

## **Dr. Robert Vannoy, Major Prophets, Session 18, Servant of the Lord Theme (Isa. 53) Continued Resources from NotebookLM**

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide, and 5) FAQs

### **1. Abstract of Vannoy, Major Prophets, Session 18, Servant of the Lord Theme (Isa. 53) Continued, Biblicalelearning.org, BeL**

**This lecture from Robert Vannoy explores Isaiah 53, focusing on the "Servant of the Lord" theme and its connection to Christ.** It analyzes specific verses, emphasizing the substitutionary atonement, Christ's voluntary submission, and the seeming hopelessness of his death. **Vannoy addresses the prophecy of Christ's burial, referencing MacRae's insights on the accurate translation and significance of his grave being assigned with wicked men but ultimately with a rich man.** The lecture also discusses the concept of "inorganic prophecy" and God's purposes being accomplished through Christ's death, touching on the ambiguity in translating verse 10. **The lecture concludes by interpreting verse 12 as a statement of Christ's ultimate triumph, utilizing Alexander's commentary to illustrate Christ's success and victory as a conquering leader.** Finally, the lecture notes that Isaiah 53 marks the end of references to "the servant" in the singular form, transitioning to discussions of "servants" in the plural.

**2. 21 - minute Audio Podcast Created on the basis of Dr. Vannoy, Major Prophets, Session 18 – Double click icon to play in Windows media player or go to the Biblicalelearning.org [BeL] Site and click the audio podcast link there (Old Testament → Major Prophets → Major Prophets.**



**Vannoy\_MP\_Session  
n18.mp3**

### 3. Briefing Document: Vannoy, Major Prophets, Session 18, Servant of the Lord Theme (Isa. 53) Continued

Okay, here's a briefing document summarizing the main themes and ideas from the provided excerpts of Robert Vannoy's lecture on Isaiah 53, focusing on the "Servant of the Lord" theme:

#### **Briefing Document: Isaiah 53 - The Servant of the Lord**

**Source:** Excerpts from "Vannoy\_MajorProphets\_EN\_Lecture18.pdf" (Robert Vannoy, Major Prophets, Lecture 18)

**Main Theme:** Isaiah 53 as a prophecy of the atoning work of Christ, emphasizing substitutionary atonement and the fulfillment of specific details in the life, death, and burial of Jesus.

#### **Key Ideas and Facts:**

- **Isaiah 53:4-6: Substitutionary Atonement:**
  - The passage describes the suffering of the "Servant" as being *for* the sins of others, not due to his own transgressions.
  - Verse 4 is understood as referencing Christ's healing ministry, but people failed to understand his true nature.
  - Verse 5 explains the *why* of the suffering: "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement for our peace was upon him, and with his stripes we are healed."
  - Verse 6 reinforces this: "All we like sheep have gone astray; we have turned everyone to his own way, and the Lord has laid on him the iniquity of us all." Vannoy emphasizes that the guilt of our iniquities was laid on Christ.
- **Isaiah 53:7-8: Voluntary Submission and Seeming Hopelessness:**
  - The Servant's silent suffering is emphasized: "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 shearers is dumb, so he opened not his mouth." This contrasts with the complaints of Israel in exile, suggesting the Servant is an individual distinct from the nation of Israel.
  - The death of the Servant initially appears hopeless, lacking descendants or posterity: "He was taken from prison and from judgment; who shall declare his

generations? For he was cut off out of the land of the living." The lecturer highlights the rhetorical question about his generations.

- The reason for the Servant's death is re-emphasized: "For the transgression of my people was he stricken," reaffirming substitutionary atonement.
- **Isaiah 53:9: Burial with the Wicked and the Rich Man:**
- Vannoy relies heavily on MacRae's interpretation of this verse, highlighting translation nuances. The KJV's "He made his grave with the wicked" is better understood as "His grave was assigned with wicked men." This refers to Christ's crucifixion between two thieves.
- The phrase "and with the rich in his death" is better translated as "but with a rich man in his death." This points to Joseph of Arimathea providing his tomb for Jesus. This is something "that could not have occurred except as the result of an appeal by a rich man to Pontius Pilate (Matthew 27:57-60)."
- This is presented as an "inorganic prophecy" – a seemingly incidental detail that confirms the fulfillment of the prophecy in Christ. It serves as a "proof that what occurs is actually the event that has been predicted."
- The "empty tomb" became significant evidence of the resurrection.
- **Isaiah 53:9-10: God's Purpose and the Sin Offering:**
- The phrase "because he had done no violence, neither was any deceit in his mouth" is better translated as "concerning the fact that he had done no violence..."
- "It pleased the Lord to bruise him" is understood as God's foreordained purpose: "This is what he had ordained before the foundation of the world. Salvation will be attained in this way." The "pleasure" refers to God's eternal purposes, not enjoyment.
- The lecture delves into a translation issue regarding "when thou shalt make his soul an offering for sin." Vannoy explores whether "thou" refers to the Lord or whether "his soul" is the subject of the offering, finding both translations lead to the doctrine of substitutionary atonement.
- Referring to the BDB Hebrew Lexicon, the lecturer notes that the "Messianic servant offers himself as an 'asham in compensation for the sins of the people, interposing for them as their substitute."

- Leviticus 17:11 ("For the life of the flesh is in the blood...") is connected to Isaiah 53, emphasizing that Christ's *life* is the sin offering.
- **Isaiah 53:10-11: Resurrection and Justification:**
- Despite the seeming finality of death in verse 8, verse 10 hints at resurrection: "he shall see a seed, he shall prolong his days." This suggests a posterity and a life beyond death. This seed is interpreted as "the redeemed people, those who were the benefiter from the work that he did."
- The phrase "By his knowledge shall my righteous servant justify many" (verse 11) is interpreted as an objective genitive: "By the knowledge *about* him...It is their knowledge of what he did. By that knowledge they have, the servant will declare many righteous."
- **Isaiah 53:12: Triumph and Intercession:**
- The verse speaks of the Servant being triumphant, "Therefore I will divide him a portion with the great, and he shall divide the spoil with the strong."
- Vannoy, following Alexander's commentary, suggests this is an idiom portraying the Servant as a victorious conqueror: "The simple meaning of the first clause is that he shall be triumphant; not that others shall be sharers in his victory." The verse describes Christ's success in his mission through the imagery of a conquering king.
- The last phrases summarize the chapter's themes: "...because he has poured out his soul unto death. He was numbered with the transgressors. He bore the sin of many and made intercession for the transgressors."

### **Conclusion:**

Vannoy's lecture presents a detailed exegesis of Isaiah 53, emphasizing its prophetic nature and fulfillment in the life, death, and resurrection of Jesus Christ. The lecture focuses heavily on the doctrine of substitutionary atonement, supported by detailed textual analysis and reference to other biblical passages. He consistently interprets the suffering "Servant" as a figure distinct from Israel, pointing to the individual Messiah.

## 4. Study Guide: Vannoy, Major Prophets, Session 18, Servant of the Lord Theme (Isa. 53) Continued

### Isaiah 53: The Suffering Servant - A Study Guide

#### Quiz

Answer each question in 2-3 sentences.

1. According to the lecture, what is a more accurate understanding of Isaiah 53:4 regarding the Servant's bearing of griefs and carrying of sorrows?
2. Explain the concept of substitutionary atonement as it is presented in Isaiah 53:5-6.
3. Why does the lecturer argue that the "servant" in Isaiah 53 is not the nation of Israel?
4. How does Isaiah 53:8 depict the seeming hopelessness of the Servant's death?
5. Explain the significance of the translation "his grave was assigned with wicked men, but with the rich man in his death" in Isaiah 53:9.
6. What is the difference between "organic prophecy" and "inorganic prophecy," and how does it relate to Isaiah 53:9?
7. Explain the lecturer's perspective on the phrase "it pleased the Lord to bruise him" in Isaiah 53:10.
8. Describe the translation ambiguity in Isaiah 53:10 concerning "When thou shalt make his soul an offering for sin" and the implications of the different interpretations.
9. How does Isaiah 53:10 and Leviticus 17:11 reinforce the concept of substitutionary atonement?
10. Explain the objective genitive vs. subjective genitive in Isaiah 53:11 "By his knowledge shall my righteous servant justify many."

#### Quiz Answer Key

1. Isaiah 53:4 is best understood as a reference to the healing ministry of Christ. This means that the Servant's actions were not always understood, and those who witnessed his miracles still misunderstood who he was.

2. Substitutionary atonement is the idea that the Servant suffers and bears the punishment for the sins and iniquities of others. Isaiah 53:5-6 emphasizes that the Lord laid the iniquity of all upon the Servant, who was wounded and bruised in their place.
3. The lecturer argues that the Servant is not Israel because the Servant's silent submissiveness during oppression contrasts with Israel's complaints during exile. Isaiah 53:7 depicts a voluntary submission that differs from the involuntary suffering of Israel.
4. Isaiah 53:8 depicts the seeming hopelessness of the Servant's death through the rhetorical question, "Who shall declare his generations?" He died young, had no descendants, and his followers abandoned him.
5. The translation "his grave was assigned with wicked men, but with the rich man in his death" highlights the fulfillment of prophecy at Christ's death. It points out that although it was expected that the Servant's body would be buried with the criminals alongside whom he was crucified, instead it was placed in the tomb of a rich man.
6. An "organic prophecy" predicts how God will accomplish his great purposes, while an "inorganic prophecy" predicts an incidental feature that serves as proof of the predicted event. The reference to the rich man's tomb in Isaiah 53:9 is an example of inorganic prophecy because it is an incidental feature.
7. The phrase "it pleased the Lord to bruise him" in Isaiah 53:10 refers to God's foreordained purpose. God gave his Son to die on the cross so that His purposes would be accomplished in his death.
8. The ambiguity in Isaiah 53:10 arises from whether the verb form is second masculine singular or third feminine singular. Depending on how it is translated it either makes the Lord the subject or "his soul" the subject; either way it teaches substitutionary atonement.
9. Isaiah 53:10 mentions that the Servant's life constitutes a sin offering ('asham), while Leviticus 17:11 states that the life (nephesh) of the flesh is in the blood, which makes atonement for the soul. Both verses highlight that life is given as a substitute for sin.
10. An objective genitive refers to knowledge about him and a subjective genitive refers to the knowledge the servant possesses. So the phrase means, "By the

knowledge about him," It is their knowledge of what he did. By that knowledge they have, the servant will declare many righteous.

## Essay Questions

1. Discuss the concept of substitutionary atonement as presented in Isaiah 53. How is this concept supported by specific verses, and how does the lecture explain its significance?
2. Analyze the importance of the "Servant of the Lord" theme in Isaiah 53. According to the lecture, who is the servant, and how does this identity impact the interpretation of the passage?
3. Examine the prophecies in Isaiah 53 and their fulfillment in the New Testament, focusing on Isaiah 53:9. How does the lecturer use specific examples and textual analysis to support the claim that Isaiah 53 is a prophecy about Christ?
4. Discuss the translation issues in Isaiah 53, particularly in verses 9 and 10. How do different translations affect the interpretation of these verses, and what conclusions does the lecturer draw about their meaning?
5. Explore the significance of Isaiah 53:11-12 in the context of the entire chapter. What does the lecture suggest about the results of the Servant's suffering, and how is the Servant portrayed in these final verses?

## Glossary of Key Terms

- **Substitutionary Atonement:** The theological concept that Jesus Christ suffered the penalty for humanity's sins, taking their place and satisfying God's wrath.
- **Inorganic Prophecy:** A prediction of an incidental feature of an event that serves as proof that the event is the one that was prophesied.
- **Organic Prophecy:** A prophecy that predicts how God will accomplish his great purposes.
- **Nephesh:** Hebrew word meaning "soul," "life," or "being."
- **'Asham:** Hebrew word meaning "sin offering" or "guilt offering," referring to a sacrifice made to atone for sins.
- **Objective Genitive:** Grammatical construct where a noun acts as the object of the action implied by another noun (e.g., "love of God" where God is the object of love).
- **Subjective Genitive:** Grammatical construct where a noun acts as the subject of the action implied by another noun (e.g., "love of God" where God is the one who loves).
- **Foreordination:** The divine act of God unchangeably predetermining all that will happen.
- **Transgression:** An act that goes against a law, rule, or code of conduct; a sin.
- **Iniquity:** Immoral or grossly unfair behavior; wickedness.



## 5. FAQs on Vannoy, Major Prophets, Session 18, Servant of the Lord Theme (Isa. 53) Continued, Biblicalelearning.org (BeL)

### What is the primary subject of Isaiah 53?

- Isaiah 53 primarily discusses the suffering and eventual triumph of the "Servant of the Lord." This servant, understood in a Christian context as Jesus Christ, endures affliction and sacrifice as atonement for the sins of others. The chapter details his substitutionary suffering, death, and the eventual vindication and results of his sacrifice.
- **How does Isaiah 53 describe the suffering of the Servant?**
- The Servant's suffering is described in detail, emphasizing that he was "wounded for our transgressions" and "bruised for our iniquities." His suffering is portrayed as a vicarious atonement, where he takes upon himself the punishment that others deserve. He is oppressed and afflicted, yet he does not protest or defend himself, willingly submitting to his fate. The prophet emphasizes that these afflictions are not due to any wrongdoing of his own, but are for the sake of others. He is also described as being rejected and esteemed as stricken by God, despite his healing ministry.
- **What does Isaiah 53 say about the atonement for sins?**
- Isaiah 53 is a central text for understanding the concept of substitutionary atonement. The chapter states that the Servant's suffering and death are the means by which atonement is made for the sins of humanity. Verses 5 and 6 explicitly state that he was wounded for our transgressions, bruised for our iniquities, and that the Lord laid on him the iniquity of us all. The Servant offers himself as a sin offering ("asham"), bearing the sins of many and interceding for the transgressors.
- **How is the burial of the Servant described in Isaiah 53, and what is its significance?**
- Isaiah 53:9 predicts that the Servant's grave would be assigned "with wicked men, but with a rich man in his death." This seemingly contradictory statement is interpreted as a prophecy of Jesus's crucifixion alongside criminals, but his subsequent burial in the tomb of a rich man (Joseph of Arimathea). The fact that Jesus was buried in a fine new tomb was a divine means for making available

convincing evidence of his resurrection. If his body had simply been cast into a felon's grave, the situation might have been quite different.

- **What is "inorganic prophecy," and how does it relate to Isaiah 53?**
- "Inorganic prophecy," as explained in the text, refers to the prediction of incidental details that do not directly further a divine objective but serve as proof that a predicted event has occurred. The burial of the Servant in a rich man's tomb is given as an example of inorganic prophecy. While the burial itself does not accomplish atonement, the specificity of the prediction confirms that the death and burial of Jesus is the fulfillment of the prophecy in Isaiah 53.
- **How does Isaiah 53 describe the outcome and vindication of the Servant after his suffering?**
- Despite the apparent hopelessness of his death (Isaiah 53:8), the chapter indicates that the Servant will ultimately be vindicated. It states that he will "see his seed" and "prolong his days," which is interpreted as a reference to his resurrection and the establishment of a spiritual posterity (redeemed people). God's purposes will prosper in his hand (Isaiah 53:10). The text says that the righteous servant will justify many and God will divide him a portion with the great.
- **What is the significance of the phrase "By his knowledge shall my righteous servant justify many" (Isaiah 53:11)?**
- The phrase "By his knowledge shall my righteous servant justify many" is best understood as an objective genitive, referring to knowledge *about* the servant rather than knowledge *possessed by* the servant. This means that people are justified (declared righteous) through their understanding and acceptance of the Servant's sacrifice and redemptive work. It is through faith in what the Servant has done that people are justified.
- **Does the lecturer believe that Isaiah 53 refers to Israel as a nation?**
- No, the lecturer believes that Isaiah 53 is about a single distinguished servant of the Lord. The lecturer gives that "clearly, this doesn't apply well to Israel. 'He was oppressed and afflicted, yet he opened not his mouth. He is brought as a lamb to the slaughter; as a sheep before his shearers is dumb, and so he opened not his mouth.' That statement contrasts with the involuntary suffering of Israel in the exile. In previous chapters in Isaiah you find the complaints of Israel that hardly fit with the silent submissiveness statement of this verse."