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Propitiation in Old Testament Prophecy

Douglas McC. L. Judisch

A study in a previous issue of this journal emphasized the centrality to Old Testament theology of divine wrath and its propitiation.¹ Having established “propitiate” as the *usus loquendi* of *k p r*, we found the whole complicated system of animal sacrifice a monumental mechanism designed to placate the wrath of God against the sinners of the Old Testament era. We concluded, indeed, that the sanguinary sacrifices of Israel pointed forward to Messiah’s propitiation of God on behalf of all men, and those who trusted in this propitiation which was to come still enjoy eternal life with God.² It was not only by means of types, however, that God sought to excite in the hearts of the ancients faith in His propitiation by the Coming One. He also used the explicit words of His prophets—although often still using imagery borrowed from the sacrificial system to discuss the future things which it symbolized.

I. Basic Considerations

God made the point, first of all, that no mere man could assuage His wrath against even one of his fellows, much less God’s anger with all humanity (Ps. 49:8-9 MT; 7-8 EV):

No man can by any means redeem his brother,
Or give to God a ransom for him —
For the redemption of his soul is costly . . .
That he should live on eternally;
That he should not see the pit.³

Rather, only God could and would propitiate Himself — a goal, of course, which could be attained only by God becoming a man and suffering Himself the full force of the divine fury aroused by the sins of mankind. In Psalm 65, therefore, David tells the Lord: “As for our transgressions, Thou dost effect propitiation for them” (the last six words representing a form of *k p r*; v. 4 MT; 3 EV).⁴ As we have deduced already, even toward the people of the Old Testament era, even toward the unbelievers, God’s attitude was conditioned by His future work. Psalm 78, in recounting the past faithlessness of most Israelites, declares (v. 38):

But He, being compassionate, effected propitiation

for guilt,
and did not destroy;
And often He turned away His anger,
And did not arouse all His wrath.⁵

In this translation "effected propitiation" again represents a form of *k p r*.

II. Various Prophecies of Divine Goodwill

Yet the actual fountainhead of divine propitiation then lay in the future. Several prophecies of this accomplishment use the verb *r tz h* or the noun derived from it, *rätzōn*. The verb means "be pleased with, accept favourably," often used in the context of sacrifice, or "make acceptable, satisfy," referring to a debt or penalty.⁶

A. Isaiah

1. Isaiah 40.

The niphil form of *r tz h* occurs in the well-known second verse of Isaiah 40:

Speak kindly to Jerusalem;
And call out to her, that her warfare has ended,
That her guilt has been made acceptable,
That she has received of the Lord's hand
Double for all her sins.⁷

The idea is that God's attitude would change from wrath against guilty people to acceptance by virtue of the payment of a satisfactory penalty. The context, of course, deals with the manifestation of God in human flesh (v. 5) — the coming of the Messiah, who would be the one to pay the penalty.⁸

2. Isaiah 49.

The noun *rätzōn* signifies "goodwill, favour, acceptance," especially the acceptance of those offering sacrifices.⁹ In Isaiah 49 God promises the Servant of the Lord (v. 8b):

And I will keep You and give You for a testament to the
people,
To establish the land, to make them inherit the desolate
heritages¹⁰

In other words, the Messiah was to become, by means of His death, the basis of a new testament meant to benefit mankind and He would thereby establish the New Testament church.

For the vicarious death of the Messiah is logically implied by the word *berīth*, usually but not aptly translated "covenant." A *berīth* is basically a guarantee, an oathbound obligation undertaken by someone to do something. Sometimes this obligation is made on condition of reciprocal action by a second party; in such cases the *berīth* is to some extent, at least, a covenant. Here, however, the reference is to the oft-repeated unconditional promise of God to bestow righteousness upon the world through the death of His Son — in other words, the new testament (Matt. 26:28; Mark 13:24; Luke 22:20; 1 Cor. 11:25; Heb. 9:15-22). In this passage, indeed, the Messiah is equated with the new testament in the Father's assurance, "I will give You for a testament to the people." For not only is the Messiah the testator who dies to put His will into effect, but His righteousness is also the inheritance bequeathed to the will's beneficiaries.¹¹

According to Isaiah 49, then, the vicarious death of the Messiah and the consequent establishment of the New Testament church was to come to pass in what is termed "a day of salvation" and "a time of favor" (v. 8a).¹² The usual rendition of *'ēth-rātzōn* here as "a favorable time" is much too weak.¹³ The time in question is the point in history at which the Messiah was to change God's disposition toward man from wrath to goodwill. This connection, we may add, of divine goodwill with the effectuation of a divine testament is certified by the occasional denomination of this will as *berīth shālōm* ("testament of peace") or variations of this phraseology.¹⁴ An example close at hand occurs in Isaiah 54 (7-10):

'In a brief moment I forsook you,
But with great compassion I will gather you.
In an overflowing of anger
I hid My face from you for a moment;
But with everlasting loving-kindness I will have compassion
on you.'

Says the Lord your Redeemer.

'For this is like the days of Noah to Me;

When I swore that the waters of Noah

Should not flood the earth again,

So I have sworn that I will not be angry with you,

Nor will I rebuke you.

For the mountains may be removed and the hills may shake,

But My lovingkindness will not be removed from you,

And My testament of peace will not be shaken,
Says the Lord who has compassion on you.¹⁵

This passage demonstrates, in the first place, the basic concept of *berith* as previously enunciated, namely, an oathbound obligation undertaken by someone to do something. The unconditional and, indeed, unalterable nature of this particular *berith* (the Messianic testament of 42:6 and 49:8) is equally patent. Striking above all, however, in the terms of this testament is the iteration and reiteration of an electrifying change in God's attitude toward man from overflowing wrath to tenderest compassion. It is plain to see that the will which Messiah's death was to put into effect is called a *berith shālōm* because it was God's declaration of peace on mankind — by virtue of the propitiatory sway of Messiah's death upon the mind of God.¹⁶

3. Isaiah 61.

A case similar to the use of *rātzōn* in Isaiah 49 occurs in Isaiah 61, which is, in fact, closely related to both chapters 42 and 49. Indeed, despite the absence of the word "servant" in the pericope, Young was moved by its other similarities with the four passages of Isaiah usually denominated "the Servant Songs" to place Isaiah 61:1-3 in the same category.¹⁷ In the first nine verses of Isaiah 61 we survey the Messiah's own portrait of the purpose and the results of His mission: the purpose is the establishment of the new testament (v. 8) and the proclamation of the gospel (vv. 1-3); the results are the joy (vv. 3, 7) and imputed righteousness (v. 3) of Christians, the establishment of the New Testament church (v. 4), its extension to the Gentiles (vv. 5, 6, 9), and the priesthood of all believers (v. 6).¹⁸ That the speaker of these verses is the Messiah is established by the language of verse 1; it is, after all, this unique manner in which, according to His human nature, He was anointed with the Holy Spirit without measure that brought Him the title "Messiah," "the Anointed One."¹⁹ And this identification of the speaker is confirmed by the self-authentication of the Messiah Himself on the occasion of the initiation of His public ministry (Luke 4:16-21).

Thus, in Isaiah 61:2 the Son appropriates to Himself the propitiatory language which we have heard the Father applying to Him in 49:8. For, in making the preaching of Law and Gospel the essence of His prophetic office, He depicts the Gospel not only as "good news," not only as the proclamation of spiritual liberty (v. 1), not only as consolation (v. 2), but also as the proclamation of God's propitiation. The New American Standard Bible translates the first four words of verse 2, "to proclaim the favorable year of the Lord," following the phraseology of the King James Version, "to proclaim the acceptable

year of the Lord." The Revised Standard Version is closer to the original text with "to proclaim the year of the Lord's favor."²⁰ This divine goodwill toward men is really the essence of the Messianic Gospel, since without it there could be no "good news." Like the "time" of 49:8, here the word "year" singles out a particular point in history at which the Messiah was to change God's disposition toward man from wrath to acceptance. Nor need we copy the millennialists and take one giant leap from the First Coming to the Second in the middle of the clause under discussion just because the second phrase speaks of the "day of vengeance of our God."²¹ For the Prophet *par excellence* had to proclaim the whole truth. Consequently, He who won God's acceptance of all men has to press simultaneously the revival of God's wrath against those without trust in His propitiation (John 3:36).²² No one can preach the Gospel faithfully unless he preach the Law faithfully. The antithetical parallelism, indeed, between the "year of favor" and the "day of vengeance" serves to increase the appreciation of the Messianic propitiation by the stark contrast with the divine wrath which it appeased.²³

4. Isaiah 60

Having studied the significance of *r tz h* and *rätzōn* in Isaiah 40, 49, and 61, one is much readier to capture the concern of *rätzōn* in the closely related chapters of 56 and 60. The point is that in Isaiah 60 God is speaking of the benefits accruing to the New Testament church from Messiah's work as He borrows imagery from such diverse sources as the sacrificial system and the construction of cities. The basis of these benefits is clearly the incarnate God (vv. 1-2) who was to be the Redeemer (v. 16d), Saviour (v. 16c), and Light of the world (vv. 1-2, 19-20). It is in this Christological context, then, that Isaiah introduces sacrificial symbolism into his prediction of the extension of the church throughout the world (v. 7):

All the flocks of Kedar will be gathered together to you;
The rams of Nebaioth will minister to you;
They will go up with acceptance on My altar,
And I shall glorify My glorious house.²⁴

In verse 10 Isaiah alters the tropology but continues to urge the same assurance:

The foreigners will build up your walls,
And their kings will minister to you;
For in My wrath I struck you,
And in My favor I have had compassion on you.²⁵

In verse 7 the New American Standard Bible uses "acceptance," in verse 10 "favor" to translate the same word, *rātzōn*.²⁶ In the latter case, the antithetical parallelism of the last two lines again (as in 61:2) makes the silhouette of Messianic propitiation stand out all the more clearly against the white-hot rays of divine wrath (here *qetzeph*).²⁷

5. Isaiah 56.

God is likewise describing the conversion of people of every nation as a result of Messiah's work when He makes this promise in Isaiah 56 (vv. 6-7):

Also the foreigners who join themselves to the Lord,
 To minister to Him, and to love the name of the Lord,
 To be His servants, every one who keeps from profaning
 the sabbath,
 And those who take hold of My testament;
 Even those I will bring to My holy mountain,
 And make them joyful in My house of prayer.
 Their burnt offerings and their sacrifices will be acceptable
 on My altar;
 For My house will be called a house of prayer for all the
 peoples.²⁸

The penultimate line again contains the noun *rātzōn*, a more literal translation being, "Their burnt offerings and their sacrifices will be for acceptance on My altar"; and the sacrificial economy is again the source of the figure. The Christological significance of the statement receives confirmation in this case from the preceding verse, where those offering the sacrifices of verse 7 are called *maḥazīqīm bibhrīthī*. The new American Standard Bible renders the phrase, "everyone. . . who holds fast My covenant," but "those who take hold of My testament" does more justice to Isaiah's intention — in other words, those who would come to faith in the divine propitiation accomplished by Messiah's death. For the meaning of *berīth* has already come up for discussion, and the phrase in which it occurs here and in verse 4 is a variation on the theme sounded in the first two verses of the chapter. This theme is the blessedness of the man who "takes hold of it" (v. 2),²⁹ that is, of what the Lord calls "My salvation to come" or, more directly, "My righteousness to be revealed"(v.1). This alien righteousness—and the salvation integrally connected with it — is nothing else than the inheritance bequeathed to the beneficiaries of the testament put into effect by the death of the Messiah. Nor do we invest the hiphil of *ḥ z q* with an unusual

significance by referring it to faith in the effects of Messiah's death (vv. 2, 4, 6).³⁰ Isaiah uses the word similarly in 64:6 (MT; 7 EV) to speak of saving trust in the Lord in a more general way. In 27:5, indeed, the New American Standard Bible uses "rely" as a translation:

I have no wrath.
Should someone give Me briars and thorns in battle,
Then I would step on them, I would burn them completely.
Or let him rely on My protection,
Let him make peace with Me,
Let him make peace with Me.

Here the Lord specifically urges faith in His "protection" from His own wrath — that is, in His self-propitiation of the Messianic period whereby He could actually say, "I have no wrath."³¹ The peace, then, which He invites men to make with Him is simply the acceptance of the peace which He has already made with them. At the same time, however, the Lord warns us that His justice requires Him to relight the fires of His fury to incinerate those who remain His angry enemies.

B. Ezekiel

Up to this point we have been focusing attention upon prophecies of Isaiah which speak of the future "goodwill" of God by employing the verb *r t z h* or the noun *rātzōn*. Space is insufficient to prosecute a similar study of all the Old Testament prophets. A glimpse at the twentieth chapter of Ezekiel, however, might serve to show that Isaiah is not alone in the use of these words to the same end. By the time, of course, that one reaches his twentieth chapter, Ezekiel has already prepared us in many and various ways for a proper appreciation of his propitiatory prediction there. Had one the opportunity to pause at any spot along the path by which Ezekiel leads the reader, the last four verses of chapter 16 would surely retard his steps a while. There the Lord promises to replace the Mosaic *berīth* invalidated by the apostasy of Israel (who has "despised the oath," v. 59) with a new and eternal testament (vv. 60-63):

'Nevertheless, I will remember My covenant with you in the days of your youth, and I will establish an everlasting covenant with you. Then you will remember your ways and be ashamed when you receive your sisters, both your older and your younger; and I will give them to you as daughters, but not because of your covenant. Thus I will establish My covenant with you, and you shall

know that I am the Lord, in order that you may remember and be ashamed, and never open your mouth any more because of your humiliation, when I have forgiven you for all that you have done,' the Lord God declares.

Several points are worthy of note here. In the first place, Ezekiel agrees with Isaiah in equating the execution of the new testament with God's propitiation of Himself. The phrase quoted above from the New American Standard Bible (v. 63), "when I have forgiven," represents an infinitive of *k p r*; "you," *lamedh* with a second person singular suffix.³² Thus, a literal rendition would be "in My propitiating for thee" or "by My propitiating for thee." Secondly, the entity whom God is addressing here is the apostate people of Jerusalem (v.2). Thus, God's propitiation of Himself does not depend upon faith in Him but instead logically precedes faith. That is to say, God placates His wrath against men and thereby provides them with something to believe. Likewise, He executes a divine testament in favour of the faithless and then invites them to receive through faith the inheritance which He has bequeathed them. Thirdly, the *kol* of the last verse underlines the comprehensiveness of the divine propitiation predicted here. God was to still His rage against men with respect to *all* the sins which they have committed.

In Ezekiel 20 itself the Messianic King (v. 33) speaks not only of His future condemnation of faithless Israel (vv. 34-38), but also of His making the new testament in her favor (v. 37). To describe the New Testament church verses 40 and 41 blend a metaphor derived from the cultus with imagery drawn from the reunion of exiles:

'For on My holy mountain, on the high mountain of Israel,' declares the Lord God, 'there the whole house of Israel, all of them, will serve Me in the land; there I shall accept them, and there I shall seek your contributions and the choicest of your gifts, with all your holy things. By means of a soothing aroma I shall accept you, when I bring you out from the peoples and gather you from the lands where you are scattered; and I shall prove Myself holy among you in the sight of the nations.'³³

The verb *r tz h* occurs in both verses. The phrase *berēah-nīhōah* at the beginning of verse 41 explains how it is that a just God could accept into His presence those whom flames of fury ignited by sin ought to consume. The propitiatory import of this "smell of pacification" has received previous attention in connection with the ancient sacrifices, its usage showing that the sacrifice of various animals

assuaged the wrath of God against individuals, nations, and even the human race as a whole.³⁴ The New American Standard Bible confuses Ezekiel's thought here by rendering the prefixed *beth* "as," producing the clause, "As a soothing aroma I shall accept you."³⁵ The prophet's intention emerges with crystal clarity when we translate literally: "By means of a smell of pacification I shall accept you." Since Ezekiel is speaking of the Messianic era, when animal sacrifice would necessarily cease,³⁶ he is clearly intimating the antitype by naming the type. He is referring, in other words, to the propitiation symbolized by the aroma of the Old Testament sanguinary sacrifices, namely, the vicarious satisfaction. It is by means of Messiah's death, then, that we become acceptable to God.

III. Isaiah 53

An Old Testament passage which makes this same point by means of a similar metaphor drawn from the cultus is Isaiah 53:10. Isaiah 53, the holy of holies of Old Testament prophecy, stresses more than any other prediction the vicarious value of the Messiah's suffering and death.³⁷ Following an assurance of the personal sinlessness of the Servant of the Lord (v. 9), verse 10 proceeds in this manner:

Yet it was the will of the Lord to bruise him;
he has put him to grief;

When he makes himself an offering for sin,

He shall see his offspring, he shall prolong his days. . .³⁸

The word translated here as "an offering for sin" by the Revised Standard Version is *'ashām*, which is the technical term rendered "guilt offering" in the prelude to this study.³⁹ We have already seen how Leviticus 5 attributes propitiatory power to the literal *'ashām*, since it symbolized and mediated the propitiation to be effected by the Messiah.⁴⁰ Here in Isaiah 53 conversely *'ashām* is used figuratively to refer directly to the one *intrinsic* propitiation of which all others were only types and vehicles. There is much significance, moreover, in the particular variety of sacrifice mentioned here. For the guilt offering comprehended a restitution made to God by an individual person to compensate for wrongdoing and so to satisfy the demands of God's justice. Indeed, the ceremonial code required a compensation equal to 120 percent of the amount involved in the sin — an additional fifth of the value (Lev. 5:16; 6:4-5).⁴¹

Delitzsch deals in some detail with the significance of *'ashām* in Isaiah 53:10, and the theology of *Heilsgeschichte* which vitiates his treatment of many Messianic prophecies is not so apparent as usual.⁴² He argues, in the first place, "that the *'ashām* paid by the soul

of the Servant must consist in the sacrifice of itself, since He pays it by submitting to a violent death; and a sacrifice presented by the *nephesh* (the soul, the life, the very self) must be not only one which proceeds from itself, but one which consists in itself."⁴³ After delineating some of the distinctions between the guilt offering and other sacrifices (especially its closest relative, the sin offering), Delitzsch points to the prominence of the priest in the ritual of the guilt offering.⁴⁴ For in each case the guilt-ridden Israelite had to make restitution in accord with the priest's evaluation and in terms of the shekel of the sanctuary (e.g., Lev. 5:15). While his idea of the priest as the continual representative of the offerer in the sin offering is fallacious, Delitzsch correctly sees the priest in the guilt offering as the representative of God:

The trespass-offering was a restitution or compensation made to God in the person of the priest, a payment or penance which made amends for the wrong done, a *satisfactio* in a disciplinary sense. And this is implied in the name; for just as *hattā'ih* denotes first the sin, then the punishment of the sin and the expiation of the sin, and hence the sacrifice which cancels the sin; so *'ashām* signifies first the guilt or debt, then the compensation or penance, and hence (cf. Lev. v. 15) the sacrifice which discharges the debt or guilt, and sets the man free.⁴⁵

Each of the different varieties of sacrifice points, of course, to some particular aspect of their common antitype which would otherwise receive less attention from the members of the Old Testament church.⁴⁶ Therefore, although failing to stress the propitiatory significance of the *'ashām*, Delitzsch hits quite near the mark when he concludes:

An idea, which Hofmann cannot find in the sacrifices, is expressed here in the most specific manner, viz. that of *satisfaction* demanded by the justice of God, and of *poena* outweighing the guilt contracted (cf. *nirtsāh*, ch. xl. 2); in other words, the idea of *satisfactio vicaria* in the sense of Anselm is brought out most distinctly here, where the soul of the Servant of God is said to present such an atoning sacrifice for the whole, that is to say, where He offers Himself as such a sacrifice by laying down the life so highly valued by God (ch. xlii. 1, xlix. 5).⁴⁷

One might add, moreover, that calling the Servant's self-sacrifice an *'āshām*, and thereby implying the payment to God of a *superabundant* compensation for human offenses, would seem to run counter to the idea of a limited atonement or, indeed (since the *'āshām* is still a sacrifice), a limited propitiation.

In Article XXIV of the Apology Melancthon appeals to Isaiah 53:10 as proof that the work of Christ alone assuages the wrath of

God, while our works play no part in the drama of propitiation (23):

Isaiah interprets the law to mean that the death of Christ is a real satisfaction or expiation for our sins, as the ceremonies of the law were not; therefore he says (Isa. 53:10), "When he makes himself an offering for sin [*hostiam*, sacrificial victim], he shall see his offspring, he shall prolong his days." The word he uses here (*asam*) means a victim sacrificed for transgression. In the Old Testament this meant that a victim was to come to reconcile God and make satisfaction for our sins, so that men might know that God does not want our own righteousness but the merits of another (namely, of Christ) to reconcile him to us. Paul interprets the same word as "sin" in Rom. 8:3, "As a sin offering [*De peccato*] he condemned sin [*peccatum*]," that is, through an offering for sin [*hostiam*]. We can understand the meaning of the word more readily if we look at the customs which the heathen adopted from their misinterpretation of the patriarchal tradition. The Latins offered a sacrificial victim [*hostiam*] to placate the wrath of God when, amid great calamities, it seemed to be unusually severe; this they called a trespass offering [*piaculum*]. Sometimes they offered up human sacrifices, perhaps because they had heard that a human victim was going to placate God for the whole human race. The Greeks called them either "refuse" or "offscouring." Isaiah and Paul mean that Christ became a sacrificial victim [*hostiam*] or trespass offering [*piaculum*] to reconcile God by his merits instead of ours.⁴⁸

In this translation of the passage by Tappert, Melancthon's *hostia* is sometimes rendered "an offering for sin" and sometimes more generally "a sacrificial victim," but the line of thought is still patent and cogent.⁴⁹

That the Messianic propitiation predicted in Isaiah 53:10 would be complete is apparent from three facts. In the first place, we have already seen that such is the implication of the word *ashām* itself, by virtue of its reference to one of the Old Testament sacrifices in general and, more particularly, to a sacrifice involving superabundant restitution.⁵⁰ Secondly, the closing clauses of the verse show God's approval of the Messiah's propitiatory work by means of His resurrection and propagation of the church:

He will see His offspring,

He will prolong His days,

And the good pleasure of the Lord will prosper in His hand.⁵¹

The third indication is the first clause of the following verse (11a):

As a result of the anguish of His soul,

He will see it and be satisfied. . . .⁵²

The last verb *s b* ("be sated, satisfied") shows that God would find the Messiah's death sufficient or more than sufficient to compensate for the sins of others, more than sufficient to satisfy the demands of God's justice upon us.⁵³ This vicarious satisfaction necessarily implies the cessation of the divine anger aroused by "our transgressions" (v. 5); the raging fire of God's wrath would burn itself out on the Messiah's corpse.⁵⁴

If we inquire concerning the scope of this propitiation, verse 6 is of particular import:

All of us like sheep have gone astray,
Each of us has turned to his own way;
But the Lord has caused the iniquity of us all
To fall on Him.⁵⁵

The language is universal in reference. All men are sinners, and God imputed to the Messiah all sins of all men. Indeed, Isaiah emphasizes the concept of universality by the striking station of *kullānū* ("all of us") as the first and last words of this verse, sentries to guard its gates against the escape or abduction of any man from walls which surround the entire world. Part II of the Smalcald Articles, therefore, rightly treats this verse as proof that Jesus Christ "alone is 'the Lamb of God, who takes away the sin of the world' (John 1:29)" (I:2).⁵⁶ This imputation of the sins of all mankind to the Messiah, moreover, is clearly tantamount in scope to propitiation in the theology of the Lutheran Confessions. For Article XX of the Apology adduces this same verse of Isaiah as self-evident proof "that Christ was given to us to be a propitiation for our sins" (XX:5).⁵⁷ The confessional exegesis correctly interprets Isaiah 53:6 in accord with its context — in conjunction with verse 10. It is for all sinners that the Messiah was to "make Himself a guilt offering." Thus, He would propitiate God on behalf of the whole world.

Conclusion

A study, then, of the concept of propitiation in Old Testament prophecy serves to confirm the conclusions which we previously drew from its language and typology: (1) The wrath of God and His propitiation are pivotal elements in the theology of the Old Testament. (2) The concept of divine propitiation lies at the heart of the elaborate sacrificial system of the Old Testament. (3) The sanguinary sacrifices had propitiatory power, but only because they symbolized the pro-

pitiation self-sacrifice of the Messiah and mediated its effects. (4) The Messiah, who would be both God and man, was to propitiate God for all sins on behalf of all sinners by means of His sinless life and vicarious death. (5) Only those people of the Old Testament era enjoy eternal life with God who trusted in the propitiation of God which the Messiah was to accomplish. Through faith in the divine propitiation which Christ has now accomplished we too already possess this same eternal life; and so we look forward eagerly to joining our spiritual forefathers in the celestial rest and glory where they have sung for millennia the praises of the Lamb that was slain to quench the wrath of God.

ENDNOTES

1. "Propitiation in the Language and Typology of the Old Testament," *CTQ*, 48(1984), pp.221-243.
2. Ibid.
3. The form translated as "his soul" (v. 9 MT; 8 EV) by the NASB actually has a plural possessive suffix, showing the generic reference to mankind in general.
4. The NASB has "Thou dost forgive them," but gives "cover over, atone for" as a more literal translation in the margin.
5. The NASB text gives this rendition: "But He, being compassionate, forgave their iniquity, and did not destroy them; and often He restrained His anger. . . ."
6. Francis Brown, S. R. Driver, and Charles A. Briggs, eds., " *r tz h*," in *A Hebrew and English Lexicon of the Old Testament* (Oxford: Clarendon Press, 1951), hereafter abbreviated BDB, p. 953.
7. The NASB translates the third line with less exactitude: "That her iniquity has been removed."
8. This understanding of the context is confirmed by the identification in the New Testament (including the claim of the Baptist himself) of the "voice" of verse 3 with the immediate precursor of Christ (Matt. 3:3; Mark 1:3; Luke 3:4-6; John 1:23).
9. BDB, "*rätzōn*," p. 953.
10. The NASB has "covenant of the people" in place of "testament to the people" and "restore" in place of "establish," although the margin does provide "establish" as a more literal translation.
11. Douglas McC. L. Judisch, "Isaiah 42:1-7," *CTQ*, 46 (1982), p. 311, in which I discuss the occurrence of the same clause in the first of the four passages commonly called the "Servant Songs" (42:1-9; 49:1-13, containing the verse under consideration now; 50:4-11; and 52:13-53:12).
12. The NASB reads, "In a favorable time I have answered You, and in a day of salvation I have helped You," indicating by the capitalization of the second person pronoun that it is the Son whom God is here addressing.
13. The KJV has "an acceptable time"; the RSV is the best version in this case

- with "a time of favor," which then corresponds well with the "day of salvation" in the preceding and parallel clause.
14. See BDB, "shālōm," pp. 1022-1023, which locates "peace with God" especially in a covenantal relation (p. 1023).
 15. The NASB text begins this passage with "For" rather than "In" and uses "outburst" in place of "overflowing," "covenant" in place of "testament." In the first two cases, however, the more literal translation occurs in the margin.
 16. See Douglas Judisch, "Luke 2:1-20," *CTQ*, 47 (1983), p. 255, where I observe that *eudokia* ("good will") in the song of the angels (v. 14) "refers to God's gracious desire to save people from eternal death For this reason Isaiah, in the traditional Christmas Old Testament reading (9:2-7, used also in the gradual), had called the divine child whose birth the angels announced (cf. Is. 9:6 with Lk. 2:11) the 'Prince of Peace,' of whose peace there would be no end (Is. 9:7; cf. Is. 26:3, 12; 54:10; 57:19; 66:12)."
 17. Edward J. Young, *An Introduction to the Old Testament* (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1977), p. 225.
 18. Douglas McC. L. Judisch, "Isaiah 61:10-11," *CTQ*, 46 (1982), pp. 307-308.
 19. Cf. my remarks on 42:1, "Isaiah 42:1-7," p. 310.
 20. The RSV, then, identifies the *lamedh* prefixed to the Divine Name as possessive, but its classification as a *lamedh* of interest or specification would seem to make no difference to the significance of the phrase (cf. Ronald J. Williams, *Hebrew Syntax: An Outline*, second ed. [Toronto: University of Toronto Press, 1976], pp. 48-49).
 21. Ryrie, for example, states: "The ministry of Messiah at His first coming is described in verses 1-2a and at His second coming in verses 2b-3." Charles Caldwell Ryrie, *The Ryrie Study Bible* (Chicago: Moody Press, 1978), p. 1104. Similarly, Payne, while allocating the first words of verse 2 to the first coming (p. 298), sees the fulfilment of the following phrase in "the battle of Armageddon, and God's corresponding deliverance for Israel" (p. 295). J. Barton Payne, *Encyclopedia of Biblical Prophecy: The Complete Guide to Scriptural Prediction and Their Fulfillment* (Grand Rapids: Baker Book House, 1973).
 22. Pieper uses this phraseology: "Holy Writ expressly declares that since Christ by His vicarious satisfaction is the Propitiation for the sin of the whole world, only faith can save and only unbelief can actually condemn sinners. . . . But where unbelief reigns, all other sins again assume their condemnatory character. . . . Retribution overtakes only those who decline to avail themselves of the first and original will of grace that God for Christ's sake has toward all men." Franz Pieper, *Christian Dogmatics*, tr. Walter W. F. Albrecht, III (Concordia Publishing House, 1953), pp. 548-9.
 23. BDB, "nāqām," p. 668. This noun, like the feminine *neqāmāh*, almost always signifies vengeance taken by God, referring only thrice to human vengeance.
 24. Kedar and Nebaioth were Arabian peoples, both descended from sons of Ishmael (Gen. 25:13; 1 Chron. 1:29). BDB, pp. 614, 871.

25. That the urban renewal of verses 10-11 is figurative is apparent from verses 18-20 *pace* millennialist interpreters. Payne (*op. cit.*, p. 302), for example, sees the fulfilment in "the privileged status and future world dominance of Israel," while Ryrie (*op. cit.*, p. 1102), in line with common dispensational practice, abandons the pivotal principle of a single intended sense, to say of Isaiah 60: "This chapter describes the glory of Jerusalem and Israel in the millennial kingdom (including previews seen in the return from Babylon)." A New Testament parallel to Isaiah 60:10-11 is Ephesians 2:11-22, in which the propitiatory work of Christ is the basis of the extension of the New Testament church, again described in figures derived from the construction of buildings. See Douglas Judisch, "Ephesians 2:13-22," *CTQ*, 46 (1982), pp. 62-65.
26. Both the NASB and the RSV evidently follow the KJV in the translation of *rātzōn* in these two verses (Is. 60:7, 10).
27. BDB, "*zātzaph*" and "*zetzeph*," p. 893. The noun almost always refers to divine wrath (only twice to human wrath).
28. The translation diverges from the NASB in the translation of the last phrase of verse 6, as indicated below.
29. The NASB translates the hiphil of *h z q* as "who takes hold" in this case as opposed to "who. . .holds fast" in verse 6, the former being the preferable rendition.
30. BDB, "*hāzaq*," pp. 304-305. The basic meaning of the qal is "be or grow firm or strong," but the most common meaning of the hiphil is "take or keep hold of," sometimes physically and sometimes figuratively.
31. As to the connection with the Messianic era, the words, "I have no wrath," are spoken by God *bayyōm hāhū'*, "in that day," which is the time of the developments predicted in verses 1, 12-13.
32. Cf. "Propitiation in the Language and Typology of the Old Testament," pp.222-224.
33. The translation diverges from the NASB only in changing "As" at the beginning of verse 41 to "By means of," as indicated below.
34. Cf. "Propitiation in the Language and Typology of the Old Testament," pp.225-226.
35. The NASB margin does, however, give "With" as a more literal translation.
36. Cf. "Propitiation in the Language and Typology of the Old Testament," p.240.
37. Christ Himself stressed the reference of the passage to Him (Luke 22:37) and therefore maintained the silence at His trial so puzzling to Pilate (Matt. 27:12-14, etc.; Is. 53:7). The New Testament church has, of course, found the chapter an apologetic treasurehouse from its earliest days (Acts 8:32-35).
38. The NASB diverges in various ways from this RSV rendition; the third line runs: "If He would render Himself as a guilt offering."
39. BDB, "*āshām*," p. 79. Sometimes, however, the term "trespass offering" is employed instead (e.g., Ryrie, p. 164).
40. "Propitiation in the Language and Typology of the Old Testament," p.226.
41. Cf. 1 Samuel 6 as an interesting analogue provided by the pagan theologians of Philistia (vv. 3, 4, 8).

42. Cf. Douglas Judisch, "Postmillennialism and the Augustana," *CTQ*, 47 (1983), p. 161.
43. Franz Delitzsch, *Isaiah*, tr. James Martin, 2 vols. in 1 (C. F. Keil and F. Delitzsch, *Commentary on the Old Testament in Ten Volumes* [Grand Rapids: Wm. B. Eerdmans Publishing Company, rep. 1975], VII), II, pp. 331-332. He rejects the attempt of J. C. K. Hofmann to rid himself of a troublesome proof-text of the vicarious atonement by identifying the people, rather than the Servant Himself, as the one who offers the Servant as an *'āshām* in the sense that it treated Him, says Hofmann, "just as if it had a pricking in its conscience so long as it suffered Him to live."
44. *Ibid.*, p. 333, where Delitzsch states that "in general we find that, in the case of the trespass-offering, instead of the altar-ritual, concerning which the law is very brief (Lev. vii. 1-7), other acts that are altogether peculiar to it are brought prominently into the foreground (Lev. v. 14 sqq.; Num. v. 5-8)."
45. *Ibid.* In actuality, in every sacrifice the priest represented, not the offerers, but God satisfying the demands of His justice for the punishment of these sinners by means of His sacrifice of His own Son.
46. Delitzsch, pp. 333-4: "Every species of sacrifice had its own primary idea. The fundamental idea of the *'ōlāh* (burnt-offering) was *oblatio*, or the offering of worship; that of the *shelāmīm* (peace-offerings), *conciliatio*, or the knitting of fellowship; that of the *minchāh* (meat-offering), *donatio*, or sanctifying consecration; that of the *chatā'ih* (sin-offering), *expiatio*, or atonement; that of the *'āshām* (trespass-offering), *mulcta (satisfactio)*, or a compensatory payment. The self-sacrifice of the Servant of Jehovah may be presented under all these points of view. It is the complete antitype, the truth, the object, and the end of all the sacrifices. So far as it is the antitype of the "whole offering," the central point in its antitypical character is to be found in the offering of His entire personality (*prophora tou sōματος*, Heb. x. 10) to God for a sweet smelling savour (Eph. v. 2); so far as it is the antitype of the sin-offering, in the shedding of His blood (Heb. ix. 13, 14), the 'blood of sprinkling' (Heb. xii. 24; 1 Pet. i. 2); so far as it is the antitype of the *shelāmīm*, and especially of the passover, in the sacramental participation in His one self-sacrifice, which He grants to us in His courts, thus applying to us His own redeeming work, and confirming our fellowship of peace with God (Heb. xiii. 10; 1 Cor. v. 7), since the *shelāmīm* derive their name from *shālōm, pax, communio*; so far as it is the antitype of the trespass-offering, in the equivalent rendered to the justice of God for the sacrileges of our sins."
47. *Ibid.*, p. 334, where Delitzsch concludes his discussion of *'āshām* with a reference to the verb of which it is the object in Isaiah 53:11: "As the verb most suitable to the idea of the *'āshām* the writer selects the verb *sīm*, which is generally used to denote the giving of a pledge (Job xvii. 3), and is therefore the most suitable word for every kind of *satisfactio* that represents a direct *solutio*."
48. Jaroslav Pelikan, tr., "The Apology of the Augsburg Confession," *The Book of*

Concord, trans. and ed. Theodore G. Tappert (Philadelphia: Muhlenberg Press, 1959), p. 253. For the original Latin context of the words which I have inserted in brackets see *Die Bekenntnisschriften der evangelisch-lutherischen Kirche*, fifth ed. (Goettingen: Vandenhoeck und Ruprecht, 1963), pp. 355-356.

49. The classical usage of *hostia* is quite general: "an animal sacrificed, a victim, sacrifice." Charlton T. Lewis and Charles Short, eds., *A Latin Dictionary* (Oxford: Clarendon Press, 1879), p. 867. The basic meaning of *piaculum* is narrower: "a means of appeasing a deity" and hence "sin-offering, propitiatory sacrifice." *Ibid.*, pp. 1373-1374.
50. Cf. "Propitiation in the Language and Typology of the Old Testament," p.226.
51. The "good pleasure" of the NASB is a translation of *hēphetz*, "delight, pleasure" or, concretely as here, "that in which one takes delight"; cf. BDB, p. 343.
52. The word "it" is supplied by the NASB to provide an object of the verb in English. The KJV ties together the components of this clause even more closely: "He shall see of the travail of his soul, and shall be satisfied." The RSV follows this same line of thought: "he shall see the fruit of the travail of his soul and be satisfied."
53. BDB, "s b' ," p. 959.
54. Indeed, this divine pacification is already implied by the third clause of verse 5: "the chastisement of our peace was upon him" (KJV). For in the context of the visitation of God's wrath upon His Servant rather than on mankind, *shelōmēnū* surely refers to God's attitude toward men, the pronominal suffix indicating the object of "peace" rather than its subject (as the RSV and NASB take it).
55. The NASB is more dramatic in its final clause than the KJV (followed by the RSV), which reads: "the Lord hath laid on him the iniquity of us all."
56. Theodore G. Tappert, tr., "The Smalcald Articles," in *The Book of Concord*, p. 292, where Romans 3:23-25 and 4:25 are also cited.
57. Pelikan, p. 227, the Latin word being "*propitiatio*."