

## **Dr. Robert Chisholm, Isaiah's Servant Songs, Session 3: The Suffering Servant of the Lord (A) (Isaiah 50:4-6 and 52:12-53:12)**

This is Dr. Robert Chisholm and his teaching on Isaiah's Servant Songs. This is session 3, The Suffering Servant of the Lord, Part A. Isaiah 50:4-6 and 52:12-53:12.

Well, we've looked at the first two Servant Songs where the Servant of the Lord, who is distinct from exiled sinful Israel and also called Jacob, is a champion of justice.

He's going to bring justice to the earth and to the nations. He's going to be a covenant mediator. He mediates a covenant between God and the nations, kind of repairing the Noahic mandate, and he's also going to mediate a new covenant between God and his covenant people, Israel, and deliver them.

And he really looks like a new Moses in that role in the second Servant Song. Thus far, there have been some hints of opposition, maybe even suffering. The Servant's task is not going to be easy, and there may be some people who oppose him and even bring him suffering.

And that suffering motif that's been introduced in the first two songs, sort of in a secondary kind of way, is now going to become the focus in the third Servant Song and the fourth Servant Song. The third Servant Song is in Isaiah chapter 50. So it begins in verse 4, and I will just read it.

The Sovereign Lord has given me the capacity to be his spokesman. So literally, he has given me the tongue of a learner. So he's going to learn from the Lord, and he is going to communicate that to others.

So he's given me the capacity to be his spokesman. And I think this is the motif of the servant as prophet. We said the servant is a royal figure, but he's also a prophet.

He's going to speak for the Lord, so that I know how to help the weary. That sounds like the first Servant Song, where he's coming and he's helping those who are broken and on the verge of death. He wakes me up every morning.

He makes me alert, so I can listen attentively as disciples do. So he's learning from the Lord, and then he's communicating the Lord's will to those who are in need, who are weary. The Sovereign Lord has spoken to me clearly.

I have not rebelled. I have not turned back. So the servant is saying that the Lord has chosen him, and he is in the process of fulfilling his commission.



The Lord has given him a task to do, and he is committed to that. And then verse six, I think this is the clearest reference to suffering we've had yet in the songs. I offered my back to those who attacked, my jaws to those who tore out my beard.

I did not hide my face from insults and spitting. And you're probably thinking at this point about what happened to Jesus in his trials prior to the crucifixion, where he endured this kind of humiliation. But the Sovereign Lord helps me, so I am not humiliated.

For that reason, I am steadfastly resolved. I know I will not be put to shame. This could be a prayer of Jesus as he's getting ready to enter into his passion.

The one who vindicates me is close by. Who dares to argue with me? Let us confront each other. Who is my accuser? Let him challenge me.

Look, the Sovereign Lord helps me. Who dares to condemn me? Look, all of them will wear out like clothes. A moth will eat them, eat away at them.

And some will stop the servant song right there. There hasn't been a reference to him as a servant by the speaker. But if you go into verses 10 and 11, and some will include these verses as part of the song, who among you fears the Lord? Who obeys his servant? It seems like these are questions that are referring to what the servant has just said.

Who obeys his servant? Whoever walks in deep darkness without light should trust in the name of the Lord and rely on his God. It's almost like whoever is speaking here is saying, you need to listen to the servant who has just spoken. Look, all of you who start a fire and who equip yourselves with flaming arrows, walk in the light of the fire you started, and among the flaming arrows you ignited, this is what you will receive from me.

You will lie down in a place of pain. So if you include verses 10 and 11, which seem to indicate you're supposed to follow the lead and the example in the word of the servant who is being instructed by the Lord, that's what you need to do. If you don't, as the servant said, the Lord will vindicate him, and those who rebel and do not trust in the name of the Lord will experience his judgment.

So this is the so-called third of the servant songs, and we're definitely getting into the whole idea of suffering at this point. And so I think you can defend it as a servant song because of what is said in verse 10. If you're just going to combine the song to where the servant himself is speaking, 4 through 9, what is said in 10, Who among you fears the Lord? Who obeys his servant? The idea seems to be that if you really fear the Lord, you'll do what his servant says, because he's instructing his servant.



But we've got some of the same things we've seen before. He's the Lord's spokesman. That was said at the beginning of the second song in 49.2. He's willing to suffer, verse 6 of this song, and we're definitely going to see that in the next song.

His persistence in the face of opposition, which was mentioned in the first song in 42.4. And his confidence that the Lord is going to vindicate him, and that's expressed in the second song, and as we'll see in the fourth. So this is an important bridge from what we've been seeing, the servant's mission, and how he's going to carry that out. And in the first and second song, we're looking far ahead, where the nations are all going to be restored to the Lord, and Israel, Jacob, sinful, is going to be restored to the Lord.

He's going to mediate a covenant with the nations and with God's people. But before that happens, as already hinted in those songs, there's going to be opposition. And so this is a bridge to the fourth song, where you're now asking, Whoa, why is the servant talking this way? Tell me more about this opposition and this humiliation that he's facing.

But he's confident that the Lord is going to vindicate him, and that's what we're going to see in the fourth servant song. The Lord is indeed going to vindicate his servant, but the servant is going to suffer, and it's going to be the Lord who brings this his way. So let's turn to the fourth servant song, and it's normally just referred to as Isaiah 53, but actually, the song begins in chapter 52.

So it's another example of where the chapter division is not ideal. And someone apparently thought that these verses did not go with what follows, but they clearly do, because if we take chapter 52, verse 13 through 15, as the Lord's speaking, the Lord is essentially saying here, my servant is going to succeed, he's going to be elevated, he suffered greatly. He suffered so greatly that he didn't even look human anymore.

Nevertheless, the nations that rejected him, the kings that rejected him, are going to be shocked, because I am going to vindicate him, and he is going to be elevated, seemingly above them as their king. That's the way the song starts, if you take it with what follows, but if you go down to the end of Isaiah 53, it's the same thing. The servant has suffered, but I am going to reward him and vindicate him, and I'm going to assign him a portion with the multitudes, because he willingly submitted to death.

I am going to elevate him. So it looks like it's the same song. We call this an inclusio, where you have God speaking, and the theme is the same at the beginning, the suffering but elevation of the servant, the vindication of the servant, and it then appears again with God speaking at the end of the song.



And so I think that's why most people today are going to regard the last three verses of chapter 52 as the introduction to the song, corresponding to the conclusion to the song. The theme of the servant's vindication brackets the passage, and like I say, literary critics call that an *inclusio*. We could call it a frame.

So let's get into the details of the song, and I will just comment on things as we go. And so it begins with the Hebrew word *hine*, look. It's an attention-getting device.

Look. And it's the Lord who's speaking, because he refers to my servant. So, look, my servant will succeed, is the way I translate it.

Actually, in Hebrew, it means to be wise. My servant will demonstrate wisdom. Well, in biblical wisdom thinking, if you are wise, that will lead to success, ideally.

And often that's the case. Wisdom brings success, foolishness brings self-destruction, and all kinds of negative things. So what we have here is metonymy.

Being wise is the cause, the result, and the effect of succeeding. I think in this context, it's the effect that is in view. And so, look, my servant, you could maybe paraphrase it, will demonstrate wisdom and therefore succeed.

But as a translator, I don't want to be that sort of person, so I'm going to choose the successful idea because, look at the next line, he will be elevated, lifted high, and greatly exalted. That sounds like an effect of his actions, something the Lord is going to do for him because of what he was willing to do as part of his commission from the Lord. So it looks like verse 13b, the second half of verse 13, is, talk is, you know, unpacking what success looks like for him.

And look at how emphatic this is. In Hebrew, we have three different verbs that we could call synonyms. We've, and I have translated them. He will be elevated, he will be lifted high, and he will be exalted.

They're pretty much all saying the same thing three times. If you repeat yourself, that's emphatic. But when you do something three times, that's very emphatic.

And then, for good measure, the Hebrew author throws in *me'od*. It's actually the Lord who's speaking. That means a lot.

So he will be elevated, lifted high, exalted, greatly. I don't know if you can say something any more emphatic than the way he's saying it here. Whatever you want to call vindication and elevation, there are like three different words we could use in Hebrew.



I'm not going to limit myself to one. I'm going to use all of them, and I'm going to throw in me'od. He's going to be greatly elevated, lifted up, and exalted.

He's going to succeed. And then, at the beginning of verse 14, it says, just as many were horrified by the sight of you. And uses a form, just as that needs to be completed with a signature.

It's a little tricky in Hebrew, because the word that's translated, kain is used twice. So which kain is it? It's the second one, I think. So just skip over what I would call the parenthetical material.

Just as many were horrified by the sight of you, they were appalled. And so that naturally raises the question, why? Why? He's going to answer that. But then, in verse 15, he completes the thought.

So now, he will, depending on how you translate it, sprinkle or startle. So many were horrified, but many are going to be impacted in a positive sense. So there's a correspondence.

Just as things were really, really bad for him, so things will be really, really good for him, and everybody's going to be shocked. But before he completes that, he has to stop.

He has to stop and say, just as many were horrified by the sight of you. He's got to unpack that. And he's really going to unpack it in chapter 53.

But he does so here. He gives us a little bit of a taste for what, why people were horrified by the sight of him. He was so disfigured, he no longer looked like a man, is my translation of what the Hebrew says there.

His form was so marred that he no longer looked human. And I don't think this is describing the way he looked at births. This is referring to the passion of the servant.

And thanks to Mel Gibson, and his movie, The Passion of the Christ, and I remember when I saw that movie, actually several of us from church went, our pastors and some of our seminary professors, because we were going to come back and the seminary profs were going to kind of debrief everyone who went to the movie. We invited everyone. So several people came back, and I was one of the professors who got to talk about it a little bit.

But I remember thinking, when I read about the blood of Jesus and the suffering of Christ and the passion of Christ, it's never going to be the same for me after this movie, because Gibson didn't hold back. He really, he didn't hold back. And



remember, Jim Caviezel, who was a brother in Christ, by the way, Jim Caviezel, and learned how to speak Aramaic for the movie.

You couldn't even recognize Jim Caviezel. You know, they really did the makeup stuff well. I mean, that's what this is taught.

That's what I think of now, having seen that movie and having read about what the Romans did and all of that. I mean, this is Jesus. The flogging that he went through, I think that was pretty realistic, and it, you know, sometimes people would just die from that.

So think Passion of the Christ, if you've seen it. That's what's in view here. This is the suffering that this servant is enduring.

By the way, this is a wonderful passage. When I teach Isaiah to my students at the seminary, the semester project is to write an exegetical paper on the fourth servant song, where they get into the Hebrew and they get into all the details, and it can be very academic, because the Hebrew presents some challenges in this passage. It's prophetic poetry.

It's not like reading Genesis. It's much more difficult, and one of my students handed in her paper, and she says, This was like a devotional exercise for me. She says, I was in tears by the time I finished this paper.

So this is Jesus. This is our Lord being described here. So many were horrified by the sight of him because he endured such suffering that he didn't even look human anymore, disfigured, marred, beaten to a pulp, basically.

And it could include the cross as well, but I'm thinking more in terms of the lead-up to the cross, the prelims, as it were. And then verse 15 says, so now he will, and translations are going to differ here. The traditional translation is that he will sprinkle many nations.

And it's used quite often in this verb form, and so you wouldn't think there would be a problem. But on the other hand, when that idiom is used, when you sprinkle someone, there's usually a preposition before the object that is sprinkled, and that preposition is not here. And that's why some people will say, I'm not so sure that this is the traditional translation.

If it is, it almost looks like the servant is in it, it's poetry. Maybe prepositions can get left out. You know, there's a lot of ellipsis in poetry, where they leave words out sometimes that are implied.



And so if it is sprinkle, it looks to me like the servant is now in a priestly role, doesn't it? You know, he's been king, he's definitely a prophet in these servant songs, and maybe a priestly dimension is being introduced here, because there's going to be some priestly language used later in the song in chapter 53. So if you want to go that direction, that's fine. Many were horrified by him, but actually, he's going to sprinkle, he's going to purify many nations.

You know, in the rituals of the Old Testament, they would take hyssop, and they would take blood or water, and they would sprinkle the priest or someone, a ritual act. And so ritual cleansing is kind of suggested here, it would seem. And so through his suffering and his work, he's actually going to reconcile the nations to God.

And so maybe the sprinkle metaphor would work, but not everybody's happy with that. They object on the basis of the syntax and that sort of thing, and so they prefer to read a word startle. There is some support for this from the Septuagint, and so they're going, they were shocked at the sight of him, and they're going to be shocked again in a different way.

And so they'll suggest the idea of startle, and they'll say, well, maybe this is a homonym, a rare homonym. I think the old dictionary BDB cited some Arabic support, but it startled many nations. That probably works better in the context, but it does look like the word for sprinkle, despite the problems there.

So I just want to make you aware of the fact that we've got a couple of options here with this. So he will now sprinkle many nations, he will reconcile them to God, or he will startle them. Kings will be shocked by his exaltation, the text says.

Literally, the text says kings will close their mouths. They're going to be speechless. I kind of paraphrase that, I will be shocked by his exaltation.

The Hebrews are just; they'll close their mouths, they'll be speechless. Four, they will witness something unannounced to them, and they will understand something they had not heard about. Maybe they will have witnessed something that had not been announced to them.

They will have understood something that they had not heard about. They simply saw the servant as one who was suffering, and they really didn't expect him to be exalted to such a high position, because the Lord had announced, My servant will succeed. He's going to be elevated greatly.

Yeah, I know he was disfigured and marred, but he's going to shock the nations, because he's going to be exalted before them. And you could even see those words about exaltation back in verse 13, understood as referring to a king being exalted above them. And the kings aren't just, they're just not going to be able to fathom it.



It's going to be a shock to them. Him? He's going to be the king over all? Think about Pontius Pilate. Think about Pontius Pilate on the day he meets Jesus, or Herod on the day they meet Jesus.

But all kinds of kings and rulers and people who have rejected Jesus down through history, and persecuted his followers. Going to be a big shock when they stand before him and every knee bows and they realize this one that we have rejected, or we have written off, is king over all. So those are the first three verses, and now, in chapter 53, verse 1, we get new players in the drama.

Who would have believed, the way I translate it is, who would have believed what we just heard? When was the Lord's power revealed through him? And for the following verses, we're going to have a we, we're going to have a group that is speaking, and essentially what they're going to be saying is, we would not have expected this. What we just heard is the announcement of the king's exaltation in chapter 52, verses 13 through 15, that left the kings of the nations speechless, and the nations shocked. And now this group, whoever they are, they're saying, who would have believed this announcement that we just heard? When was the Lord's power revealed through him? And I'm going to try to make a case for these are God's covenant people, primarily.

This is Israel. It's the prophet speaking for the people, as he does in Isaiah 6. And so they're expressing their shock. Now, this gets quoted in the New Testament.

Who has believed our report? Paul applies it to his situation and the proclamation of the message, and I think if you reflect on it a little bit, you can see this. That's a proper use of this passage, but I think it's sometimes understood to mean a frustrated evangelist. Who has listened to us? Who has believed our report? I'm not so sure that that's the case here in this context.

Who would have believed what we just heard, our report? It could be the report that you give, but it could also be the report that you have heard. And if you properly understand the first three verses as being the introduction to the song, I think that's what they're referring to. Who would have believed the report that we heard, that just came to us? We didn't expect this.

We didn't expect the exaltation of the servant. And by the way, I preached a sermon I call Isaiah 53 of the fourth servant song, a rags-to-riches story, because yeah, the servant suffered greatly, was like in rags, and wow, he's elevated to this high position. It's one of those rags-to-riches stories.

So they say, when was the Lord's power revealed through him? And it's literally, when was the arm of the Lord revealed? So the arm of the Lord. What does that



mean? Well, I interpreted it as the Lord's power, because if you study the use of the arm of the Lord elsewhere in Isaiah, it's referring to the Lord's strength and power, and it's often referring to the Lord's strength as a warrior. You know, in this cultural context, in battles, there was a lot of hand-to-hand combat, and so the warrior had to have a strong arm to wield that sword, to pull back that bow, and so the warriors needed to be strong.

They needed to have a strong arm. And so elsewhere in Isaiah, when the arm of the Lord is used, it's referring to the Lord's military power. And so they're saying, well, we didn't see God's power at work in him.

Now, God's power was at work in Jesus, through his healing ministry and all of that, but ultimately he was crucified, and so they didn't see the military power of the Lord at work in him, because he didn't come in that role to defeat the nations. He didn't come the first time like he would the second time. That didn't happen.

And so they just didn't see evidence of the Lord at work. Here's what they did see. They describe it in verse 2. He sprouted up like a twig before God, like a root out of parched soil.

He had no stately form or majesty that might catch our attention, no special appearance that we should want to follow him. Now, Jesus was attractive to people. His message resonated with a lot of people.

I think lots of times they were following him simply because they wanted to be healed. A lot of people followed him because they thought he was going to be the military Messiah who would deliver them from Rome and give them a great victory over their enemies. But slowly but surely, the following left, to the point where one day they were all left, and Jesus said, Are you going to leave too? And Peter said, Where would we turn? You have the words of life.

So I think it's reflecting this. Generally speaking, when all was said and done, what about this Jesus who came and went and got crucified here recently? The average person's going to say, ah, there was some interest in him, but bottom line, he sprouted up like a twig before God, like a root out of parched soil. There really wasn't anything there in the end that would cause us to follow him.

So they just didn't see it coming. They didn't see the servant's exaltation coming. This is what they saw.

Not someone who was all that impressive. He was despised and rejected by people, one who experienced pain and was acquainted with illness. People hid their faces from him.



He was despised, and we considered him insignificant. So, some metaphor here. I mean, there's definitely reality, experienced pain, but this illness thing, I don't think that's a motif that we see with Jesus, that he was a sick man, ill all the time.

But they're using that imagery to describe him. He was like a person who was ill, even to the point where he had a serious illness. Some have even suggested that leprosy is in the background here.

Bernard Dume, the servant, was a leper. He was someone who was ill, and people didn't want to look at him. He was despised, considered insignificant, but the metaphor of illness.

You know, sometimes ill people, they don't look well, and it's hard to look at them in their illness and their suffering, and they can be despised, especially in the ancient world. Remember the question asked by the disciples of Jesus about the blind man. Who sinned? Him or his parents? Job's friends.

Job's so-called friends, when they come to him, assume that he has sinned greatly. In fact, Eliphaz thinks he has it figured out. Job has neglected the poor, and that's why God has reduced him to poverty.

Eye for an eye, tooth for tooth. They come and they say, Job, you would not be suffering like this if you had not sinned greatly, because that's the way God runs the world. He rewards righteousness, and he punishes wickedness.

You're clearly being punished. What did you do wrong? You need to confess your sins. See, in this kind of environment, great illness would be interpreted by people as great sin, and so they looked at him, they saw he was ill, he was experiencing pain.

Oh boy, what did he do? And they assumed that he was being punished for something he had done, and that's part of the great surprise here, because, of course, that theology is wrong if you apply it right across the board in every situation. Job's friends were wrong, and they accused an innocent man of being sinful, and that's why God rebukes them in the end, severely, and only spares them if Job will intercede on their behalf, and God is a godly man that he is, he forgives, and he does that. So they're looking at the servant, and they're thinking, this guy, this guy has done something to really anger God, and so we want nothing to do with him.

But then, in verse 4, they're speaking, and they're kind of coming to the point where they realize the truth of it all. So it's hard to pin down when this would happen in history, because it's prophetic poetry, and it's kind of looking into the future, and it's kind of vague in terms of any chronology of the future, but what I see here are Israel, at least those who are going to have faith, and Romans 11 talks about them coming to a place where they do believe, and they come back to the Lord. Romans 11, all



Israel is going to believe, or like what Zechariah describes, when they realize they pierced God, and they're going to come back and repent of that, and weep and mourn, and so I see it as Israel at the point where they realize the suffering servant really was the servant of the Lord, and he was not suffering because of his own sin, he was suffering for our sins.

And so I kind of like to correlate it with Romans 11, you know. Or any time a Jewish person, or anybody for that matter, who has maybe not taken Jesus so seriously, and kind of dismissed his suffering, realizes, no, and the gospel message is right here, that they realize the gospel message that he was suffering for our sins. There's a substitutionary atonement that is going on here.

So, beginning in verse 4, they're confessing what they now know to be true, and how they were wrong in the past, but he lifted up our illnesses, he carried our pain, even though we thought he was being punished, attacked by God, and afflicted for something he had done. So, see the recognition? We thought he was just suffering for his own sin; that's why people get ill like that, but he was lifting up our illnesses and our pain. And it's very interesting, because those same verbs that are used for lifted up, we got two different verbs there in the Hebrew, that are used with regard to the illness and the pain.

If you go down to verses 11 and 12, different objects, he carried their sins, he carried their sins, he lifted up the sin of many. So if you correlate the latter verses with verse 4, you realize that the illness and the pain were the result of sin. I mean, ultimately it is, we get sick and die because we've sinned, but not his own personal sin, say.

So he was lifting up their illnesses and pain, what that really means is he had taken the penalty for their sin, the guilt of their sin upon himself, and so he suffered the consequences of the guilt of sin when he, in his passion and on the cross. And so there's this recognition, we had it all wrong. Who would have believed this? There's this shock.

And they continue on in verse 5, he was wounded because of our rebellious deeds. And he uses, there, the word is used, Pesha, the Hebrew word for sin, Pesha, which is referring to sin as rebellion. He was wounded, with very strong physical language that approximates the reality of it.

Jesus' body was lacerated. He was wounded because of our rebellious deeds. We had rebelled against God, and he was crushed, strong language, crushed because of our sins, because of our rebellious deeds, crushed because of our sins.

He endured punishment that made us well. So the punishment of our peace is what it says in Hebrew. That means the punishment is what we call a genitive of result.



He was punished with the result that we were made well. And the Hebrew word there is Shalom. You know, we say Shalom, peace to someone, but Shalom often means wholeness.

It can be used by someone who has been healed. And so he took the penalty for our sin. He was wounded, he was crushed, his Shalom was shattered, but by enduring the punishment in this way, we received Shalom.

We were the sinful ones, but we were restored, we were healed, and because of his wounds, healing came to us. We have been healed. So they're understanding the substitutionary nature of this.

And then verse 6, they say, all of us had wandered off like sheep. Each of us had strayed off on his own path, but the Lord caused the sin of all of us to attack him. That translation is a little bit different than what you sometimes read in the traditional understanding of this, but I don't think it's the picture of a weight being placed upon him.

It's the picture of an attack by maybe a predator. Okay, think about this. All of us.

And I see this as the Prophet speaking on behalf of us, the we. Here's the Prophet speaking on behalf of the sinful nation. He's identifying with them, and he's representing them, as he does in Isaiah 6. I live among sinful people.

I've got unclean lips. I've been contaminated by them. We're all guilty before God.

All of us had wandered off like sheep. Sheep are prone to do this. They just get wandering, you know, the stray sheep, they just get wandering off like sheep.

And each of us, he emphasizes each of us, uses a Hebrew idiom. A man, who is each of us, had strayed off on his own path. We went off on a path that we thought was the right path for us.

So wandering sheep, think about it. Wandering sheep are going to be very, very vulnerable because they tend to get isolated, and they're sitting ducks for any predator that's out there. Wolf, lion, bear, whatever.

So they're vulnerable. We wandered off. We went our own way.

We kind of followed our own moral standards, and that sort of thing, and we were off the path, and we were vulnerable. But the Lord caused the sin of all of us to attack him. Our sin, as it were, was ready to destroy us.



Our sin put us in a position where a predator could kill us, you know, to kind of mix the reality with the metaphor here. But the Lord caused our sin to attack him, which means the guilt of our sin attacked him instead. The predator attacked him.

He intervened, and he took the hit for us. I think that's the picture here, that all-of-us language is very, very important, because we're going to talk in a little bit about who, again, about who this servant is. We're going to deal with some of the arguments that are given for this not being Jesus, and some are going to say, well, it's the righteous remnant, or it's the prophet.

No, he said all of us. All-of-us. And in this case, I think all means all.

And all of us had wandered off like sheep and strayed, and the Lord caused our sin to attack him. And so we were not destroyed by the predator, i.e., the guilt of sin. In verse 7, he was treated harshly and afflicted, but he did not even open his mouth.

Now, Jesus did some talking before Pilate and the Jewish council. He did some talking, but remember, Pilate was amazed that he did not attempt to defend himself. And Pilate said, Don't you realize I hold your life in my hand? And Jesus said, Well, any authority you have comes from God.

So Jesus did talk, but he's not, he's treated harshly, and he's afflicted, but he's not objecting. He's submitting to the punishment that they're bringing upon him, the pain that they're bringing upon him. And once again, the prophet uses imagery from sheep.

Like a lamb led to the slaughtering block. Like a sheep, silent before her shearers. He did not even open his mouth.

So the sheep's not going to object, and that's the way he was. He was just like a silent lamb going to the slaughter. And by the way, some people like to see atonement language there, but that word that's translated as slaughtering is not the normal word for sacrifice.

It's a different word. And so sheep can be slaughtered for a variety of reasons, and when you look at how this word is used in the Old Testament, this word can be used for slaughtering sheep for food, or whatever. So it's not as direct a reference to sacrifice as you might think.

And the parallel suggests that. Silent before the shearers, that's not a sacrifice. The point is, he's just like a lamb or a sheep.

They don't object when you do these things, and that's the way he was. But at the same time, I don't think it's wrong to see an allusion to Jesus' death as a sacrifice.



And I think at this point we'll stop our third lecture, and we'll take it up in the next lecture, and then we're going to do some summary and some reflection upon the significance of this song.

This is Dr. Robert Chisholm and his teaching on Isaiah's Servant Songs. This is session 3, The Suffering Servant of the Lord, Part A. Isaiah 50:4-6 and 52:12-53:12.