JESUS CHRIST THROUGH
HEBREW GRAMMAR

A study of Isaiah 53

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ABOUT THE AUTHOR

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Lesson 1: Isaiah 53:1

4.1   **Text**

מִי הֶאֱמִין לִשְׁמֻעָתֵנוּ וּזְרוֹעַ יְהוָה עַל־מִי נִגְלָתָה:

4.2   **Vocabulary**

אמן	Verb	"to believe"
שְׁמֻעָה	Noun	"report"
זְרוֹעַ	Noun	"arm"
גלה	Verb	"to reveal"

4.3   **Grammar**

מִי הֶאֱמִין לִשְׁמֻעָתֵנוּ

The text begins with the interrogative pronoun "who." There is a rhetorical question being asked here: *"Who has believed our report?"* Notice the verb הֶאֱמִין is the Hiphil perfect, third masculine singular, from the root אמן, meaning "to believe." This is then followed by לִשְׁמֻעָתֵנוּ. Notice the לְ, being a preposition. Often you will have the phrase of אמן with the לְ, 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?"* שְׁמֻעָה means "report," and שְׁמֻעָת is in construct with נוּ ֵ , a pronominal suffix, first common plural.

And then the final phrase follows:

וּזְר֨וֹעַ יְהוָה עַל־מִי נִגְלָֽתָה׃

". . . and . . ." Notice the conjunction וּ here. We have a **shureq**, because if we would have had וְזְר֨וֹעַ, the double use of the **shewa** changes the וּ to the **shureq**. *". . . and the arm of Yahweh . . ."* זְר֨וֹעַ is in construct with יְהוָה, and thus we have two nouns again in construct. *". . . and the arm of the LORD . . ."* עַל־מִי נִגְלָֽתָה. *". . . upon whom . . ."* The preposition is again with מִי. *". . . unto whom . . ."* The root of נִגְלָֽתָה is גלה. *". . . and upon whom has it been revealed?"* גָּלָה means "to unveil" or "to reveal." This is a Niphal perfect, third feminine singular. Notice the הָ here, showing the third feminine singular with the נ, making it Niphal, from the root גלה.

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   <u>**Text**</u>

וַיַּעַל כַּיּוֹנֵק לְפָנָיו וְכַשֹּׁרֶשׁ מֵאֶרֶץ צִיָּה לֹא־תֹאַר
לוֹ וְלֹא הָדָר וְנִרְאֵהוּ וְלֹא־מַרְאֶה וְנֶחְמְדֵהוּ׃

5.2   <u>**Vocabulary**</u>

עלה	Verb	"to go up"
יוֹנֵק	Noun	"suckling"
שֹׁרֶשׁ	Noun	"root"
צִיָּה	Adjective (fem. form)	"dry"
הָדָר	Noun	"beauty"
חמד	Verb	"to desire"

5.3   <u>**Grammar**</u>

וַיַּעַל כַּיּוֹנֵק לְפָנָיו

"And he came up as a suckling plant before him . . ." Notice וַיַּעַל. This is a Qal imperfect, third masculine singular, from the root עלה. The final ה has dropped out in this **final he** verb, and the וֹ 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, יוֹנֵק. Here we have the כְּ, which is a preposition meaning "as," and the noun יוֹנֵק. *". . . he came up as a young plant . . ."* or *". . . as a sapling . . ."* The next word is לְפָנָיו, *"before him."* The word לְפָנַי has the preposition לְ with the noun פָּנִים,

"to his face," literally. פָּנִים becomes פְּנֵי in construct with the pronominal suffix יו ָ . The י 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.

וְכַשֹּׁרֶשׁ מֵאֶרֶץ צִיָּה

"*. . . and as the root . . .*" Notice the וְ here is showing us a conjunction, followed by the preposition כְּ, "as", and שֹׁרֶשׁ is a noun meaning "root." "*. . . and as the root from dry ground . . .*" מֵ is a preposition, the נ has dropped out, and we have compensatory lengthening to a **sere** under the מ from a **hireq**. "*. . . from* (showing source) *dry ground . . .*" צִיָּה is an adjective with the noun אֶרֶץ. 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.

לֹא־תֹאַר לוֹ וְלֹא הָדָר

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

לֹא is a negative particle followed by the noun תֹאַר meaning "form." "*. . . there is no form to him . . .*" לוֹ is a preposition followed by the pronominal suffix, third masculine singular.

"*. . . there is no form to him . . .*" וְלֹא הָדָר, "*. . . and there is no*

beauty . . ." הָדָר 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 . . .*"

וְנִרְאֵהוּ וְלֹא־מַרְאֶה וְנֶחְמְדֵהוּ:

"*. . . that we should look upon him . . .*" וְנִרְאֵהוּ comes from the root ראה, "to see," and the נ makes it a Qal imperfect, first common plural, from the root ראה. The final ה has dropped out in this **lamed he** verb, and הוּ is a pronominal suffix, third masculine singular. "*. . . that we should look upon him . . .*" וְלֹא־מַרְאֶה, "*. . . and there is no appearance . . .*" Again, the conjunction וְ, followed by the negative particle לֹא, and מַרְאֶה, a noun that means "appearance" or "visage." "*. . . and there is no appearance . . .*" Notice the next word וְנֶחְמְדֵהוּ. "*. . . in order that . . .*" I am understanding this וְ here as a resultative use of the conjunction, "*. . . in order that we should desire him.*" נֶחְמְדֵהוּ. Notice the root is חמד in the verb here, and again this is a Qal imperfect, first person plural with a pronominal suffix הוּ, and the וְ is a **waw connective**. "*. . . that we should desire him.*"

5.4 <u>Translation</u>

"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 <u>Application/Interpretation</u>

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**

נִבְזֶה וַחֲדַל אִישִׁים אִישׁ מַכְאֹבוֹת וִידוּעַ חֹלִי

וּכְמַסְתֵּר פָּנִים מִמֶּנּוּ נִבְזֶה וְלֹא חֲשַׁבְנֻהוּ׃

6.2   **Vocabulary**

בזה	Verb	"to despise"
חֲדַל	Adjective	"forsaken"
ידע	Verb	"to know"
חֹלִי	Noun	"sickness"
מַסְתֵּר	Noun	"hiding"
פָּנִים	Noun	"face(s)"
חשב	Verb	"to consider"

6.3   **Grammar**

נִבְזֶה

"He was despised . . ." נִבְזֶה is a Niphal participle, masculine singular,
from the root בזה, meaning "to despise."

וַחֲדַל אִישִׁים

". . . and rejected of men . . ." חֲדַל carries with it the idea that Jesus was
not immediately accepted. Here is an adjective that means "forsaken." The
word חֲדַל 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 אֲנָשִׁים, but here in this poetic section, אִישׁ, meaning "man," is now put into the masculine plural, shown by ים ִ, and these two nouns are in construct. *". . . and forsaken of men . . ."* is the way we would translate it.

אִישׁ מַכְאֹבוֹת

". . . a man of pains . . ." Notice אִישׁ, meaning "man," is in construct with מַכְאֹבוֹת. מַכְאֹב means "pain," being a noun. If we add the וֹת 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 . . ."*

וִידוּעַ חֹלִי

". . . and he who was known of sickness . . ." Notice the וִ here. Historically this would have been וְיְדוּעַ, and that becomes וִידוּעַ. This is a Qal passive participle, from the root ידע. "To know" means to be intimately acquainted with, to know experientially. *". . . the one who was known of sickness . . ."* He was intimately acquainted with חֹלִי. חֹלִי 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.

וּכְמַסְתֵּר פָּנִים מִמֶּנּוּ

". . . and as . . ." Notice the וּ here, because of the two **shewas**, וְכְ becoming וּכְ. *". . . and as the hiding of faces from him . . ."* Notice מַסְתֵּר is a noun meaning "hiding." Actually, this noun looks at the <u>act</u> of hiding. It has really a Hiphil participial type of form, with the A under the מ, followed by the **sere** under the ת. However, I think it simply is a noun meaning "and

as the *hiding* of faces . . ." Notice פָּנַיִם from פָּנִים, a plural form. In

מִמֶּנּוּ, we have the נ of the מִן assimilating into the מ, and then the

נּוּ would historically have been נְהוּ , the נ is like a hinge. The הוּ would

have been a pronominal suffix, but the ה, though, by reverse assimilation,

has gone back into the נ, causing the **daghesh 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.

נִבְזֶה וְלֹא חֲשַׁבְנֻהוּ׃

". . . he was despised . . ." We have the repetition of the verb that we saw at

the beginning of this verse, נִבְזֶה, another Niphal participle, masculine

singular from בזה. וְלֹא חֲשַׁבְנֻהוּ. *". . . and we did not think about

him."* This verb comes from the root חשׁב, "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 חֲשַׁבְנֻהוּ is a Qal perfect, first

person plural (notice the נ) with the הוּ, 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   <u>Text</u>

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אָכֵן חֳלָיֵנוּ הוּא נָשָׂא וּמַכְאֹבֵינוּ סְבָלָם

וַאֲנַחְנוּ חֲשַׁבְנֻהוּ נָגוּעַ מֻכֵּה אֱלֹהִים וּמְעֻנֶּה:

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7.2   <u>Vocabulary</u>

אָכֵן	Adverb	"truly"
סבל	Verb	"to carry" or "to carry away"
אֲנַחְנוּ	Personal Pronoun	"we"
נגע	Verb	"to smite"
נכה	Verb	"to strike"
ענה	Verb	"to afflict"

7.3   <u>Grammar</u>

<div dir="rtl">

אָכֵן חֳלָיֵנוּ הוּא נָשָׂא

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"Surely . . ." אָכֵן is an adverb meaning surely. חֳלָיֵנוּ is "our sicknesses." This is a noun from חֳלִי. The plural form is חֳלָיִם. Here the noun is in construct, with חֳלָיֵ and the personal pronoun נוּ. *"Surely our sicknesses he has . . ."* Notice the הוּא; the personal pronoun is emphatic here. *". . . he*

has carried away . . ." נָשָׂא is a Qal perfect, third masculine singular, from the root נשא. *"Surely our sicknesses he has carried away . . ."*

וּמַכְאֹבֵינוּ סְבָלָם

וּ is a conjunction; notice before the labial מ, the word prefers a וּ over against simply a ו with a **shewa**. מַכְאֹב is the word for "pain." Notice that the **sere-yod** shows a plural construct noun with נוּ. 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 . . ."* סָבַל means "to carry." It is a Qal perfect, third masculine singular, from the root סבל, and then we have ם ָ , a personal pronominal suffix, third masculine plural pronoun. *"Our pains,"* we are told, *"he carried away"* or *"he bore away."*

וַאֲנַחְנוּ חֲשַׁבְנֻהוּ

". . . but we . . ." Here is the personal pronoun with the conjunction וְ, and the conjunction is used in a contrastive way, as a waw adversative. The personal pronoun אֲנַחְנוּ 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 הוּ, the personal pronoun third masculine singular suffix.

נָגוּעַ מֻכֵּה אֱלֹהִים וּמְעֻנֶּה:

". . . having been smitten . . ." נָגוּעַ is from נגע, and it is a Qal passive participle (notice the A-U pattern, with the A and the **shureq**, and the **furtive pathah** under the ע). *". . . we thought of him having been smitten . . ."* or *". . . having been afflicted . . ."* מֻכֵּה אֱלֹהִים *". . . smitten of God . . ."* The root of the participle מֻכֵּה is נכה. It is actually a Hophal participle,

masculine singular. Remember Hophal is the causative passive form of the Hiphil. The root is נכה, "to smite." "*. . . we thought of him stricken, having been caused to be smitten of God . . .*" This Hophal participle is in construct with אֱלֹהִים. "*. . . having been smitten of God and afflicted.*" Notice in the form וּמְעֻנֶּה the conjunction again is a וּ because of the labial מ. ענה is the word "to afflict," and here it is a Pual participle, masculine singular from the root ענה. 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

"*Surely our sicknesses he has carried away, and our pains, he carried them away. But we thought of him having been 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

וְהוּא מְחֹלָל מִפְּשָׁעֵנוּ מְדֻכָּא מֵעֲוֹנֹתֵינוּ
מוּסַר שְׁלוֹמֵנוּ עָלָיו וּבַחֲבֻרָתוֹ נִרְפָּא־לָנוּ׃

8.2 Vocabulary

חוּל	Verb	"to pierce"
פֶּשַׁע	Noun	"transgression"
דכא	Verb	"to crush"
עָוֹן	Noun	"iniquity"
מוּסַר	Noun	"chastisement"
חַבֻרָה	Noun	"blow"
רפא	Verb	"to heal"

8.3 Grammar

וְהוּא מְחֹלָל מִפְּשָׁעֵנוּ

"But he . . ." Notice the וְ here is another **waw adversative**. הוּא is a personal pronoun, masculine singular, and again it is emphatic. *"But he was pierced because of our transgression . . ."* Notice the word מְחֹלָל is a Polal form. The root is חוּל; it is a middle weak verb. You are doubling the ל 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 מִפְּשָׁעֵנוּ, the מִ is what we call a causal use of the מִן. *". . . because of our transgression . . ."* פֶּשַׁע means

"transgression", and יְנוּ 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:

מְדֻכָּא מֵעֲוֹנֹתֵינוּ

He was not only *". . . pierced for our transgression . . ."* but

". . . crushed because of our iniquities . . ." This form מְדֻכָּא is a Pual participle, masculine singular from the root דכא, meaning "to be crushed." Notice again the מ giving it away as a participle, the **shewa** followed by the **qibbus** and the doubling of the second radical of the root, in the כ, shows that we are looking at a Pual form here. *". . . he was crushed because of our iniquities . . ."* That מֵ is here because the נ dropped out. The נ had to drop out because of the ע, and hence we have compensatory lengthening under the מ. עֲוֹן means "inquity," וֹת is the feminine plural of this noun, and

יְנוּ 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.

מוּסַר שְׁלוֹמֵנוּ עָלָיו

". . . the chastisement . . ." מוּסַר is a noun meaning "chastisement" or "punishment." *". . . the chastisement of our peace . . ."* Notice שָׁלוֹם is the word for "peace," and יְנוּ again the pronominal suffix, first common

plural. *". . . the chastisement resulting in our peace was upon him . . ."* עָלָיו is the preposition followed by the יָו , showing that we are looking at a pronominal suffix ending, third masculine singular. *". . . the chastisement resulting in our peace was upon him . . ."*

וּבַחֲבֻרָתוֹ נִרְפָּא־לָנוּ:

". . . and . . ." The וּ with the בַ here is another conjunction meaning "and." בַ here is the preposition בְּ, showing <u>means</u> here. חֲבֻרָה is a noun that means "blow" or "stripe." The ת brings it in construct, being a feminine noun, with the personal pronominal suffix וֹ. *". . . by his blow there was a healing for us."* נִרְפָּא is a Niphal participle, masculine singular, from the verb רפא. *". . . 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 נוּ.

8.4   <u>Translation</u>

"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   <u>Application/Interpretation</u>

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   <u>**Text**</u>

<div dir="rtl">

כֻּלָּנוּ כַּצֹּאן תָּעִינוּ אִישׁ לְדַרְכּוֹ פָּנִינוּ

וַיהוָה הִפְגִּיעַ בּוֹ אֵת עֲוֹן כֻּלָּנוּ׃
</div>

9.2   <u>**Vocabulary**</u>

צֹאן	Noun	"sheep"
תעה	Verb	"to go astray"
פנה	Verb	"to turn"
פגע	Verb	"to strike"

9.3   <u>**Grammar**</u>

<div dir="rtl">

כֻּלָּנוּ כַּצֹּאן תָּעִינוּ
</div>

The Hebrew here is very alliterative, very beautiful in its assonance and alliteration. For example, you begin with כֻּלָּנוּ and you end with כֻּלָּנוּ. *"All of us . . ."* כֹּל means "all," standing in construct with נוּ. נוּ is a pronominal suffix, first common plural. *"All of us as sheep . . ."* Notice the כְּ in כַּצֹּאן is a preposition, and צֹאן is a collective noun that simply means "sheep." *"All of us as sheep, we go astray . . ."* The root of תָּעִינוּ is תעה. 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 י reappearing here when suffixes are added to this verb. תָּעִינוּ is a Qal perfect, first common plural, from the root תעה. *"All we as sheep have gone astray . . ."*

אִישׁ לְדַרְכּוֹ פָּנִינוּ

". . . each . . ." אִישׁ is just a noun meaning "each" here. לְדַרְכּוֹ פָּנִינוּ

". . . we have turned each to his way . . ." Notice the לְ here, the preposition, followed by דַרְכּוֹ. לְדַרְכּוֹ is a noun from דֶּרֶךְ, and here it is in construct, so it becomes דַּרְךְ. It is in construct with the pronominal suffix וֹ, third masculine singular. *". . . each to his way we have turned . . ."* פָּנִינוּ comes from the root פנה, again a **final he** or **lamed he**, that historically had a final יֹ. It is Qal perfect, first common plural, from the root פנה. *". . . each to his own way we have turned . . ."*

וַיהוָה הִפְגִּיעַ בּוֹ אֵת עֲוֺן כֻּלָּנוּ:

". . . but (even though we go astray as sheep) Yahweh . . ." Notice the emphasis here upon the Lord, Yahweh or Adonai. *". . . but <u>the Lord</u> caused to land upon him the iniquity of all of us."* הִפְגִּיעַ בּוֹ is a Hiphil perfect third masculine singular from the root פגע, "to fall upon" or "to land upon." It is a causative stem here. *". . . the Lord (Yahweh) caused to land upon him . . ."* בּוֹ 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 אֵת is the sign of the direct object, and עֲוֺן is a noun meaning "iniquity" in construct with כֻּלָּנוּ,

". . . all of us." כֹּל again is the noun "all," followed by נוּ, the pronominal suffix, first common plural. This is like an envelope effect here: we start with כֻּלָּנוּ and we end with כֻּלָּנוּ.

9.4   <u>Translation</u>

"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   <u>Application/Interpretation</u>

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, אוֹי or אוֹיִי, "woe!" and you hear it all the way through here:

אָכֵן חֳלָיֵנוּ הוּא נָשָׂא וּמַכְאֹבֵינוּ סְבָלָם

וַאֲנַחְנוּ חֲשַׁבְנֻהוּ נָגוּעַ מֻכֵּה אֱלֹהִים וּמְעֻנֶּה׃

וְהוּא מְחֹלָל מִפְּשָׁעֵנוּ מְדֻכָּא מֵעֲוֺנֹתֵינוּ

מוּסַר שְׁלוֹמֵנוּ עָלָיו וּבַחֲבֻרָתוֹ נִרְפָּא־לָנוּ׃

כֻּלָּנוּ כַּצֹּאן תָּעִינוּ אִישׁ לְדַרְכּוֹ פָּנִינוּ

וַיהוָה הִפְגִּיעַ בּוֹ אֵת עֲוֺן כֻּלָּנוּ׃

Notice the use of the **qibbus**, the U-vowel throughout here, as well as the O-vowel, showing this אוֹי, 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

נִגַּשׂ וְהוּא נַעֲנֶה וְלֹא יִפְתַּח־פִּיו   כַּשֶׂה לַטֶּבַח יוּבָל
וּכְרָחֵל לִפְנֵי גֹזְזֶיהָ נֶאֱלָמָה וְלֹא יִפְתַּח פִּיו׃

10.2 Vocabulary

נגשׂ	Verb	"to oppress"
פתח	Verb	"to open"
שֶׂה	Noun	"sheep"
טֶבַח	Noun	"slaughter"
יבל	Verb	"to bring"
רָחֵל	Noun	"ewe"
גזז	Verb	"to shear"
אלם	Verb	"to be dumb"

10.3 Grammar

נִגַּשׂ וְהוּא נַעֲנֶה

"He was oppressed and he was afflicted . . ." נִגַּשׂ is from the root נגשׂ, and here we are looking at a Niphal perfect third masculine singular from the

root נגש, and it means "to be treated harshly." *"He was treated harshly . .*
." or *"He was oppressed . . ."* *". . . and he was afflicted . . ."* Notice the וֹ
conjunction, followed by the personal pronoun הוּא, emphatic again. נַעֲנֶה
is from ענה, "to be afflicted", a Niphal participle, masculine singular. *"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.

וְלֹא יִפְתַּח־פִּיו

". . . 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 וֹ here is the conjunction, followed by
לֹא, the negative particle, and then the verb יִפְתַּח. יִפְתַּח is a Qal
imperfect third masculine singular from the root פתח, "to open."

". . . he does not open his mouth . . ." פִּי is the Hebrew word for "mouth"
here, in construct with וֹ here, the pronominal suffix, third masculine
singular. He did not even respond with a retaliatory word.

כַּשֶּׂה לַטֶּבַח יוּבָל

". . . as a sheep to the slaughter he is brought . . ." Notice כַּ here is a
preposition followed by the noun שֶׂה, the noun for "sheep." It is being used
here to focus on the gentle way that Jesus went to the cross. *". . . as a sheep*
is brought to the slaughter . . ." Notice the Hebrew word לַטֶּבַח. You have
the preposition, the לַ, with the definite article under it, "to the . . . ." When
you have that **pathah** there instead of a **shewa**, it is a definite article. טֶבַח
is the Hebrew noun meaning "slaughter." *". . . as a lamb to the slaughter he*
was brought . . ." Notice יוּבָל is a Hophal imperfect third masculine
singular from the root יבל. Historically, this was what we call a **pe waw**

form, and in the Hophal, which is a causative passive, it becomes יוּבָ֣ל,
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.

וּכְרָחֵל לִפְנֵי גֹזְזֶיהָ נֶאֱלָ֑מָה

". . . and as a ewe lamb before its shearers is dumb . . ." Here we have that
וּ again, because we could not have וְכְ together. Hence we change to a וּ in
this conjunction. *". . . and as a ewe . . ."* כְ is a preposition, followed by
רָחֵל. This is where we get the name "Rachel." רָחֵל means "ewe," a noun.
Notice לִפְנֵי is a preposition. We've commented on this word before, the לְ
followed by פָנַיִם, literally "to the face." In construct, פָנַיִם became פְנֵי,
with the לְ, "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 גֹזְזֶיהָ is גזז, 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 הָ, 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 . . ."* נֶאֱלָ֑מָה is a Niphal perfect third feminine
singular from the root אלם. 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.

וְלֹא יִפְתַּח פִּֽיו:

". . . but he did not open his mouth." Notice the וְ here, the conjunction,
followed by the negative particle לֹא, and again יִפְתַּח, the Qal imperfect
third masculine singular from the root פתח. The **pathah** under the תּ is

being influenced by the ח here, instead of an O-vowel. פִּיו is the noun פֶּה in construct with the ו, pronominal suffix, third masculine singular. Notice the repetition of וְלֹא יִפְתַּח פִּיו: *". . . he does not open his mouth . . . 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 ὑπογράμμον in verse twenty-one. Christ suffered, leaving us an example, a ὑπογράμμον. 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**

מֵעֹצֶר וּמִמִּשְׁפָּט לֻקָּח וְאֶת־דּוֹרוֹ מִי יְשׂוֹחֵחַ

כִּי נִגְזַר מֵאֶרֶץ חַיִּים מִפֶּשַׁע עַמִּי נֶגַע לָמוֹ׃

11.2 **Vocabulary**

עֹצֶר	Noun	"oppression"
מִשְׁפָּט	Noun	"judgment"
לקח	Verb	"to take"
דּוֹר	Noun	"generation"
מִי	Interrogative Pronoun	"who?"
שִׂיחַ	Verb	"to consider"
חַי	Adjective (substantive)	"living (one)"
עַם	Noun	"people"

11.3 **Grammar**

מֵעֹצֶר וּמִמִּשְׁפָּט לֻקָּח

Notice in מֵעֹצֶר the preposition מֵ, with the compensatory lengthening because the ע could not take a **daghesh forte** and the נ in the מִן elided. *"From coercion . . ."* or *". . . restraint . . ." ". . . and . . ."* Notice וֹ the conjunction again, and מִמִּשְׁפָּט coming from מִנְמִשְׁפָּט. The נ has assimilated into the מ, causing a **daghesh forte** here. *". . . and from the judgment . . ."* The word "judgment," the noun מִשְׁפָּט here, is probably looking at unjust judgment. It is looking at the trial of Jesus.

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

וְאֶת־דּוֹרוֹ מִי יְשׂוֹחֵחַ

". . . and . . ." Notice the וְ is a conjunction and אֶת is the sign of the direct object. דּוֹרוֹ is from דּוֹר, meaning "generation," and וֹ is a pronominal suffix, third masculine singular. *". . . and his generation, who . . ."* יְשׂוֹחֵחַ is an interesting form. Followed by the interrogative מִי, the interrogative pronoun, it is from the middle weak root שִׂיחַ, which means "to meditate" or "to consider." It is a Polel imperfect third masculine singular from the root שִׂיחַ. Notice how the final ח has geminated in this Polel form. It is an intensive active form here. *". . . who considered (or, considers) his generation?"* The word דּוֹר 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?

כִּי נִגְזַר מֵאֶרֶץ חַיִּים

". . . that . . ." Notice the conjunction כִּי. נִגְזַר is a very interesting word. It is from the root גזר, which means "to cut off." It is a Niphal perfect third masculine singular from גזר. 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 גְּזֵרָה 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 נִגְזַר. 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 מ here is a use of the מן showing separation. *". . . from the land . . ."* Notice again the compensatory lengthening of the **sere** because the נ has dropped out, since the א in אֶרֶץ cannot take a doubling. *". . . he was cut off from the land of the living . . ."* אֶרֶץ חַיִּים are two nouns in construct. חַיִּים 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 . . ."*

מִפֶּשַׁע עַמִּי נֶגַע לָמוֹ:

". . . <u>because of the transgression of my people</u> . . ." Here is a causative use of the second מן here. פֶּשַׁע is just a noun meaning "transgression." Notice the נ has assimilated here in the פ, causing the **daghesh forte**. *". . . for (or because of) the transgression of my people . . ."* עַם is a noun meaning "people", followed by the pronominal suffix יִ . *". . . 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. נֶגַע is a noun meaning "blow," and לָמוֹ is the preposition לְ followed by the מוֹ, pronominal suffix, third masculine plural.

11.4 Translation

"From 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**

וַיִּתֵּן אֶת־רְשָׁעִים קִבְרוֹ וְאֶת־עָשִׁיר בְּמֹתָיו

עַל לֹא־חָמָס עָשָׂה וְלֹא מִרְמָה בְּפִיו׃

12.2   **Vocabulary**

רָשָׁע	Adjective	"wicked"
קֶבֶר	Noun	"burial" or "burial place"
עָשִׁיר	Adjective	"rich"
מָוֶת	Noun	"death"
חָמָס	Noun	"wrong"
מִרְמָה	Noun	"deception"

12.3   **Grammar**

וַיִּתֵּן אֶת־רְשָׁעִים קִבְרוֹ

וַיִּתֵּן is a verb. Notice the וֹ, the conjunction, and יִתֵּן is a Qal imperfect third masculine singular from the root נתן. Notice it is a **pe nun** verb, and the נ has assimilated into the ת, showing the **daghesh forte** here, יְנְתֵּן becoming יִתֵּן, and the וֹ 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 קִבְרוֹ means "his burial." It is from the noun קֶבֶר, a **double segholate** noun, and the וֹ is a personal pronoun, third

masculine singular. אֵת is the sign of the direct object, before רְשָׁעִים.
רְשָׁעִים is from רָשָׁע, meaning "wicked one," an adjective, and the

יִם 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.

וְאֶת־עָשִׁיר בְּמֹתָיו

וְאֶת is the conjunction וְ, followed by the sign of the direct object.

"... *and with...*" This word עָשִׁיר is a singular noun that means "a rich
one." "... *with a rich (man) in his death...*" Notice the singular עָשִׁיר. 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 בְּמֹתָיו, notice the בְּ is a
preposition followed by מֹת, which means "death." Actually מֹת is a plural
noun in construct with the יו here, and remember that whenever you have
that י followed by the ו, 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.

עַל לֹא־חָמָס עָשָׂה

". . . although he did no violence . . ." עַל is a preposition here meaning "although." לֹא is a negative particle. חָמָס is a noun simply meaning "violence," followed by the verb עָשָׂה, Qal perfect third masculine singular from the root עשה. *". . . although he had done no violence . . ."*

וְלֹא מִרְמָה בְּפִיו:

The conjunction again is followed by the negative particle. מִרְמָה is a noun that means "deceit" or "treachery." *". . . although there was no deceit in his mouth."* בְּפִיו is a preposition followed again by the noun פִי, its construct form, with ו, 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

וַיהוָה חָפֵץ דַּכְּאוֹ הֶחֱלִי אִם־תָּשִׂים אָשָׁם נַפְשׁוֹ
יִרְאֶה זֶרַע יַאֲרִיךְ יָמִים וְחֵפֶץ יְהוָה בְּיָדוֹ יִצְלָח׃

13.2 Vocabulary

חפץ	Verb	"to please"
חלה	Verb	"to make sick"
שִׂים	Verb	"to place"
אָשָׁם	Noun	"trespass offering"
ארך	Verb	"to prolong"
חֵפֶץ	Noun	"pleasure"
צלח	Verb	"to prosper"

13.3 Grammar

וַיהוָה חָפֵץ דַּכְּאוֹ

"But the Lord was pleased to crush him . . ." Notice the וֹ, showing a contrasted use of the וֹ here, followed by the **tetragrammaton**. *"But Yahweh (the Lord) was pleased to crush him . . ."* חָפֵץ 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 דַּכְּאוֹ is דכא, meaning "to crush." This is a Piel infinitive with a pronominal suffix

וֹ. 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.

הֶחֱלִי

". . . 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 . . ."* הֶחֱלִי is from the root חלה, "to be ill." It is a Hiphil perfect third masculine singular from חלה. חלה 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.

אִם־תָּשִׂים אָשָׁם נַפְשׁוֹ

". . . when you place his soul a trespass offering . . ." The אִם here is a temporal use of the conjunction "when." תָּשִׂים is a Qal imperfect second masculine singular from the hollow verb שִׂים. אָשָׁם is a noun that occurs in the book of Leviticus chapter four, and it means "trespass offering." נַפְשׁוֹ again is a noun in construct with וֹ, pronominal suffix. The noun goes back to the **double segholate** נֶפֶשׁ that becomes נַפְשׁ 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 אָשָׁם) *". . . that we might be made the righteousness of God in him."*

יִרְאֶה זֶרַע יַאֲרִיךְ יָמִים

". . . he will see a seed . . ." יִרְאֶה is a Qal imperfect third masculine singular from the root ראה. זֶרַע 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 . . ."* יַאֲרִיךְ is a Hiphil imperfect third masculine singular from the verb ארך. 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. יָמִים is a noun in the masculine plural from יוֹם, 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.

וְחֵפֶץ יְהוָה בְּיָדוֹ יִצְלָח:

". . . and the pleasure of the Lord . . ." Notice וְ is a conjunction and חֵפֶץ is a noun meaning "pleasure," in construct with יְהוָה. *". . . and the pleasure of the Lord in his hand . . ."* בְּ is a preposition, followed by the noun יָד, meaning "hand," and וֹ is a pronominal suffix. *". . . the pleasure of Yahweh in his hand will prosper."* יִצְלָח is a Qal imperfect third masculine singular from the root צלח, "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

מֵעֲמַל נַפְשׁוֹ יִרְאֶה יִשְׂבָּע בְּדַעְתּוֹ יַצְדִּיק צַדִּיק
עַבְדִּי לָרַבִּים וַעֲוֺנֹתָם הוּא יִסְבֹּל׃

14.2 Vocabulary

עָמָל	Noun	"travail"
שׂבע	Verb	"to be satisfied"
דַּעַת	Noun	"knowledge"
צדק	Verb	"to justify"
סבל	Verb	"to carry away"

14.3 Grammar

מֵעֲמַל נַפְשׁוֹ יִרְאֶה

"From the travail of his soul he will see . . ." מֵ is a preposition meaning "from." The נ from מִן has dropped out, and we again have compensatory lengthening of the **sere** under the מ. עָמָל is a noun meaning "travail" or "agony." נַפְשׁוֹ is from נֶפֶשׁ, a noun meaning "soul." It is a noun in construct with וֹ, pronominal suffix, third masculine singular. יִרְאֶה is another Qal imperfect third masculine singular from the root רָאָה. 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.

יִשְׂבָּע בְּדַעְתּוֹ

יִשְׂבָּע is a Qal imperfect third masculine singular from the root שָׂבַע. ". . . *he will be satisfied, . . ."* speaking, it appears, in this context of Yahweh or God the Father. With בְּדַעְתּוֹ, we are speaking of the Son, the Lord Jesus. "*. . . in his knowledge . . ."* בְּ is a preposition, followed by דַעְתּוֹ. דַעְתּוֹ is from the noun דַּעַת, meaning "knowledge," and in construct with the pronominal suffix, third masculine singular וֹ, it becomes דַּעְתּ. In the knowledge of the Son of the will of the Father and the Trinity, the Son as the Righteous Servant would justify many.

יַצְדִּיק צַדִּיק עַבְדִּי לָרַבִּים

"*. . . my servant will continually justify many . . ."* is one way of rendering this. The other way would be "*. . . my righteous servant will justify the many . . ."* צַדִּיק is an adjective that means "righteous," agreeing with עַבְדִּי, "my servant." עַבְדִּי is from the noun עֶבֶד, a **double segholate** noun that is in construct with the pronominal suffix, first person singular. "*. . . my righteous servant will justify . . ."* or "*. . . will cause many to be acquitted . . ."* יַצְדִּיק is a Hiphil imperfect, with the A-I pattern, third masculine

singular, from the root צדק. *". . . he will cause many to be justified . . ."* לְ here is a preposition with the article. רַבִּים is from רָבַה meaning "many ones" or "many peoples," since it is an adjective with the יִם 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.

וַעֲוֹנֹתָם הוּא יִסְבֹּל:

". . . 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 וֹ here is a conjunction, followed by עֲוֹנֹת. עָוֹן means "iniquity," with the וֹת we are looking at a feminine plural ending, followed then by ם, a suffix, personal pronoun, third plural. *". . . and their iniquities he bears away."* The personal pronoun הוּא is emphatic. *". . . he . . ."* יִסְבֹּל 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

לָכֵן אֲחַלֶּק־לוֹ בָרַבִּים וְאֶת־עֲצוּמִים יְחַלֵּק שָׁלָל
תַּחַת אֲשֶׁר הֶעֱרָה לַמָּוֶת נַפְשׁוֹ וְאֶת־פֹּשְׁעִים נִמְנָה
וְהוּא חֵטְא־רַבִּים נָשָׂא וְלַפֹּשְׁעִים יַפְגִּיעַ׃

15.2 Vocabulary

חלק	Verb	"to divide"
עָצוּם	Adjective	"strong"
שָׁלָל	Noun	"spoil"
ערה	Verb	"to be naked"
פּשׁע	Verb	"to transgress"
מנה	Verb	"to number"
חֵטְא	Noun	"sin" or "covenant breaking"

פָּגַע   Verb   "to make intercession"

15.3 **Grammar**

לָכֵן אֲחַלֶּק־לוֹ בָרַבִּים

"Therefore I will divide (or *allot*) *a portion for him among the*

many . . ." לָכֵן is an adverb meaning "therefore." The verb אֲחַלֶּק is a

Piel imperfect first person singular from the root חלק, "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. לוֹ is a preposition

followed by a pronominal suffix. בָרַבִּים is "among the many." The בְּ

here, the preposition, means "among." רַבִּים is from רָבָה, "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.

וְאֶת־עֲצוּמִים יְחַלֵּק שָׁלָל

". . . and with the numerous he will divide the spoil . . ." עָצוּם 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 רַבִּים. Taking that usage, *". . . and with the numerous . . ."* or

". . . with the many he will divide the spoil . . ." Notice יְחַלֵּק is the same

verb, a Piel imperfect third masculine singular from the root חלק, "to

divide an allotment" or in this context, it is followed by שָׁלָל 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.

תַּחַת אֲשֶׁר הֶעֱרָה לַמָּוֶת נַפְשׁוֹ

תַּחַת אֲשֶׁר. These two words go together. They become a conjunction, and we would translate it "because." "... *because he laid bare his soul to death . . .*" הֶעֱרָה is a Hiphil perfect third masculine singular (notice the ה gives that away) from the verb ערה, meaning "to lay naked." In לַמָּוֶת, ל is a preposition followed by the definite article, the **pathah** underneath, and then the noun מָוֶת. "... *he laid bare to death his soul . . .*" That is why he could divide the spoil. נַפְשׁוֹ is from נֶפֶשׁ again, a noun in construct with the pronominal suffix, third masculine singular, וֹ.

וְאֶת־פֹּשְׁעִים נִמְנָה

"... *and with transgressors . . .*" וְ is a conjunction, אֶת is the sign of the direct object, and פֹּשְׁעִים is a Qal active participle, masculine plural. Notice the O-vowel giving it away as a participle. "... *and with those who are transgressing/transgressors . . .*" נִמְנָה reads "... *he was numbered . . .*" מנה is the verb, and it is a Niphal perfect third masculine singular from the verb מנה. "... *he was numbered with transgressors . . .*"

וְהוּא חֵטְא־רַבִּים נָשָׂא

"... *and he ...*" Notice the וְ here again, a conjunction, followed by the personal pronoun, emphatic here, הוּא. "... *the sin of many ...*" חֵטְא is a noun that means "covenant breaking" or "missing the mark," primarily "covenant breaking." "... *and he, the covenant breaking of many*

peoples ..." רַבִּים is an adjective plural, "the many ones." "... *he has carried away ...*" נָשָׂא again is Qal perfect third masculine singular from the root נשׂא. 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,

וְלַפֹּשְׁעִים יַפְגִּיעַ׃

"... *and for transgressors he makes intercession.*" Notice the וְ here, the conjunction, followed by the preposition לְ, and then the Qal active participle in the plural. "... *for those who are transgressing ...*" יַפְגִּיעַ is a Hiphil imperfect third masculine singular from פגע, 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.