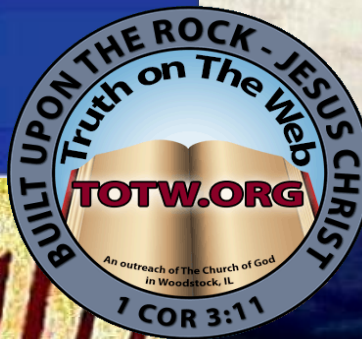
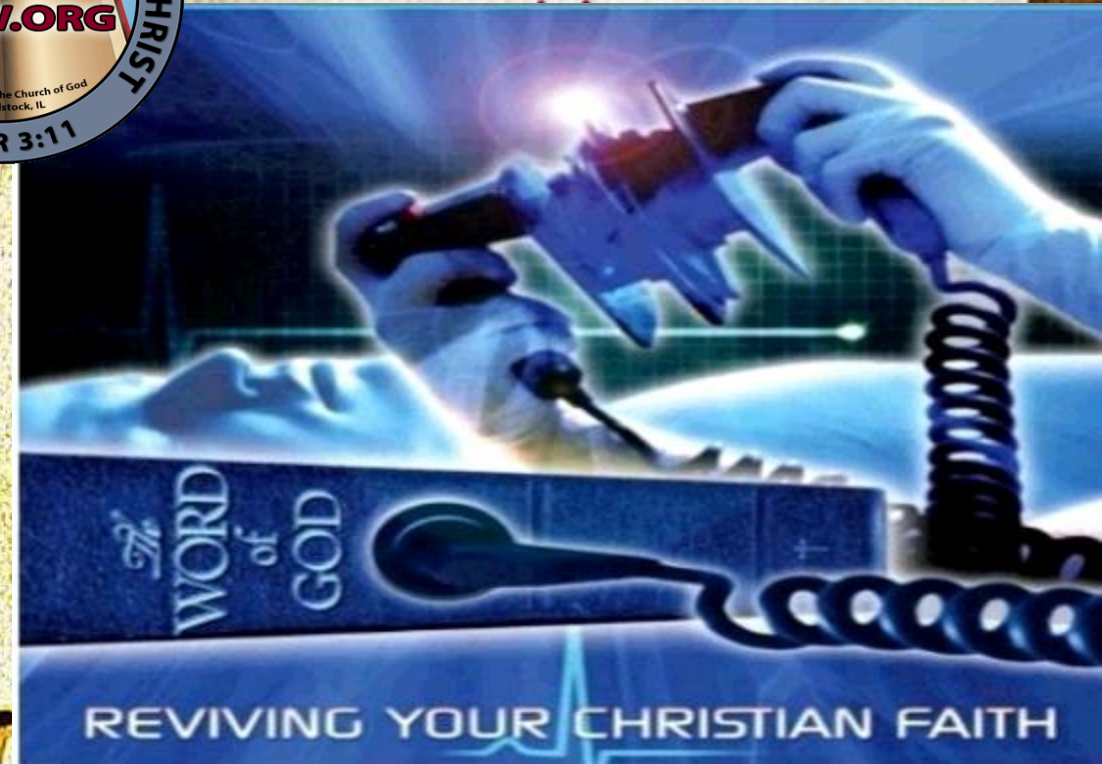
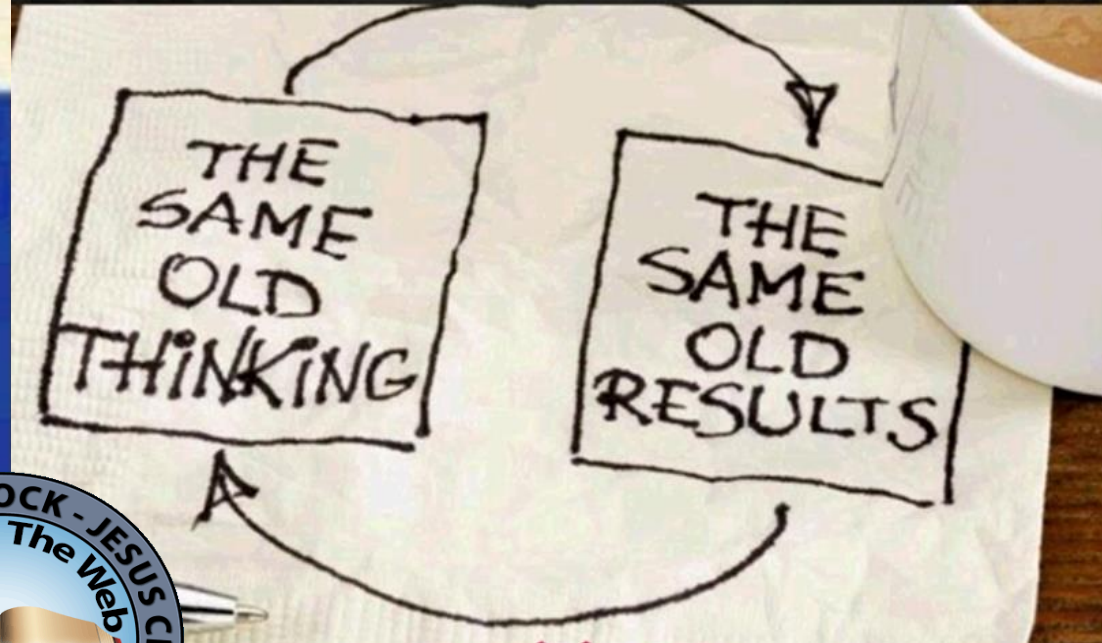


Think BIBLICALLY

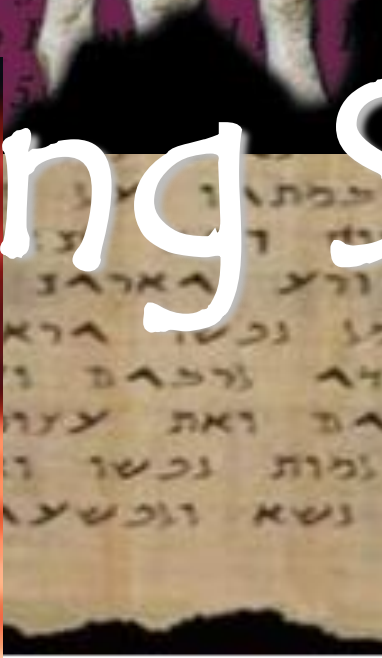
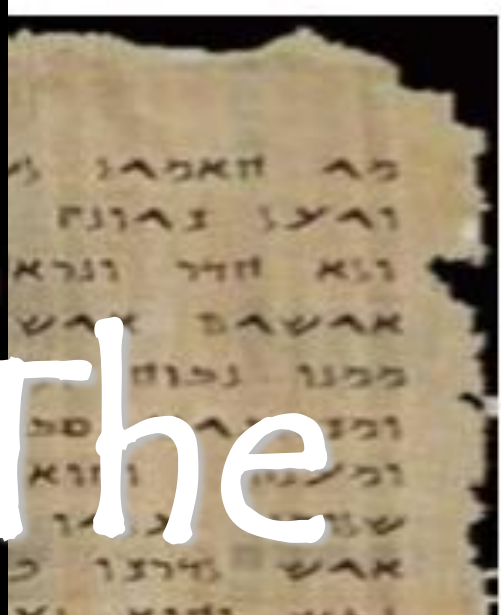


RENEW

your mind
Romans 12:2



Who is The Suffering Servant?



1 John 5:12-13 He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

Acts 8:26-31 And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, Was returning, and sitting in his chariot read Esaias the prophet. Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

The place of the Scripture which he read was this:

He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: In his humiliation his justice was taken away: and who shall declare his generation? for his life is taken from the earth.

And the eunuch asked Philip, and said, I pray you, of whom speaks the prophet this? of himself, or of some other man?

Acts 8:32-34

The Servant Songs

The first song:
Isaiah 42:1-5

The second song:
Isaiah 49:1-6

The third song:
Isaiah 50:4-9

The fourth song:
Isaiah 52:13-53:12



The Servant Songs

The first song:
Isaiah 42:1-5

The first song describes God's selection of the Servant who will bring justice to the people.

The second song:
Isaiah 49:1-6

The second song, written from the Servant's point of view, and is an account of having been called by God to lead the nations.

The third song:
Isaiah 50:4-9

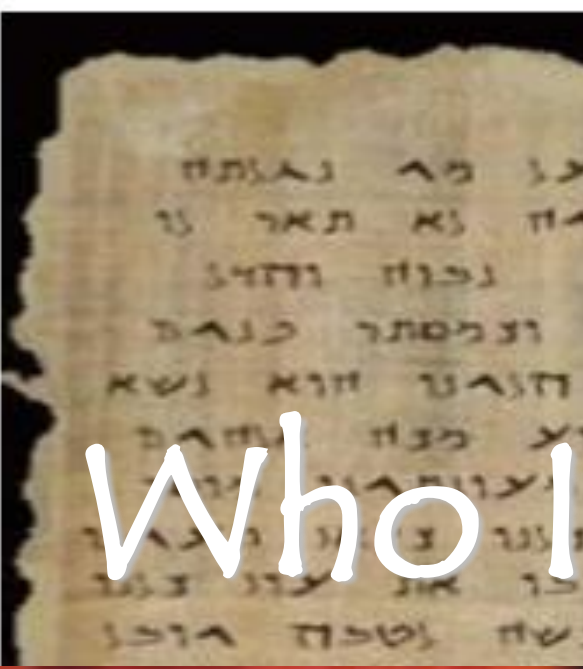
The third song is about how the Servant is abused by the people despite his faithfulness to God.

The fourth song:
Isaiah 52:13-53:12

The fourth song is a declaration that the Servant has *lifted our infirmities* and was *crushed for our iniquities*.

“In this chapter there seem to be considerable resemblances and allusions to the work of the Christian Messiah and to the events which are asserted to have happened to him--so that no other prophecy can be found, the gist and subject of which can be so immediately applied to him.”

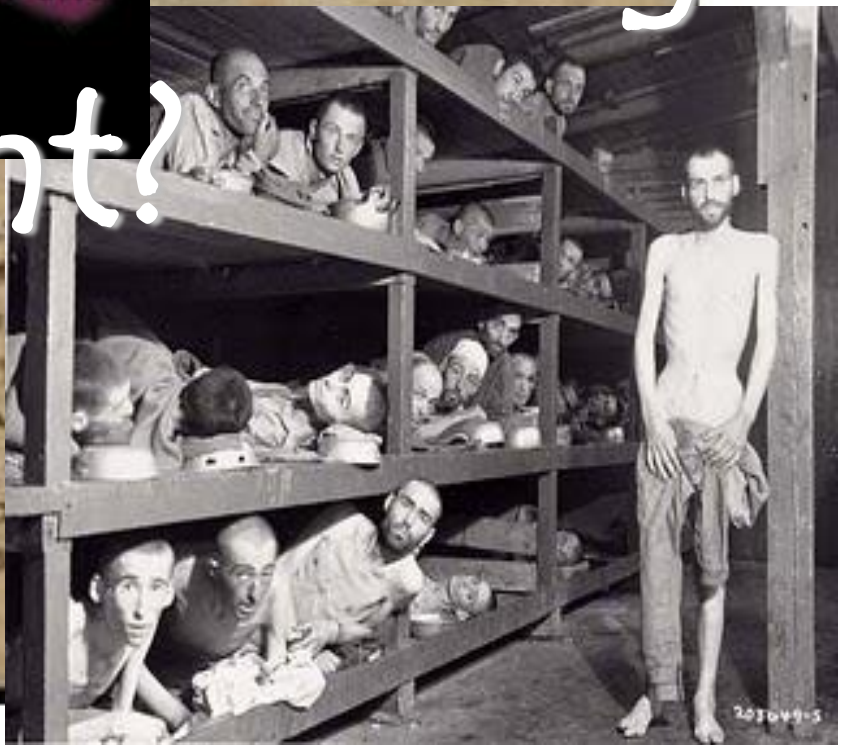
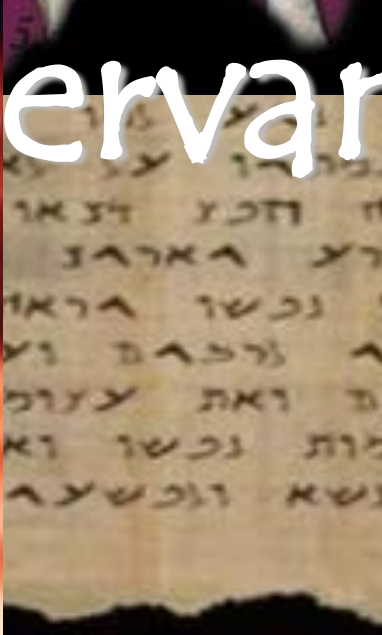
Rabbi Abraham Farisol
16th century



Who Is The Suffering



Servant?



The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

Isaiah 1:1

Zechariah 6:12-13 ...Thus speaketh the LORD of hosts, saying, Behold the man whose name *is* The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD: Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.

Isaiah 48:1 Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the LORD, and make mention of the God of Israel, *but* not in truth, nor in righteousness.

Isaiah 41:8 But you, Israel, are My servant, Jacob whom I have chosen, the descendants of Abraham My friend.

Isaiah 43:10 Ye are My witnesses, saith the LORD, and My servant whom I have chosen...

Isaiah 44:1-2 Yet now hear, O Jacob My servant; and Israel, whom I have chosen: Thus says the LORD that made you, and formed you from the womb, who will help you; Fear not, O Jacob, My servant; and you, Jeshurun, whom I have chosen.

Isaiah 44:21 Remember these, O Jacob and Israel; for you are My servant: I have formed you; you are My servant: O Israel, you shall not be forgotten of Me.

Isaiah 45:4 For Jacob My servant's sake, and Israel My elect, I have even called you by your name: I have named you, though you have not known Me.

Exodus 4:22-23 And you shall say unto Pharaoh, **Thus says the LORD, Israel is My son, even My firstborn: And I say unto you, Let My son go**, that he may serve Me: and if you refuse to let him go, behold, I will slay your son, even your firstborn.

Isaiah 52:13-15 Behold, My servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: So shall he sprinkle many nations; the kings shall shut their mouths at him: for *that* which had not been told them shall they see; and *that* which they had not heard shall they consider. **Isaiah 53:1-5** Who hath believed our report? and to whom is the arm of the LORD revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed

Isaiah 53:6-12 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. 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, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was any* deceit in his mouth. Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

“The thirtieth prophecy begins with the words *Behold My servant*....The first question is to ascertain to whom this refers, for the learned men among the Nazarenes expound it of the man who was crucified in Jerusalem at the end of the Second Temple, and who according to them was the Son of God and took flesh in the virgin’s womb, as is stated in their writings. Jonathan ben Uzziel interprets it in the Targum of the future Messiah; and this is also the opinion of our learned men in the majority of their Midrashim...In the same way, I see in the exposition of R. Mosheh Ben Nahman that he explains the prophecy of the King Messiah”

Abrabanel
15th century

Behold, My Servant the Messiah shall prosper; he shall
be high and increase and be exceedingly strong

Targum Jonathan to Isaiah 52:13

Nachmanides (R. Moshe ben Nachman) (13th c.)

The right view respecting this Parashah is to suppose that by the phrase "my servant" the whole of Israel is meant. . . .As a different opinion, however, is adopted by the Midrash, which refers it to the Messiah, it is necessary for us to explain it in conformity with the view there maintained. The prophet says, The Messiah, the son of David of whom the text speaks, will never be conquered or perish by the hands of his enemies. And, in fact the text teaches this clearly. . . .

And by his stripes we were healed -- because the stripes by which he is vexed and distressed will heal us; God will pardon us for his righteousness, and we shall be healed both from our own transgressions and from the iniquities of our fathers.

Driver and Neubauer, *The Suffering Servant of Isaiah*, pp. 78 ff.

The view that Isaiah 52-53 deals with the messiah, and not with the servant nation Israel, was almost universal, until Rashi (Rabbi Solomon Yizchaki, 1040-1105) applied it to the Jewish nation.

David Baron

R. Mosheh Kohen ibn Crispin (14th c.)

This Parashah the commentators agree in explaining of the Captivity of Israel, although the singular number is used in it throughout. . . .As there is no cause constraining us to do so, why should we here interpret the word collectively, and thereby distort the passage from its natural sense? . . . As then it seemed to me that the doors of the literal interpretation of the Parashah were shut in their face, and that "they wearied themselves to find the entrance," having forsaken the knowledge of our Teachers, and inclined after the "stubbornness of their own hearts," and of their own opinion, I am pleased to interpret it, in accordance with the teaching of our Rabbis, of the King Messiah, and will be careful, so far as I am able, to adhere to the literal sense.

Driver and Neubauer, *The Suffering Servant of Isaiah*, pp. 99-100.

R. Mosheh Kohen ibn Crispin (14th c.)

According to Ibn Crispin, the interpretation adopted by Rashi “distorts the passage from its natural meaning,” and that in truth “it was given of God as a description of the Messiah, whereby, when any should claim to be the Messiah, to judge by the resemblance or nonresemblance to it whether he were the Messiah or not.

Rabbi Moshe Alshekh (El-Sheikh) of Sefad (16th c.)

I may remark, then, that our Rabbis with one voice accept and affirm the opinion that the prophet is speaking of the King Messiah, and we ourselves also adhere to the same view.

Driver and Neubauer, *The Suffering Servant of Isaiah*, p. 258.

I will now proceed to explain these verses of our own Messiah, who God willing, will come speedily in our days. I am surprised that Rashi and Rabbi David Kimchi have not, with the Targums, applied it to the Messiah likewise.

Rabbi Naphtali ben Asher Altshuler, ca. 1650 A.D.

The Holy One gave Messiah the opportunity to save souls but to be severely chastised: and forthwith the Messiah accepted the chastisements of love, as is written, "He was oppressed, and he was afflicted." And when Israel is sinful, the Messiah seeks mercy upon them, as it is written, "By his stripes we were healed," and "He carried the sins of many and made intercession for the transgressors."

Bereshith Rabbah, Rabbi Moshe Hadershan

Midrash Ruth Rabbah

Another explanation (of Ruth ii.14): -- He is speaking of king Messiah; `Come hither,' draw near to the throne; `and eat of the bread,' that is, the bread of the kingdom; `and dip thy morsel in the vinegar,' this refers to his chastisements, as it is said, `But he was wounded for our transgressions, bruised for our iniquities'

Soncino Midrash Rabbah (vol. 8, p. 64).

The word 'man' in the passage refers to the Messiah, the son of David as it is written, "Behold the man whose name is Zemah"; there Jonathan interprets, Behold the man Messiah; as it is said "a man of pains and known to sickness."

Midrash Tanhumi, Rabbi Nahman

He was more exalted than Abraham, more extolled than Moses, higher than the archangels

Midrash Tanchuma

He (the Messiah) is greater than the patriarchs, as it is said, 'My servant shall be high, and lifted up, and lofty exceedingly' (Isaiah 52:13)

Yalkut Schimeon on Zechariah 4:7

Bear the suffering and punishment of thy Lord, with which he chastises thee for the sins of Israel, as it is written, 'He is pressed for our rebellion--crushed for our iniquities' until the end come.

Midrash Kohen, BhM, 2:29-30

Messiah son of Joseph was slain, as it is written, "They shall look unto me whom they have pierced; and they shall mourn for him as one mourneth for his only son" Zech xii 10

Suk. 52a

He, Messiah, shall intercede for
man's sins, and the rebellious,
for his sake, shall be forgiven.

Jerusalem Targum on Isa. 53:12

Leper Messiah

What is his name? (the Messiah) The Rabbis said, his name is the Leper Scholar, as it is written, surely he has borne our griefs and carried our sorrows: yet we did esteem him a leper, smitten of God and afflicted.

Sanhedrin 98b

But he was wounded...meaning that since the Messiah bears our iniquities which produce the effect of His being bruised, it follows that whosoever will not admit that Messiah thus suffers for our iniquities, must endure and suffer for them himself

Rabbi Elijah de Vidas

Yom Kippur Liturgy

“We are shrunk up in our misery even until now! Our Rock has not come nigh to us; Messiah our righteousness (or, “our righteous Messiah’) has departed from us. Horror has seized upon us, and we have none to justify us. He has borne the yoke of our iniquities and transgressions, and is wounded because of our transgression. He bears our sins on his shoulder, that he may find pardon for our iniquities. We shall be healed by his wound at the time the Eternal will create him (Messiah) as a new creature. O bring him up from the circle of the earth, raise him up from Seir to assemble us the second time on Mount Lebanon, by the hand of Yinnon.”

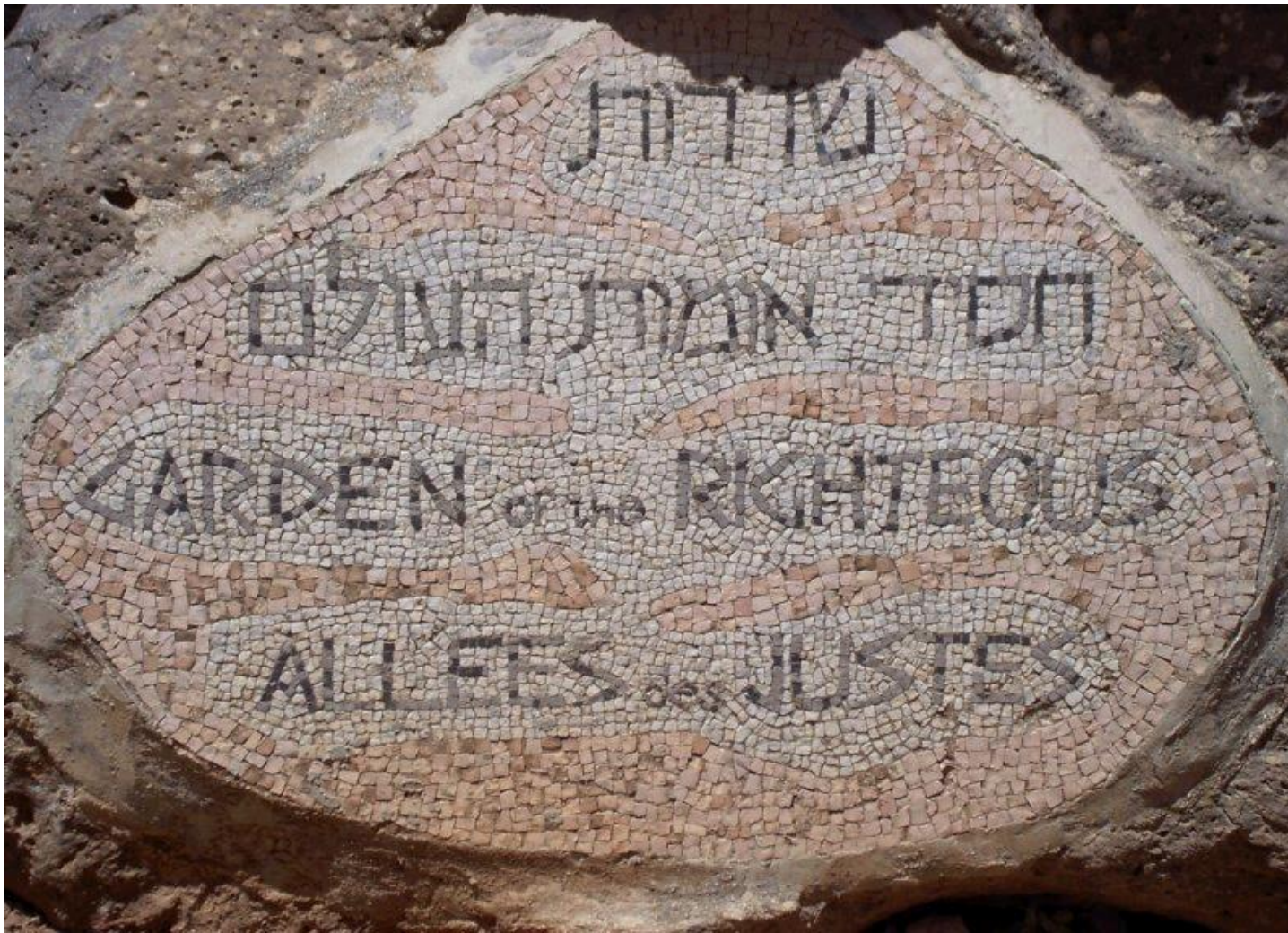
Machsor

“Flee, my beloved, until the end of the vision shall speak; hasten, and the shadows shall take their flight hence; high and exalted and lofty shall be the despised one; he shall be prudent in judgment, and shall sprinkle many! Lay bare thine arm! Cry out and say, ‘The voice of my beloved; behold he cometh!’”

David Levy, the English translator of the Machsor, says in a note that this verse referred to “the true Messiah.”

My servant shall prosper...And the prophet calls the King Messiah *my servant*, speaking as one who sent him. Or he may call the whole people my servant, as he says above my people (lii. 6): when he speaks of the people, the King Messiah is included in it; and when he speaks of the King Messiah, the people is comprehended with him. What he says then is, that **my servant the King Messiah will prosper.**

Rabbi Sh'lomoh Astruc (14th century)



**RIGHTEOUS REMNANT =
MESSIAH?**

And when the Holy One, blessed be He, sees that there is no righteous in the generation and no pious in the land, and no charity in the hands of man, and that there is no man like Moses and no one to entreat as Samuel who asked mercy before the Place..., instantly the Holy One, blessed be He, remembers His own charity, compassion, and mercy, and helps Himself with His Great Arm... In that hour the Holy One, blessed be He, uncovers to the world His Great Arm....

Sefer Hekhalot, BhM 5:189-90

*In the footsteps of the Messiah [when the Messiah is about to come], insolence will multiply and honor will disappear..., the government will be transformed into heresy, and there will be no admonishing, the Council House [Sanhedrin] will become (a house of) idolatry... The wisdom of the scribes will become corrupt. The fearers of sin will be despised. The truth will disappear. **'The son dishonoreth the father... a man's enemies are the people of his own house'** (Mic. 7:6).*

M. Sota 9:15

`He was wounded for our transgressions,'
etc....There is in the Garden of Eden a palace
called the Palace of the Sons of Sickness; this
palace the Messiah then enters and summons
every sickness, every pain, and every
chastisement of Israel; they all come and rest
upon him. And were it not that he had thus
lightened them off Israel and taken them upon
himself, there had been no man able to bear
Israel's chastisements for the transgression of the
law: and this is that which is written, `Surely our
sicknesses he hath carried."

Japheth ben Ali - Ancient Karaite Interpretation

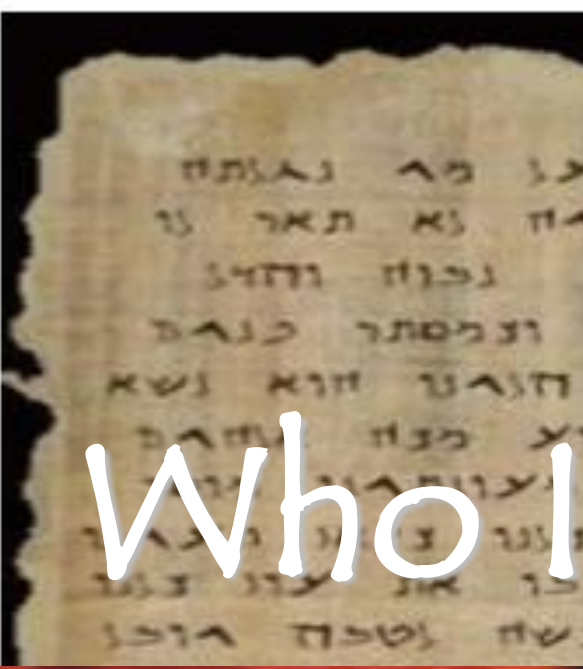
Some of the learned Karaites apply the prophecy to the pious of their own sect. Others think that the subject of it is David and the Messiah, saying that all the expressions of contempt, such as "many were desolated at you", refer to the seed of David who are in exile; and all the glorious things refer to the Messiah. As to myself, I am inclined, with Benjamin of Nehawend, to regard it as alluding to the Messiah.

Driver and Neubauer, pp. 23 ff.; Soloff pp. 108-109.

Japheth ben Ali - Ancient Karaite Interpretation

By the words "surely he hath carried our sicknesses," they mean that the pains and sickness which he fell into were merited by them, but that he bore them instead... And here I think it necessary to pause for a few moments, in order to explain why God caused these sicknesses to attach themselves to the Messiah for the sake of Israel...The nation deserved from God greater punishment than that which actually came upon them, but not being strong enough to bear it... God appoints his servant to carry their sins, and by doing so lighten their punishment in order that Israel might not be completely exterminated.

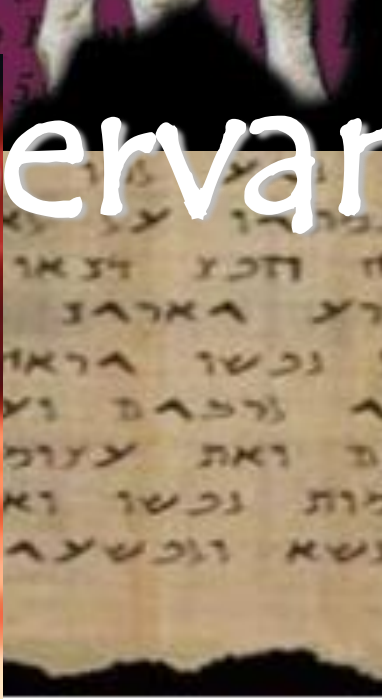
Driver and Neubauer, pp. 23 ff.; Soloff pp. 108-109.

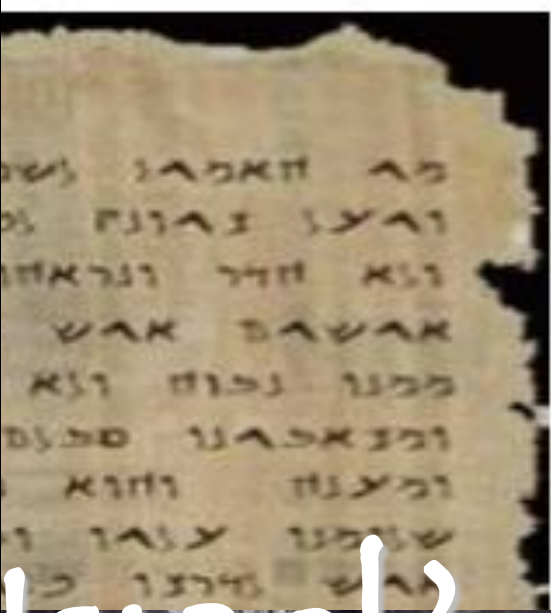
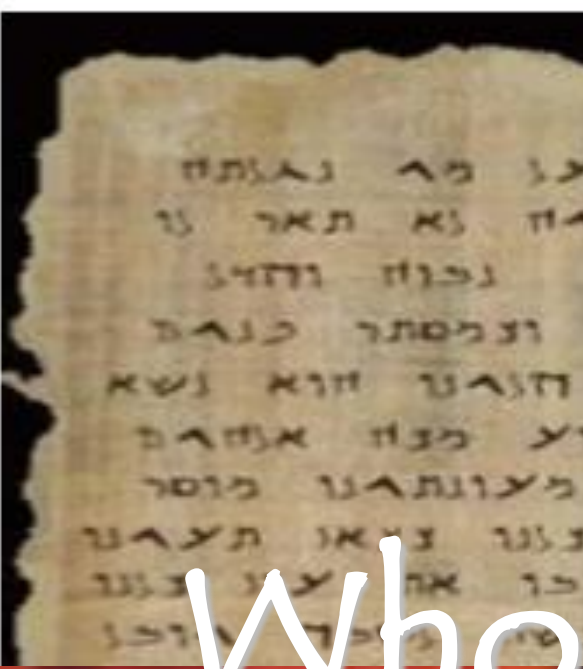


Who Is The Suffering

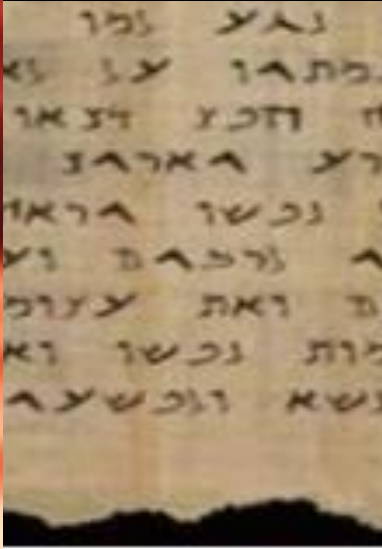
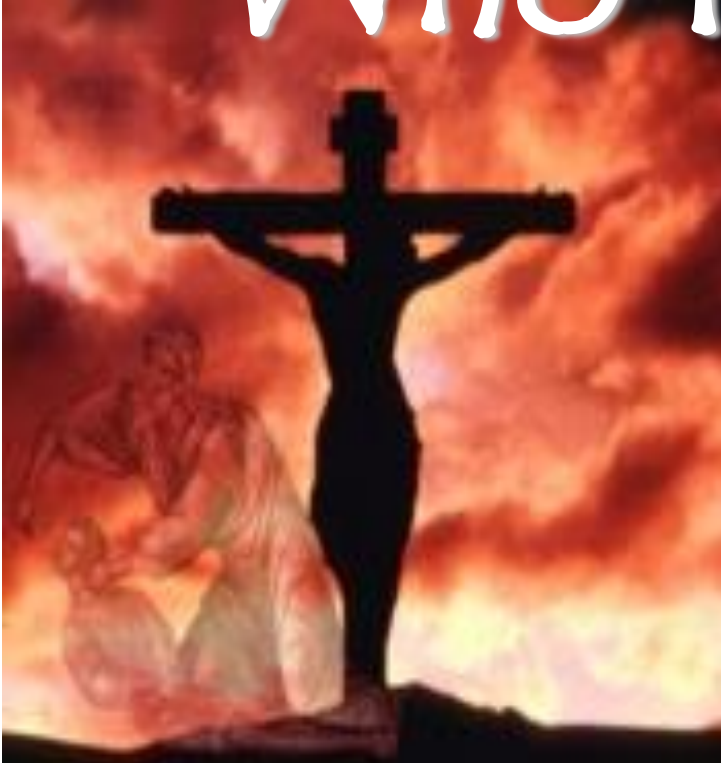


Servant?





Who Is Real Israel?



Isaiah 41:8 But you, Israel, are My servant, Jacob whom I have chosen, the descendants of Abraham My friend.

Isaiah 43:10 Ye are My witnesses, saith the LORD, and My servant whom I have chosen...

Isaiah 44:1-2 Yet now hear, O Jacob My servant; and Israel, whom I have chosen: Thus says the LORD that made you, and formed you from the womb, who will help you; Fear not, O Jacob, My servant; and you, Jeshurun, whom I have chosen.

Isaiah 44:21 Remember these, O Jacob and Israel; for you are My servant: I have formed you; you are My servant: O Israel, you shall not be forgotten of Me.

Isaiah 45:4 For Jacob My servant's sake, and Israel My elect, I have even called you by your name: I have named you, though you have not known Me.

Isaiah 20:3 And the LORD said, Like as **My servant Isaiah** hath walked naked and barefoot three years for a sign and wonder upon Egypt and upon Ethiopia;

Isaiah 22:20 And it shall come to pass in that day, that I will call **My servant Eliakim** the son of Hilkiah:

Isaiah 37:35 For I will defend this city to save it for mine own sake, and for **My servant David's** sake.



**RIGHTEOUS REMNANT =
MESSIAH?**

But we are all as an unclean thing,
and all our righteousnesses are as
filthy rags; and we all do fade as a
leaf; and our iniquities, like the
wind, have taken us away.

Isaiah 64:6

Ezekiel 14:14 Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord GOD.

Ezekiel 14:16 Though these three men were in it, as I live, saith the Lord GOD, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate.

Ezekiel 14:18 Though these three men were in it, as I live, saith the Lord GOD, they shall deliver neither sons nor daughters, but they only shall be delivered themselves.

Ezekiel 14:20 Though Noah, Daniel, and Job, were in it, as I live, saith the Lord GOD, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness.

The Servant Songs

The first song:
Isaiah 42:1-4

The second song:
Isaiah 49:1-6

The third song:
Isaiah 50:4-9

The fourth song:
Isaiah 52:13-53:12



The First Servant Song

Behold My servant, whom I uphold; Mine elect, in whom My soul delighteth; I have put My spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.

Isaiah 42:1-4

Servant

Isaiah 42:1 Behold My servant, whom I uphold; mine elect, in whom My soul delighteth...

Israel

Isaiah 42:24-25 Who gave Jacob for a spoil, and Israel to the robbers? did not the LORD, He against whom we have sinned? for they would not walk in His ways, neither were they obedient unto His law. Therefore He hath poured upon him the fury of His anger, and the strength of battle: and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid it not to heart.

Servant

Isaiah 42:3 He won't break a bruised reed. He won't quench a dimly burning wick. He will faithfully bring justice.

Israel

Isaiah 59:8-9 The way of peace they don't know; and there is no justice in their goings: they have made them crooked paths; whoever goes therein does not know peace. Therefore is justice far from us, neither does righteousness overtake us: we look for light, but, behold, darkness; for brightness, but we walk in obscurity.

Servant

Isaiah 42:6-7 I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; **To open the blind eyes**, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.

Israel

Isaiah 42:18-19 Hear, ye deaf; and look, **ye blind**, that ye may see. **Who is blind, but my servant?** or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the LORD'S servant?

The Servant Songs

The first song:
Isaiah 42:1-4

The second song:
Isaiah 49:1-6

The third song:
Isaiah 50:4-9

The fourth song:
Isaiah 52:13-53:12



The Second Servant Song

And said unto me, Thou art My servant, O Israel, in whom I will be glorified. Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: yet surely my judgment is with the LORD, and my work with my God. And now, saith the LORD that formed me from the womb to be His servant, to bring Jacob again to Him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength.

Isaiah 49:3-5

The Second Servant Song

And He said, It is a light thing that thou shouldest be My Servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be My salvation unto the end of the earth. Thus saith the LORD, the Redeemer of Israel, and His Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, and the Holy One of Israel, and He shall choose thee.

Isaiah 49:6-7



He was despised
and rejected by men,
a man of sorrows,
acquainted with
our grief.

ISAIAH 53

...to him
whom man
despiseteth,
to him
whom the
nation
abhorreth...



He was despised
and rejected by men,
a man of sorrows,
acquainted with
our grief.

ISAIAH 53

He came unto
His own, and His
own received
Him not.

John 1:11

The Servant Songs

The first song:
Isaiah 42:1-4

The second song:
Isaiah 49:1-6

The third song:
Isaiah 50:4-9

The fourth song:
Isaiah 52:13-53:12



The Third Servant Song

The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned. The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

Isaiah 50:4-6

The Third Servant Song

For the Lord GOD will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? let us stand together: who is mine adversary? let him come near to me. Behold, the Lord GOD will help me; who is he that shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up.

Isaiah 50:7-9

Servant

Isaiah 50:4 The Lord Yehovah has given me the tongue of those who are taught, that I may know how to sustain with words him who is weary: he wakens morning by morning, he wakens my ear to hear as those who are taught.

Israel

Isaiah 59:3 For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness.

Servant

Isaiah 50:5 The Lord GOD hath opened mine ear, and **I was not rebellious, neither turned away back.**

Israel

Isaiah 48:8 Yea, thou heardest not; yea, thou knewest not; yea, from that time that thine ear was not opened: for **I knew that thou wouldst deal very treacherously, and wast called a transgressor from the womb.**

The Servant Songs

The first song:
Isaiah 42:1-4

The second song:
Isaiah 49:1-6

The third song:
Isaiah 50:4-9

The fourth song:
Isaiah 52:13-53:12



The Fourth Servant Song

Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider.

Isaiah 52:13-15

The Fourth Servant Song

Who hath believed our report? and to whom is the arm of the LORD revealed? For he shall grow up before Him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were **our** faces from him; he was despised, and we esteemed him not.

Isaiah 53:1-3

The Fourth Servant Song

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

Isaiah 53:4-5

We all, like sheep, have gone astray,
each of us has turned to his own way;
and the Lord has laid on him the iniquity of us all.

- Isaiah 53:6



The Fourth Servant Song

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, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

Isaiah 53:7-8

The Fourth Servant Song

And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.

Isaiah 53:9-10

The Fourth Servant Song

He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

Isaiah 53:11-12

Origen

Now I remember that, on one occasion, at a disputation held with certain Jews, who were reckoned wise men, I quoted these prophecies; to which my Jewish opponent replied, that these predictions bore reference to the whole people, regarded as one individual, and as being in a state of dispersion and suffering, in order that many proselytes might be gained, on account of the dispersion of the Jews among numerous heathen nations.

And in this way he explained the words, “Thy form shall be of no reputation among men;” and then, “They to whom no message was sent respecting him shall see;” and the expression, “A man under suffering.” Many arguments were employed on that occasion during the discussion to prove that these predictions regarding one particular person were not rightly applied by them to the whole nation. And I asked to what character the expression would be appropriate, “This man bears our sins, and suffers pain on our behalf;” and this, “But He was wounded for our sins, and bruised for our iniquities;” and to whom the expression properly belonged, “By His stripes were we healed.”

For it is manifest that it is they who had been sinners, and had been healed by the Savior's sufferings (whether belonging to the Jewish nation or converts from the Gentiles), who use such language in the writings of the prophet who foresaw these events, and who, under the influence of the Holy Spirit, applied these words to a person. But we seemed to press them hardest with the expression, "Because of the iniquities of My people was He led away unto death." For if the people, according to them, are the subject of the prophecy, how is the man said to be led away to death because of the iniquities of the people of God, unless he be a different person from that people of God?

And who is this person save Jesus Christ, by whose stripes they who believe on Him are healed, when “He had spoiled the principalities and powers (that were over us), and had made a show of them openly on His cross?” At another time we may explain the several parts of the prophecy, leaving none of them unexamined. But these matters have been treated at greater length, necessarily as I think, on account of the language of the Jew, as quoted in the work of Celsus.

Isaiah 1:2-4 Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward.

Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the LORD, and make mention of the God of Israel, but **not in truth, nor in righteousness.**

Isaiah 48:1

Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass

Isaiah 48:4

Hearken unto Me, **ye stouthearted, that are far from righteousness**: I bring near My righteousness; it shall not be far off, and My salvation shall not tarry: and I will place salvation in Zion for Israel My glory.

Isaiah 46:12-13

Isaiah 45:4-5 For Jacob My servant's sake, and Israel My elect, I have even called you by your name: I have named you, though you have not known Me. I am the LORD, and there is none else, there is no God besides Me: I girded you, though you have not known Me:

Israel's Commission

Now therefore, if you will indeed obey My voice, and keep My covenant, then you shall be My own possession from among all peoples; for all the earth is Mine; and **you shall be to Me a kingdom of priests, and a holy nation.**' These are the words which you shall speak to the children of Israel."

Exodus 19:5-6

Light of the World

Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that you should do so in the land where you go to possess it. Keep therefore and do them; for **this is your wisdom and your understanding in the sight of the nations**, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, that has God so near unto them, as the LORD our God is in all things that we call upon him for?

Deuteronomy 4:5-7

National Israel

- Joseph dreams
- Israel goes to Egypt
- Comes out of Egypt
- Israel is baptized (Red Sea / Jordan)
- Led by the fire & cloud to be tested in the wilderness for 40 years
- Israel called to be the light to the gentiles

And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt: And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called My son.

Matthew 2:13-15

When Israel was a child, then I loved him,
and called My son out of Egypt.

Hosea 11:1

Very often, you get the idea that the New Testament teaches the right doctrine from the wrong text. We hear biblical theologians say that all the time. The New Testament got the theology right, but it was really bad exegesis. What I think you will find out, is first of all, that is a very dangerous thing to say, because the New Testament is the divinely inspired hermeneutical manual to the Old Testament. That is what the New Testament is. So when you start quibbling over the New Testament exegesis, you are quibbling with something very serious. It is God's exegesis. And His exegesis is not quite open to the same kind of scrutiny as mine is.

J. Ligon Duncan

When Israel was a child, then I loved him,
and called My son out of Egypt.

Hosea 11:1

And said unto me, **You are my servant, O
Israel,** in whom I will be glorified.

Isaiah 49:3

Yet have I set My king upon My holy hill of Zion. I will declare the decree: the LORD has said unto me, You are My Son; this day have I begotten you.

Psalms 2:6-7

Ideal Israel [Jesus the Christ]

- **Joseph dreams**
- **“Israel” goes to Egypt**
- **Comes out of Egypt**
- **“Israel” is baptized (Jordan)**
- **Led by the spirit to be tested in the wilderness for 40 days**
- **“Israel” is the light to the gentiles**

In summary, Isa. 42 states the mission of the servant, the ideal servant. He was to have the Spirit, bring forth justice to the nations, be a covenant to the people, a light to the nations, to open blind eyes, and bring prisoners from the dungeon (vv. 1-7). But then the prophet laments that the servant who is to open blind eyes is himself blind (v. 19); the one who should bring the prisoners from the dungeon is himself in prison (v. 22); the one whom God calls (6) is deaf and does not hear (19-20); he who should establish justice in the earth will not walk in God's ways or obey His law (24). In spite of Yahweh's unfailing love for Israel (chap. 43:1-21), he remains faithless (22-28). Since Israel fails to be the ideal servant, a new individual is introduced, the anointed one (Messiah), who perfectly fulfills the mission. He becomes the second Israel who carries out the mission the first Israel failed to accomplish.

“You are my servant, Israel, in whom I will be glorified” (49:3). He has a mission to Israel, “to bring Jacob back to him” (v. 5). His ears are open to hear the will of God (50:4); his mission is not only to restore Israel, but to be a light to the Gentiles -- he is God’s salvation to the whole world (49:6)! He is a covenant to the people (49:8) who releases the captives (v. 9; 61:1). How is he salvation itself? A major part of his role is to take upon himself the sins of his people, die for them, and account many as righteous (53:6, 11, 12). As the second Israel, he has to make up for the failures of the first Israel.

Outreach To Judaism, Beatrice Neall, PhD.

Behold the Lamb of God!

HAPPY SABBATH
DAY!

KEEP IT HOLY!

HAPPY SABBATH
DAY!

KEEP IT
WHOLLY!

HAPPY SABBATH
DAY!

KEEP IT HOLY!

HAPPY SABBATH
DAY!

*Sabbath4CoGs
Chatroom*

**Thy
Word
is
Truth**

John 17:17



Truth On The Web Ministries



Eph 6:17

And take..the sword of the
spirit, which is the word of God.



THANK YOU!!

Church of God at Woodstock