

I. Jehovah's Servant, 13-15.

Vs. 13-15. Jehovah speaks. *My servant shall deal wisely* (Rev. Ver.) ; Margin, "shall prosper", win complete success. *He shall be exalted . . . extolled . . . very high* ; the theme of the poem, —the Servant's glorious future in contrast to His sorrowful past. The threefold description suggests the Saviour's resurrection, ascension and enthronement. *As many were astonished* ; appalled at the Servant's disfigured appearance. The Servant is throughout this poem described with the traits of an individual. *More than any man* ; so that He could scarcely be looked on as human. *Sprinkle* (Rev. Ver. Margin, "startle") *many nations*. His exaltation should be no less astonishing than was His pitiful and horrible humiliation. *Kings shall shut their mouths* ; be amazed and speechless in the presence of the vindicated Servant. *That . . . not . . . told . . . see*, etc. ; the unexpected honoring of the humble Servant. Ch. 53 : 1-9 describes what they saw, and what they see.

II. His Sufferings, ch. 53 : 1-9.

Vs. 1-3. *Who hath believed our report ?* "Who could have believed the message now brought to us ?" Thus the prophet voices the surprise and unbelief of the onlookers. (Compare the rejection of Jesus by the Jews, John 1 : 11.) *Arm of the Lord* ; His mighty saving power. Few saw this in Jesus when He came. *For he grew up* (Rev. Ver.) *before him* ; before Jehovah, in His care. *As a tender plant* ; or sapling with little strength. *Root out of a dry ground*. Israel so thought of herself as growing unobserved in exile. The nations saw in petty Israel nothing to indicate her splendid destiny. In like manner the beginnings of Christ's kingdom were insignificant and unpromising. *And when we see him* (Rev. Ver.) ; Margin, "that we should look upon Him" or "it". Perhaps the thought of the sapling is still in the writer's mind : "It had no graceful form or stateliness, that we should behold it, nor fair appearance that we should delight in it." *Despised . . . rejected* (literally "man-forsaken") ; one with whom people would have nothing to do. *Grief* ; literally, "sickness" (Rev. Ver. Margin). Men shunned Him as one plague-stricken. *Esteemed* ; regarded.

Vs. 4-6. *Our griefs . . . our sorrows*. The meaning of all the suffering dawns on the observers : it is their sickness that the Servant has borne. His sufferings are for their sake ; they are redemptive. *Esteem him stricken* ; plague-stricken. Men were accustomed to reason from sin to suffering and from suffering to sin. When great misfortune befell a man, the conclusion was drawn that he had committed some foul deed ; so Job's friends reasoned. That is the way the people thought of the afflicted Servant,—He was smitten for some awful sin. But they get a new view : suffering is not necessarily punitive, it may be redemptive. *Wounded* ; pierced. *Our transgressions* (acts of rebellion) . . . *our iniquities* (perverse and obstinate wanderings from God's ways). It was for these that the Servant suffered. *Chastisement of our peace* ; the chastisement that secured our peace, or well-being. *Stripes . . . healed*. See 1 Pet. 2 : 24. *Like sheep have gone astray* ; a picture of those who have wandered from God into ways of sin (compare Ps. 119 : 176 ; Matt. 9 : 36 ; 10 : 6 ; Luke 15 : 4). *Laid on him* ; literally, "made to light on Him". *The iniquity*, etc. ; sin and the punishment that surely follows it, Num. 32 : 23 ; Ps. 40 : 12,—perhaps a reference to the idolatry of the Gentiles.

Vs. 7-9. *Oppressed* ; treated as a harsh and cruel slave driver treats those under him. *Yet he humbled himself* (Rev. Ver.) ; patiently enduring insult and wrong. *Opened not his mouth*. Like the gentle Servant of the first poem (ch. 42 : 1-4), He was silent under His suffering, because it was God's will for Him, Ps. 39 : 9. In v. 6 the Servant is the good Shepherd, in v. 7, the dumb sheep. *By oppression and judgement* (Rev. Ver.) ; by a judgment that is unjust and oppressive,—true to life descriptions of Jesus' trials. *Taken away* (Rev. Ver.) ; cut off by death. *As for his generation, who among them considered*, etc. (Rev. Ver.) ? A better translation is, "As for His fate, who considered it ?" But others take "generation" to mean the people of the Servant's own time, who did not recognize that He was suffering for the sins of others. *Grave with the wicked*. So the enemies of Jesus intended that He should fill a criminal's grave. *With the rich*. See