

# ISAIAH

## ISAIAH 53:10-12, THE SUFFERING SERVANT, PART 9

In these three verses, the death and resurrection of the Suffering Servant who justifies the many by bearing their sins is the pinnacle and the culmination of the Suffering Servant song. The Suffering Servant's suffering will result in death, but His death will justify the many and result in His exaltation. These three verses are the antithesis of verses 7-9. Verse 10 reveals the resurrection which is the antitheses of His death revealed in verse 9. Verse 11 reveals the righteousness of the Suffering Servant which is the antithesis of verse 8 which reveals His death, which the Israelites believed to be a mark of unrighteousness. Verse 12 reveals the victory of the Suffering Servant which is the antithesis of verse 7 where He is revealed to be helpless and downtrodden.

Isaiah 53:10 <sup>10</sup>But the LORD was pleased [הִפְיִן] To crush [דָּכָא] Him, putting *Him* to grief [הִלָּה]; If [אִם] He would render [שׁוּב] Himself as a guilt offering [אֲשָׁם], He will see *His* offspring [זָרַע], He will prolong [אָרְךָ] *His* days, And the good pleasure [תִּפְיִן] of the LORD will prosper [צָלַח] in His hand.

The first thing to note here is that it was Yahweh Himself who caused these things to happen to the Suffering Servant. It was His will; He was pleased to do it. This verse begins and ends with the claim that it was at the pleasure of Yahweh that these things happened.

Pleased, הִפְיִן, means to will, to desire, to take pleasure in or to delight in, or to experience emotional delight. The basic meaning is to feel great favor towards something; it denotes the direction of one's heart or passion. It reflects either a favorable or an unfavorable attitude towards someone or something. If favorable, blessing follows; if unfavorable, punishment follows. "Isa 53:10 uses the [verb] *hps* paradoxically. The sufferings of this servant are graphically described. Strangely, 'It was the Lord's will (*hps*, [literally], his desire) to crush him.' The paradox is that it is the Lord who crushes this innocent servant, the one for whom he should have acted favorably (i.e., rescued). Even more striking is the play on words within the verse. After the Lord crushes with pleasure (*hps*) this innocent one, the pleasure (*hēpeš*) of the Lord prospers in his (the one who is crushed) hand. An act apparently unjust becomes in the end a delight for the one treated unjustly" [Willem A. VanGemeren, gen. ed., s.v. "הִפְיִן," *New International Dictionary of Old Testament Theology & Exegesis*, 231-232].

The word "pleased" as used in the text does not fit well with our English understanding of the word which means "feeling or showing pleasure and satisfaction [especially] at an event or a situation" [s.v. "pleased," *The Oxford American College Dictionary*]. The use of it seems to be a holdover from the King James Version's use of the word. It would be better to use the word "will" (ESV, RSV, NIV). Isaiah 53:10 <sup>10</sup>Yet it was the will of the LORD to crush him ... (ESV).

"Although the NASB states that the LORD was pleased to crush Him, the Hebrew word translated 'please' may also be used to indicate will or purpose and therefore translated

'willing.' That this is so here is indicated by the active voice (lit., 'The Lord willed' and the grammatical construction (to be precise, an active voice verb ['willed'] followed by an infinitive ['to crush'] with a pronominal suffix in the accusative ['Him'], these elements typically expressing purpose). God took no pleasure in the death of His Servant but He 'willed' to crush Him for the ultimate purpose of providing salvation" [Michael Rydelnik and James Spencer, "Isaiah" in *The Moody Bible Commentary*, 1089-1090].

It seems very odd to us that God was pleased to put the Suffering Servant to death, who is, after all, God the Son, but we have to temper that thought with the fact that this was done "by the predetermined plan and foreknowledge of God" as Peter preached in Acts 2:23. As human beings, we recoil from the idea that God would take it upon Himself to inflict a massive amount of punishment resulting in death on an innocent person. It seems to be very unfair, unjust, and unrighteous. "The faithful God of the Bible would certainly not visit bad things on innocent people, would he? Yes, he would if some greater good that all the terrible served (cf. Job). Is it possible that there is some greater good that all the terrible things the Servant has endured will procure? What could possibly be worth all that? It would certainly have to be of monumental proportions" [John N. Oswalt, *The New International Commentary on the Old Testament: The Book of Isaiah, Chapters 40-66*, 400]. Of course, we know that His suffering is for a purpose that certainly is of monumental proportions.

However, through the revelation of the inspired text, we are being invited to understand what is going on from God's point of view. The God-man was an active participant in the formulation and fulfillment of this divine plan. "Jesus was not a martyr, nor was His death an accident. He was God's sacrifice for the sins of the world" [Warren W. Wiersbe, "Isaiah" in *The Bible Exposition Commentary: Prophets*, 61]. Neither was His death some sort of mistake. His death was going to result in the possibility that many people would be justified. The idea here is not that of pleasure or enjoyment as we think of it, rather, it was an act that satisfied Yahweh in terms of the fulfillment of His plan to provide the opportunity for mankind to be redeemed. We were "bought with a price" (1 Cor. 7:23), and the Suffering Servant is the One who paid that price.

The Suffering Servant was crushed and put to grief. The act that satisfied God was to crush Him and put Him to grief which reinforces the fact of substitutionary sacrifice that has been so evident in this Suffering Servant song.

Crush, *כָּרַס*, means to crush, harm, or to break into pieces referring to the application of pressure to an object which, if the object is a living being, will hurt, bruise, or kill. The sense is to oppress which is conceived of as crushing. "The verb appears only in laments and is consistently used of one who is physically and emotionally crushed because of sin or the onslaught of an enemy" [Harris, Archer, Jr., and Waltke, s.v. "*כָּרַס*," *Theological Wordbook of the Old Testament*, 189]. This verb is in the intensive form meaning to intensely crush Him. It could be translated, "intending to intensely crush Him."

Grief, *הָלַהּ*, means to cause to suffer with wounds, to make ill. The verb form is causative. The sense is to physically afflict by causing physical pain, suffering, or illness. This could be translated, "He made Him wounded."

It was God who did this to Him, but, at the same time, it was not God who did this to Him. Instead, God, as He frequently does, used sinful men to carry out His will. "It was men who inflicted upon the Servant of God such crushing suffering, such deep sorrow; but the supreme *causa efficiens* in the whole was God, who made the sin of men subservient to His pleasure, His will, and predetermined counsel" [C. F. Keil and F. Delitzsch, *Commentary on the Old Testament: Isaiah*, vol. 7, 7:517]. Men are still responsible for what they do. That is not to say that some of the men who could have participated in the evil acts could not have turned away; they certainly could have refused to participate. God knew who was going to do these things and He set in motion the chain of events that allowed them to do just that. Nicodemus was a Pharisee, but he did not participate in the Lord's execution. He was a believer by then although, at that point, probably still a secret believer.

At this point in the narrative, the truth of His suffering has been revealed. The rest of the pericope is a revelation of His righteousness and of His exaltation.

The clause begins "If He would render ...," but that makes it seem as though there may be some doubt about whether or not He would actually submit to becoming the guilt offering. If, אָז, can mean if or when. We already know that He is going to die in a way that is like the offering of a sheep and then be buried (vv. 7-9); therefore, there is no reason to make this clause conditional in any way, and I believe that "when" is the best translation of the word (cf. KJV, NKJV, ASV, ESV, RSV, CSB) in this context.

There are some grammatical issues that make this somewhat difficult to translate, but the sense of it is easy enough to discern. This clause literally reads: "When you (m) [or] her makes, a guilt offering, his life."

Render, שָׂם, means to put, to place, or to set, something somewhere. It may also mean to appoint referring to putting over, make, i.e., to assign one to a task or an assignment. The best rendering may be: Isaiah 53:10<sup>10</sup>... When You make Him a restitution offering ... (CSB). This makes "you" refer to God as the subject which makes sense because it relates to the fact that "it was the will of the LORD to crush him." The other option is that it refers to the people being addressed, the objects of the substitutionary sacrifice. Either way, His substitutionary sacrifice is God's will for His life on behalf of both the Israelites and mankind, the "many."

Guilt offering, אֲשָׁמָה, An offense, guilt, guilt offering, or penalty which is a propitiatory sacrifice, the purpose of which is to turn away the wrath of God. It was a particular kind of offering that was for transgressions that could be estimated and compensated for. In other words, it was used for a specific wrong or sin and not for general redemption which was covered by the sin offering. "Typology: This ritual prefigures Christ's atoning for the damage of sin. It is a non-sweet-savor offering. It has in view not so much the guilt of sin, which is the aspect of the sin offering, but rather the injury" [Merrill F. Unger, s.v. "Sacrificial Offerings," *The New Unger's Bible Dictionary*, 1103-1104].

"The *guilt offering* is found in Leviticus 5:1-6:7. The heart of its distinctiveness is its insistence on minute exactness between sin and remedy. It could well be called the 'satisfaction-offering'. It is used here not so much to affirm that the Servant bore and discharged the guiltiness of our sin, but that what he did is exactly equivalent to what needed to be done" [J. Alec Motyer, *Isaiah: An Introduction & Commentary*, 388].

The guilt offering had to be offered by the one who committed the wrong. How then could the Suffering Servant pay the penalty when He committed no sin? He could do that because He took mankind's sin upon Himself.

2 Corinthians 5:21 <sup>21</sup>He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.

The offering of the Suffering Servant was the perfect offering, the final offering, that mankind would need to make it possible for the sins of the world to be propitiated.

John 1:29 <sup>29</sup>The next day he saw Jesus coming to him and said, "Behold, the Lamb of God who takes away the sin of the world!

1 John 2:2 <sup>2</sup>and He Himself is the propitiation for our sins; and not for ours only, but also for *those of the whole world.*

At this point in the Suffering Servant's ministry, He is the sacrificial offering, and as the offering, this refers back to the "lamb that is led to slaughter" in verse 7. He is offering up the penalty, the compensation, or the restitution required to satisfy God's wrath over mankind's sin problem. He is doing this on behalf of the Israelites and mankind, the "many," He bore their griefs and their sorrows (v.4), and He was pierced through for their transgressions and their iniquities (v. 5-6), all of which highlights the substitutionary sacrificial nature of His work as the guilt sacrifice.

Of course, all of the substitutionary sacrifices in the past were animals which could only typify this final sacrifice because the blood of bulls and goats could not take away sins (Heb. 10:4), but the blood of Christ, shed one time once for all time, provides redemption for everyone (1 Peter 2:18-19).

Once His mission is accomplished, the fact of His resurrected life is revealed, and three elements of that life are stated, all of which are the opposite of what has preceded them in the Suffering Servant song. These are things that are typically said of people who are favored by God. Some theologians do not believe that these truths refer to the resurrection; instead, they think they are metaphorical figures of speech reiterating the fact that the Suffering Servant is the One through whom God will reconcile the world to Himself. However, given the fact of His death and burial, and now, of His blessed life after His death and burial, indicated by the use of incomplete verbs referring to future action, I can't see how this is anything but a reference to His resurrection. These are not metaphors!

First, He will see His offspring. Offspring, זָרַע, means seed, offspring, descendants, or posterity referring to one that is related more than one generation removed. This will include both Israelites and Gentiles as Isaiah has made perfectly clear in other Scriptures including in the Suffering Servant song. This must be a reference to spiritual descendants; the God-man will not procreate and father physical children.

The next blessing revealed is that He will prolong His days. Prolong, אָרַךְ, means to be long, to extend, to stretch out, or to lengthen in time. In this context and with this causative verb form, it means to lengthen or to prolong referring to having a long time pass. It has the sense of prolonging, i.e., to lengthen in time, to cause to be or last longer.

This verse does not mention eternal days, but we know that resurrection results in a glorified body that is an eternal body; therefore, it is safe to make the inference that eternal life is in view. This could be a reflection of the provisions of the Davidic Covenant that guarantee an eternal Davidic King (2 Sam. 7:13, 16).

Pleasure, תִּפְחֵץ, means delight, desire, pleasure. The basic meaning is to incline toward something. Yahweh is going to be delighted with the success of the Suffering Servant's mission.

The third revelation involves a prosperous life, but perhaps not in the usual way we understand it. Prosper, צָלַח, means to prosper, to thrive referring to being in a state of having sufficient or considerable possessions, or be in a favorable circumstance. It may also mean to succeed or to be victorious which is the best definition for this context. Success is the fruit of doing the will of Yahweh.

John 17:4 <sup>44</sup>"I glorified You on the earth, having accomplished the work which You have given Me to do.

"This point must be underlined because it [John 17:4] is at the center of the meaning of the entire poem. This is the success that was promised to the Servant in Isa. 42:4; 49:5-6; 50:7-9; and 52:13. It is not the result of preaching, or of living a good example, or of being humble in adversity. It is the result of one thing only: his becoming a sacrificial offering. When he does that, the entire process comes to fruition" [John N. Oswalt, *The New International Commentary on the Old Testament, The Book of Isaiah, Chapters 40-66*, 402].

"It was the whole counsel of God, which the servant accomplished, because of His willingness to offer Himself as a trespass [guilt] offering. This purpose of God continues to prosper through the ages" [Victor Buksbazen, *The Prophet Isaiah: A Commentary*, 422]. "And the pleasure of the Lord shall prosper in his hand, that is, by His mediation, God's purpose is completely accomplished" [Merrill F. Unger, "Isaiah" in *Unger's Commentary on the Old Testament*, 1300].

The next verse has another reference to the "many," which is a reference to the rest of mankind that is not part of the population of Israelites. It is specifically tied to the doctrine of justification. It is also a verification of substitutionary sacrifice.

Isaiah 53:11 <sup>11</sup>As [מִן] a result of the anguish [עָמַל] of His soul [נַפְשׁוֹ], He will see *it and* be satisfied [שָׂבַע]; By His knowledge [דַּעַת] the Righteous One, My Servant, will justify [צַדִּיק] the many, As He will bear [סָבַל] their iniquities [עֲוֹנוֹת].

As, כִּי, is causal and could have been, perhaps should have been, translated "because of." "The introductory preposition is causative and denotes the efficient or procuring

cause of the exaltation" [Edward J. Young, *The Book of Isaiah: A Commentary*, vol. 3, 3:356].

Once His mission is accomplished, the Suffering Servant is going to view all that happened to Him as the work that was a necessary step in the process to fulfill God's plan for history. He will know that He did what was required of Him in the full, and He will be satisfied with the results, because those results will perfectly fulfill God's plan.

Anguish, עֲמָל, means trouble, misery, sorrow, travail, and pain referring to that which is an unpleasant, hard, distressing experience as a figurative extension of hard, toiling work. It also means toil or work referring to labor that is difficult and hard which requires great effort and implies a possible gain in wealth. Both of these elements of the word are in play here. The Suffering Servant's work was full of pain and misery, and His assignment from Yahweh was a very difficult one indeed. The God-man's bearing of the iniquities of mankind must have been the most excruciating task of all.

Soul, נַפְשׁ, means breath, life, or soul referring to the animating elements of a human being. It is that part of a person that thinks, feels, wills, and desires. Some translations use the word "life," but "soul" expresses the anguish better. We often use the word "soul" as a reference to our deepest thoughts and emotions. Our inner being often suffers as much or more than our physical bodies suffer from physical harm. Bodies usually more or less heal; our inner person can be scarred forever. The use of this word speaks to the depth of the suffering He experienced.

There is a textual issue here concerning what it is that the Suffering Servant sees. "It" is not in the text. "From His anguish, He will see *it*, but the object *it* is not in the Hebrew text. In fact, there is no object to the verb see. Both the Septuagint and the Qumran scroll of Isaiah do have the word 'light' as the object. This reading, which is more likely, indicates that after anguish the Servant will see light. The NIV translation correctly translates this as a reference to resurrection: 'he will see the light of life'" [Michael Rydelnik and James Spencer, "Isaiah" in *The Moody Bible Commentary*, 1090].

Satisfied, שָׂבַע, means to become satisfied, to be satiated. In this context, it means to be satisfied referring to a feeling or attitude of contentment implying confidence in one's present circumstances and also future events. The sense is to be in a state of satisfaction. The verb form is imperfect meaning the work is ongoing. There are still people, Jew and Gentile, who need to be justified based on faith. There are still covenant promises to keep with Israel and a Messianic Kingdom to be established. All of these things are predicated on the work the Suffering Servant accomplished.

"In light of these results one can rightly claim that the Servant successfully completed his task according to God's plan; thus God will be pleased with him. This success connects the end of the Servant's ministry with the prophecy in 52:13 that foretold that the Servant would prosper and be exalted. Suffering great pain, being pierced and beaten, suffering for others' failures, and bearing the guilt that belongs to others may not sound like a successful life; but if this pleases God and it is his will, a true servant will lay down his life for others. Success in God's eyes does not relate to the money, praise, position, status, or worldly success that a person gains for himself" [Gary V. Smith, *The New American*

Commentary: An Exegetical and Theological Exposition of Holy Scripture: Isaiah 40-66, 460].

There is an issue concerning where the first clause of the sentence ends. The NASB has it end with "satisfied." The CSB ends it with "by His knowledge."

Isaiah 53:11 <sup>11</sup>... He will see *it* and be satisfied; By His knowledge the Righteous One, My Servant, will justify ... (NASB)

Isaiah 53:11 <sup>11</sup>... and He will be satisfied with His knowledge. My righteous Servant will justify ... (CSB)

Knowledge, דַעַת, means knowledge, understanding, or wisdom with a focus on moral qualities and the application of them. The sense is the result of perception and learning and reasoning, often with a focus on the application of that knowledge.

In this context, it makes more sense to understand this as saying that He will be satisfied with His knowledge of the results of His work which verifies the CSB understanding of the syntax. That understanding then makes sense that it is the Righteous One, My Servant, who justifies the many when they come to know Him and believe. Furthermore, His personal knowledge concerning what He accomplished is not what justifies people; mankind's knowledge of what He did will justify mankind as each individual believes in who He is and what He did on their behalf. The NASB syntax seems to be saying that it is the Suffering Servant's knowledge of what He did that justifies the "many."

The Righteous One, my Servant, will justify the many; He is the one person who can justify the many, plural. It is the One who is righteous, and it is the "many" who are characterized by their personal iniquities. The Suffering Servant takes their iniquities upon Himself and thereby propitiates them; they have imputed to them, by grace through faith, His righteousness.

"The many" refers to mankind in total in the other three times it appears in the Suffering Servant song, but here, when coupled with justification, it seems to apply to those who believe in Him and are therefore saved which is but a subset of mankind. Nevertheless, it is equally applicable to Jew and Gentile from all over the earth.

Justify, צַדֵק, means to be just, righteous, innocent, or vindicated referring to being in a state in accordance with a standard. This is a causative verb form it has the sense of bringing about justice. It is an imperfect verb referring to incomplete action which means that everyone since the work of the Suffering Servant was completed has the opportunity to experience the justification revealed here.

Justification will be granted the many because the Suffering Servant bore their iniquities.

Bear, כָּבַל, means to bear a load or to carry referring to carrying a burden of some kind as a slave or a laborer. This word also has the sense of enduring something unpleasant or difficult whether on one's own behalf or on behalf of someone else.

Iniquity, עֲוֹן, means iniquity, sin, evil, guilt, perversity, or depravity with a focus on the liability or guilt for the wrong incurred. The sense is that of sin as a personal act or feeling that transgresses something forbidden or ignores something required by God's law or character whether in thought, feeling, speech, or action.

This is really the heart of the matter, substitutionary sacrifice; the just for the unjust so that the unjust has the opportunity to become just.

Isaiah 53:12 <sup>12</sup>Therefore, I will allot [הִלַּקְתִּי] Him a portion with the great, And He will divide [הִלַּקְתִּי] the booty with the strong; Because He poured out [עָרַה] Himself to death [מָוֹת], And was numbered [מְנַהֵג] with the transgressors; Yet He Himself bore [נִשְׂאָה] the sin of many, And interceded [פָּגַעַת] for the transgressors.

The word "therefore" is introducing the results of the Suffering Servant's work as a substitutionary sacrifice on behalf of Israel and the world.

The fact is the triumphant Suffering Servant will be exalted among the greatest in the world. He will be the greatest in the world, the King of Kings and Lord of Lords (Rev. 19:16), and He will sprinkle many nations and kings will shut their mouths on account of Him (Is. 52:15). He is the exalted one who will be high and lifted up (Is. 52:13). He is the resurrected One who has done Yahweh's will and will accomplish His purpose (Is. 53:10). In light of these things, the NASB translation of the first two clauses of the sentence is inadequate, because it makes it sound like the Suffering Servant is an equal one among many. An extremely literal translation reads: "Therefore I will give portion to him among the many ones and with numerous ones he will divide spoil" [John R. Kohlenberger III, s.v. "Isaiah 53:12," *The Interlinear NIV Hebrew-English Old Testament*].

Better English translations would be:

Isaiah 53:12 <sup>12</sup>Therefore, I will divide to him a *portion* among the many, and with *the* strong ones he will divide bounty ... (LEB).

Isaiah 53:12 <sup>12</sup>Therefore I give a portion to him among the many, And with the mighty he apportioneth spoil ... (YLT)

New Testament revelation indicates that He is not simply one among many; He is the ultimate One, the supreme and most outstanding leader the world has seen and will ever see. His rule as King takes place at the culmination of world history and lasts through the time of the Messianic Kingdom and on into eternity.

Philippians 2:9–11 <sup>9</sup>For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, <sup>10</sup>so that at the name of Jesus EVERY KNEE WILL BOW, of those who are in heaven and on earth and under the earth, <sup>11</sup>and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.

Revelation 5:12 <sup>12</sup>saying with a loud voice, "Worthy is the Lamb that was slain to receive power and riches and wisdom and might and honor and glory and blessing."



Allot, תִּלְקַק, means to divide, apportion, assign referring to dividing up and distributing a collection of objects and give them out to a series of persons. "Divide" is the same word and both are in an imperfect intensive verb form meaning the work of allocation is still taking place or has yet to take place.

There are some grammatical issues in play in the first two clauses of this verse, which make the interpretation/meaning a bit difficult. Without getting into all of that, I think that Smith has the best explanation that also acknowledges the exaltation of the Suffering Servant over all others. "[T]his would mean that God will apportion to the Servant the 'many' (probably the ones he has redeemed) and the Servant will apportion the 'mighty' kings as booty. This control over 'the many' and the 'mighty' kings indicates an exaltation fairly close to the exalted picture of 52:13" [Gary V. Smith, *The New American Commentary: An Exegetical and Theological Exposition of Holy Scripture: Isaiah 40-66*, 463].

There are four reasons given as the basis for the Suffering Servant's exaltation. By placing them not only at the end of this verse, but at the end of the Suffering Servant song, their importance is emphasized. "Because" indicates that the results revealed here are the product of the anguish of the soul suffered beforehand.

The first reason is that He poured Himself out to death. Poured out, נָעַרָה, means to pour out in this verb stem which is causative. It refers to causing to happen as in pouring out, that is, to have an event happen as an extension of the pouring of a mass out of a container. The sense is to express without constraint. The NASB reads "He poured out Himself," but it would be better to translate this as, "He [caused to] pour out His life" or "... His soul."

Poured out also means to be naked or bare which is why some translations say that He "exposed His soul to death" (YLT, LSV). "[I]t involves the idea of 'baring' the self, denying all the natural instincts for survival, and allowing his physical life, our most precious possession, to be taken away" [John N. Oswalt, *The New International Commentary on the Old Testament: The Book of Isaiah 40-66*, 406].

The end result was death. Death, מָוֹת, means death or dying. It refers to the process or state of the physical dying of the body. It identifies all manner of death whether natural or violent. The concept of death is very important, because it is proof that He actually died a physical death. He did not just faint and wake up in the tomb as many who deny the reality of His resurrection claim. He died, and as verse 10 reveals, He was resurrected back to life.

The fact that He willingly and voluntarily gave up His life, in a brutally horrifying way, both physically and spiritually in terms of bearing the sin of the world, relates to His Servant role. He exhibited a willingness to sacrifice Himself for the sake of Israel and of mankind.

The second result was that He was numbered with the transgressors. Numbered, מִנְהָ, means, in this passive verb form, to be counted or numbered. He did not count Himself among the sinners and rebels, but He allowed others to categorize Him as such. In fact, He was completely identified with them because He bore their sins and died a death they should have, and deserved, to die. We have to remember that He was the God-man and that He had no sin; therefore, this must have been a very difficult experience

for Him even beyond the facts concerning the physical brutality and suffering he faced. "Rather than remaining a high exalted one who was totally separated from sinners, the Servant allowed himself to be identified with the sorrows and sufferings of the rebellious people of his day" [Gary V. Smith, *The New American Commentary: An Exegetical and Theological Exposition of Holy Scripture: Isaiah 40-66*, 463].

The same people He was dying for are the people who despised Him and rejected Him and had Him put to death. They assumed that He was dying for His own sins, but He was dying for theirs instead.

The third result was that He bore the sin of many. Bore, נָשָׂא, means to lift up, to take up. In this context, it means to bear, to carry referring to picking up and moving an object in linear movement. The sense is that in bearing something, one is enduring something unpleasant or difficult whether on one's own behalf or on behalf of someone else. This verb is in the perfect verb form indicating that it is completed action. Unlike the animal sacrifices that could not take away sin, the Suffering Servant's sacrifice was a once for all time event that has eternal ramifications.

Given the nature of His death by means of being lifted up on a cross, "lifted up" is an acceptable translation (cf. NET Bible). Bore is the better interpretation, however.

This is the fourth and final time in the Suffering Servant song that applies the work of the Suffering Servant to mankind, Israelites and Gentiles, referred to as the "many."

The fourth result is that He interceded for the sinners and the rebels. Intercede, פָּנָה, means to make intercession, to intervene. The sense of the word is to intercede by acting between parties with a view to reconciliation whether it refers to two human parties or to a human party and a divine party. Some believe the word should be translated as intervene which means that He was not praying for them, but that His work on the cross took their place. This verb is in the causative form, but here acts as an intensive meaning "to press forward with entreaty, hence to intercede" [C. F. Keil and F. Delitzsch, *Commentary on the Old Testament*, vol. 7, 7:523], and it is imperfect meaning it is incomplete; therefore, this activity occurred not only on the cross, but He is still interceding or intervening for sinners and rebels. "This continued intervention/intercession might involve prayers for the many whose guilt he bore, or it might involve his intervention in the lives of many so that they will understand what he has done and accept the justification that he achieved when he bore their sins" [Gary V. Smith, *The New American Commentary: An Exegetical and Theological Exposition of Holy Scripture: Isaiah 40-66*, 464].

He intercedes for the transgressors. The Suffering Servant Himself has no need for intercession, but mankind certainly needs it, and He does it.