

## ISAIAH 53

### All Poetry

(Continuation of what are traditionally called the Servant Songs #4: Vs. 2-12 – Prof. Gileadi says this description is not the same as the other servant descriptions, this person dies, word links are not evident. This person is unique from other Servant Figures in Isaiah. Righteous Servant, King of Zion, Messiah, Christ in the Meridian of Time - Humiliation and Suffering - Prelude to - Exaltation and Salvation.)

Verse 1

(and)

Who hath believed our report? (revelation)  
To whom is the arm of the Lord revealed?

Verse 2

(For)  
(and)

He shall grow up as a tender plant,  
As a root out of a dry ground.

(Christ is the root/vine, we are the branches – See John 15:5 – He came forth not in a fertile land but in dry ground, both temporally and spiritually. The spiritual barrenness of the Jewish apostasy. The dry ground is the opposite of streams of water, which usually denotes temporal happiness and prosperity. UI pg. 473)

(and)

He hath no form nor comeliness,  
When we shall see him, there is no beauty that we should desire him.

Verse 3

(and)

He is despised and rejected of men,  
A man of sorrows and acquainted with grief.

We hid, as it were, our faces from him,  
He was despised and we esteemed him not.

Verse 4

(Surely)  
(and)

*He hath borne our griefs,  
He hath carried our sorrows.*

(Yet)

We did esteem him stricken,  
Smitten of God and afflicted.

Verse 5

(But)

*He was wounded (pierced) for our transgressions,  
He was bruised (crushed) for our iniquities.*

(and)

*The chastisement of our peace was upon him,  
With his stripes (wounds - from flogging) we are healed.*

Verse 6

(and)

All we like sheep have gone astray,  
We have turned every one to his own way.

*The Lord hath laid on him, the iniquity of us all.*

(This passage harks back to the meaning of the ritual of the Day of Atonement (Lev. 16), when the high priest laid his hand on the head of the (animal) and in essence, transferred to (it) the sins of the people. Jesus suffered “for our offences” (Rom. 4:25), not his own. UI pg. 475)

Verse 7 He was oppressed and he was afflicted yet he opened not his mouth.  
He is brought as a lamb to the slaughter and as a sheep before her shearers, is dumb (he opened not his mouth).

The sacrifice of an unblemished lamb under the law of Moses prefigured the atoning sacrifice of Christ – Gen. 22:7-8; Ex. 12:3; Lev. 5:7)

Verse 8 He was taken from prison, (arrest)  
(and) He was taken from judgment. (trial)  
  
(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.*

Verse 9 (And) He made his grave (was appointed among) the wicked (in death), he made his grave (among) the rich in his death (burial).  
(because) He had done no violence, neither was any deceit in his mouth.

(Burial with the rich – Covenant Blessing – Proof of Innocence)

Verse 10 (Yet) *It pleased the Lord to bruise (crush) him,  
Putting him to grief. (suffering)*

*(If) he made his life an offering for guilt,  
(Then) he (might) see his seed (offspring) and prolong his days.*

*And the pleasure (purposes) of the Lord (might) prosper in his hand.*

Verse 11 **He shall see of the travail of his soul and shall be satisfied:**

(for) *By his knowledge, shall my righteous servant justify many,  
He shall bear their iniquities.*

Verse 12 (Therefore) I will divide him a portion (inheritance) with the great,  
(and) He shall divide the spoil with the strong (mighty),

**Because he poured out his soul unto death and was numbered with the transgressors (criminals):**

(and) *He bore the sin(s) of many,  
(and) He made intercession for the transgressors.*