engl. Hymnal, 192, 2. 3.)