

Malcolm's Monday Musings : 24 November 2025.

I cannot let this week pass without noting that this coming Wednesday marks the anniversary of the birthdate of William Cowper (26 November 1731), a close friend of the converted slave trader and preacher, John Newton.

Mr Cowper (1731–1800) struggled throughout his life with periods of deep depression and yet, despite his ongoing mental health challenges, William Cowper was an outstanding poet and hymnwriter.

Many of the hymns which he composed have endured and continue to be sung to this day—the best known and best loved of which include:

- (i) 'God moves in a mysterious way, His wonders to perform'.
- (ii) 'O for a closer walk with God'.
- (iii) 'There is a fountain filled with blood, drawn from Emmanuel's veins'.
- (iv) 'Hark, my soul, it is the Lord; tis thy Saviour, hear His word'.
- (v) 'What various hindrances we meet in coming to the mercy seat'.

Mr Cowper's memory was stored with scripture and in not a few of his hymns he chooses to rephrase biblical passages. Take, for instance, the last verse of his hymn, 'Sometimes a light surprises the Christian while he sings'—where he neatly paraphrases 'the Song of Habakkuk' (which forms the closing section of Habakkuk's prophecy) as follows:

*The vine, nor fig tree neither,
Their wonted fruit should bear,
Tho' all the fields should wither,
Nor flocks, nor herds be there;
Yet God the same abiding,
His praise shall tune my voice,
For while in Him confiding,
I cannot but rejoice.*

For the purpose of this week's 'Musings', I am particularly interested in Mr Cowper's hymn, 'Hear what God the Lord hath spoken', which he wrote in 1779. Over the past few days, I have been impressed with the extent to which Mr Cowper incorporated so many allusions to the prophecy of Isaiah in this one hymn. For your possible interest, I reproduce below the lyrics of the hymn, together with [in square brackets] such source references to Isaiah's prophecy as I have managed to track down:

Hear what God the Lord hath spoken,	[Isa. 25. 8]
"O my people, faint and few,	[Isa. 1. 9]
Comfortless, afflicted, broken	[Isa. 54. 11]
Fair abodes I build for you.	[Isa. 54. 11-12]
Thorns of heartfelt tribulation	[Isa. 27. 4]
Shall no more perplex your ways;	
You shall name your walls, Salvation,	[Isa. 60. 18; cf. Isa. 26. 1]
And your gates shall all be Praise.	[Isa. 60. 18]
There, like streams that feed the garden,	[Isa. 66. 12]
Pleasures without end shall flow,	[Isa. 45. 17]
For the Lord, your faith rewarding,	
All His bounty shall bestow;	[Isa. 44. 3]
Still in undisturbed possession	
Peace and righteousness shall reign;	[Isa. 32. 1, 17; 48. 18; 66. 12]
Never shall you feel oppression,	
Hear the voice of war again.	[Isa. 2. 4; 60. 18]
Ye no more your suns descending,	[Isa. 13. 10; 24. 23]
Waning moons no more shall see;	[Isa. 13. 10; 24. 23]
But your griefs forever ending,	
Find eternal noon in me:	
God shall rise, and shining o'er ye,	[Isa. 60. 1]
Change to day the gloom of night;	
He, the Lord, shall be your glory,	[Isa. 60. 19; 62. 7]
God your everlasting light.	[Isa. 60. 19-20]

Having had my attention directed afresh to Isaiah's prophecy, I have decided to reproduce below as an Appendix the (updated) notes of a devotional message ('Christ in Isaiah') which I gave some time ago.

Appendix

CHRIST IN ISAIAH.¹

INTRODUCTION

In this document, I plan to conduct a brief survey of what Isaiah has to tell us about the person and work of our Lord Jesus. We shall discover that the material which the prophet has provided is sufficient from which to construct an almost complete history of the Saviour's life on earth, together with details of His existence both before and after His time here.

It is no exaggeration to say, therefore, that it is possible (metaphorically, of course) to paint an almost full-length portrait of the Lord Jesus from the colours which we find on the prophet's artist pallet.

But, first, I need to explain that we are necessarily going to encounter several passages (and, in some cases, even single verses) which straddle and blur the distinction between our Lord's first and second advents—two events which we now know to be separated by at least 2,000 years.

From the prophet's vantage point, our Lord's two advents are viewed, in a sense, as two great mountain peaks viewed from afar. As the prophet observes them, the two peaks appear to touch each other. It is only with the benefit of hindsight (as you and I look back on the events surrounding the Saviour's first coming), that we see that a very wide valley extends between them.²

By way of example only, we might think of the following well-known passages:

- (i) 'To us a child is born, to us a son is given [*First Advent*] ... of the increase of His government and of peace there will be no end, on the throne of David and over his kingdom, to establish it and to uphold it with justice and with righteousness from this time forth and for evermore [*Second Advent*].'³
- (ii) 'The Spirit of the Lord God is upon me, because the Lord has anointed me ... to proclaim the year of the Lord's favour [*First Advent*] and the day of vengeance of our God [*Second Advent*].'⁴

I suspect that Isaiah must many times have scratched his head as he attempted to piece together in his mind the timings involved in the sufferings of the Messiah and the glories which were to follow after.⁵

OUR LORD'S PRE-EXISTENT GLORY

We begin, not with the conception and birth of Jesus but, as the apostle John does in the beginning of his gospel,⁶ with something which took place long before that.

Isaiah 6 opens with the prophet's well-known account of his vision of God's heavenly temple/palace. This took place, he says, 'in the year that King Uzziah died'.⁷ Uzziah's reign had seen days of prosperity unrivalled since the days of Solomon⁸ and his throne (as that of Solomon had been⁹) must have been most impressive and imposing. But the throne of Uzziah is as nothing compared to the far greater 'throne' with which the prophet is confronted.

And, sitting on that exalted throne, Isaiah sees One whom he describes both as 'the sovereign Lord'¹⁰ and as 'the King, the Lord of hosts'.¹¹ Fiery heavenly beings, known to us as 'seraphim', hover humbly in His presence (indicating, no doubt, their readiness to perform His will¹²), while simultaneously ascribing the perfection of holiness to the majestic Throne-sitter.¹³

In chapter 12 of his gospel, the apostle John reports that, 'These things said Isaiah, because he saw His glory (the glory of the Lord Jesus) and spoke about Him'.¹⁴ John, that is, makes it clear that 'the sovereign Lord' on His elevated throne is none other than the Lord Jesus—leaving us to reflect, with awe and wonder:

- (i) That the 'Lord of hosts' of Isaiah 6¹⁵ would one day become the 'man of sorrows' of Isaiah 53,¹⁶ and

(ii) That the One now sitting on the throne of heaven would one day be hanging on a tree on earth,¹⁷ when:

(a) the One now 'lifted up' on His glorious throne would one day be 'lifted up' on a shameful cross;¹⁸

(b) He would exchange His gorgeous royal robe, which now filled the heavenly temple¹⁹ and which no seraph would ever dare touch, for the garments of a man which soldiers would not only touch, but would also strip from Him, and for which they would gamble;²⁰ and

(c) in contrast to the seraphim, who hide their faces in reverence on account of His transcendent glory,²¹ men would turn away and hide their faces from Him in disgust at His brutally disfigured features.²²

We do well to marvel that the majestic Throne-sitter, who here 'sent' Isaiah,²³ would Himself be 'sent' some 735 years later—although not, as Isaiah, to be a prophet/preacher speaking of a coming Saviour but Himself to be that very Saviour.²⁴ Which brings us neatly from chapter 6 into chapter 7.

OUR LORD'S INCARNATION.

The sign: 'the virgin shall conceive and shall bring forth a son, and call His name Immanuel' (Isa. 7. 14).

We do not have either the space or the time to dig into the fascinating background to the 'sign' which the Lord presses upon King Ahaz,²⁵ save to say that, at the time, the kingdom of Judah faced a very serious threat of attack from the north in the form of a military alliance of Syria and Israel, and that King Ahaz had foolishly and rudely rejected God's gracious offer of a 'sign' to demonstrate that the Lord stood ready to deliver Judah.²⁶

In response, God declares that, therefore, He would provide a 'sign' of His own choosing; namely, that a young woman of marriageable age,²⁷ though as yet unmarried, would have a child, whom she would name 'Immanuel' (meaning, 'God is with us'²⁸) and that, before the child would be of age to know good from evil, the longed-for deliverance would come.²⁹

Personally, I believe that this 'sign' received a twofold fulfilment,³⁰ the one being short-term and the other long-term—the one being an early partial fulfilment and the other a later complete fulfilment.³¹

As I see it, the 'sign' must have received some preliminary fulfilment in the days of Ahaz if it were to serve the purpose of assuring the king that God would indeed deliver Judah from the planned attack by the confederacy in the north³²—that a mature young woman, then unmarried, would soon marry and, in due course, have a child, who, in faith that God would prove Himself to be 'with' His people in their hour of need, she would name 'Immanuel'.

But you and I know that the complete and ultimate fulfilment³³ came over seven centuries later, with the true 'virgin'³⁴ conception and birth of our Lord Jesus, when a young woman, Mary, then still unmarried and sexually pure, would give birth to a son.³⁵

Yet, whereas the name Immanuel given to the baby born in the days of Ahaz simply testifies to his mother's trust in God's faithfulness to His promise not to abandon His people, the son born to Mary would be the fulfilment of the deepest meaning of that name—being, truly, 'God' come down to be 'with' His people³⁶—and whose abiding presence is wonderfully assured to us in our day.³⁷

'To us a child is born, to us a son is given' (Isa. 9. 6).

And, while on the subject of our Lord's incarnation, we certainly cannot ignore Isaiah's well-known and much-loved declaration in verse 6 of chapter 9: 'For to us a child is born, to us a son is given'.

The opening word, 'For', alerts us to the direct connection with the verses immediately before.

What magnificent, all-powerful figure is this (the earlier passage prompts us to ask), through whom 'the zeal of the Lord of hosts'³⁸ will, at Messiah's second advent, miraculously overthrow³⁹ Israel's oppressor and cause all instruments of war to be reduced to ashes, causing wars to cease?⁴⁰ 'To us', the prophet explains, 'a child is born ...', for, in His coming, all that results from that coming is assured and guaranteed.

The prophet points us, in summary, to One of whom we might say: (i) as 'a child born', is the *Son of man* ... (ii) as 'a son given', is the *Son of God* ... and (iii) as a ruler upon a throne, is the *Son of David*.⁴¹

Our Lord Himself draws much the same distinction as Isaiah when He speaks to Pilate of His, not only being 'born', but also of His having 'come into the world'.⁴²

For now, we simply marvel at two obvious paradoxes which Isaiah shares with us—(i) that 'the mighty God' is a child born and (ii) that 'the everlasting Father' is a Son given.

And we can hardly overlook the contrast between (i) the word of the prophet, spoken on behalf of the blest recipients—the people of Israel ('to us a child is born') and (ii) the word of the angel, spoken as no more than an interested messenger to the shepherds in the field of Bethlehem ('to you is born').⁴³

Truly, 'He did not take hold of angels with a view to helping them, but He took hold of the seed ('the descendants') of Abraham'.⁴⁴

'From the bowels of my mother has He made mention of my name' (Isa. 49. 1).

Isaiah also records the prophetic words of the Lord Jesus, 'The Lord has called me from the womb; from the bowels of my mother has He made mention of my name'.⁴⁵ W. E. Vine comments, 'The twofold statement is specifically true of the Lord Jesus'.⁴⁶

As another has said, 'The reference here is to the fact that Mary was commanded by the angel, before His birth, to call His name Jesus (Luke 1. 31). The same command was also repeated to Joseph in a dream (Matt. 1. 21) ... the idea is, that He was not only appointed to the work of the Messiah from His birth, but that He actually had a name given Him by God before He was born, which name expressed the fact that He would save'.⁴⁷

'A shoot out of the stump of Jesse, and a branch out of his root shall bear fruit' (Isa. 11. 1).

The declaration that 'there shall come forth a shoot out of the stump of Jesse, and a branch out of his root shall bear fruit'⁴⁸ is the most likely main source for Matthew's claim that the Saviour's dwelling in Nazareth (as we know, for some thirty years or so) provided a fulfilment of the prophetic announcement⁴⁹ that 'He should be called a Nazarene'.⁵⁰

Isaiah envisages a time to come when it would appear that the kingly line of David had ceased to exist. But, Isaiah insists, the 'root' of Jesse (of King David's father) was most certainly not dead, and, out of that seemingly dead stump, would spring a 'branch' (a '*nētzēz*', 'a fresh green shoot or sprout', as the word means).

In context, the revival of Israel's royal hopes stands in marked contrast to the fate of Assyria, the dominant world power of Isaiah's day. For, over against that great Gentile power, which would be humbled at a time when it was most exalted, the house of David would be exalted at a time when it would be most humbled.⁵¹

It seems likely that the town of Nazareth received its name on account of its relative smallness and insignificance compared to the other towns around it⁵²—as it were, just a small 'shoot' among the surrounding stately trees—and that the very word which Isaiah used ('*nētzēz*') forms the basis of the name of the place where our Lord grew up.⁵³

What more appropriate, therefore, than that the Messiah should 'be called a Nazarene'? Indeed, no less than eighteen times, our Lord is spoken of in the Gospels and the Book of Acts combined as 'Jesus of Nazareth' or as 'Jesus Christ of Nazareth'.

Our next port of call, courtesy of Isaiah, consists of ...

**THE PREPARATORY ROLE PLAYED BY JOHN THE BAPTIST
AND THE OCCASION OF OUR LORD'S BAPTISM.**

'The voice of one crying in the wilderness: "Prepare the way of the Lord"' (Isa. 40. 3).

Isaiah 40 opens with reference to three 'voices': (i) 'The voice of one crying in the wilderness: "Prepare the way of the Lord; make straight in the desert a highway for our God"' ... (ii) 'The voice said, "Cry out!" And he said, "What shall I cry?"' ... (iii) 'You who bring good tidings ... Lift up your voice with strength, lift it up, be not afraid; Say to the cities of Judah, "Behold your God!"'.⁵⁴

We have no difficulty identifying the first of the three 'voices'.

We have only to recall the answer which John the Baptist gave to the priests and Levites from Jerusalem who asked him, 'Who are you?' Disclaiming that he was the Christ, Elijah or the expected Moses-like Prophet,⁵⁵ John declared himself to be simply 'the voice of one crying in the wilderness, "Make straight the way of the Lord", as the prophet Isaiah said'.⁵⁶

And the implication of John's following description of Jesus as the One coming after him⁵⁷ is unmistakeable—that He, Jesus, is none other than the Lord ('Jehovah') Himself.⁵⁸

For *John was but 'a voice';⁵⁹ whereas Jesus was 'the Word'*⁶⁰—*John was but a 'lamp';⁶¹ whereas Jesus was the 'light'*.⁶²

'Behold my servant ... in whom my soul delights; I have put my Spirit upon Him' (Isa. 42. 1).

When John baptizes Jesus, we read of 'the Spirit of God' coming 'upon' Jesus and of a voice from heaven which declares God's unbounded pleasure and 'delight' in Him.⁶³ These expressions are unmistakeable echoes from the opening verse of Isa. 42,⁶⁴ which clearly foretells the baptism of the Lord Jesus as His official inauguration into His Messianic office, with the coming of the Spirit 'upon Him'⁶⁵ representing His anointing for His work.⁶⁶

Our Lord's baptism is, in fact, the first of two separate occasions⁶⁷ when *God the Father speaks from heaven to declare His unqualified 'delight' in the One who Himself ever found unqualified 'delight' in doing His (the Father's) will*.⁶⁸

The two occasions look back respectively over the private and public periods of the Saviour's life, and serve respectively to distinguish Him from the worst and from the best of men.

OUR LORD'S PUBLIC MINISTRY.

The prophet next homes in on the starting point of the Saviour's public ministry.

'The Spirit of the Lord God is upon me, because the Lord has anointed me to ... proclaim the year of the Lord's favour, and the day of vengeance of our God' (Isa. 61. 1-2).

The opening verses of Isaiah 61 provide the biblical passage which the Lord Jesus deliberately sought out to read in the synagogue of Nazareth soon after His baptism and wilderness temptations.⁶⁹

A key point to note is that, in His reading, the Lord Jesus stops at the words concerning 'the year of the Lord's favour', and does not read on to 'the day' of God's 'vengeance'.

Our Lord was well aware, of course, that the time would come when He would execute God's judgement and 'vengeance' on a sinful world⁷⁰ but, by stopping where He does, He draws attention to the fact that His mission at His first advent was not to judge the world but to save it.⁷¹ One commentator refers quaintly to the first comma of Isaiah 61 verse 2 as a '2,000-year-old comma' between the two phrases.⁷²

And we should perhaps note the distinction which Isaiah makes between the two 'time measurements'; that it is 'the year' of God's favour (His 'good pleasure'),⁷³ but 'the day' of His vengeance. Truly, in God's book, 'mercy rejoices ('exults', 'triumphs') over judgement'.⁷⁴

But Isaiah not only speaks of the starting point of our Lord's public ministry but also of the main geographical area of that ministry.

'The land of Zebulun and the land of Naphtali ... the way of the sea, beyond the Jordan, Galilee of the Gentiles. The people who walked in darkness have seen a great light' (Isa. 9. 1-2).

Historically, Zebulun and Naphtali are two of the first tribes to go into exile to Assyria.⁷⁵ At the time when Isaiah prophesied, the two tribal areas are already under threat of suffering acute affliction at the hands of the plundering Assyrians.

Their immediate prospects are grim in the extreme—for them, it was to be only 'distress and darkness, the gloom of anguish'.⁷⁶

But their long-term prospects are wonderfully different.

For, when the promised 'great light' (brought by the presence of the coming Messiah) shines upon them, their gloom would be turned to joy, and their darkness to light.⁷⁷ Over against '*the former time*' (when God 'brought into contempt the land of Zebulun and of Naphtali'), in '*the latter time*', He

would 'make glorious the way of the sea' (the area on the coast of the Sea of Galilee, that is), which forms part of that region which Isaiah describes as 'Galilee of the nations'.

And that 'latter time' dawns when, following the violent reaction by the townsfolk of Nazareth to the latter part of His synagogue message,⁷⁸ the Lord Jesus leaves His home there (Nazareth lying about 18 miles from the nearest shoreline of the Sea of Galilee) and goes to dwell and to minister in Capernaum, which:

- (i) lay directly on the northwest coast of that Sea, in the territory of Naphtali,⁷⁹
- (ii) henceforth served as the main base of operations for our Lord's public ministry⁸⁰ and
- (iii) was soon to be graced with the enviable description, 'His own city'.⁸¹

And, as He Himself makes clear, on account of 'the mighty works' which He performs there, there is no more favoured location on earth than Capernaum.⁸² Isaiah wants us to appreciate that the very presence there of 'the Lord of glory'⁸³ would render 'glorious' that previously contemptible region—when those who had previously walked in darkness⁸⁴ suddenly found themselves blinking at the brightness of 'the light of the world' Himself.

'He had no form or majesty that we should look at Him, and no beauty that we should desire Him (Isa. 53. 2).

Isaiah passes little comment on our Lord's outward appearance and I think it likely that, when he reports the men of Israel as claiming that 'He had no form or majesty, and ... no beauty that we should desire Him',⁸⁵ the prophet is simply noting that there is nothing outwardly about the Lord Jesus to suggest Messiahship or kingship—that He possesses none of the external credentials for which His nation is looking.⁸⁶

By and large, they expected the Messiah to come as a military conqueror and prince, appearing in great pomp and splendour, to deliver them from the Roman yoke and restore their nation to its former greatness and glory.

But what do they see? Nothing that corresponds to their expectations—no royal robes, no diadems on His brow, no magnificent retinue in attendance, no men of earthly rank and status to support His cause.

They see only a plain Galilean tradesman, accompanied by a small band of followers who boast no great learning or scholarship,⁸⁷ and supported by a group of pious women.⁸⁸ Frankly, He offers them none of the external insignia of royalty which they associate with the coming Messiah.

We think of the reaction of the men in the synagogue of Nazareth to Jesus' teaching when He returns there in the course of His later ministry. They are staggered that the One they know as 'the carpenter, the son of Mary' should teach as He did.⁸⁹ In their eyes, 'Jesus of Nazareth' was far more likely to *make* a pulpit than ever He was to *occupy* one! Make no mistake, Isaiah is saying, many of the men of account of our Lord's own day see nothing in His outward appearance to attract them to Him.

But on the other hand, Isaiah showers us with countless reasons why we should be attracted to Him.

For example, when speaking of the Saviour's life of service, he points us:

'The tongue of the learned that I should know how to speak a word in season to him who is weary. He awakens me morning by morning, He awakens my ear to hear' (Isa. 50. 4).

(i) to our Lord's gracious teaching and inner life of daily communion—to His morning-by-morning appointment with God—to a tongue ever filled with the appropriate word to help and sustain the weary on account of an ear filled first with the word which came from God.⁹⁰

'I was not rebellious, nor did I turn away' (Isa. 50. 5).

(ii) to the way in which the Lord Jesus always responds with willing obedience to every word which He hears from God.⁹¹ Not once did He either *rebel* or *retreat* from the path which God had mapped out for Him. Nothing could ever deflect 'the man with the determined face'!⁹²

'He will come and save you. Then the eyes of the blind shall be opened and the ears of the deaf shall be unstopped. Then the lame shall leap like a deer and the tongue of the dumb sing' (Isa. 35. 4-5).

(iii) to the mighty works which Jesus performed during the days of His flesh as a foretaste of the blessings of the coming millennial kingdom age, when all the sad consequences of sin will be removed.⁹³ So that, when John the Baptist's faith begins to wane and he sends messengers to Jesus

to enquire whether or not He really is the expected Messiah,⁹⁴ Jesus employs the language of Isaiah's prophecies⁹⁵ when providing John with a summary of His miracles and ministry.⁹⁶

'He will not cry out, nor raise His voice, nor cause His voice to be heard in the street' (Isa. 42. 2).

(iv) to the ministry of the Messiah that would be marked by freedom from any self-advertisement or ostentation.⁹⁷ No loud trumpeters went before Him; no earthly ambition or craving for the limelight ever motivated Him. Ever seeking to avoid the publicity which His healings naturally attracted (often requesting those He had blessed not to make Him known⁹⁸), and to avoid unnecessary confrontations and unprofitable disputes with His opponents, in His own self-effacing way, He went quietly about His Father's business.

A bruised reed He will not break and smoking flax He will not quench' (Isa. 42. 3).

And not only so, but Isaiah draws attention also to the gentleness with which the Saviour responds to those who have stumbled or fallen—to those who are viewed morally as 'bruised reeds', useless as a support or for anything else. Neither were any so far gone—as 'smouldering wicks'—that He would give up on them and snuff them out completely.⁹⁹ You have only to ask: (i) the woman of the city with her dubious past,¹⁰⁰ (ii) the Baptist with his doubts,¹⁰¹ or (iii) Simon Peter with his denials.¹⁰²

'He will not fail nor be discouraged' (Isa. 42. 4).

And, Isaiah stresses, the Servant of the Lord Himself stands in marked contrast to such 'bruised reeds' and 'smoking flax'. For, in the following statement ('He shall not fail'), the word 'fail' means to burn low and to smoulder, and in the next ('nor be discouraged'), the word "discouraged" signifies to be bruised.¹⁰³

So that, Isaiah is saying, the One who will not break the bruised reed, will not Himself be bruised, and the One who will not quench the faintly burning wick, will not Himself burn low or dimly. The Servant of the Lord, that is, may be subject to the same pressures and blows which threaten to immobilize and shipwreck others but they will neither deter nor deflect Him!

'I said, "I have laboured in vain; I have spent my strength for nothing, and in vain"; yet surely ... my recompense is with my God' (Isa. 49. 4).

And He certainly would 'not fail nor be discouraged'.¹⁰⁴ So much so, that, even when (as Isaiah tells us)—in spite of His sparing no effort—His ministry towards His own nation achieves precious little,¹⁰⁵ His trust in God remains unshaken¹⁰⁶ as He looks on to the final outcome of His labours¹⁰⁷—at which time, not only will God's purpose for Israel reach its glorious climax in the future millennial kingdom, but also the Gentiles will then share in the benefits of Israel's salvation.¹⁰⁸

OUR LORD'S PASSION AND DEATH.

Turning from the few years of our Lord's public ministry, I hardly need say that Isaiah has packed into his prophecy a tremendous amount of information concerning our Lord's passion and death. I will touch on just a few of the topics which he mentions.

**'I gave my back to the smiters, and my cheeks to them that plucked off the hair:
I hid not my face from shame and spitting' (Isa. 50. 6).**

Isaiah speaks much of Jesus' *physical* sufferings, predicting events and actions which (mainly from the record in the New Testament gospels) we know to be fulfilled in fine detail—events such as His being scourged, ridiculed and spat on.¹⁰⁹ It was, I note in passing, one thing for Him to endure such treatment, but it was quite another, as Isaiah predicted, for Him to submit willingly to it,¹¹⁰ without defending Himself.

'His visage was so marred more than any man, and His form more than the children of men' (Isa. 52. 14) ... 'one from whom men hide their faces (Isa. 53. 3).

And Isaiah foresees that the Saviour's features and appearance would be so disfigured by the brutality of men that He would no longer be recognisable as a man—when all who saw Him would shrink back in horror.¹¹¹ How different, Isaiah adds, it will be in that coming day of power and glory, when the very kings of the earth will be struck dumb at His splendour: 'kings shall shut their mouths because of Him'.¹¹²

**'He was despised and rejected by men ... He was despised, and we esteemed Him not ...
we esteemed Him stricken, smitten by God, and afflicted' (Isa. 53. 3).**

Pondering our Lord's emotional sufferings, Isaiah speaks twice of the Saviour as being 'despised' ('disdained', 'considered worthless') by men.¹¹³

Not only so, but also, in their blindness, the men of His own nation look upon His sufferings as divine punishment for His own sins¹¹⁴—with His extreme sufferings marking Him out, in their eyes, as a special object of God's anger.¹¹⁵

No doubt, they imagined that, as was true in the case of the two men crucified alongside Jesus, He too received the 'due reward' of His deeds.¹¹⁶

'The Lord has laid on Him the iniquity of us all ... it pleased the Lord to bruise Him; He hath put Him to grief ... make His soul an offering for sin' (Isa. 53. 6, 10).

But, deeper far than either His physical or His emotional sufferings, there is His spiritual suffering. For at Golgotha, it was, Isaiah says:

- (i) God Himself who caused the iniquity of men to fall upon Him as upon some violent foe,¹¹⁷
- (ii) God Himself who was pleased to bruise ('to crush') Him and to put Him to grief,¹¹⁸ and
- (iii) there and then that His soul was made a trespass (or 'guilt') offering for sin.¹¹⁹ Most certainly, our Lord bore much more than the physical cross that day, for, though He bore His cross to Golgotha,¹²⁰ Isaiah makes it clear that He bore our sins at Golgotha.¹²¹

'He was afflicted, yet He opened not His mouth; like a lamb that is led to the slaughter ... He opened not His mouth' (Isa. 53. 7).

And Isaiah wants us to know that, throughout His ordeal, the Lord Jesus makes no attempt to vindicate Himself, twice reporting that 'He opened not His mouth'.¹²² For, while it is most certainly true that nobody ever spoke like Him,¹²³ it is no less true that nobody was ever silent like Him!—Caiaphas, Pilate and Herod each being amazed and/or confounded by His unwelcome silences.¹²⁴

We can only marvel that the One before whom the whole world stands 'guilty', with 'every mouth stopped',¹²⁵ should Himself have once stood silent in the face of the injustice and brutality of sinful men.

'He ... was numbered with the transgressors' (Isa. 53. 12).

But Isaiah assures us that, if our Lord was silent before the accusers, He was numbered with the transgressors.¹²⁶

Although the Lord Jesus was not a transgressor, He was treated as a transgressor. He was subjected to a transgressor's scourging. He carried a transgressor's cross. He was hanged between two transgressors and in the place of a third transgressor. He died a transgressor's death. And, not only so, but also ...

OUR LORD'S BURIAL, RESURRECTION AND EXALTATION.

... the grave which others planned for Him was a transgressor's grave: 'they made His grave with the wicked'.¹²⁷

'He ... made intercession for the transgressors' (Isa. 53. 12).

But, additionally, not only does Isaiah tell us that our Lord was numbered with one set of transgressors, but he tells us also that our Lord most graciously made intercession for another set of transgressors.¹²⁸

'They made His grave with wicked men but He was with a rich man in His death' (Isa. 53. 9).

We noted above that the grave planned for our Lord 'was a transgressor's grave'.¹²⁹ And so it was.¹³⁰ But God had very different plans, and Isaiah tells us, therefore, that, far from being associated physically with 'wicked men' (the Hebrew is plural) in His burial, Jesus was associated with 'a rich man' (the Hebrew is singular) following His death.¹³¹

'He shall see His seed, He shall prolong His days' (Isa. 53. 10).

'Dead and buried'? Yes, certainly. But the Lord Jesus stayed neither for long! For Isaiah declares that God would both (i) bless Him (His Servant) with 'a seed'—with many spiritual descendants, that is— and (ii) 'prolong His days'—by raising Him from the dead, of course.¹³²

‘My servant ... shall be exalted, lifted up, and made very high’ (Isa. 52. 14).

And now we know our Lord (in Isaiah’s words) to be ‘exalted, lifted up, and made very high’.¹³³ And I can well understand why some find it attractive to link these three verbs to the three stages of our Lord’s (i) resurrection, (ii) ascension, and (iii) present station at the right hand of the Father.¹³⁴

How true the words of Thomas Kelly:

*The highest place that heaven affords
Is His by sovereign right.*¹³⁵

Amen to that!

And Isaiah has many things to tell us about our glorified¹³⁶ Lord Jesus both in the present and in the future. But I must change gear and briefly mention just a few.

OUR LORD’S ROLE AND ACTIVITY IN THE PRESENT.

“Peace, peace, to the far and to the near”, says the Lord’ (Isa. 57. 19).

The Lord Jesus is, Isaiah tells us, the great Preacher of Peace: “Peace, peace, to the far and to the near”, says the Lord’.¹³⁷ For, as Paul assures the saints at Ephesus, ‘He (the Lord Jesus) came and (through His apostles and evangelists, I take Paul to mean) preached peace to you who were far off and peace to those who were near’¹³⁸—to both Jews and Gentiles. ‘Peace’, that is, not only horizontally between Jew and Gentile¹³⁹ but also vertically between men (Jew and Gentile) and God.

‘I lay in Zion ... a precious corner stone, a sure foundation’ (Isa. 28. 16).

And, Isaiah reveals, the Lord Jesus is the great Cornerstone of the church,¹⁴⁰ the main foundation stone on which the whole edifice rests: ‘you yourselves, as living stones, are being built up a spiritual house ... For scripture says, “Behold, I lay in Zion a chief cornerstone”’.¹⁴¹

‘He will be for a sanctuary; and for a stone of stumbling and rock of offence to both the houses of Israel’ (Isa. 8. 14).

But the prophet also makes it clear that the same Lord Jesus, who is the precious chief Cornerstone of the believing company, will prove a stone of stumbling to all those who refuse to believe¹⁴²—in context, in particular to unbelieving Israel.¹⁴³

All who reject Him as the foundation-stone will discover Him to be the stone over which they trip and fall. Yet to those who do believe and who set Him apart as Lord, the Saviour becomes a ‘sanctuary’, a holy refuge and defence,¹⁴⁴ so that His people need fear no opposition of unbelieving men.¹⁴⁵

‘The key of the house of David will I lay upon His shoulder; and He shall open, and none shall shut; and He shall shut, and none shall open’ (Isa. 22. 22).

And Isaiah also indicates that our Lord (prefigured by Eliakim, a senior official in the royal court of King Hezekiah) holds ‘the key of the house of David’,¹⁴⁶ a description signifying that He (our Lord) exercises unrestricted and unquestionable authority in every realm—whether that of salvation, of judgement, of providence or of the church.¹⁴⁷

But we need to move on quickly from considering our Lord’s role and activity in the present age¹⁴⁸ ...



... because Isaiah has much to tell us also about the future glories of the Lord Jesus.¹⁴⁹

OUR LORD’S FUTURE GLORIES.

‘Say to the daughter of Zion, “Behold, your salvation comes; behold, His reward is with Him, and His recompense before Him” ... “Who is this who comes with garments stained red, marching in the

greatness of His strength?" ... "I have trodden the winepress alone ... their blood is sprinkled upon my garments, and I have stained all mine apparel. For the day of vengeance was in my heart ... mine own arm brought salvation"' (Isa. 62. 11; 63. 3-5).

Immediately prior to the spectacular overthrow of the ten-kingdom Gentile confederacy gathered against the nation of Israel at the close of the Great Tribulation, the word goes out in Zion, 'Behold, your salvation is coming',¹⁵⁰ and the watchmen are on red alert.¹⁵¹

'Who is this?' the residents of Jerusalem ask when, immediately prior to His crucifixion, the Lord enters their city 'meek, mounted upon a colt the foal of an ass'.¹⁵²

But now the watchmen of Jerusalem¹⁵³ ask the very same question ('Who is this?') as they see Him approaching in 'the greatness of His strength', with His glorious garments spattered and stained red.¹⁵⁴

In response, our Lord explains that He has 'trodden the winepress' of God's judgement 'alone', making it clear that (unlike at His first advent¹⁵⁵) His 'day of vengeance' has now come¹⁵⁶—that the visiting of judgement is His work and His province alone¹⁵⁷—just as had once been His earlier work of securing salvation.¹⁵⁸

He comes, we know, to 'tread the wine-press of the fury of the wrath of God Almighty'.¹⁵⁹ And it is fitting, I suggest, that 'the winepress was trodden outside the city',¹⁶⁰ for it was 'outside' that very city that He had once been crucified.¹⁶¹ At that time, it had, of course, been *His own* blood which had been shed there;¹⁶² now it is that *of His foes*.¹⁶³

And many indeed are the images which Isaiah employs to depict our Lord's advent in judgement. He speaks, for example, not only of His treading a winepress of blood but also of His coming in a judgement of fire.¹⁶⁴

And yet Isaiah knew as well as any that, in one sense (to use yet another image), the Lord's all-powerful spoken word alone will suffice to deal with every last one of His foes.¹⁶⁵

Alas, we do not have time or space even to comment briefly on what Isaiah has to say, for instance, about:

- (i) the salvation which our Lord's second advent will bring for the godly remnant of His people Israel,¹⁶⁶
- (ii) the national repentance of Israel when they recognise Him as who He is,¹⁶⁷
- (iii) His coming to Zion,¹⁶⁸
- (iv) the glorious kingdom which He will then establish in righteousness,¹⁶⁹
- (v) the universal peace He will introduce, along with the destruction of all weapons of war,¹⁷⁰
- (vi) the undoing of the sad consequences of man's sin—both on man and on the world around him,¹⁷¹
- (vii) His victory over death itself,¹⁷²
- (viii) His wiping away of tears from every face,¹⁷³
- (ix) how His people (who once saw no beauty in Him¹⁷⁴) will be blessed in seeing Him (the King) in His beauty¹⁷⁵

... and so on ... and so on!

Believe it or not, even if we had considered each of those aspects of the future glories of the Lord Jesus, we would still have left uncovered many other things which Isaiah wrote concerning Him.¹⁷⁶

But, from the little which we have managed to sketch out, we can hardly fail to be amazed at just how comprehensive the portrait is which Isaiah has painted for us.



And surely, you and I can only marvel that ...

**ALL WE HAVE SEEN—AND SO MUCH MORE—WAS REVEALED TO AND THROUGH ISAIAH,
THE SON OF AMOZ, WELL OVER SEVEN CENTURIES BEFORE
THE SUBJECT OF HIS VERBAL PORTRAIT
FIRST ENTERED OUR WORLD.**

Notes

¹ 'We are blessed to be able to read our Bibles from back to front', A. Begg and S. Ferguson, '*Name above all names*', page 136. That is, we are privileged to be able to read the Old Testament through the lens of the New Testament.

² This is a simple visual illustration.

³ Isa. 9. 6-7.

⁴ Isa. 61. 1-2. Contrast Luke 4. 18-19 with Isa. 34. 8; 63. 4.

⁵ See 1 Pet. 1. 10-11.

⁶ 'In the beginning was the Word', John 1. 1.

⁷ Isa. 6. 1.

⁸ 'The little realm had now an extension and prosperity to which it had been a stranger since the days of Solomon', *The International Standard Bible Encyclopedia*, 1915, article 'Uzziah'.

⁹ 1 Kings 10. 18-20.

¹⁰ אֲדֹנָי ('Adonai), Isa. 6. 1.

¹¹ Isa. 6. 5.

¹² They 'stood', Isa. 6. 2, waiting on their seated sovereign Lord. Compare, 'Bless the Lord, you His angels, mighty in strength, who do His word, obeying the voice of His word', Psalms 103. 20.

¹³ Isa. 6. 3; cf. Rev. 4. 8.

¹⁴ John 12. 41.

¹⁵ Isa. 6. 3, 5.

¹⁶ Isa. 53. 3.

¹⁷ Acts 5. 30.

¹⁸ John 12. 32-33.

¹⁹ Isa. 6. 1.

²⁰ Matt. 27. 35; John 19. 23.

²¹ Isa. 6. 2.

²² Isa. 53. 3c.

²³ Isa. 6. 8-9.

²⁴ 1 John 4. 14.

²⁵ Isa. 7. 11.

²⁶ Isa. 7. 1-13.

²⁷ העלמה ('*almāh*). This word is never used in the Hebrew Scriptures of a married woman but it is used of a young woman of marriageable age.

²⁸ Matt. 1. 23.

²⁹ Isa. 7. 14-16.

³⁰ See the comments of Craig Blomberg, '*Matthew (The New American Commentary)*', page 60 (on Matt. 1. 22-23), and of John Broadus, '*Commentary on the Gospel of Matthew*', page 12 (on Matt. 1. 22-23).

³¹ The interim near-horizon fulfilment is presented only as a foreshadowing and preview 'of coming attractions'.

³² Isaiah addresses Ahaz as the representative of the royal house of Judah, Isa. 7. 13. I note that a God-given 'sign' does not need to be miraculous; see Exod. 3. 12 and Isa. 8. 18.

³³ Matthew's use of the word 'fulfil' does not exclude the verse he cites from having another separate meaning; compare how he presents, in Matt. 2. 15, 17-18, the 'fulfilment' of both Hosea 11. 1 and Jer. 31. 15 in events related to the infancy of Jesus, whereas both Old Testament verses have a separate, historical meaning.

³⁴ Matthew cites the more specific Greek word found in the Greek Old Testament; namely, *παρθενος*, the usual Greek word for 'virgin'.

³⁵ Matt. 1. 21-23. Wonder of wonders! He who dwells in the bosom of the Father, John 1. 18 (the place of intimacy and mutual love), once lay in the bosom of an earthly mother, Luke 11. 27!

³⁶ Contrast the naming of the child 'Ichabod', born to Eli's daughter-in-law, when the ark of God was taken and the glory departed from Israel; 'the women attending her said to her, 'Fear not, for you have brought forth a son', 1 Sam. 4. 19-22. The child's very name testified that God and His glory were not with them, whereas the name 'Immanuel' given to the Lord Jesus testified that now God was in a very real way with His people.

³⁷ Matt. 18. 20; 28. 20. He is, that is, not only God *over* us (as Lord), *for* us, and *in* us, but He is *with* us.

³⁸ Isa. 9. 7b.

³⁹ 'As in the days of Midian', Isa. 9. 4 with Judges 6-7.

⁴⁰ 'Every boot of the tramping warrior in battle tumult and every garment rolled in blood will be burned as fuel for the fire', Isa. 9. 5.

⁴¹ Isa. 9. 7.

⁴² John 18. 37.

⁴³ Luke 2. 10-11.

⁴⁴ Heb. 2. 16.

⁴⁵ Isa. 49. 1.

⁴⁶ W. E. Vine, '*Isaiah*', page 142.

⁴⁷ A. Barnes, '*Notes on the Book of the Prophet Isaiah*', Volume II, page 251.

⁴⁸ Isa. 11. 1.

⁴⁹ This graphic picture of the revived tree was developed by later prophets. Although they employed a different Hebrew word (נחש - *tsemach*), its meaning was more or less identical with that used by Isaiah. See Jer. 23. 5; 35. 15; Zech. 3. 8; 6. 12. Hence, 'spoken by the prophets', Matt. 2. 23.

⁵⁰ Matt. 2. 23.

⁵¹ Isa. 10. 24-25, 33-34. Assyria, which had been the instrument of an axe in God's hand, v. 15, would be a forest which would itself be felled by the axe of God's instrument of another day, v. 34.

⁵² Cf. John 1. 46.

⁵³ 'From which word (*net-ser*) it appears that the name Nazareth is probably derived', Henry Alford, *The Greek Testament: Volume I*, page 18.

⁵⁴ The 'voice' of the herald, Isa. 40. 3; of the Spirit, v. 6; and of the evangelist, v. 9.

⁵⁵ John 1. 19-21.

⁵⁶ John 1. 23; quoted from Isa. 40. 3; cf. Luke 1. 76. Commenting on Mark 1. 2-3, Thomas Constable says, 'This quotation is a blend of words taken from the Septuagint version of Exod. 23. 20, Mal. 3. 1 and Isa. 40. 3. Mark shaped this quotation to stress the messianic emphasis in these Old Testament passages. He probably introduced this quotation by referring to Isaiah because the Isaiah part contains the main point he wanted to stress or perhaps because Isaiah was the more prominent of the prophets he quoted', T. E Constable, *Expository Notes*, comment on Mark 1. 2-3.

⁵⁷ John 1. 27.

⁵⁸ Compare, 'he (John) will go before Him ... to make ready a people prepared for the Lord', Luke 1. 17.

⁵⁹ John 1. 23.

⁶⁰ John 1. 1.

⁶¹ John 5. 35.

⁶² John 1. 7-8; 8. 12; 9. 5.

⁶³ Matt. 3. 16-17; Mark 1. 10-11; Luke 3. 22; John 1. 32. Ah, but what mysteries lie in Isaiah's later words, 'It pleased the Lord to bruise Him; He has put Him to grief', Isa. 53. 10.

⁶⁴ Isaiah 42. 1-4 is quoted in Matt. 12. 18-21 as the context for our Lord's avoidance of any self-advertisement or ostentation. The quotation there speaks of Him as 'my beloved', giving the other meaning of the Hebrew word, and harmonizing with the declaration of the Father in Matt. 3. 17 and Matt. 17. 5.

⁶⁵ The expression 'on Him' (ἐπ' αὐτόν) in the Greek Old Testament translation of Isaiah 42. 1 is exactly the same as that used in Matt. 3. 16.

⁶⁶ Luke 4. 18; Acts 10. 38.

⁶⁷ See also Matt. 17. 5; 2 Pet. 1. 17.

⁶⁸ Psa. 40. 8.

⁶⁹ Luke 4. 13-19. Note, 'He was handed the book of the prophet Isaiah. And when He had opened the book, He found the place where it was written ...', Luke 4. 17.

⁷⁰ Isa 47. 3; 63. 3-4; cf. John 5. 22, 27.

⁷¹ John 3. 17; 12. 47.

⁷² David Guzik, *Enduring Word Commentary*, comment on Luke 4. 19.

⁷³ It is likely that this is an allusion to the Year of Jubilee, when, according to the law of Moses, slaves were freed and those forced to sell their property received it back again, Lev. 25. 8-55. (The Hebrew word translated 'liberty' in Isa. 61. 1 is דְּרוֹר (*d^eror*), a technical term for the Jubilee release in the Old Testament; cf. Lev. 25. 10; Jer. 34. 8-10; Ezek. 46. 17.)

⁷⁴ James 2. 13.

⁷⁵ 2 Kings 15. 29.

⁷⁶ Isa. 8. 22.

⁷⁷ Isa. 9. 1-3.

⁷⁸ Luke 4. 28-31.

⁷⁹ Matt. 4. 13-16.

⁸⁰ Note the expressions, (i) 'From that time, began Jesus to preach ...', Matt. 4. 17, and (ii) 'From that time, began Jesus to show to His disciples, how that He must go to Jerusalem, and suffer', Matt. 16. 21.

It has been well said that, 'Jesus' life and ministry possesses a clearly defined beginning, middle, and end: (a) The Presentation of Jesus (Matt. 1. 1-4. 16); (b) The Ministry of Jesus to Israel and Israel's Repudiation of Jesus (Matt. 4. 17-Matt. 16. 20); and (c) The Journey of Jesus to Jerusalem and His Suffering, Death, and Resurrection (Matt. 16. 21-28-20)', J. D. Kingsbury, *'Matthew as Story'*, page 161.

⁸¹ Matt. 9. 1.

⁸² Matt. 11. 23-24.

⁸³ 1 Cor. 2. 8.

⁸⁴ Isa. 9. 2.

⁸⁵ Isa. 53. 2.

⁸⁶ 'The present passage of Isaiah is not intended to present a picture of the physical characteristics of Christ. Rather, its intention is to show that the appearance of the Servant among men was not such as to attract their admiration', E. J. Young, *'Isaiah Fifty-Three; Devotional and Expository Study'*, page 37.

⁸⁷ Acts 4. 13; cf. Matt. 11. 25; John 7. 15.

⁸⁸ Luke 8. 2-3.

⁸⁹ Mark 6. 2-3.

⁹⁰ Isa. 50. 4. Compare Mark 1. 35; John 7. 16, 46; 8. 28; 12. 49; 14. 10. It is easy to link the Messiah's words, 'I shall know how to sustain by a word him that is weary', with His gracious invitation, 'Come to me, all you who labour and are heavy laden, and I will give you rest', Matt. 11. 28.

⁹¹ Isa. 50. 5; cf. John 8. 29.

⁹² 'I have set my face like a flint', Isa. 50. 7; 'when the days of His receiving up were fulfilled, that He steadfastly set His face to go to Jerusalem', Luke 9. 51.

⁹³ Isa. 35. 4-6. Compare Matt. 8. 17; Matthew indicates that there was a fulfilment of Isa. 53. 3 when Jesus went to Peter's house and healed his mother-in-law who lay sick with a fever, along with many others whom they brought to Him later that evening.

One possible interpretation is as follows. The future kingdom, in which there is no sickness, is made possible only by Jesus' death. All sickness is caused, directly or indirectly, by sin. The healings during Jesus' ministry can, therefore, be understood not only as the foretaste of the kingdom but also as the fruit of Jesus' suffering. That is, He healed in advance of the cross when He would bear the ultimate cause of sickness, much as He exercised the authority to forgive sins, Mark 2. 10; Rom. 3. 24-26. He could not remove one single twinge of pain without, in due season, bearing the sin that caused the pain.

⁹⁴ Matt. 11. 2-3.

⁹⁵ Isa. 35. 5-6; 42. 7; 61. 1.

⁹⁶ Matt. 11. 4-5. Our thoughts inevitably turn back to what has gone before—for, as has been observed, 'Jesus healed blind men in Matt. 9. 27-31. He cured a lame man in Matt. 9. 1-8. A leper was cleansed in Matt. 8. 1-4. A deaf man regained his hearing in Matt. 9. 32-34; Matt. 9. 18-26 recounts a resurrection and Matt. 4. 17, 23; 5. 3; 9. 35; and 10. 7 record preaching to the poor'.

⁹⁷ Isa. 42. 1-2.

⁹⁸ Matt. 9. 30; 12. 15-19; Mark 5. 43; 7. 36; cf. Matt. 16. 20; 17. 9

⁹⁹ Isa. 42. 3.

¹⁰⁰ 'A woman of the city, who was a (notorious) sinner', Luke 7. 37; 'her sins, which are many', Luke 7. 47.

¹⁰¹ Luke 7. 19-20.

¹⁰² Luke 22. 54-60.

¹⁰³ Isa. 42. 4.

¹⁰⁴ Isa. 42. 4.

¹⁰⁵ Isa. 49. 4. We hear Him say towards the end of His earthly ministry, 'O Jerusalem, Jerusalem ... How often would I have gathered your children together as a hen gathers her brood under her wings, and you would not! Behold, your house is left to you desolate', Matt. 23. 37-38.

¹⁰⁶ As our pattern of faith and patient endurance, Heb. 12. 2, He provided us with the supreme example of living by faith.

¹⁰⁷ 'I have laboured in vain; I have spent my strength for nought and in vain: yet surely my judgment ('my vindication') is with the Lord, and my work with my God ... to bring Jacob again to Him. Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord', Isa. 49. 4-5.

¹⁰⁸ Isa. 49. 6; Luke 2. 32.

¹⁰⁹ 'I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting', Isa. 50. 6. 'I gave my back to scourges', Greek Old Testament; cf. Matt. 20. 19; 27. 26, 30; John 19. 1. In the Middle East, people always held the beard in great veneration; to damage or shave off a man's beard is one of the greatest indignities that can be offered; cf. 2 Sam. 10. 4.

¹¹⁰ 'I gave ... I hid not', Isa. 50. 6.

¹¹¹ Isa. 52. 14.

¹¹² Isa. 52. 15; cf. 1 Kings 10. 5-7.

¹¹³ Isa. 53. 3. Cf. Isa. 50. 6; Luke 22. 63; 23. 11, 36. See, also, 'this fellow', Matt. 12. 24; 26. 61; Luke 23. 2; 9. 29.

¹¹⁴ 'We esteemed Him stricken, smitten by God, and afflicted', Isa. 53. 4.

¹¹⁵ Compare Gal. 3. 13.

¹¹⁶ Luke 23. 41.

¹¹⁷ Isa. 53. 6.

¹¹⁸ Isa. 53. 10a.

¹¹⁹ Isa. 53. 10b. The guilt offering in Israel made reparation, compensation, and satisfaction, Lev. 5. 1-13.

¹²⁰ John 19. 17.

¹²¹ Isa. 53. 11-12; cf. 1 Pet. 2. 24.

¹²² Isa. 53. 7; cf. 1 Pet. 2. 23.

¹²³ John 7. 46.

¹²⁴ Mark 14. 61; Matt. 27. 12-14; Luke 23. 9.

¹²⁵ Rom. 3. 19.

¹²⁶ Isa. 53. 12; Luke 22. 36-37.

¹²⁷ Isa. 53. 9.

¹²⁸ 'He bare the sin of many, and made intercession for the transgressors', Isa. 53. 12; cf. Luke 23. 34.

¹²⁹ Note the following:

1. 'Under Roman law, the bodies of executed criminals were normally handed over to their next of kin. "Sometimes, especially on occasion of a feast, the bodies of those crucified were given up to relatives", Philo in Flacc., §10, but not so in the case of those crucified for sedition. They were left to the vultures, the culminating indignity and shame. The Jews never refused to bury any executed criminal ('Jews are so careful about funeral rites that even malefactors who have been sentenced to crucifixion are taken down and buried before sunset', Josephus, *Wars*, Book 4, Chapter 5, Paragraph 2), but, instead of allowing the bodies of such sinners to be placed in family tombs, where they might desecrate those already buried, they provided a burial site for criminals just outside the city', D. A. Carson, *The Gospel according to John*, page 629.

2. 'The bodies of those who have been punished are only buried when this has been requested and permission granted; and sometimes it is not permitted, especially where persons have been convicted of high treason', Ulpianus, *On the Duties of Proconsul*, Book IX; quoted in Craig Evans, *Jewish Burial Traditions and the Burial of Jesus*, JSHJ 3.2, page 195.

¹³⁰ Isa. 53. 9.

¹³¹ See Matt. 27. 57-60; Mark 15. 43-46; Luke 23. 50-53; John 19. 38-42.

It has been well said that '... without the commentary supplied by the fulfilment, it would be impossible to understand Isaiah 53. 9 at all', Keil and Delitzsch *Commentary of the Old Testament*, Volume VII, Part 2, page 327.

¹³² Isa. 53. 10; Rom. 6. 9; Rev. 1. 18.

'He shall prolong His days' (Isa. 53. 10) represents 'a seeming contradiction to the statement that He should be "cut off" out of the land of the living (Isa. 53. 8); and the more surprising because His death is made the condition of this long life: "When thou shalt make His soul an offering [or, 'sacrifice'] for sin", then "He shall prolong His days". But the resurrection of Christ, and His entrance upon an immortal life, after offering Himself as a sacrifice upon the cross, exactly meets the difficulty and solves the riddle', G Rawlinson, *Isaiah: Pulpit Commentary*, Vol. II, pages 297-298.

¹³³ Isa. 52. 13. Cf. Phil. 2. 9; Acts 2. 33; Eph. 1. 20-23.

¹³⁴ 'It is impossible not to be reminded of the resurrection, ascension and heavenly exaltedness of the Lord Jesus', J. Alec Motyer, *The Prophecy of Isaiah*, comment on Isa. 52. 13.

¹³⁵ From Mr Kelly's hymn, 'The head that once was crowned with thorns'.

¹³⁶ 1 Pet. 1. 21.

¹³⁷ Isa. 57. 19.

¹³⁸ Eph. 2. 17.

¹³⁹ 'He is our peace, who has made both one, and has broken down the middle wall of partition between us', Eph. 2. 14.

¹⁴⁰ Isa. 28. 16.

¹⁴¹ 1 Pet. 2. 6-7.

¹⁴² Isa. 8. 14b-15; cf. 1 Pet. 2. 8.

¹⁴³ Rom. 9. 32-33.

¹⁴⁴ Isa. 8. 13.

¹⁴⁵ Isa. 8. 14a.

¹⁴⁶ Isa. 22. 20-22. See Rev. 3. 7.

¹⁴⁷ Compare the reference to 'the holy one, the true one, who has the key of David, who opens and no one will shut, who shuts and no one opens', Rev. 3. 7.

¹⁴⁸ We might add Isa. 8. 18 (with Heb. 2. 13) and Isaiah 49. 6 (with Luke 2. 32; Acts 1. 8).

¹⁴⁹ 1 Pet. 1. 10-11.

- ¹⁵⁰ Isa. 62. 11.
- ¹⁵¹ Isa. 62. 6.
- ¹⁵² Matt. 21. 5, 10.
- ¹⁵³ Cf. 1 Chron. 11. 5.
- ¹⁵⁴ Isa. 63. 1-2.
- ¹⁵⁵ Luke 4. 18-19 with Isa. 61. 1-2.
- ¹⁵⁶ Isa. 63. 4.
- ¹⁵⁷ Isa. 63. 3, 5.
- ¹⁵⁸ 'He had by Himself made purification of our sins', Heb. 1. 3 RV.
- ¹⁵⁹ Rev. 19. 15.
- ¹⁶⁰ Rev. 14. 20.
- ¹⁶¹ John 19. 17, 20; Heb. 13. 12.
- ¹⁶² Luke 22. 22.
- ¹⁶³ Isa. 63. 3.
- ¹⁶⁴ Isa. 66. 15-16; cf. 2 Thess. 1. 7-8.
- ¹⁶⁵ Isa. 11. 4; cf. 2 Thess. 2. 8; Rev. 19. 15, 21.
- ¹⁶⁶ Isa. 11. 10-12; 25. 9; cf. Matt. 24. 30-31; Luke 2. 38.
- ¹⁶⁷ Isa. 53. 3-6; cf. Zech. 12. 10; Rev. 1. 7.
- ¹⁶⁸ Isa. 59. 19-20; cf. Rom. 11. 25-26.
- ¹⁶⁹ Isa. 2. 3-4; 9. 6-7; 11. 1-10; 32. 1; 42. 4.
- ¹⁷⁰ Isa. 2. 4; 9. 6-7.
- ¹⁷¹ Isa. 11. 6-9; 35. 5-6; cf. Rom. 8. 21-22.
- ¹⁷² Isa. 25. 8a; cf. 1 Cor. 15. 25.
- ¹⁷³ Isa. 25. 8b; cf. Rev. 7. 17; 21. 4.
- ¹⁷⁴ Isa. 53. 2.
- ¹⁷⁵ Isa. 33. 17.
- ¹⁷⁶ For example, Isa. 45. 23 with Phil. 2. 10.