ABOUT THE AUTHOR

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- Gary Staats
Lesson 1: Isaiah 53:1

4.1 Text

מִי הָאָמִים לֵשַׁמֵּשֶׁתָנוּ וּורֹזַח יְהוָה צַל-מֵר נַגְסְתָה

4.2 Vocabulary

אָמַר Verb “to believe”
שְׁמַעַה Noun “report”
ורֹזַח Noun “arm”
גָּלַה Verb “to reveal”

4.3 Grammar

מִי הָאָמִים לֵשַׁמֵּשֶׁתָנוּ

The text begins with the interrogative pronoun “who.” There is a rhetorical question being asked here: “Who has believed our report?” Notice the verb אָמַר is the Hiphil perfect, third masculine singular, from the root נָמַר, meaning “to believe.” This is then followed by לֵשַׁמֵּשֶׁתָנוּ. Notice the ל, being a preposition. Often you will have the phrase of אָמַר with the ל, meaning “into something,” as “Who has believed toward or into our report?” You have the same thing in the New Testament with πιστεύω εἰς, in John 3:16, “whosoever believes into Christ”, in other words, to put real confidence of faith in Jesus Christ. “Who has believed our report?” שְׁמַעַה means “report,” and שְׁמַעַה is in construct with נ, a pronominal suffix, first common plural.
And then the final phrase follows:

וַדַּרְכֵּשׁ יְהוָה עַל־פִּי בֵּאלָּהָא

“. . . and . . .” Notice the conjunction ל here. We have a shureq, because if we would have had הָלָּא, the double use of the shewa changes the ל to the shureq. “. . . and the arm of Yahweh . . .” הָלָּא is in construct with יְהוָה, and thus we have two nouns again in construct. “. . . and the arm of the LORD . . .” הָלָּא מִרְּכֵּבָה. “. . . upon whom . . .” The preposition is again with יְהוָה. “. . . unto whom . . .” The root of הָלָּא is הָלָּה. “. . . and upon whom has it been revealed?” הָלָּה means “to unveil” or “to reveal.” This is a Niphal perfect, third feminine singular. Notice the ה here, showing the third feminine singular with the ל, making it Niphal, from the root הָלָּה.

4.4 Translation

“Who has believed our report, and unto whom has the arm of the LORD been revealed?”

4.5 Application/Interpretation

To look at this whole text, one is reminded of John 12, where this very passage is quoted, in the context of the rejection of our Lord Jesus by many. The thought is, “Who has believed our report? Probably not many!” The “we” here is possibly referring to Isaiah, as well as the prophets that join him in this report. “And the arm of the Lord, unto whom has it been revealed?” The “arm” looks at the strength of the Lord. For example, when the Lord brings salvation to His people, He bares His arm. The implication seems to be that it is not to many that the Lord will be able to bare His arm in salvation. “We are not going to have many who will believe this incredible report” is Isaiah’s initial statement.
Lesson 2: Isaiah 53:2

5.1 Text

לִיטֶלֶל יַחֲנֵן לֹא בָּנָה יַעֲשָׂרָה מַעֲשֵׂרָה נַעֲשָׂרָה אַהֲר
לֹא שָׁמֶר תִּירְבָּה לֹא מָגָרֶה וֹהָרְדָה.

5.2 Vocabulary

<table>
<thead>
<tr>
<th>Word</th>
<th>Part of Speech</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>עלוה</td>
<td>Verb</td>
<td>“to go up”</td>
</tr>
<tr>
<td>יונק</td>
<td>Noun</td>
<td>“suckling”</td>
</tr>
<tr>
<td>שארש</td>
<td>Noun</td>
<td>“root”</td>
</tr>
<tr>
<td>גזיה</td>
<td>Adjective (fem. form)</td>
<td>“dry”</td>
</tr>
<tr>
<td>חדר</td>
<td>Noun</td>
<td>“beauty”</td>
</tr>
<tr>
<td>חמד</td>
<td>Verb</td>
<td>“to desire”</td>
</tr>
</tbody>
</table>

5.3 Grammar

לִיטֶלֶל יַחֲנֵן לֹא בָּנָה

“And he came up as a suckling plant before him . . .” Noticeعلىוה. This is a Qal imperfect, third masculine singular, from the root עלוה. The final ה has dropped out in this final he verb, and the 1 has turned it over, making it a past. Again, the idea is looking at a completed action, as though it is as good as already accomplished or finished. So he came up, speaking of our Lord Jesus, as a tender plant, as a suckling, יונק. Here we have the ב, which is a preposition meaning “as,” and the noun יונק. “… he came up as a young plant . . .” or “… as a sapling . . .” The next word is לָהֶר, “before him.” The word לההיר has the preposition לה with the noun היר,
“to his face,” literally. יָדִית becomes יְדִית in construct with the pronominal suffix לַ. The ל is silent, by the way. Technically, this is a preposition followed by a noun in construct with a third masculine singular pronominal suffix. But it comes to mean “before him,” literally “to his face” or “before his face.” “. . . he came up as a suckling plant before him . . .” It is interesting that God the Father is watching this young plant grow. I believe again that this is looking at our Lord Jesus, who was born as a baby, in a manger. He did not come as a ruling monarch to start with, but came as a gentle baby, as a suckling plant, but He grew up in the presence of His Father.

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". . . and as the root . . ." Notice the י here is showing us a conjunction, followed by the preposition ב, “as”, and שַׁרְק is a noun meaning “root.” “. . . and as the root from dry ground . . .” ב is a preposition, the י has dropped out, and we have compensatory lengthening to a הֶ ה under the מ from a הֶרֶך. “. . . from (showing source) dry ground . . .” שָׁרְק is an adjective with the noun שַׁרְק. The thought here is He came up with a very ignoble beginning, like a root from dry ground. A root from dry ground does not show a lot of promise. “Can any good thing come out of Nazareth?” was asked. Jesus was born in a manger. He was from Bethlehem, and lived in Nazareth. We are starting off here with the idea of a very ignoble beginning, as it were. And yet, we are going to see the great prosperity and success that our Lord Jesus accomplishes.

". . . there is no form to him . . ."

לָא is a negative particle followed by the noun תַּור meaning “form.” “. . . there is no form to him . . .” לָא is a preposition followed by the pronominal suffix, third masculine singular.

“. . . there is no form to him . . .” " . . . and there is no
beauty . . .” is another noun that means “splendor” or “majesty.” When we look at him again, we are seeing a carpenter’s son. We are not seeing one born in the palace of a king. “. . . there is no form, and there is no beauty . . .”

“. . . that we should look upon him . . .” comes from the root רָאָה, “to see,” and the ו makes it a Qal imperfect, first common plural, from the root רָאָה. The final ה has dropped out in thisعلام he verb, and יה is a pronominal suffix, third masculine singular. “. . . that we should look upon him . . .” אֵלֶּה—פָּרָאָה, “. . . and there is no appearance . . .” Again, the conjunction ל, followed by the negative particle לא, and פָּרָאָה, a noun that means “appearance” or “visage.” “. . . and there is no appearance . . .” Notice the next word נָמַך, “. . . in order that . . .” I am understanding this ל here as a resultative use of the conjunction, “. . . in order that we should desire him.” Notice the root תָּמֵד in the verb here, and again this is a Qal imperfect, first person plural with a pronominal suffix יה, and the ל is a waw connective. “. . . that we should desire him.”

5.4 Translation

“And he came up as a suckling plant before him, and as the root from dry ground. There is no form to him, and there is no beauty that we should look upon him, and there is no appearance in order that we should desire him.”

5.5 Application/Interpretation

I believe Isaiah is saying that when we look at Jesus, we see Him having a very ignoble beginning. He is not coming from the palace of a king; He is coming from a manger. He is not coming as this mighty one initially, but he is coming as the Gentle One.
Lesson 3: Isaiah 53:3

6.1 Text

“בִּכְפִּיתוֹ�ר פָּרֵיס מְפֹלָן בְּנוֹת אֶלֶּא יְשַׁבְכְּרוּהוּ:”

6.2 Vocabulary

<table>
<thead>
<tr>
<th></th>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>בָּדוּה</td>
<td>Verb</td>
<td>“to despise”</td>
</tr>
<tr>
<td>מָדַל</td>
<td>Adjective</td>
<td>“forsaken”</td>
</tr>
<tr>
<td>יָדֵע</td>
<td>Verb</td>
<td>“to know”</td>
</tr>
<tr>
<td>חָלֵא</td>
<td>Noun</td>
<td>“sickness”</td>
</tr>
<tr>
<td>פָסָה</td>
<td>Noun</td>
<td>“hiding”</td>
</tr>
<tr>
<td>כֶּפֶס</td>
<td>Noun</td>
<td>“face(s)”</td>
</tr>
<tr>
<td>תִּשְׁבַּב</td>
<td>Verb</td>
<td>“to consider”</td>
</tr>
</tbody>
</table>

6.3 Grammar

“בָּדוּה”

“He was despised . . .” בָּדוּה is a Niphal participle, masculine singular, from the root בָּדוּה, meaning “to despise.”

“וַתִּרְדֶּעְלֶנָּה אֲשֶׁר” מָדַל carries with it the idea that Jesus was not immediately accepted. Here is an adjective that means “forsaken.” The word מָדַל literally means “lacking,” but here it has the idea of lacking the acceptance of men, in our Lord’s initial coming. So Jesus was “a forsaken
one by men.” Normally we have the Hebrew אֶתַּנְשֵׁי, but here in this poetic section, אֶתַּנְשֵׁי, meaning “man,” is now put into the masculine plural, shown by בֵּית, and these two nouns are in construct. “... and forsaken of men . . .” is the way we would translate it.

אִשָׁא וְקָאַבִּית

“. . . a man of pains . . .” Notice אִשָּׁא, meaning “man,” is in construct with מַכַּאַבַּה וְקָאַבִּית means “pain,” being a noun. If we add the נ to it, we have a feminine plural noun. “... a man of pains . . .” We think of Jesus in all the suffering that he went through. He understands our sorrow, He understands our pain. He has been there, Isaiah is saying. “... a man of pains . . .”

יִדְוַת הָלְוִי

“. . . and he who was known of sickness . . .” Notice the ה here. Historically this would have been יַדַּוִּית, and that becomes יַדַּוִּית. This is a Qal passive participle, from the root יַדַּוִּית. “To know” means to be intimately acquainted with, to know experientially. “... the one who was known of sickness . . .” He was intimately acquainted with הֲלוֹחַ הֲלוֹחָי. is a noun meaning “sickness” or “disease.” It is a noun which, I believe, at this point is looking at the suffering of Jesus for us; for our sins He became acquainted with sickness. He took our sins and sicknesses upon Him.

וְכַפְסָהְרָה פִּנְיָמֶה

“. . . and as . . .” Notice the ה here, because of the two shewas. לַכַּפְסָהְרָה פִּנְיָמֶה becoming לַכַּפְסָהְרָה לַכַּפְסָהְרָה פִּנְיָמֶה. “... and as the hiding of faces from him . . .” Notice מַכַּפָּה רָה פִּנְיָמֶה is a noun meaning “hiding.” Actually, this noun looks at the act of hiding. It has really a Hiphil participial type of form, with the A under the ה, followed by the sere under the ה. However, I think it simply is a noun meaning “and
as the *hiding* of faces . . . “ Notice מִפְרָיָם, a plural form. In מִפְרָיָם, we have the י of the כִּי assimilating into the מ, and then the י would historically have been לֹא, the י is like a hinge. The הו would have been a pronominal suffix, but the י, though, by reverse assimilation, has gone back into the י, causing the *dagesh forte*. “ . . . and as the hiding of faces from him . . .”

This next phrase looks at the imagery of a leper. He was likened, as it were, to a leper, from whom men would hide their faces. I believe we are seeing Jesus as the One who, by becoming our sin bearer, appeared leprous to those around the cross and to the religious leaders, as they looked at our Lord.

בֶּן-זָא אֱלֹהַי חַשְׁבַּנְתָּהוּ:

“. . . he was despised . . .” We have the repetition of the verb that we saw at the beginning of this verse, בֶּן-זָא, another Niphal participle, masculine singular from בֶּן-חַשְׁבַּנְתָּהוּ. “. . . and we did not think about him.” This verb comes from the root בָּחַשְׁבָּה, “to give thought to,” “to count worthy of something.” We did not give thought to him; we did not consider him worthy of our acceptance. The verb בָּחַשְׁבָּה is a Qal perfect, first person plural (notice the י) with the הו, which is a pronominal suffix, third masculine singular. “. . . we did not think about him.” “. . . we did not reckon him of ultimate importance,” even though He was the God-man.

### 6.4 Translation

“He was despised and rejected of men, a man of pains, and he who was known of sickness; and as the hiding of faces from him, he was despised, and we did not think about him.”

### 6.5 Application/Interpretation

As we come to the end of verse three, we are looking at the way the religious leaders and those during the time of our Lord viewed our Lord Jesus. And sad to say, many do the same today. But even though this was the case, as we move from verses four to six, we are now going to enter the heart of this
passage. He came in order to become the vicarious atonement for the sins of the whole world.

Lesson 4: Isaiah 53:4

7.1 Text

ואם הלויה היא נשא ומכאמינו לכם.
ואנחנו נשבעו נגעו משכיה אלהים וא потому:

7.2 Vocabulary

אכן - Adverb
Verb “to carry” or “to carry away”
Verb “to smite”
Verb “to strike”
Verb “to afflict”

7.3 Grammar

“Surely . . .” הוא adverb meaning surely. שהלויה הם “our sicknesses.”
This is a noun from הלויה. The plural form is主机. Here the noun is in
construct, with the personal pronoun anal. “Surely our sicknesses
he has . . .” Notice the主机; the personal pronoun is emphatic here. “. . . he
has carried away . . .” אַשְׁאָלַע is a Qal perfect, third masculine singular, from the root אָשַׁא. “Surely our sicknesses he has carried away . . .”

is a conjunction; notice before the labial מ, the word prefers a יל over against simply a יל with a шewa. כָּלָב is the word for “pain.” Notice that the seri-yod shows a plural construct noun with יל. It is a masculine plural noun in construct with the personal pronoun, first common plural. “. . . and our pains he carried them . . .” or “. . . he carried them away . . .” כָּל means “to carry.” It is a Qal perfect, third masculine singular, from the root כָּל, and then we have ב, a personal pronominal suffix, third masculine plural pronoun. “Our pains,” we are told, “he carried away” or “he bore away.”

“. . . but we . . .” Here is the personal pronoun with the conjunction יל, and the conjunction is used in a contrastive way, as a waw adversative. The personal pronoun אילון is emphatic here. “. . . but we thought of him . . .” or “. . . reckoned him . . .” Notice that in this particular verb we have a Qal perfect, first common plural, plus יה, the personal pronoun third masculine singular suffix.

“. . . having been smitten . . .” הָנָּה is from חָנָה, and it is a Qal passive participle (notice the A-U pattern, with the A and the shureq, and the furtive pathah under the ב). “. . . we thought of him having been smitten . . .” or “. . . having been afflicted . . .” הָנָּה “smitten of God . . .” The root of the participle חָנָה is חָנָה. It is actually a Hophal participle,
masculine singular. Remember Hophal is the causative passive form of the Hiphil. The root is הָנָה, “to smite.” “. . . we thought of him stricken, having been caused to be smitten of God . . .” This Hophal participle is in construct with אָלַרְצוּם. “. . . having been smitten of God and afflicted.” Notice in the form הָנָה the conjunction again is a ר because of the labial ה. הָנָה is the word “to afflict,” and here it is a Pual participle, masculine singular from the root מַעֲנָה. Notice the doubling of the נ in this Pual participle, as well as a shewa-qibbus pattern, which clearly gives it away as a Pual. Remember the Pual is the passive intensive of the Piel. “We thought of him smitten, having been caused to be stricken of God, and being afflicted.” In other words, God is the One who is judging Him, so we thought. But we are going to see that that is not the case at all, Isaiah is saying. It was really for us that He was afflicted, and for our sins.

7.4 Translation

“We thought of him smitten, having been caused to be stricken of God, and being afflicted.”

7.5 Application/Interpretation

This particular passage finds application in Matthew’s Gospel, in Matthew chapter eight, verse seventeen, where he says, in the midst of the healing ministry of our Lord, He took our sicknesses and He bore our diseases. I think here that, while Matthew applies this to the healing ministry of Jesus, removing the illnesses of people in His ministry, I believe that its ultimate application is the cross itself. On the cross, the Lord took all of our sicknesses and all of our pains in terms of spiritual sicknesses as a result of the fall in Adam and because of sin, and He bore them away.

The cross of Christ, then, was where He carried away the sins, not only of Israel who believe, but all of God’s people. Isaiah is saying, we thought of him as deserving this judgment. But that is not the case. The real reason then is developed even further now in verse five.

Lesson 5: Isaiah 53:5
8.1 Text

וַחֲזַקְתִּי מִפְּשֵׁעַ מִדְרֵכֵא מָצְוַתֵּנוּ

טִימְךָ שֶׁלֶם אִי וְיִבְשְׂבֵּרֵתָה נְרֵפַּא לֵנַּה:

8.2 Vocabulary


al
Verb
“to pierce”

פְּשָׁע
Noun
“transgression”

dכָא
Verb
“to crush”

טֹם
Noun
“iniquity”

מֹסֵר
Noun
“chastisement”

תֶּבֶרה
Noun
“blow”

רֶפַּא
Verb
“to heal”

8.3 Grammar

שָׁלוֹם מִפְּשֵׁעַ מִדְרֵכֵא

“But he . . .” Notice the ה here is another waw adversative. דֵּרוֹ is a personal pronoun, masculine singular, and again it is emphatic. “But he was pierced because of our transgression . . .” Notice the word מִפְּשֵׁעַ is a Polal form. The root is פְּשָׁע; it is a middle weak verb. You are doubling the פ here; it geminates. This is typical of a Polal, and it is a Polal participle. Remember a Polal is a passive intensive participle. “But he was pierced through because of . . .” In מִפְּשֵׁעַ, the מ is what we call a causal use of the מ. “. . . because of our transgression . . .” פְּשָׁע means
“transgression”, and יְהֹוּדֵי is a personal pronoun first common plural. He was really “... pierced through for our transgressions ...”

We are moving clearly in this section into the great vicarious atonement of Christ upon the cross for the sins of all humankind. Those who put their faith in Christ as Lord and Savior enter into the benefits of this, which brings forgiveness of sins and eternal life. He goes on:

He was not only “... pierced for our transgression ...” but “... crushed because of our iniquities ...” This form בֹּדֶק is a Pual participle, masculine singular from the root בֹדֶק, meaning “to be crushed.” Notice again the ה giving it away as a participle, the shewa followed by the qibbus and the doubling of the second radical of the root, in the ב, shows that we are looking at a Pual form here. “... he was crushed because of our iniquities ...” That ה is here because the י dropped out. The י had to drop out because of the ב, and hence we have compensatory lengthening under the ה. י is the feminine plural of this noun, and יְהֹוּדֵי is simply again the pronominal suffix, first common plural. “... he was pierced through for our transgression, he was crushed because of our iniquities ...” In other words, this is an innocent sufferer who is suffering for the transgressions of mankind. At this point Isaiah is including himself and all others in this great atonement of our Lord Jesus Christ who was crushed for our sins; our response is to receive this vicarious atonement for ourselves.

וּלָּו is a noun meaning “chastisement” or “punishment.” “... the chastisement of our peace ...” Notice שָׁלוָם is the word for “peace,” and יְהֹוּדֵי again the pronominal suffix, first common
plural. “. . . the chastisement resulting in our peace was upon him . . .”

is the preposition followed by the י, showing that we are looking at a pronominal suffix ending, third masculine singular. “. . . the chastisement resulting in our peace was upon him . . .”

“. . . and . . .” The ל with the ב here is another conjunction meaning “and.” ב here is the preposition ב, showing means here. ב is a noun that means “blow” or “stripe.” The ה brings it in construct, being a feminine noun, with the personal pronominal suffix ה. “. . . by his blow there was a healing for us.” הוא is a Niphal participle, masculine singular, from the verb ח. “. . . there was by his blow a healing . . .” or “. . . by his blow it was a healing for us.” Notice the ל, the preposition, followed by the first common plural pronominal suffix לו.

8.4 Translation

“But he was pierced through for our transgression, he was crushed because of our iniquities; the chastisement resulting in our peace was upon him, and by his blow there was a healing for us.”

8.5 Application/Interpretation

Christ is the One, through His judgment for our sins, that brought peace to us. Paul could say that it was through the blood of the cross that Jesus Christ has made peace, in Ephesians chapter two. We have peace with God, in Romans 5:1, through what Christ has accomplished when we put our faith in Him.

It was through Christ’s death and sacrifice that not only peace but healing was brought to His people. He further emphasizes the vicarious atonement of our Lord by contrasting what He has done for us as His people who are now likened to sheep.
Lesson 6: Isaiah 53:6

9.1 Text

כָּלָנוּ כֶּצֶאָהָנָהּ אַשִּׁי לָדֵּרֵמָא פֶּנֶיהוּ
ירָהוּ הַפִּינֵיָא בּוּ אַתּ זַל זַלָּנוּ:

9.2 Vocabulary

כֶּצֶאָהָהּ Noun “sheep”
תּוָה Verb “to go astray”
מֹנָה Verb “to turn”
פָּנְעַה Verb “to strike”

9.3 Grammar

כָּלָנוּ כֶּצֶאָהָנָהּ אַשִּׁי לָדֵּּרֵמָא פֶּנֶיהוּ
The Hebrew here is very alliterative, very beautiful in its assonance and alliteration. For example, you begin with כָּלָנוּ and you end with כָּלָנוּ. “All of us . . .” כָּל means “all,” standing in construct with כָּלָנוּ. כָּל is a pronominal suffix, first common plural. “All of us as sheep . . .” Notice the כ ב in כָּלָנוּ is a preposition, and כֶּצֶאָהָהּ is a collective noun that simply means “sheep.” “All of us as sheep, we go astray . . .” The root of כֶּצֶאָהָהּ is הָעָה. It is a final he form, and the ה has dropped out. Historically this would have been a final yod form, and we are seeing that ה reappearing here when suffixes are added to this verb. כֶּצֶאָהָהּ is a Qal perfect, first common plural, from the root הָעָה. “All we as sheep have gone astray . . .”
“... each ...” אישה is just a noun meaning “each” here.

“... we have turned each to his way ...” Notice the ל here, the preposition, followed by לדרפה. לדרפה is a noun from לדר, and here it is in construct, so it becomes לדר. It is in construct with the pronominal suffix א, third masculine singular. “... each to his way we have turned ...” לדר comes from the root לדה, again a final he or lamed he, that historically had a final י. It is Qal perfect, first common plural, from the root לדה. “... each to his own way we have turned ...”

“... but (even though we go astray as sheep) Yahweh ...” Notice the emphasis here upon the Lord, Yahweh or Adonai. “... but the Lord caused to land upon him the iniquity of all of us.” נButtonType=duct is a Hiphil perfect third masculine singular from the root נהג, “to fall upon” or “to land upon.” It is a causative stem here. “... the Lord (Yahweh) caused to land upon him ...” נButtonType=duct is a preposition with a personal pronominal suffix pronoun. I believe what the text is saying here is that the Lord or God the Father, caused to land upon God the Son, in His vicarious atonement for our sins, “... the iniquity of all of us.” Notice that נה is the sign of the direct object, and כות is a noun meaning “iniquity” in construct with כות.

“... all of us.” לButtonType= is again the noun “all,” followed byכי, the pronominal suffix, first common plural. This is like an envelope effect here: we start with כות and we end with כות.
9.4 Translation

“All of us as sheep have gone astray, we have turned each to his own way, but the Lord caused to land upon him the iniquity of all of us.”

9.5 Application/Interpretation

I am reminded when Janet and I served in a church near Princeton, New Jersey. It was customary every winter to have a live nativity scene. I will never forget on this particular winter, we had a very cold winter, and we had two sheep in the live nativity. When it came time to put the sheep into the little barn behind the church, Janet took the one sheep back, with no problem, into the barn. But, when Janet came back for other sheep, it literally turned over on its back and refused to move in the cold, freezing, wintry weather. We said to one another, “What are we going to do? How are we going to take this sheep that doesn’t want to go to the barn?” Someone got the idea if we would go and find the other sheep and bring it back (it had a little bell on it), that perhaps it might entice or encourage the sheep that was on its back to follow it back to the barn. That is exactly what we did. Janet went back and got the sheep in the barn, took it back out, and when the one sheep laying on its back heard the bell, it got up and followed that sheep with the bell into the barn. I often think of that incident when I look at what sheep are like, and what we all are like before the Lord. We all have turned each to his own way. We turned over on our backs. We did not want to go into the safety of the Lord’s salvation. But our Lord Jesus Christ, the God-man, came and, by His sacrifice, takes us into the warmth of His eternal dwelling.

“…the Lord caused to land upon him…” He bore the penalty of all sinners by His death on the cross. He bore the penalty of His people, the church. Yahweh caused to land upon him the iniquity of all of us. I am reminded of Paul’s teaching in 2 Corinthians 5: “He who knew no sin became a sin offering for us, that we might be made the righteousness of God in him.” In Ephesians chapter two, it is not of works; it is strictly of grace, based upon Christ’s sacrifice and death that we are saved and brought into a eternal relationship with Him. “Not by works of righteousness which we have done,” Titus tells us in Titus chapter three, “but according to his mercy he saved us . . .” through that regenerating work of Jesus Christ. We are told in Ephesians one that we have redemption through His blood.
We cannot help but be reminded of the old hymn, “On a hill far away, stood an old rugged cross, the emblem of suffering and shame, and I love that old cross, where the dearest and best, for a world of lost sinners was slain.”

One of the interesting aspects of Hebrew that you see in these verses is the use of the O-vowel and the U-vowel to show the pain and the agony of this redemption that the Lord is accomplishing in his vicarious atonement. There is a word in Hebrew, אָוָּה or אוֹה, “woe!” and you hear it all the way through here:

אָוָּה יִתְלָלָה הָאָרָה נְשָׁא מִפְּכַלְקֵיהּ שָׁבָלָה
אוֹהָה מַעֲלוּל מְפֶשֶׁנְיָה מַדְכֶא מַעְזָהָהוֹת
מְזַכְּרָה שָׁלוּמְיָה צֶלִּי וּבִטְבֻּרָהָה נְרֵפַּהְו
כַּלִּי בּאָשָׁאָה חֲצָיוֹן אַיִּשׁ לַדְּבָרָה פָּכֵנָה
יוֹרְוָה הבָּמַרְשָׁי בִּג אָתְוָה פָּכֵנָה

Notice the use of the qibbus, the U-vowel throughout here, as well as the O-vowel, showing this אוֹה, this woe, this pain of our sins as the people of God that Christ is bearing, in order to bring redemption and salvation to His church.

Peter could say in 1 Peter 2:24-25 that it was Christ who “bore our sins in His body upon the cross, in order that by doing away with sins, we might live to righteousness, by whose blow you have been healed, for you were as sheep going astray, but now you are turned to the Shepherd and Overseer of your souls.” So this great text in First Peter applied this great passage to the vicarious work of our Lord Jesus Christ, His vicarious atonement upon the cross for His people, bringing them redemption, bringing them God’s righteousness, with the result that we now as believers in Christ should live a life based upon righteousness in obedience to the Lord as our shepherd and as our Savior.
As we move now into verses seven through nine, he is going to describe the manner in which Christ offered Himself as a sacrifice.

Lesson 7: Isaiah 53:7

10.1 Text

בָּůָשׁוֹ הָוָא בֵּעָנָה וַֹלָא בֵּעָנָה לָא בֵּעָנָה וַֹלָא בֵּעָנָה יִרְבֵּל
וְכְרִיחוֹל לְמֵנֶה אַלָּמֹה וַלָא בֵּעָנָה פִּיו:

10.2 Vocabulary

| נגש | Verb | “to oppress” |
| פתת | Verb | “to open” |
| שָׁו | Noun | “sheep” |
| טָבַת | Noun | “slaughter” |
| יָבֵל | Verb | “to bring” |
| רחַל | Noun | “ewe” |
| גַּו | Verb | “to shear” |
| אלָמ | Verb | “to be dumb” |

10.3 Grammar

“He was oppressed and he was afflicted . . .” נגש is from the root נגש, and here we are looking at a Niphal perfect third masculine singular from the
root \( \text{גנש} \), and it means “to be treated harshly.” “\( \text{He was treated harshly . . .} \)” or “\( \text{He was oppressed . . .} \)” “\( \ldots \text{and he was afflicted . . .} \)” Notice the conjunction, followed by the personal pronoun \( \text{אוה} \), emphatic again. \( \text{נ�能} \) is from \( \text{עיןונ} \), “to be afflicted”, a Niphal participle, masculine singular. “\( \text{He was oppressed and he was afflicted . . .} \)” looking at the beatings, the harsh treatment that our Lord Jesus received in His trial surrounding the events of the cross.

\( \text{לעא לאטפוח-פוי} \)

“\( \ldots \text{but he did not open his mouth . . .} \)” Notice the response of our Lord was not retaliatory. He even asked forgiveness for those that were persecuting him, in Luke chapter 23. Notice the \( \text{ו} \) here is the conjunction, followed by \( \text{ל} \), the negative particle, and then the verb \( \text{יפמבה} \). \( \text{יפמבה} \) is a Qal imperfect third masculine singular from the root \( \text{-pt} \), “to open.”

“\( \ldots \text{he does not open his mouth . . .} \)” \( \text{יפ} \) is the Hebrew word for “mouth” here, in construct with \( \text{ל} \) here, the pronominal suffix, third masculine singular. He did not even respond with a retaliatory word.

\( \text{פשח למסכיה ייבל} \)

“\( \ldots \text{as a sheep to the slaughter he is brought . . .} \)” Notice \( \text{ל} \) here is a preposition followed by the noun \( \text{רנש} \), the noun for “sheep.” It is being used here to focus on the gentle way that Jesus went to the cross. “\( \ldots \text{as a sheep is brought to the slaughter . . .} \)” Notice the Hebrew word \( \text{למסכיה} \). You have the preposition, the \( \text{ל} \), with the definite article under it, “to the . . .” When you have that \text{pathah} there instead of a \text{shewa}, it is a definite article. \( \text{מסכיה} \) is the Hebrew noun meaning “slaughter.” “\( \ldots \text{as a lamb to the slaughter he was brought . . .} \)” Notice \( \text{ייבל} \) is a Hophal imperfect third masculine singular from the root \( \text{יבל} \). Historically, this was what we call a \text{pe waw}
form, and in the Hophal, which is a causative passive, it becomes הָבִי, that is, “... he was caused to be brought...” “...as a sheep is brought to the slaughter, he did not open his mouth.” He was just like a sheep would be: gentle, non-retaliatory, non-resistant.

“. . . and as a ewe lamb before its shearers is dumb . . .” Here we have that ־ again, because we could not have יִּלְפָּה together. Hence we change to a ־ in this conjunction. “. . . and as a ewe . . .” כ is a preposition, followed by רָחִיל. This is where we get the name “Rachel.” רָחִיל means “ewe,” a noun. Notice לֵפְרִי is a preposition. We’ve commented on this word before, the כ followed by פֶּרְנָם, literally “to the face.” In construct, פֶּרְנָם became פֶּרְנָם, with the כ, “to the faces,” and yet the word actually evolved to mean “before,” meaning “to the face of” or “in front of,” hence “before.” “. . . and as a ewe before the shearers . . .” The root of לֵפְרִי is לְדָגַר, meaning “to shear,” and it is actually looking at sheep shearing. It is a Qal active participle, and it is a plural in construct with the personal pronoun third feminine singular לְהָלֹעַה, referring back to the ewe lamb. The ewe comes before her shearers, or those who are shearing her, and she is dumb.“. . . as a ewe before its shearers is dumb . . .” נָלַעַמֶּה is a Niphal perfect third feminine singular from the root נֵלָמ. In other words, as she stands before those that are shearing her, she does not make a sound. Again, we are looking at the non-retaliatory way of the ewe as she is being shorn.

“. . . but he did not open his mouth.” Notice the ־ here, the conjunction, followed by the negative particle אֵל, and again נָפָח, the Qal imperfect third masculine singular from the root נָפָח. The pathah under the נ is
being influenced by the ה here, instead of an O-vowel. ה is the noun פה in construct with the 1, pronominal suffix, third masculine singular. Notice the repetition of פה: “... he does not open his mouth ...” And even though He is being harshly treated, following the example of sheep, in tenderness and gentleness, the Lord responded to all that was happening to Him around the events of Calvary.

10.4 Translation

“He was oppressed and he was afflicted, but he did not open his mouth; as a sheep to the slaughter he is brought, and as a ewe lamb before its shearers is dumb, but he did not open his mouth.”

10.5 Application/Interpretation

Peter refers to this great text in 1 Peter chapter two, when speaking to servants who were suffering, he encourages them and all the readers, to follow this non-violent, non-retaliatory, non-resistant example of our Lord. “For unto this,” he says in verse twenty-one, “you were called, because Christ suffered, leaving to you an example that you should follow in his footsteps, who did no sin, neither was guile found in his mouth...” Referring to Isaiah 53:7, Peter writes: “... who being reviled, was not reviling back, suffering, was not threatening, but was delivering himself over to the one who judges righteously.”

One of the great words in the text here in describing this attitude of Jesus as an example for Peter’s readers to follow, is the Greek word ὑπογράμμων in verse twenty-one. Christ suffered, leaving us an example, a ὑπογράμμων. This word describes a wax tablet, in which a teacher would write the alphabet in the wax. Then the student would imitate the teacher and write the alphabet after the teacher had written it into the wax tablet. So into the wax tablet of history, as it were, Christ has written the alphabet of how his people are to respond in similar circumstances. Peter says we are to follow that alphabet example, etched in the pages of history. We are to follow in the footsteps of Jesus, and not return reviling for reviling, but following His example of delivering our souls over to the One who judges righteously, as our Lord did on the cross.
In the next verse, we see described the unjust trial of our Lord as He is taken away to Calvary, along with the attitude of His generation.

Lesson 8: Isaiah 53:8

11.1 Text

Lesson 8: Isaiah 53:8

11.1 Text

11.2 Vocabulary

<table>
<thead>
<tr>
<th>Word</th>
<th>Type</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ענזר</td>
<td>Noun</td>
<td>“oppression”</td>
</tr>
<tr>
<td>כшаяמטס</td>
<td>Noun</td>
<td>“judgment”</td>
</tr>
<tr>
<td>לך</td>
<td>Verb</td>
<td>“to take”</td>
</tr>
<tr>
<td>דור</td>
<td>Noun</td>
<td>“generation”</td>
</tr>
<tr>
<td>מיר</td>
<td>Interrogative Pronoun</td>
<td>“who?”</td>
</tr>
<tr>
<td>שיש</td>
<td>Verb</td>
<td>“to consider”</td>
</tr>
<tr>
<td>בי</td>
<td>Adjective (substantive)</td>
<td>“living (one)”</td>
</tr>
<tr>
<td>彝</td>
<td>Noun</td>
<td>“people”</td>
</tr>
</tbody>
</table>

11.3 Grammar
Notice in מַעֲרַד the preposition מַה, with the compensatory lengthening because the י could not take a daghesh forte and the ל in the מ elided.

“From coercion . . .” or “. . . restraint . . .” “. . . and . . .” Notice ל the conjunction again, and בּי coming from בּי. The ל has assimilated into the ב, causing a daghesh forte here. “. . . and from the judgment . . .” The word “judgment,” the noun בּי here, is probably looking at unjust judgment. It is looking at the trial of Jesus.

“. . . from restraint . . .” “. . . from unjust judgment he was taken away . . .” מַה is a Pual perfect third masculine singular from the root מַה. That is, He was taken away to Golgotha, to Calvary, from unjust judgment or a miscarriage of justice.

“. . . and . . .” Notice the ל is a conjunction and י is the sign of the direct object. זָרָה is from זָרָה, meaning “generation,” and י is a pronominal suffix, third masculine singular. “. . . and his generation, who . . .” יִשְׁפָּחְתָּ is an interesting form. Followed by the interrogative י, the interrogative pronoun, it is from the middle weak root יִשְׁפָּחַת, which means “to meditate” or “to consider.” It is a Polel imperfect third masculine singular from the root יִשְׁפָּחַת. Notice how the final י has geminated in this Polel form. It is an intensive active form here. “. . . who considered (or, considers) his generation?” The word זָרָה could be understood to refer to the offspring of our Lord. He is being cut off as a young man, without any progeny, and who considered that? Or it can also refer to one’s contemporaries. That is another way of viewing it here, which seems to also fit the context well. That is, who became concerned or considered among His contemporaries at the time of the crucifixion, that He was being cut off from the land of the living, for the transgression of my people, to whom the stroke was due? Who really considered the real reason as to why Jesus was being cut off from the land of the living?
“... that ...” Notice the conjunction בֵּן is a very interesting word. It is from the root בֹּל, which means “to cut off.” It is a Niphal perfect third masculine singular from בֹּל. It is a word that brings to mind the great Day of Atonement. On the great Day of Atonement there were two goats. The one goat was killed by the high priest, and its blood was sprinkled upon the mercy-seat, or upon the lid of covering. With the second goat, the high priest would lay his hands upon its head, and it was let off unto a הָרַגָּר, land (Lev. 16:22). It is the same root here in Leviticus, though an adjective, meaning a “cut off” land. Here we have the same root in בֹּל. Christ was cut off, like that second goat, except from the land of the living. We are looking at Jesus, not only at His physical death, but also His spiritual death, as He was cut off from the land of all spiritual life, as it were. Jesus experienced an eternal death, as well as a physical death, for us as His church, as His people. “... he was cut off from the land of the living ...” Notice the ב here is a use of the י showing separation. “... from the land ...” Notice again the compensatory lengthening of the sere because the י has dropped out, since the א cannot take a doubling. “... he was cut off from the land of the living ...” אִירimes חַיִים are two nouns in construct. חַיִים is a noun plural, meaning “living ones.” “... he was cut off from the land of the living ones ...” or “... from the land of the living ...”

“... because of the transgression of my people ...” Here is a causative use of the second ב here. פעָּשַׁע is just a noun meaning “transgression.” Notice the ב has assimilated here in the ב, causing the daghesh forte. “... for (or because of) the transgression of my people ...” בָּשָׁע is a noun meaning “people”, followed by the pronominal suffix מ... “... because of the transgression of my people, (he was cut off) to whom, (literally, to them) was
the blow.” In other words, the blow really belonged to them. נָפַג is a noun meaning “blow,” and לָמָּא is the preposition ל‏ followed by the א‏, pronominal suffix, third masculine plural.

11.4 Translation

“For oppression and judgment he was taken away, and as to his generation, who considered, that he was cut off from the land of the living, because of the transgression of my people, to whom was the blow?”

11.5 Application/Interpretation

He was cut off for the transgression, Isaiah says, of my people, to whom the blow was really due. “My people” here no doubt refers to the people of God, the church, Israel, as well as the Gentiles who believe in Christ Jesus. It was because of the sins of God’s people that He had to be cut off from the land of the living, to bear their sin penalty. This is what I believe Isaiah is saying.

This certainly is referred to by Paul in 1 Corinthians 15:3, where he says that, “I delivered to you at the first that which I received, that Christ died on behalf of our sins (speaking of the church), according to the scriptures.”

As we come to the next verse, verse nine, we move to the great event concerning the very burial place of our Lord, as well as His being numbered among those that are wicked.
Lesson 9: Isaiah 53:9

12.1 Text

וַיְהִי אֶת-רְשָׁעִים קִבְרוּ אֶת-שִׁשְׂרֵי בָּםָהּ

עַל לֹא-זֵקְסָה עָשֶׂה יְהָא מַרְכָּזָה בָּםָהּ:

12.2 Vocabulary

ךְָשֵׁשׁ Adjective “wicked”
כּבַר Noun “burial” or “burial place”
שִׁשְׂרֵי Adjective “rich”
מָת Noun “death”
חָזֵס Noun “wrong”
מֶרֶשׁ Noun “deception”

12.3 Grammar

וַיְהִי אֶת-רְשָׁעִים קִבְרוּ

וַיְהִי is a verb. Notice the י, the conjunction, and קִבְרוּ is a Qal imperfect third masculine singular from the root ק-ב-ר. Notice it is a pe nun verb, and the י has assimilated into the ב, showing the dagesh forte here, קִבְרוּ. becoming קִבְרוּ, and the י turns it over, so it is a waw haphek or waw conversive. “And he gave . . .” Actually, the idea here is “one gave,” meaning “they placed” or “they gave,” the singular having a collective idea here, or even more of a passive idea: “And his grave was given . . .” We could render it as: “. . . they gave . . .” or “And it was given that his burial be with the wicked . . .” Notice קִבְרוּ means “his burial.” It is from the noun קִבְרָה, a double segholate noun, and the י is a personal pronoun, third
masculine singular. מַחְלָקָה is the sign of the direct object, before רַשֵׁעִים. רַשֵׁעִים is from רַשְׁעִי, meaning “wicked one,” an adjective, and the וּ is shows the plural. “. . . his grave was given with the wicked ones . . .”

No doubt we are looking at the crucifixion of our Lord occurring between the two malefactors, between those that were crucified with Him. He made His burial with the wicked, although He was the sinless Lamb of God.

וּ is the conjunction וּ, followed by the sign of the direct object.

“. . . and with . . .” This word רְשׁוּתָא is a singular noun that means “a rich one.” “. . . with a rich (man) in his death . . .” Notice the singular רְשׁוּתָא. I cannot help but think here that we are looking at the tomb of Joseph of Arimathea. Jesus Christ made His tomb and His death with a rich man, ending up in the tomb of Joseph of Arimathea. In בָּמַת, notice the בָּ is a preposition followed by מָת, which means “death.” Actually מָת is a plural noun in construct with the בָּ here, and remember that whenever you have that בָּ followed by the מָת, you are looking at a pronominal suffix that would go on a plural noun. Normally this would have been accompanied by a pathah, but this is lengthened in pause to a qames. This is a plural noun that we should probably understand to look at both the physical and spiritual death of our Lord. It was in the intensity of His death or “. . . his deaths . . .” plural (the idea of intensity here) that He made His tomb with that of a rich man. Literally Christ was buried in the tomb of Joseph of Arimathea, who was a rich man. This is a tremendous prophetic statement here that Isaiah is directed by the Holy Spirit to write.
“... although he did no violence . . .” קָלָּא הוא a preposition here meaning “although.” נְמַס is a negative particle. עֵשָׁה is a noun simply meaning “violence,” followed by the verb עֵשָׁה, Qal perfect third masculine singular from the root עֵשָׁה. “... although he had done no violence . . .”

הָלִא הוא is a conjunction again is followed by the negative particle. מַרְפָא is a noun that means “deceit” or “treachery.” “... although there was no deceit in his mouth.” הַפי is a preposition followed again by the noun הַפי, its construct form, with ה, pronominal suffix, third masculine singular.

12.4 Translation

“And it was given that his burial be with the wicked, and with a rich man in his death, although he had done no violence, and there was no deceit in his mouth.”

12.5 Application/Interpretation

We are looking at the complete innocency of our Lord Jesus, His absolute sinlessness. Even in His words, He was pure, there was no deceit; He had done nothing wrong. Again, Isaiah is emphasizing the perfect sacrifice of our Lord, the perfect Lamb of God, the sinless Lamb of God, that died to take away our sins as the church, as His people.

This passage has already been alluded to in 1 Peter 2:22, “Who did no sin, neither was guile found in his mouth,” looking at the example of our Lord for Peter’s readers to follow. Since we have already noticed that early on, we move on to the next three verses, ten to twelve. It is in these verses that we will see now the resurrection of our Lord Jesus Christ, followed by His subsequent glorification.
Lesson 10: Isaiah 53:10

13.1 Text

“וַיּוָחֹזֵז הַפִּשֵׁן דַּאֲרוֹן הַחֲלִי אֲמֶתֶשֶׁם אֱשֶׁר נִפְשָׁה
וַיֵּאָשָׁה לֵרָעִי תַּמוּם חָפִי וְחַפוּתָה בֵּינוֹ יְבֶדֶה יִצְלָה׃

13.2 Vocabulary

<table>
<thead>
<tr>
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<th>Part of Speech</th>
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<tr>
<td>חפֵן</td>
<td>Verb</td>
<td>“to please”</td>
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<tr>
<td>חלה</td>
<td>Verb</td>
<td>“to make sick”</td>
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<td>שִׁם</td>
<td>Verb</td>
<td>“to place”</td>
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<tr>
<td>שָׁם</td>
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<td>אַרְבָּה</td>
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<td>חָפִי</td>
<td>Noun</td>
<td>“pleasure”</td>
</tr>
<tr>
<td>צָלָה</td>
<td>Verb</td>
<td>“to prosper”</td>
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13.3 Grammar

“וַיּוָחֹזֵז הַפִּשֵׁן דַּאֲרוֹן

“But the Lord was pleased to crush him . . .” Notice the ل, showing a contrasted use of the ل here, followed by the tetragrammaton. “But Yahweh (the Lord) was pleased to crush him . . .” is a Qal perfect third masculine singular, and it is a stative verb meaning “to be pleased.” The Lord took pleasure or was pleased to crush him. The root of דַּאֲרוֹן is כָּרֹב, meaning “to crush.” This is a Piel infinitive with a pronominal suffix
Notice the Piel infinitive construct is indicated by the *pathah* followed by a doubling of the middle radical, the כ. “The Lord was pleased to crush him . . .” One of the great truths being taught here is that it was the pleasure of Yahweh that would be satisfied in the sacrifice of the Lord Jesus. The Lord Jesus also willingly laid down His life. He said, “No one takes it from Me; I lay it down.” It was the pleasure of the Trinity for this to happen in the sense that through the sacrifice of Christ there would be a great people redeemed by His blood and brought into an eternal relationship with God the Father and God the Son and God the Holy Spirit through the sacrifice of Christ for their sins.

“. . . he has made him sick . . .” Again, this is speaking of the cross-work that the Son carries out in obedience to the will of the Father. “For God so loved the world, that he gave his only begotten son . . .” is from the root חול, “to be ill.” It is a Hiphil perfect third masculine singular from חול. חול is a final he or lamed he verb that historically was a lamed yod, and we are seeing that י reappearing here in the Hiphil stem.

“. . . he has caused him to be ill . . .” in order to accomplish this great salvation and redemption which the Son willingly carried out.

“. . . when you place his soul a trespass offering . . .” The כא here is a temporal use of the conjunction “when.” כש is a Qal imperfect second masculine singular from the hollow verb כש. כש is a noun that occurs in the book of Leviticus chapter four, and it means “trespass offering.” כוש again is a noun in construct with כ, pronominal suffix. The noun goes back to the double segholate כ that becomes כ in construct.

“. . . when you place (or set) his soul a trespass offering, he will then see seed . . .” I am reminded again of 2 Corinthians chapter 5: “He made him
who knew no sin to be a sin offering for us . . .” (that is מָזַן) “. . . that we might be made the righteousness of God in him.”

“. . . he will see a seed . . .” נָרָא is a Qal imperfect third masculine singular from the root נָרָא. יִרְצָע is a noun. It is the result here of the resurrection of Jesus Christ. Because of His death, and now His subsequent resurrection, there will be a great progeny, a spiritual seed of believers that He will see. Even though He was cut off without a physical seed, He will see a great spiritual seed in the church, because of His obedient sacrifice followed by resurrection. “. . . he will see a seed, he will prolong days . . .”

הִנָּר אָרְאָה is a Hiphil imperfect third masculine singular from the verb נָרָא. Here we have the A-I pattern, showing a Hiphil causative verb. “. . . he will cause days to be prolonged . . .” This is looking at the resurrection that Jesus Christ has accomplished. יִמְסָס is a noun in the masculine plural from מָסָם, meaning “day.” “. . . when you (Yahweh) place his soul a trespass offering, then he will see a spiritual progeny, and he will cause days to be prolonged . . .” One is reminded of the statement of Jesus in John chapter two, “Destroy this temple, and in three days I will raise it up.” The Lord has prolonged days in the resurrection. And the result is a spiritual progeny of believers.

“. . . and the pleasure of the Lord . . .” Notice או is a conjunction and יִמְסָס is a noun meaning “pleasure,” in construct with יִמְסָס. “. . . and the pleasure of the Lord in his hand . . .” בּ is a preposition, followed by the noun יָד, meaning “hand,” and או is a pronominal suffix. “. . . the pleasure of Yahweh in his hand will prosper.” יִמְסָס is a Qal imperfect third masculine singular from the root מָסָמ, “to prosper.”
13.4 Translation

“But the Lord was pleased to crush him; he has made him sick. When you place his soul a trespass offering, he will see a seed, he will cause days to be prolonged, and the pleasure of the Lord will prosper in his hand.”

13.5 Application/Interpretation

Certainly the pleasure of the Lord was made to prosper as a result of the sacrificial, vicarious death of our Lord Jesus.

Jesus prayed, “Glorify me,” in John 17, “with the glory that I shared with you before the foundation of the world, Father.” And Jesus was glorified and His great work prospered that He obediently carried out when He became the vicarious atonement for His people.

Lesson 11: Isaiah 53:11

14.1 Text

מָצֵמַל נָפָשָׁהּ נָרָאת הָשָׁבִיעָה בְּרֶשֶׁת צִהְרָי

עֲבֶדֶר לָרְבִּים יָשֻׁנָּו והָא יָכְלָה

14.2 Vocabulary

• נָפָשָׁהּ Noun “travail”
• חָבֵט Verb “to be satisfied”
• כַּפָּא Noun “knowledge”
• מָצָא Verb “to justify”
• סָכָל Verb “to carry away”

14.3 Grammar

מָצֵמַל נָפָשָׁהּ נָרָאת
“From the travail of his soul he will see . . .” כָּל is a preposition meaning “from.” The י from יָדַר has dropped out, and we again have compensatory lengthening of the sere under the נָבַע. נָבַע is a noun meaning “travail” or “agony.” נָבַע is from נָבַע, a noun meaning “soul.” It is a noun in construct with יָדַר, pronominal suffix, third masculine singular. מָרָא is another Qal imperfect third masculine singular from the root מָרָא. The Father will see the travail of the soul of His Son, and He will be satisfied, for His death brings satisfaction for the sins of God’s people, for the sins that they have committed are paid for by Jesus.

ишָׁכַע תְּדַעָתָה

ишָׁכַע is a Qal imperfect third masculine singular from the root שָׁכַע. “. . . he will be satisfied, . . .” speaking, it appears, in this context of Yahweh or God the Father. With תְּדַעָתָה, we are speaking of the Son, the Lord Jesus. “. . . in his knowledge . . .” בָּ֣רַע is a preposition, followed by תְּדַעָתָה. תְּדַעָתָה is from the noun תְּדַעַת, meaning “knowledge,” and in construct with the pronominal suffix, third masculine singular י. In the knowledge of the Son of the will of the Father and the Trinity, the Son as the Righteous Servant would justify many.

יהוּדֶּכֶל יָבַע וּבְּדַעְתּוֹ

יהוּדֶּכֶל is from the noun יָבַע, a double segholate noun that is in construct with the pronominal suffix, first person singular. יָבַע, a double segholate noun that is in construct with the pronominal suffix, first person singular. יָבַע is an adjective that means “righteous,” agreeing with יָבַע, “my servant.” יָבַע, יָבַע is from the noun יָבַע, a double segholate noun that is in construct with the pronominal suffix, first person singular. יָבַע, “my servant.” יָבַע is a Hiphil imperfect, with the A-I pattern, third masculine
singular, from the root קזרמי. “... he will cause many to be justified ...” קברון here is a preposition with the article. קברון is from קברון meaning “many ones” or “many peoples,” since it is an adjective with the plural ending here. “... my righteous servant will cause justification for the many ...” I cannot help but think here of the great text in the book of Romans chapter three, where Paul says, “Being justified freely by his grace, through the redemption which is in Christ Jesus.” Even though all have sinned, there is this justification, this divine acquittal, available to those through the redemption which is in Christ Jesus and who put faith in that redemption. As Paul goes on to explain, “... whom God has set forth as a place of atonement through faith in his blood” (Rom 3:25). It is no doubt that Paul had this text in mind when he is writing the great book of Romans.

 används och används: 
“... and their iniquities he carries away.” As a result of His atonement, God the Father is able to acquit those who put faith in Jesus, because He, in His sacrifice, carries away their iniquities. Notice the ה here is a conjunction, followed by וה. וה means “iniquity,” with the וה we are looking at a feminine plural ending, followed then byبح, a suffix, personal pronoun, third plural. “... and their iniquities he bears away.” The personal pronoun היא is emphatic. “... he ...” ה is Qal imperfect third masculine singular from the root סבל. This is looking again at Jesus carrying away the iniquities of His people by His sacrifice.

14.4 Translation

“From the travail of his soul he will see and he will be satisfied. In his knowledge my righteous servant will cause the many to be justified, and their iniquities he bears away.”

14.5 Application/Interpretation

Certainly Paul had this great text in mind when in Romans 5:19 he penned these immortal words: “For as through the disobedience of the one man
(meaning Adam) many were made sinners, thus also through the obedience of the one shall many be made righteous,” referring to this text as to how the Lord would justify the many. The “many” here in the second use of Paul refers back to Romans 5:17, where he had made the statement, “For if by the transgression of the one man, death reigned through the one, how much more they who receive the abundance of grace in the free gift will reign in life through the one man Jesus Christ.” In other words, “the many” refer to those who truly receive the free gift of God’s grace in Christ. They will reign in life through the One, Jesus Christ.

Lesson 12: Isaiah 53:12

15.1 Text

15.2 Vocabulary

| לזלזל | Verb | “to divide” |
| חרש | Adjective | “strong” |
| נמל | Noun | “spoil” |
| ערה | Verb | “to be naked” |
| מצטער | Verb | “to transgress” |
| מונה | Verb | “to number” |
| חטא | Noun | “sin” or “covenant breaking” |
Verb  “to make intercession”

15.3 Grammar

Therefore I will divide (or allot) a portion for him among the many . . .” לָכֶם is an adverb meaning “therefore.” The verb לָכֶם is a Piel imperfect first person singular from the root חָלָק, “to give a portion.” Here we are looking at no doubt the Father’s words, “Therefore I will allot a portion for him,” i.e. for the Son, the Lord Jesus. מַעֲלֶ֖ה is a preposition followed by a pronominal suffix. מַעֲלֶ֖ה is “among the many.” The בּ here, the preposition, means “among.” רְבִֽיָּה is from הָבָּר, “the many ones.” Notice again we are looking at the saints of God becoming God’s heritage, or the property of the Lord Jesus Himself. I am reminded in the book of Ephesians, that Paul wants us to know who we really are. In Ephesians 1, in his great prayer, we are designated as the Lord’s property for we belong to Him. The Father will divide for Him, the Son, a portion among the many in causing Him an inheritance in believers.

“. . . and with the numerous he will divide the spoil . . .” מִעֲלָו can mean “numerous.” It can also mean “mighty” or “strong.” If we take it as “strong,” the believers in Christ are only strong because of what He has accomplished for them. The word can also mean “mighty” or “numerous” or “many,” going with מִעֲלָו. Taking that usage, “. . . and with the numerous . . .” or “. . . with the many he will divide the spoil . . .” Notice מִעֲלָו is the same verb, a Piel imperfect third masculine singular from the root חָלָק, “to divide an allotment” or in this context, it is followed by מִעֲלָו meaning “spoil.” “. . . He (meaning Christ the Son) will divide a spoil with the many . . .” No doubt we are looking at the spiritual victory of Christ’s death and resurrection and exaltation, His glorification. I cannot help but think again of a book like Ephesians, that we have been crucified with Christ, we have
been raised with Christ, we have been seated in the heavenlies. He has indeed divided the spoil of victory over Satan, over sin, and over death, giving eternal life to His own. “. . . he will divide the spoil with the many . . .” Out of every tribe and nation, in the book of Revelation, chapter five, we see many, many peoples with whom the Lamb is able to divide the spoil of victory over death and sin to those who have believed in Jesus.

These two words go together. They become a conjunction, and we would translate it “because.” “. . . because he laid bare his soul to death . . .” לְּפֶתֶר הַשָּׁם אֵלֵי לִמְזוֹר is a Hiphil perfect third masculine singular (notice the ה gives that away) from the verb הָרָא, meaning “to lay naked.” In לְּפֶתֶר הַשָּׁם אֵלֵי is a preposition followed by the definite article, the pathah underneath, and then the noun נְפֶשׁ. “. . . he laid bare to death his soul . . .” That is why he could divide the spoil.

. . . and with transgressors . . .” לְּפֶתֶר הַשָּׁם אֵלֵי is a conjunction, תָּא is the sign of the direct object, and פּשֶׂטִים is a Qal active participle, masculine plural. Notice the O-vowel giving it away as a participle. “. . . and with those who are transgressing/transgressors . . .” נְפֶשׁ reads “. . . he was numbered . . .” מָנוֹן is the verb, and it is a Niphal perfect third masculine singular from the verb מָנָה. “. . . he was numbered with transgressors . . .”
“... and he . . .” Notice the here again, a conjunction, followed by the personal pronoun, emphatic here, נֶפֶשׁ. “... the sin of many . . .” נֶפֶשׁ is a noun that means “covenant breaking” or “missing the mark,” primarily “covenant breaking.” “... and he, the covenant breaking of many peoples . . .” נֶפֶשׁ is an adjective plural, “the many ones.” “... he has carried away . . .” נֶפֶשׁ again is Qal perfect third masculine singular from the root נֶפֶשׁ. Christ has carried away the sins of the many who have put their faith in Him. Notice how Isaiah clusters together the reason that the Lord is able to divide the spoil among the many: because He laid bare His soul to death, because He was numbered with transgressors, and because He bore away the sin of the many. As a result,

“... for transgressors he makes intercession.” Notice the here, the conjunction, followed by the preposition לָ, and then the Qal active participle in the plural. “... for those who are transgressing . . .” לָ again is a Hiphil imperfect third masculine singular from לָ, and it means “to interpose” or “to make intercession.”

15.4 Translation

“Therefore I will divide a portion for him among the many, and with the many he will divide the spoil, because he laid bare his soul to death, and he was numbered with transgressors, and he has carried away the covenant breaking of many people, and for transgressors he makes intercession.”

15.5 Application/Interpretation

Verse twelve is the conclusion of this wonderful text. The beautiful truth here is that he concludes by looking at the high priestly ministry of our Lord Jesus. He is exalted as our heavenly priest now, and He continues to make entreaty, or to interpose, as it were, for the cause of transgressors before the heavenly Father. We conclude on this very high note of the exaltation of Christ as our great high priest. We started out in verse thirteen of chapter fifty-two looking at the destiny of the servant. He would be highly exalted,
he would be lifted up, and be exceedingly high. As we come to the conclusion through the passion of our Lord Jesus Christ, through His vicarious atonement, we have moved into the resurrection in verses ten and following. Now we are concluding in the exaltation, the dividing with believers the spoil of His victory over sin and death, and the ongoing high priestly work of our Lord and Savior Jesus Christ for His people, the church.

It was with this in mind, no doubt, that Paul wrote in 1 Corinthians chapter fifteen, “I delivered to you at the first that which I received, that Christ died on behalf of our sins according to the Scriptures, and that he was buried, and that he rose again on the third day according to the Scriptures.” In this great Isaianic text, we have all three of these aspects of the good news, that first of all, He died on behalf of our sins, secondly, that He was buried in the tomb of Joseph of Arimathea, and finally, that He arose again in the resurrection. All of this was predicted by the prophet Isaiah.