

Concordia Seminary - Saint Louis

## Scholarly Resources from Concordia Seminary

---

Bachelor of Divinity

Concordia Seminary Scholarship

---

5-1-1944

### Christ, The Prophesied Suffering Servant of Isaiah 53

Rudolph Rehmer

Concordia Seminary, St. Louis, ir\_rehmerr@csl.edu

Follow this and additional works at: <https://scholar.csl.edu/bdiv>



Part of the [Biblical Studies Commons](#)

---

#### Recommended Citation

Rehmer, Rudolph, "Christ, The Prophesied Suffering Servant of Isaiah 53" (1944). *Bachelor of Divinity*. 104. <https://scholar.csl.edu/bdiv/104>

This Thesis is brought to you for free and open access by the Concordia Seminary Scholarship at Scholarly Resources from Concordia Seminary. It has been accepted for inclusion in Bachelor of Divinity by an authorized administrator of Scholarly Resources from Concordia Seminary. For more information, please contact [seitzw@csl.edu](mailto:seitzw@csl.edu).

**CHRIST, THE PROPHESED  
SUFFERING SERVANT OF ISAIAH 53**

---

**A Thesis Presented to  
The Faculty of Concordia Seminary  
Department of New Testament Theology**

---

**In Partial Fulfillment  
of the Requirements for the Degree  
Bachelor of Divinity**

---

**by  
Rudolph F. Rehmer  
May, 1944**

**Approved by:**

Alex. H. Guebert  
George V. Schick

**TABLE OF CONTENTS**

	<b>Page</b>
<b>INTRODUCTION</b> . . . . .	1
<b>PART I. The Parallel between the Life, Work, and Person of Christ and Those of the Suffering Servant</b> . . . . .	8
<b>Chapter I. The Birth, Origin, and Ancestry of Christ as Compared with the Entry into the World of the Suffering Servant</b>	9
<b>Chapter II. The Outward Appearance of Jesus Christ as Compared with that of the Suffering Servant</b> . . . . .	18
<b>Chapter III. The Reception of Christ by Men Compared with the Reception accorded the Suffering Servant</b> . . . . .	27
<b>Chapter IV. The Sorrowing Christ and the Sorrowing Servant</b> . . . . .	39
<b>Chapter V. The Sufferings of Christ and His Vicarious Work as Related to the Sufferings and Vicarious Work of the Servant of Jehovah</b> . . . . .	46
<b>Chapter VI. The Death, Burial, and Glorification of Christ Compared with the Death, Burial, and Glorification of the Suffering Servant</b> . . . . .	58
<b>Chapter VII. Various Other Points of Comparison between Christ and the Suffering Servant</b> . . . . .	69
<b>PART II. Christ's Messianic Consciousness as Related to the Suffering Servant Concept of Isaiah 53.</b> . . . . .	73
<b>Chapter I. Christ's Teachings as Proof of His Messianic Consciousness</b> . . . . .	74
<b>Chapter II. The Lord's Self-Characterization, "Son of Man" as related to the Suffering Servant Concept</b> . . . . .	82



**IN DEDICATION**

**TO**

**Prof. Alex W.C. Guebert,  
whose conscientious help and  
encouragement were of inesti-  
mable benefit toward the  
successful completion of this  
thesis**

## INTRODUCTION

Immediately after mankind had separated itself from God through the fall of its progenitors, Adam and Eve, God's love began to stream forth upon sinful mankind in the form of the Messianic promises through which God sought to bring salvation to His people. At first, this stream of love had but one main current--the promise of a Savior from sin. Already in Gen. 3, 15, the Woman's Seed Who should bruise the head of Satan was prophesied. Not long after this promise had been given, Eve cried out jubilantly at the birth of Cain: "I have the man, ~~who is~~ the Lord" (Gen. 4, 1). Even at that early time Eve thought her first-born son was the Messiah.

Unto Abraham was given the promise of a great nation through Him Who was to come from the tribe of Judah (Gen. 49, 10). Further particulars concerning Him were added in the prophecy of Balaam (Num. 24, 15-24) which spoke of a Star to come out of Jacob, and a Sceptre to rise out of Israel, "who shall smite the corners of Moab, and destroy all the children of Sheth."

But ere long one can find two divergent streams of the prophecy concerning the coming Deliverer, Who is completely described through such prophecy. These two streams are of a kingly Messiah and a suffering Messiah.

When in Gen. 49, 10, the "Sceptre" is spoken of, there is certainly a direct reference to the Messiah King. The Psalms, in particular, point to the coming Christ as a regal Person. From Ps. 2, 6 this is very clear. It reads: "Yet have I set my King upon my holy hill of Zion. I will declare this decree: The Lord hath said unto me, Thou art my Son; this day have I begotten Thee." Again in 68, 10, there is this Messianic prophecy: "Thou hast ascended on high, thou hast led captivity captive; thou has received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them."

Jeremiah speaks of the kingly Messiah Who shall reign and prosper, and shall execute judgment and justice in the earth (cf. Jer. 23, 5), while Daniel describes His Kingdom as indestructible and as a dominion that all people, nations, and languages shall serve (Dan. 7, 13). Micah elaborates the description of the Messiah by foretelling that He shall be a Ruler (5, 2), while Zechariah exalts Him as the builder of the temple of the Lord, Who shall bear the glory, and shall sit and rule upon His throne (Zech. 6, 12.13). The concept of this kingly prophecy becomes even broader as Zechariah speaks of the joy of the daughter of Jerusalem

as she beholds her King coming unto her (Zech. 9, 9.10).

The second stream of the prophecy, that of a suffering Messiah, is no less as clear and deep as the first. Almost every detail of the Messiah's suffering is foretold. In Ps. 22, 12 is recorded the cry, "My God, my God, why hast Thou forsaken me;" and in verse 18, the parting of His garments is prophesied. Psalm 69, 21 describes the vinegar drink: "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink." Ps. 109, 25 anticipates the reproach of His enemies who, when they look upon Him, shall shake their heads. Micah foresees the smiting of the judge of Israel upon the cheek, while Zechariah relates the fact of the thirty pieces of silver to be used in the purchase of the potter's field.

From these and other Messianic prophecies two distinct currents can easily be seen. To this fact David Baron attests:

It must be obvious, even to the most superficial student of the Scriptures, that we have in the Old Testament two distinct series of prophecies referring to the coming and person of the Messiah; the one describes Him as coming in humiliation, 'lowly and riding upon an ass;' 'a man of sorrows and acquainted with grief;' 'led as a lamb to slaughter, and pouring out His soul unto death;' while the other series speaks of Him as coming in visible power and great glory, and receiving dominion and a kingdom, so that 'all peoples, nations, and languages should serve Him.' 1

To harmonize the two pictures, the Jews many centuries ago invented a characteristic solution of their own. There

---

1. David Baron, The Ancient Scripture and the Modern Jew, pp. 65-66.

must be two different persons, they said; and they called the one Messiah Ben-Joseph, who must suffer and die; and the other Messiah Ben-David, who should come in power and reign. Even though this explanation is absurd, it yet shows that the Jews held that there were two streams of prophecy.

These two streams of prophecy merge and meet in a number of Old Testament books, but in none is this merger so complete as in the book of the prophet Isaiah. Isaiah, indeed, displays the fullness of God's love in many Messianic promises. He speaks of a kingly Messiah and then again of a suffering Savior, and of both he speaks with clarity and vision. He, the Evangelist of the Old Testament who uttered his prophecies midway between Sinai and Calvary, must certainly have stood in spirit at the manger of Christ as he foretells the Virgin's Son. He must have seen the full glory of the future Kingdom of the Messiah when he pictures Him as the Wonderful, the Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Again, he was cognizant of the righteousness of Messiah's rule as he prophesies: "Behold, a King shall reign in righteousness, and princes shall rule in judgment" (Is. 32, 1-3).

Isaiah's conception of the Messiah as the sufferer is also very vivid. The Sufferer Himself speaks through the prophet in the words: "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" (Is. 50, 6). Hard upon this

---

1\*) Baron, op. cit., p. 66.

small picture of the Sufferer follows the complete sketch of the Suffering Servant in the 53rd chapter.

Truly, it is with a due sense of humility and reverence that the student begins the study of Isaiah 53, for Who, but the Holy Spirit Himself, could have uttered this prophecy through the mouth of the prophet.

According to Isaiah's description the Suffering Servant shall be exalted and extolled and shall be very high. Many shall be astonished at him, for His visage is marred more than any man. He shall sprinkle many nations; kings shall shut their mouths at Him. He grows up as a tender plant and as a root out of the dry ground. He has no beauty, but is rather a sight causing men to turn their faces from Him. Therefore, He is despised, rejected, burdened with sorrows, stricken and smitten of God. He is wounded and bruised for the sins of the world; but this His suffering is efficacious, for by His stripes sinful mankind is healed. By His voluntary oppression and by His patient endurance of mockery and scorn heaped upon Him during His trial, men are benefitted. He is put to death, innocently condemned, and laid away in the tomb. He makes His grave with the wicked, and is with the rich in His death. But He remains not in the grave. Rather, He prolongs His days and now sees His seed. He is rewarded, for He has a portion with the great and divides the spoil with the strong. He was humiliated, for "He bore the sin of many and made intercession for the transgressors."

But He was also exalted, extolled, and made very high. Now He makes continual intercession for the transgressors of the Lord's holy Law.

The question immediately raises itself: Just who is He? Of whom does the prophet speak in these words? Indeed, critics have held varied opinions. Some hold that Isaiah is speaking of all Israel; some, that he has in mind only the pious in Israel; while certain others hold that the prophet is speaking of some individual.

Upon close examination of the chapter we find that it can only picture Christ as the Suffering Servant. That Christ and none other is depicted in Isaiah 53 is the view adopted from the very beginning by the Christian Church. And because of the vast amount of evidence in its favor, not even the rankest unbeliever will deem it logical to deny that Christ is the subject of this wonderful chapter.

In the following thesis it will be the writer's purpose to focus the light entirely upon Christ as the subject of Isaiah 53. In so doing, he has undertaken to trace the life and work of Christ as drawn in the Gospels and the epistles to show how He is the exact reproduction of the Suffering Servant.

A delineation of the life, person, and work of Jesus Christ with reference to the Suffering Servant of Jehovah cannot but picture the remarkable sameness of features and characteristics of these two individuals. Joseph Parker

points this out beautifully as he writes:

When we read the life of Jesus Christ and then read this chapter in the light of that life, every verse flames up into new meanings; every sentence becomes a pinnacle pointing heavenward; every figure, a flower grown in the eternal paradise. 2

Such a delineation also cannot but emphasize the greatness of a Sufferer Who came not to be ministered unto, but to minister and to give His life a ransom for many.

It will be the writer's object in the first part of this thesis to show that Christ's life, person, and work can well be fitted into the mold of the Suffering Servant as shaped by Isaiah. In the second part, he will seek to analyze, as far as that is possible to the novice in theology and Bible study, the intentions of Christ and His own Messianic consciousness in relation to the sufferings of the Servant of Jehovah. In this second part, the New Testament passages which directly quote Isaiah 53, and those which may well be based on it, will also be cited and analyzed to prove beyond doubt that Christ is, and that He considered Himself to be, the prophesied Suffering Servant of this marvelous chapter.

May God bless him who reads and writes of his suffering Savior in these pages!

PRITZLAFF MEMORIAL LIBRARY  
CONCORDIA SEMINARY  
ST. LOUIS, MO.

---

2. Joseph Parker, The Peoples' Bible, p. 226.

**PART I.**

**The Parallel between the Life, Work, and  
Person of Christ and Those of the Suffering  
Servant.**

## CHAPTER I.

### The Birth, Origin, and Ancestry of Christ as Compared with the Entry into the World of the Suffering Servant.

In identifying Christ Scripture expressly and irrefutably calls Him the Son of God, very God, begotten of the Father from eternity, and also true man, conceived of the Holy Ghost and born of the Virgin Mary in the fullness of time. That He is God, St. John would have us know when he calls Him the Word of God. "In the beginning was the Word, and the Word was with God, and God was the Word" (John 1, 1.2). The eternal Logos is identical with Christ for in 1, 14 John writes: "And the Word was made flesh and made ~~His~~ dwelling ( $\epsilon\kappa\eta\nu\omega\sigma\epsilon\nu$ ) among us, and we observed His glory, the glory as of the only begotten from the side of the Father, full of grace and truth." That Christ is God St. Paul affirms, speaking to the Romans: "Of Whom (God) as concerning the flesh Christ came, Who is over all, God blessed forever." (Rom. 9, 5) The angelic messenger who announced the birth of Christ proclaimed: "Unto you is

born this day in the city of David a Savior, which is Christ the Lord." (Luke 2, 11) In numerous passages of Scripture Jesus speaks of Himself as the very Son of God as, for example, in John 14, 9: "Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father."

Christ Jesus, a heavenly and eternal Being, God of God, Light of Light, left His home of celestial light, came down to earth, and became man. In so doing, He was born of a virgin amid the humblest surroundings. Both Matthew and Luke depict the lowliness of His birth in their accounts. Matthew writes in 1, 18ff. thus:

And the birth of Jesus Christ was thus: When Mary His mother was betrothed to Joseph, before they came together, she was found having (an embryo) in the womb of the Holy Ghost. And Joseph, her husband, being righteous, and not willing to make her a public example, resolved to divorce her privately. But while he thought on these things, lo, an angel of the Lord appeared to him during a dream, saying to him, Joseph, Son of David, fear not to take unto thee Mary, thy wife; for what was conceived in her is of the Holy Spirit. And she shall give birth to a son, and thou shalt call his name Jesus, for it is he that shall save his people from their sins.

There are here several points which will serve as comparison between the birth of Christ and the entry into the world of the Suffering Servant. Of the Suffering Servant Isaiah writes: "He shall grow up like a Suckling Branch before Him, and like a root from the land of dryness." (Is. 53, 2) Isaiah definitely states in 52, 14 that the

Suffering Servant shall be of the sons of men for "His visage was so marred more than any man, and His form more than the sons of men." Almost immediately the following points of comparison and similarity are noticeable:

(1) Jesus Christ was born as ordinary man; the Suffering Servant is "of the sons of men."

(2) Jesus Christ came unnoticed; in fact, the humble peasant to whom Mary was betrothed, feared to take unto himself Mary because she was found to be with child. He, being ignorant at first of God's plan, looked upon the Child of Mary's womb as an illegitimate Son.

The Suffering Servant appeared as something unwanted, as a "suckling branch," and as a "root."

(3) God alone seemed to be cognizant of the import of the birth of Christ. This is true also of the entrance into the world of the Suffering Servant. God sent an angel to make Joseph aware of the true identity of this Child. Jesus was conceived of the Holy Ghost, and this conception was unknown to others, except to Mary herself and later to Elizabeth, who called Mary "the mother of my Lord" (Luke 1, 43). The Suffering Servant came up before Him (God) like a tender plant. No one but God seemed to pay any attention to Him.

The Luke Gospel narrative in its simplicity, completeness, and beauty brings out further points of comparison. Since this narrative is well known to all, the phrases and passages comparable with the origin of the Suffering Servant will immediately be set forth as follows:

(1) The birth of Christ occurred as Mary and Joseph complied with the census order of the Roman government; so it was connected with the ordinary observances of life. The appearance of the suckling Branch and a root is also an everyday occurrence.

(2) The birth of Christ was surrounded by conditions of poverty. "And she (Mary) gave birth to her first-

son, and wrapped him in swaddling clothes, and laid him down in a manger, because there was no room for them in the inn" (Luke 2, 7).

The coming forth of the Suffering Servant was likewise amid stricken and impoverished conditions. "He shall grow up like a suckling branch, and like a root from the land of dryness" (Is. 53, 2). Isaiah thus describes the Servant as one who will not be heralded as the Lord of Glory; He will not burst in upon the world in dazzling glory, splendor, and power, in the prime of His manhood, as in a moment. Instead He grows up quietly and unnoticed.

(3) Again, God prompted the recognition of Christ's birth by special revelation. He sent His angels to appear to the shepherds of the field that they might go to Bethlehem to hail the Babe of the manger as the Savior King. Thus also, it must be repeated, the Suffering Servant appeared before God, and God was interested in Him.

(4) Him whom men did not exalt, God did exalt. Even though the birth of Christ was surrounded by the humblest circumstances, God glorified His Son. The angels knew who this child was, the Savior of mankind. Their revelation was directly from God.

Isaiah speaks of the Suffering Servant not only as growing up before God, but God will exalt Him. "I will divide Him a portion among the great" (Is. 53, 12). We have here a picture of victory. There has been a great battle. The fruits of victory are to be given out. God says, I will give Him a portion of the great. He who was despised is now exalted in person. Certainly, this passage of Isaiah can also be referred to the birth of Jesus Christ.

Returning once more to the origin of Christ and that of the Suffering Servant, we may well stress Isaiah's words "before Him."

In preparing and arranging the birth of Christ, God was active throughout. Christ came in the fullness of time after the world had been shaped to receive Him. The Greek world was ready for a savior because of the bankruptcy of its three philosophies, the Epicurean, the Stoic, and

3

the Platonic, in solving its needs; the Roman empire, though magnificent in its structure and greatly unified by the construction of a good highway system throughout the empire, by the building of a large navy and the gathering of an impressive army, and by the leveling of nationalistic barriers, was morally degenerate and so groping for some way out of this state of corruption; the Jewish world patiently awaited the era of the Messiah when it, led by its Savior King, might throw off the Roman yoke.

---

3. The attempt of Philo Judeus (20 B.C. - 40 A.D.) to combine Greek philosophy and Jewish theocracy is indeed a clear indication of the insufficiency of the first and the perversion of the latter. Alfred Edersheim in The Life and Times of Jesus the Messiah, Vol. I, p. 40ff. gives a fine account of Philo's activity. A summary is here given: (1) Philo united in a rare measure Greek learning with Jewish enthusiasm. He scarcely considered men like Homer, Hesiod, Pindar, Solon, the great Greek tragedians, Plato and others as 'heathen.' But holier than these was the gathering of the true Israel; and incomparably greater than any, Moses. (2) In interpreting Scripture he believed that the literal sense must be wholly set aside when it implied anything unworthy of the Deity, anything unmeaning, impossible to reason. (3) In his symbolical interpretations Philo only partially took the same road as the Rabbis. (4) In his theology we find side by side the apparently contradictory views of the Platonic and the Stoic schools. Following the former, the sharpest distinction was drawn between God and the world. But side by side we have, to save the Jewish idea of creation and providence, the Stoic notion of God as immanent in the world ("Himself one and all" -  $\alpha\upsilon\tau\omicron\tau\omicron\tau\omicron\upsilon\tau\omicron\iota$ ). Chief in God's being is His goodness. Only the good, according to Philo, comes from Him. God only created the soul, and that only of the good. In the sense of being 'immanent,' God is everywhere -- nay, all things are really only in Him, or rather He is the real in all. For further views, cf. pp. 44-56.

In conclusion, Edersheim writes: "Philo had no successor. . . In him Hellenism had completed its cycle. Its message and mission were ended. Henceforth it needed, like Apollon, its great representative in the Christian Church, two things: the baptism of John to the knowledge of sin and need, and to have the way of God more perfectly expounded."

It is sadly true, however, that when Christ came neither the Greek, Roman, or Jewish people recognized Him as its savior. They were looking for something big, perhaps a new world movement, but instead we find Mary and Joseph coming to the khan in Bethlehem that Mary might become the mother of the Savior. On the birth of Christ Farrar writes:

In a rude limestone grotto attached to the khan as a stable, among the hay and straw spread for the food and rest of the cattle, weary with their day's journey, far from home, in the midst of strangers, in the chilly winter night--in circumstances so devoid of all earthly comfort or splendor that it is impossible to imagine a humbler nativity--Christ was born. 4

Summing up the various facts brought out in these paragraphs, we must certainly admit that Christ as well as the Suffering Servant was an object of God's care and concern. The Suffering Servant was "before Him" (Jehovah); Christ was certainly before God, present in the mind of God as an object of concern. But more, Christ was God.

We come now to the ancestry of Christ as related to the description of the Suffering Servant's origin. The genealogies of Christ given in Matthew and Luke prove Christ to be of the House of David. Both His foster-father, Joseph, and His mother Mary were of that famous ancestry. That Joseph was of Davidic lineage is clearly seen from Matt. 1 and Luke 1, 27. Matt. 1 is undoubtedly the genealogy of Joseph, while it is

---

4. Farrar, F.W., The Life of Christ, p. 28.

more than likely that in Luke 3 we have the genealogy of Mary. Matt. 1 is most probably the legal descent while Luke 3 gives the natural descent of Christ.<sup>5</sup>

The fact that even Scripture itself is not very lengthy and emphatic in establishing the lineage of Christ seems to be proof that the Davidic line was a fallen house at that time. It was that indeed. Joseph was one of its few surviving heirs. "The Jews," writes Farrar, "still clung to their genealogies and to the memory of long-extinct tribal relationships, and the mind of Joseph may well have been consoled by the remembrance of that heroic descent which would now be authoritatively recognized when he came to Bethlehem."<sup>6</sup>

Isaiah describes the entrance into the world of the Suffering Servant as that of a suckling branch, and like a root from the land of dryness. In explanation of these terms, Maclaren writes: "The word rendered 'tender plant' means a sucker, and 'root' would more properly be taken as a shoot from a root, the tree having been felled, and nothing left but the stump."<sup>7</sup> This certainly is an unmistakable reference to the prophecy in chapter 11, 1, which is Messianic. In the original passage the stump is explained as being the humiliated house of David. Again, there is a remarkable sameness in the description of the ancestry of Christ and the Suffering

5. On these genealogies, cf. Edersheim, op. cit., p.148.

6. Farrar, op. cit., p. 26.

7. Maclaren, Alexander, The Books of Isaiah and Jeremiah, (from the larger work Expositions of Holy Scripture), p. 93.

Servant.

The Suffering Servant not only sprang up as a solitary shoot from a tree, all whose leafy honors had long been lopped away, but He also appeared as a root out of the dry ground.

On this phase of the prophecy Maclaren expounds:

Surely we do not force a profounder meaning than is legitimate into this feature of the picture when we think of the carpenter's Son 'of the house and lineage of David,' of the Son of God 'Who was found in the fashion as a man,' of Him who was born in a stable, and grew up in a tiny village hidden away among the hills of Galilee, Who, as it were, stole into the world 'not without observation,' and opened out, as He grew, into the wondrous blossom of a perfect humanity such as had never before been evolved from any root, nor grown on the most sedulously cultured plant. 8

The New Testament again well establishes the fact that Christ grew up like a suckling branch and came into a land of dryness. In his wonderful first chapter John writes: "In the world He was, and the world was through Him, and the world knew Him not." (John 1, 10-11) As it seemed, only God knew that His Son had gone into the world. Christ's own kinsmen and relatives did not believe Him to be the Messiah. John had to precede Him to tell of Him, "Behold, the Lamb of God that taketh away the sin of the world" (John 1, 29). In John 7, 41, the question is raised, "Shall Christ come out of Galilee?" Galilee was looked upon with disparagement, as the last place from which the Messiah was expected to come.

---

8. Maclaren, op. cit., p. 93.

Thus, every detail of the origin, birth, and ancestry of Christ fits into the picture of Is. 53, 2, and so we must repeat with Meyer:

Many men have had lowly births. And perhaps some of royal descent have come into this world without the accustomed salute of joy. But none of these have come from a decayed house of David. But we find Christ of the house of David, for He is born of Mary and Joseph who were of the lineage of David. He came in humility and poverty. His parents were mere peasants; His bed is a manger in a stable. He comes quietly, unnoticed by all except the shepherds and wise men from the east. He comes as a root out of the dry ground. And that was His lot during His entire life, namely, poverty and humility. Common fisherfolks were His disciples; the common people were His devoted admirers, thieves and malefactors were His companions in death, and even now the lowly and the poor are the constituency of His Church. 9

---

9. F.B. Meyer, Christ in Isaiah, p. 160.

## CHAPTER II.

### The Outward Appearance of Jesus Christ as Compared with that of the Suffering Servant.

Of all the great men of the world we know perhaps less of the outward form and appearance of Jesus Christ than of any other. And it is He of whom we would know much more, since He is also the Son of God.

The Gospel accounts do give us a number of pictures of Christ. It is John's Gospel especially which might be termed the picture gallery of Christ's life. As we study this Gospel, we see Jesus Christ first as the Son of God, the revealed Word of God (cf. Chapter 1). But when the Incarnate Son of God came to earth, what sort of child was He? We have every reason to believe He was a normal child in every respect.<sup>10</sup> He did not do the foolish stunts which the Apocrypha gospels ascribe to Him. As is told in Luke 2, 52, "He increased in wisdom and stature, and in favor with God and man." During the so-called silent years of His life it is fairly certain that He lived a quiet life helping His foster-father Joseph, and preparing Himself for His great work.

---

<sup>10</sup>. Cf. Edersheim, *op. cit.*, p. 233ff.; cf. also Farrar, *op. cit.*, p. 61.

After He had begun His ministry and did the wonderful works among His own people, the residents of His home community were surprised and asked, "Is not this the carpenter's Son?" (Matt. 13, 55-57)

But with the beginning of His ministry we see Jesus Christ as a very attractive and courageous personality. Even though He was the great Teacher, and this can readily be seen from His dealings with Nicodemus, yet He was also the social Christ. He attended the wedding of Cana, and while there, was not quick to manifest His power over nature. He did not work miracles just for the sake of working miracles. He waited for the appropriate moment when His miracle would be most effective and useful toward His great purpose. This is obvious from His remarks to His earthly mother, "Woman, what have I to do with thee? Mine hour is not yet come." (John 2, 4) Christ knew His purpose and aim in life. That, in itself, is characteristic of a great Man.

In His dealings with Nicodemus He also proved His boldness and courage. Nicodemus was a leader among the Jews, but Christ did not ostentatiously, or otherwise, seek to curry his favor. He boldly said to Nicodemus, "Art thou a Master of Israel, and knowest not these things?" (John 3, 10)

Yet beneath this boldness and courage there burned a heart full of love and compassion. In John 4 Jesus is

pictured as the soul Winner as He gains the Samaritan woman. He plainly told the woman that she had had five husbands and that he with whom she was now living was not her husband; yet, in spite of His plain spoken manner, she hurried into the city bringing with enthusiasm to tell of Him: "Come, see a man that told me all things that ever I did; is not this the Christ?" (John 4, 29) His sympathetic nature is yet more discernible as He is presented by John as the great Physician (John 5) and as the Defender of the weak (John 8). For thirty eight years the man at the pool of Bethesda had been impotent, and natural circumstances prevailed to keep him that way. He had no man when the water was troubled to put him into the pool. But by the use of His divine power, Jesus healed him with the command, "Rise, take up thy bed, and walk."

The woman taken in the very act of adultery (John 7) was being treated harshly by the scribes and Pharisees. Jesus interposed and put them to shame with His challenging remark, "He that is without sin among you, let him first cast a stone at her." It certainly requires a large measure of sympathy to ally oneself with the weak, especially when the prominent accuse the weak. Christ defended the adulterous woman though the scribes and Pharisees had reason to condemn her. But the scribes and Pharisees only wished to vindicate their own self-righteousness. This Jesus clearly saw. He was a Man of vision and insight. He knew what was in man.

Continuing the visit in John's picture gallery, we see Christ as the Bread of Life (John 6, 32-58), and as the Water of Life (7, 7). Christ surely would not have been so base as to depict Himself as something which He was not. Not only was He refreshing to the spiritual side of man's nature, but His very presence must have been refreshing. He was truly a Light unto the world (John 9, 5), and the Good Shepherd whose spirit was a self-sacrificing spirit to the extent that He laid down His life for His sheep, His followers, yea, for all men.

Jesus also possessed a vital and life-giving energy. He speaks of Himself in John 11 as the Prince of Life when He comforts Martha: "I am the Resurrection and the Life; he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." (John 11, 25-26) Christ was humble, not proud. He who could raise the fallen, heal the sick, transform water into wine, deserved a kingly welcome when He entered Jerusalem; but He came meekly and humbly, riding upon an ass. He loved the children who strewed palm branches in the way. He washed His disciples' feet and taught His disciples that the servant is greater than the Master. He was full of compassion. He felt the mental disturbances and sadness of heart of the disciples as He announced to them His departure from the earth, so He comforted and consoled them with the wonderful message

contained in John 14. So inseparably was He connected with His followers, and this intimate relationship continues, that He likened Himself to the vine of which they are the branches. Before beginning His final journey to Jerusalem, He interceded for the disciples with an intense supplication.

Jesus Christ did have attractive power. His magnetism did draw men to Himself as He claimed: "And I, if I be lifted up from the earth, will draw all men unto me." Already during His early ministry the Gospels record incidents which display His drawing power. "When He was come down from the mountain, great multitudes followed Him." (Matt. 8, 1) Even the demoniac of Gadara, though possessed with a legion of devils, saw in Jesus something real and lasting. When he saw Jesus afar off, he ran and worshipped Him. (cf. Mark 5, 6) Immediately after this Gadarene incident on the busy day in our Lord's ministry, He passed over again by ship unto the other side of the sea of Galilee. There, Mark records, "much people gathered unto Him" (Mark 5, 21).<sup>11</sup>

In the last two chapters of John's Gospel Jesus is pictured as the Conqueror of death, the Risen Lord to whose tomb the disciples Peter and John competed in a footrace. Though God glorified Christ by raising Him from the dead, the soul seeking Jesus still walked by the seaside to restore the penitent Peter. Even as He was about to ascend on high, He was yet mindful of His purpose to seek and save the fallen and the lost.

---

11. Other passages which speak of Christ's popularity are Mk. 2, 2 (Luke 5, 1); Mk. 3, 10 (Luke 8, 19); and John 12, 9.

How now does this composite picture of Jesus Christ as the Supreme Personality <sup>12</sup> fit into the description of Isaiah's 53rd chapter? How can it be said of Him as of the Suffering Servant, "There is no beauty to Him and no brilliancy that we should desire Him, and no appearance that we should wish for Him?"

This part of Isaiah's description is also not incongruous with the life of Christ. When we consider that Jesus Christ was and is God from all eternity, His very birth can be termed a great humiliation. He, the eternal Son of God, took upon Himself the form of a man and was made in the likeness of men. (cf. Gal. 4, 5; John 1, 14; Heb. 2, 14) The czar of Russia once donned peasant clothes to walk and talk among his people, but what is that compared with the taking on of human flesh by the eternal Son of God?

Lest there be misunderstanding, Christ's humiliation consisted in this that He did not at all times use the divine majesty communicated to His human nature. His birth was not in itself a degradation. He had to assume the human nature to carry out His purpose for "Christ without a human nature could be the Savior of the world as little as a Christ without a divine nature." <sup>13</sup> His humiliation consisted in this that He emptied Himself of His glory (the kenosis of Phil. 2, 6-7), and took upon Himself the form of a servant, and was made in the fashion of man.

---

12. Cf. Henry C. Link, The Return to Religion. The last chapter of Dr. Link's book is entitled "The Supreme Personality."

13. Mueller, J.T., Christian Dogmatics, p. 286.

Though Christ did humble Himself by becoming man, from the human viewpoint there might yet be something attractive in Him. Isaiah, however, describes the Suffering Servant as having no beauty, no brilliancy that we should desire Him, no appearance that we should wish for Him. In emphasizing the marring of His beauty and His unattractive appearance, the early Church fathers seem to have gone too far. They seemed to find a pleasure in taking as their ideal of the bodily aspects of our Lord, Isaiah's picture of a patient and afflicted Sufferer, or David's pathetic description of a smitten and wasted Outcast (cf. Is. 53, 4 and Ps. 22, 6.7). His beauty, says Clement of Alexandria, was in His soul and in His actions, but in appearance He was base. Justin Martyr describes Him as being without beauty, without glory, without honor. His body, says Origen, was small and ill-shapen and ignoble. His body, says Tertullian, had no human handsomeness, much less celestial splendor. The heathen Celsus, as we learn from Origen, even argued from His traditional meanness and ugliness of aspect as a reason for rejecting His divine origin. In fact, this kind of distorted inference went to even greater extremities. The Vulgate rendering of Is. 53, 4 is: "Nos putavimus eum quasi leprosum, percussum a Deo et humiliatum." This gave rise to a wide-spread fancy of which there are many traces, that He who healed so many leprosies was Himself a leper. 14

---

14. of. Farrar, op. cit., p. 243.

Examining once more the composite picture of Christ's life and work and comparing them with the world's ideal of a successful life and work, one may well say of Christ that there is little beauty, little brilliancy, little of appearance attractive to men which He manifested. Men seek for power and fame. Christ sought for lost souls. His own disciples looked to Him to establish the Kingdom of Israel. James and John contended as to who should have the more prominent position in His Kingdom. The popular notion was that He was come as an earthly king, and that His miracles were but small demonstrations of something greater which would soon come to pass. When He fed the five thousand in the wilderness, the people said: "This is of a truth that prophet that should come into the world." When Jesus perceived that they wanted to take Him by force to make Him a king, He left to depart into a mountain. The miracle of the feeding of the five thousand produced a profound impression. Says Farrar:

It was exactly in accord with the current expectation, and the multitudes began to whisper to each other that this must undoubtedly be that Prophet which should come into the world; the Shiloah of Jacob's blessing; the Star and the Sceptre of Balaam's vision; the Prophet like unto Moses to whom they were to hearken; perhaps the Elijah promised by the dying breath of the ancient prophecy; perhaps the Jeremiah of their tradition, come back to reveal the hiding place of the Ark, and the Urim, and the sacred fire. 15

But no! He departed into the mountain! What disgust must have registered in their breasts.

---

15. Farrar, op. cit., p. 306.

Summing up the proposition of the unattractive appearance of Christ as identical, or closely similar, to the unattractive appearance of the Suffering Servant, Maclaren voices the real reason why Christ also had no beauty, no brilliancy, no appearance that men should desire of Him in the words:

Flaunting vulgarities and self-assertive ugliness captivate vulgar eyes, to which the serene beauties of mere goodness seem insipid. Cockatoos charm savages to whom the iridescent neck of a dove has no charms. Surely this part of the description fits Jesus as it does no other. No doubt the world has slowly come to recognize in Him the moral ideal, a perfect man, but He has been educating it for nineteen hundred years to get it up to that point, and the educational process is very far from complete. "Not this man but Barabbas" was the approximate realization of the Jewish ideal then; not this man but some type or other of a less oppressive perfect, and that calls for less effort to imitate it, is the world's real cry still. 16

This, too, must be considered that the heart of sinful man is enmity against God, and anything or anyone that tramples upon the selfish interests of man has no beauty, no brilliance, no appearance. Natural man, unlike Christ, thinks little of the aim in life "to seek and to save the lost." That is why the Christian religion has been a despised religion, and He who is its originator and central focus, a rejected person through the ages. Of this we shall hear more in the following chapter.

### CHAPTER III.

#### The Reception of Christ by men compared with the Reception accorded the Suffering Servant.

From the previous chapters it would seem logical that the moral qualities, the Love, the unselfishness which Christ evidenced for His fellowmen would have caused men to receive Him with wide acclaim. Yet Scripture as well as church history records the exact opposite. The lowliness of Christ's birth and His lack of qualities appealing to men's false ideals certainly lead to His being despised and rejected. The two previous chapters have already, in a measure, shown that Christ was not accorded the honor due Him as the Son of God and the Promised Savior. But the thoroughness of His rejection by men can only be seen as we survey the entire life of Christ.

At the beginning of His life Christ was rejected and despised. None but lowly shepherds were on hand to receive Him and proclaim Him the Savior. The huge Roman governmental machine which had been set into operation for the census cared little for Mary and Joseph, two common people from

a small town of Galilee. They were hied away to a stable because the inns were either reserved for more prosperous people, or because there was actually no room. On hay and straw the infant Jesus first rested His head.

When the Magi came to pay their tribute to the new born King, they stopped at Jerusalem to obtain further particulars from the wise men of Herod. In their enthusiasm and zealously of purpose they had no misgivings about such inquiry. They were filled with holy zeal to worship the King. But Herod was filled with holy zeal for himself and his own rulership, and so when the Magi spoke of a king, he immediately began to devise plans for the massacre of the Innocents. He had no means of identifying the royal infant of the seed of David, and least of all would he have been likely to search for Him in the cavern stable of the village inn. But he knew that the child whom the visit of the Magi had taught him to regard as a future rival of himself or his house was yet an infant at the breast; and as Eastern mothers usually suckle their children for two years, he issued his mandate to slay all the children of Bethlehem and its neighborhood

17

from two years old and under.

---

17. of. Farrar, *op. cit.*, p. 49. Of the Massacre of the Innocents Farrar further states that it is profoundly in accordance with all the we know of Herod's character. The master-passions of that able but wicked prince were a most unbounded ambition, and a most excruciating jealousy. His whole career was red with the blood of murder. He had massacred priests and nobles; he had decimated the Sanhedrin; he even ordered the strangulation of his favorite wife, the beautiful Asmonaeon princess Mariamne, though she seems to have been the only human being whom he passionately loved.

The Young Child with His earthly parents had to flee unto Egypt to escape the mad assault of Herod. Returning from this voluntary exile, the earthly parents of Jesus turned aside to the village of Nazareth still fearing lest Archelaus who was reigning in Judea in the room of his father Herod might seek to destroy the young Child.

When Jesus was twelve years old, He went with His earthly parents to Jerusalem to observe the Feast of the Passover. At the end of the first day's journey of the return trip, His parents sought Him among the kinsfolk and acquaintances. Going back to Jerusalem, they found Him among the doctors and lawyers in the Temple. "Filled with that almost adoring spirit of reverence for the great priests and religious teachers of their day which characterized at this period the simple and pious Galileans, they were awe-struck to find Him, calm and happy, in so august a presence." <sup>18</sup> Mary addressed the question to Him in the language of tender reproach: "Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing." And then followed His answer, "so touching in its innocent simplicity, so unfathomable in its depth of consciousness, so infinitely memorable as furnishing us with the first <sup>19</sup> recorded words of the Lord Jesus:" "Why is it that ye were seeking me? Wist ye not that I must be about my Father's business?" His earthly parents also were not aware

---

18. Farrar, op. cit., p. 74.

19. Ibid.

of His heavenly origin at all times, and thus they also added to His being despised.

Throughout, His earthly life was one of poverty, not indeed of grinding poverty, but nonetheless of extreme poverty. Tradition tells of Joseph that he was not a very skilled carpenter, and so the boyhood days of Jesus too might not have been filled with the pleasures which other Jewish boys had. He Himself gave testimony to His later poverty in the oft-quoted passage: "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay His head" (Matt. 8, 20). For poverty, too, men have been rejected and despised.

At the beginning of His public ministry, He was still an anonymous character in the Jewish world. For a time after He had begun to teach and preach, He seems to have been unmolested. This was quite natural since any person had the perfect right to teach. No teacher's certificate or ordination was required.

But as He grew in popularity and as the Pharisees and scribes began to recognize the nature of His teachings, He soon came into conflict with all classes of Jewish society. John's Gospel hints at the approximate time when Jesus came under the observation of the Pharisees and scribes. (cf. John 4, 1)

The first clash between Jesus and His countrymen came at the beginning of His Galilean ministry when He in Nazareth

stated that His message would not be acceptable to His own country and hinted that Gentiles might get the Gospel rather than the Jews. The citizens of His home community rejected Him. Nathanael was almost right: "Can there any good come out of Nazareth?" The Nazarenes were filled with fury. They rose and thrust Him out of the synagogue, out of the city, and led Him to the brow of the hill on which the city was originally built, for the purpose of casting Him headlong over the cliff. And all this was on the Sabbath! The scribes and Pharisees were jarred when Jesus forgave the sins of the paralytic, Luke 5, 20ff.

The beginning of His conflict with these leaders of the Jews came when He ate with publicans and sinners in the house of Matthew, an act which they regarded as a pollution. (cf. Luke 5, 27ff.) The conflict continued when Jesus did not observe the many fast days upon which they insisted. (cf. Luke 5, 33ff.) The chief grievance of the Pharisees and scribes seems to have been that Jesus did not keep the Sabbath after their own fashion. This was the cause of a number of clashes. (Cf. Luke 6, 1.6; 13, 10ff.; 14, 1ff.; John 5, 9ff.; 9, 14.) Indeed, Christ did oppose the so-called traditions of the elders, on which the system of the scribal law was chiefly based. (cf. Matt. 15, 1ff.; Mark 7, 1ff.) It was not long before opposition against Jesus became so bitter that the scribes and Pharisees charged Jesus with

---

20. cf. Adam Fahling, The Life of Christ, p. 207.

being in league with the devil when He performed His miracles, Mark 3, 22. This enmity became so pronounced that ere long they instituted actual persecutions against Him (cf. John 5, 16). They also sought to kill Him, not only because He had broken the Sabbath, but also because He said that God was His Father, making Himself equal with God (cf. John 5, 18). Christ recognized this cause of their opposition when He said, "I am come in My Father's name, and ye receive me not." (John 5, 43) John further reports that Jesus' ministry was affected by this opposition. "After these things Jesus walked in Galilee; for He would not walk in Jewry, because the Jews sought to kill Him." (John 7, 1ff.)<sup>21</sup> Another factor which enraged the scribes and Pharisees, and probably other Jews, was that He called Himself the Son of God who had existed before Abraham. (cf. John 8, 59; 10, 31)

The Saducees seem not to have come into contact with Jesus very much; but they did cross His path immediately after the resurrection of Lazarus when the chief council of the Jews, to which a number of them belonged, decided that for political reasons Jesus should be put to death (cf. John 11, 49ff.). Again, when Jesus expelled the money changers from the temple, the anger of the high priests who

---

21. Perhaps this was as early as the spring of 28 a.d.

22. Other passages in John's Gospel which tell of the mounting opposition are: John 8, 6.13.27.40.48.52.59; John 9, 22.10, 31.33.39.; 11, 8.

were Saducees was aroused. Hence we find that the Saducees tempted Jesus on Tuesday of Holy Week (cf. Luke 20, 27). The trial of Jesus before Pontius Pilate was due chiefly to the action of the Sadducees, that is, the high priests and their associates. The Pharisees are not mentioned much in connection with the suffering and death of Christ. It seems the Saducees had paid very little attention to Jesus, ignoring Him as not worthy of their notice. When they finally had to take cognizance of Him, they decided to crush Him quickly.

Here it is well to summarize the Gospel accounts which form the climax of His rejection. Christ was taken captive and brought to an unjust trial. He was scourged, buffeted, and spit upon. He was platted with a crown of thorns and adorned with the purple robe of mockery and given a reed in His hand. He was lead on the pavement to receive the jeers of the crowd, "Crucify Him, Crucify Him." A common prisoner, Barabbas, was preferred instead of Him. He was led on the Via Dolorosa to the Place of the Skull to be crucified. He was mocked by soldiers, by those who wagged their heads and jeered, "He saved others; Himself He cannot save." He was given vinegar to drink. And when Pilate had placed the inscription above His head, the Jews again murmured because it made Him the King of the Jews.

David Baron writes that this rejection by the Jews was not to be expected, and gives the cause of His rejection

as follows:

How easy should it have been for them to receive Him, for He declared unto them the glad tidings of salvation. He brought to them the fulness of truth and grace of that God who had been previously declared to them by Moses and the prophets. He honoured the law, revealing its depth, and came not to destroy the Law, but to fulfill it. As an Israelite He came to Israelites. As a prophet He spake to them as to a people who had been educated and trained by prophets. He did everything that superhuman wisdom and love could devise in order to win them to Himself, to gather them 'as a hen gathereth her chickens under her wings,' but they would not. He was 'despised and rejected' by the very people whose crown and glory He was to be. Rejecting Him, they rejected Jehovah Himself, the counsel of God and eternal life. How can we understand this? Well, it is this: their hearts were not right with God; they had the form of godliness, but knew not, and denied the power thereof. They boasted of the Temple, and all the while their hearts did not thirst after true communion with the living God. They boasted of the predictions of a Messiah which were given to them, but they did not sigh with broken and contrite hearts after true redemption. They were zealous for the law of God without understanding the spirituality of the law, and instead of its leading them to humble themselves and lament their unworthiness, they rather boasted and prided themselves in the way in which they kept it; and thus it was that hardness as well as blindness of heart fell upon them, and that the judgment of God visited His own beloved nation. 23

The opposition directed against Christ continued after the death and resurrection of the Lord. The early Christians were continually persecuted by the Jews. The first of the persecutions against the early Church is narrated in Acts 4. It led to the arrest of Peter and John. The

---

23. David Baron, op. cit., p. 169-170.

persecutions continued in vehemence so that many Christians were cast into prison. Saul made havoc of the church. Stephen suffered martyrdom.

After the conversion of the great apostle Paul, he was dogged by Jewish opposition throughout his missionary lifetime. He was stoned, beaten, cast into prison, and finally had to appeal to Caesar. In Rome, he was undoubtedly one of the many Christians who was martyred under the Emperor Nero.

False teachings soon became rampant in the Christian church. Judaism and gnosticism began to make inroads, so that John and Paul both specifically warned the various congregations to which they wrote their epistles against these heretical teachings. Paul, by inspiration of God, informs the Thessalonians of the coming of the "son of perdition," and of the many anti-Christ's who will seek to gain ascendancy.

Immediately after the apostolic age a succession of Roman emperors directed national persecutions against the Christians. Trajan, Decius, and Diocletian were particularly antagonistic, while a number of others persecuted in a milder manner. The Jews, under the leadership of a false Messiah called Bar Cochba, or "Son of the Star," started a rebellion in 132 A.D. Thousands of Jews from Palestine, Cyrene, Egypt, and Mesopotamia flocked to his standard. For

three years the insurgents held the ruined fortress of Jerusalem. The Christians consistently refused to acknowledge this false Messiah, while their principles forbade them to join in the persecution. They were therefore subjected to great cruelties by the followers of Bar Cochba.

With political independence destroyed, the Jews could not further independently persecute Christians, so they circulated horrible calumnies on Jesus Christ and His followers. In the schools of Jabneh, Tiberias, and in Babylonia, they nourished a bitter, anti-Christian hostility.<sup>24</sup>

Since it is not possible to mention the myriads of movements directed against Christianity in these twenty centuries, only a few will be cited. Under Julian the Apostate (361-363) Christianity suffered a severe blow. Julian tried to suppress it; and when he found he could not, he mingled it with heathenism; he ridiculed the Christians; and sought to weaken the Church by recalling exiled bishops. When he was pierced with a spear in battle, he is said to have uttered the cry, "Now thou hast conquered, thou pale Galilean."<sup>25</sup>

From the various counter-movements against Christianity from within the Church, we come to a counter-movement from without, one of the greatest opposing forces the Church has ever encountered. It is Mohammedanism which arose in

---

24. cf. Lars Qualben, A History of the Christian Church, p. 72.

25. cf. Ayer, Source Book of Ancient Church History, p. 325f.

Arabia in 572 A.D. Islam with its strange mixture of heathenism, Judaism, and Ebionite Christianity boasts no less than 240,000,000 followers in the world today. Add to these the adherents of the Roman see, the Papacy, who though within the pale of the Christian Church, are yet rejecting Christ by exalting the Roman bishop as Vicar of Christ on earth to a greater degree of prominence than the Lord Himself. Then assemble in mind the modernists and unbelieving critics who reject Scripture itself, let alone the person and work of Christ, and the utter truth of Isaiah's words, "despised and rejected (lit. 'forsaken)," are brought home.

The prophet describes the Suffering Servant as one despised and lacking of men, one from whom men hide their faces, one who is despised and not esteemed. Concerning Him the prophet asks: "Who hath believed our report? And to whom is the arm of Jehovah revealed?" (Is. 53, 1)

Looking at conditions within the present-day Church, they too harmonize well with the words of prophecy. Also men who seemingly profess Christianity sometimes hide their faces from Him, whose allegiance they have sworn. When one recalls how many sermons and instructions have been given by Christian ministers and teachers since the day when Christ walked the plains of Galilee and trod the streets of Jerusalem, one must realize how few, comparatively speaking, have accepted these teachings, and one must then

think upon the prophet's words concerning the Suffering Servant, "Who hath believed our report?" When one considers the neglect of Christianity by world leaders and its potentiality to help build a solid civilization, one must remember the prophet's words, "To whom has the arm of the Lord been revealed?"

Commenting on these first phrases of Isaiah 53, Joseph Parker testifies:

There is a tone of discouragement at the beginning which we recognize and approve. That tone is not confined to Christ's ministry alone, but to every ministry subsidiary, yet related, to the priesthood of the Son of God. Who has believed truth, who hath believed charity, who hath believed in Gospel virtue? The truth has always had a hard time in the world. Lies have been feasted, feted, crowned; and truth, like a mendicant, has had but a crust; yet not but a crust; let us rather say, a crust and a blessing, and in the blessing the feast was realized. "To whom is the arm of the Lord revealed?" It has been made bare these many centuries, and how few have seen it, or recognized it, or called it by its proper name! We have had continuity, and succession, and evolution, and development, and progress, and laws of nature; but not "the arm of the Lord." Men felt themselves more comfortable in talking about law than about the Lord; it was less pious, less disciplinary; less evangelical. Herein is one proof of the truth of the evangelical doctrine, that it makes men think before they dare to utter the choicest words. 26

It is a sad fact, indeed, that the rejection of Christ by men is comparable with the rejection of the Suffering Servant; but it too proves that Christ is the Suffering Servant!

#### CHAPTER IV.

##### The Sorrowing Christ and the Sorrowing Servant.

Had Christ not been the Son of God Who was in constant communion with His Father in heaven even during His days upon the earth, His life would certainly have been the most sorrowful and abject of lives. Other great men of the world have suffered because their thinking, their ideals were in advance of their age; other great men have been inflicted with pain and have carried heavy crosses in life; other great men have died the death of a martyr, but Christ alone knew and understood the full weight of human sorrow since He Himself came from the realms of heaven where there has never or shall ever be "any sorrow, or crying, or tears."

Examining a few direct references to Christ's sorrow from the New Testament account, one will immediately realize the varied sources of Christ's sorrow of heart.

He Who had come to be men's Savior was rejected on every side. The previous chapter has illustrated this fact to some degree. Surely sorrow filled His heart because He

was thus rejected, especially since He knew that by rejecting Him, men were heaping upon themselves eternal woe. On two distinct occasions it is expressly told of Christ that He "groaned in the spirit" and that He "wept" because of His rejection. In Mk. 8, 12 is recorded how Christ, after feeding the five thousand, was tempted by the Pharisees who sought after a sign. It was then that Christ gave evidence of His sorrow of heart and His troubled spirit. The Evangelist records: "He sighed deeply in his spirit." The Greek word used (*ἀναστενάζων*) adds a graphic touch. It occurs nowhere but here. "It is the outcome of grief and indignation, in which, however, grief predominates,"<sup>27</sup> Christ was grieved because He had been with them so long, constantly teaching and preaching concerning His Messiahship, and still they demanded a sign. Again, this sorrowful indignation must have welled up within Christ as He pronounced the sevenfold woes upon the scribes, Pharisees, and lawyers (Luke 11, 42-54). This same feeling is recognizable as He pronounced similar woes upon the cities of Chorazin and Bethsaida (Matt. 11, 21). The climax of His grief over His rejection by His fellow countrymen is contained in the account of His final entry into Jerusalem. "And when He was come near, He beheld the

---

27. The Pulpit Commentary, p. 332.

city, and wept over it." (Luke 19, 41)

At the sight of the city, riding amid the shouting, jubilant crowds, Jesus 'burst into sobs.' He saw the true condition of the city, which was the opposite of the joy of this pilgrim host that gathered from afar for the Passover. He also saw the judgment descending upon the wicked city as He saw and foretold in detail what was awaiting Him in the city on the following Friday (18, 32, 33). Gause, indeed, for 28 tears and sobs from a heart like His (Luke 19, 10).

Christ undoubtedly also sorrowed over the small faith of His own disciples. With the very Son of God in the boat as it was tossed about by the tempest, they cried, "Lord, save us, we perish." A touch of sorrow must have stirred Christ as He spoke, "Why are ye fearful, O ye of little faith?" (Matt. 8, 25) Matthew again furnishes us some insight into the heart of Jesus as He records the rebuke the Lord uttered against the disciples, "Are ye also yet without understanding?" (Matt. 15, 16) With sympathetic understanding, yet with sorrow of heart, He must have spoken to the disciples after His discourse on the leaven of the Pharisees when they reasoned among themselves, saying, "It is because we have taken no bread." Surely, some touch of sorrow must have filled His heart as He said, "Do ye not yet understand, neither remember the five loaves of the five thousand?" (Matt. 16, 7, 9)

Sorrow filled the heart of Christ because of the sickness and death of men.

Jesus was sinless, His sympathy with all sorrows was thereby rendered abnormally keen, and He made others' griefs His own with an identification born of a sympathy which the most compassionate cannot attain. 29

In Mark 7, 34, it is told that Jesus looked up to heaven and sighed as He healed the deaf and dumb man. The cause of His sighings can only be conjectured; but no far stretch of imagination is required to think that He sighed because of the man's condition.

'He sighed;' and no wonder, when he thought of the ruin that sin had wrought, and of the wreck which man had in consequence become. The Saviour sighed when he looked abroad on suffering humanity, when he reflected on the miseries of a fallen race, and when especially He contemplated the living example of that misery that then stood before him. He sighed in sympathy with our sufferings, 'for we have not an High Priest that cannot be touched with the feeling of our infirmities.' 30

Grief within the heart of Christ burst forth as He saw the mournful train of his beloved ones weeping over the passing of Lazarus. "Jesus wept." (John 11, 35) He wept because His heart was filled with deepest sympathy.

The Gospel accounts also describe Christ's troubled spirit as He contemplated the tremendous work of suffering which lay ahead. In a little monolog addressed not directly to His disciples, yet audibly for those at hand to hear,

---

29. Maclaren, op. cit., p. 97  
 30. The Pulpit Commentary, P. 328

Jesus speaks: "Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour." (John 12, 27) As He began His sufferings in the Garden, the Gospels tell of His sweat being as great drops of blood. But in the epistle to the Hebrews (5, 7) there seems to be more than a suggestion that Jesus wept in the Garden. The text reads;

Who in the days of his flesh, when he had offered up prayers and supplications with strong cryings and tears unto him that was able to save him from death, and was heard in that he feared.

That the text speaks of Christ is unmistakable from verse five.

The greatness of His sorrows cannot be measured as one surveys the Passion Story. The very beginning in the upper room was fraught with sorrow for Christ as He foretold how one of His immediate disciples would betray Him. "He was troubled in spirit, and testified, and said, "Verily, verily, I say unto you, that one of you shall betray me." (John 13, 21)<sup>31</sup> The real sorrows of His passion will become plain as the vicarious work and the sufferings of Christ are compared with those of the Suffering Servant of Jehovah in the following two chapters.

---

31. Christ's sorrow might here be likened unto that registered by David in Ps. 41, 9: "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me."

We turn now again to the Suffering Servant. Isaiah describes Him as a "man of sorrows (pains) and made acquainted with sickness." (Is. 53, 2) The word translated sorrows also means pains of any kind. Aquila well translates *ἀνδρα ἀνδύων*. Reflecting on this short phrase, the Pulpit Commentary declares: "The 'sorrows' of Jesus appear on every page of the Gospel."<sup>32</sup>

Delitzsch provides an excellent clarification of the original of Isaiah's words when he writes of the Suffering Servant:

He was a man of sorrows in all forms, a man characterized by this, that his life was a continual patient endurance of sorrow... He is one who has been reduced to the condition of knowing about sickness.... The meaning is not that he had a feeble body, falling out of one sickness into another, but that the wrath evoked by sin, and the ardour of his self-sacrifice (cf. Ps. 69, 10) consumed him, in soul and body, like a fever; so that, although he had not died a violent death, he would have succumbed to those destructive forces, which sh<sup>h</sup> has domesticated in humanity, and of his own self consuming struggles against them. 33

Parker's People's Bible further elucidates the phrase, "He was acquainted with grief" thus:

'He was acquainted with grief' -- which we can never be. We have our little griefs, our tiny bubbles of woe, that rise and burst upon the stream of daily existence; but this Man was 'acquainted with grief;' they hailed one another; they understood one another; grim grief nestled in his heart as in a chosen dwelling place, and

---

32. Pulpit Commentary, Isaiah, Vol. II, p. 295  
33.

he found mysterious consolation through the ministry of grief; he found joy in melancholy; he found heaven on earth; he saw in the black root the possible flower. All men have their troubles, all men have their touch of grief, all men have their portion of disappointment; but no man can take up these expressions in the fulness of their meaning, and say they are exhausted in human experience. 34

Bringing the comparison to a head, we must admit that Christ and none other is pictured here as Isaiah's Suffering Servant. Again Meyer aptly summarizes the comparison as follows:

It is quite likely, since sorrow and pain are the heritage of all, that in some particulars this vision was realized by lesser men than the Son of Man. But who of woman born but the Christ could take these words in their entirety and say, 'I claim that all this was realized in myself; this portraiture is mine; there is neither line nor lineament here which has not its correspondence in me?' Should any of the sons of men put in such a claim, he would encounter at once the full force of a world's ridicule and contempt. But when the Man of Nazareth approaches, and claims to have fulfilled this dark and bitter record; when he opens his heart and shows its scars; when he enumerates his unknown sufferings, and asks if there were ever grief like his, no one dares to challenge his right to claim and annex this empire as his own; nay, deep down in the heart there is a tacit confession that probably he touched yet profounder depths and drank more bitter draughts than even these words record. 35

---

34. Joseph Parker, op. cit., p. 228

35. F.B. Meyer, op. cit., p. 161

## CHAPTER V.

### The Sufferings of Christ and His Vicarious Work as Related to the Sufferings and Vicarious Work of the Servant of Jehovah.

To attempt to describe the sufferings of Christ in a short chapter is well nigh impossible, for almost every page of the New Testament records His sufferings. From the second chapter of Matthew (Matt. 2, 13), which narrates the flight into Egypt, to the closing chapters of Revelations, which picture the glorified Christ as the Lamb upon the throne "clothed with a vesture dipped in blood" (Rev. 19, 13), these sufferings are enumerated. They, indeed, "extended throughout the days of His visible sojourn on earth, but culminated in the passio magna during the last two days of His earthly life. The passio magna is the extreme anguish which our Redeemer suffered from Gethsemane to Calvary, partly in His soul, partly in His body, by enduring to the end the most extreme and bitter sorrows for the atonement of our sins."

The first sufferings inflicted upon Christ, excepting the pains He endured in childbirth, are those connected with His circumcision. Of these and their significance, Farrar writes: Thus early did He suffer pains for our sakes, to teach us the spiritual circumcision -- the circumcision of the heart -- the circumcision of all our bodily senses. As the East catches at sunset the colors of the west, so Bethlehem is a prelude to Calvary, and even the infant's cradle is tingled with a crimson reflection from the Redeemer's cross.  
37

In quick succession may be added the sufferings of His flight, the sufferings of His poverty throughout His earthly life, the sufferings of rejection and persecution, the sufferings of temptation, etc.

These sufferings Christ endured are not imaginary; they are real sufferings of body and soul. As He earnestly interceded with His Father in the Garden of Gethsemane, became almost physically exhausted so that an angel appeared unto Him, strengthening Him. (Luke 22, 24) "And being in agony, He prayed more earnestly; and His sweat was as it were great drops of blood." And after His fasting forty days and forty nights in the wilderness, "He was afterward an hungered." (Matt. 4, 2) In His long

---

37. Farrar, op. cit., p. 35

journey from Judea through Samaria, He, "being wearied with his journey, sat thus at the well." (John 4, 6) As the throes of sufferings shocked through His lacerated body, He cried out in anguish from the cross, "I thirst." (John 19, 28) Dr. John Brown speaks of the sufferings of His body as external sufferings, and aptly summarizes:

His external sufferings were of no common kind. During his whole continuance on earth, from the manger to the cross, He seems to have been almost entirely destitute of the comforts and accommodations, and very scantily supplied with the necessaries of life. He was indeed poor and needy. He was the object of malignant contempt of the upper classes of society, and of the contumelious abuse of the lower. Blasphemer and demoniac -- imposter and madman -- glutton and wine-bibber -- friend of publicans and sinners -- were the appellations commonly given Him. He was worn out by fatiguing, ill-requited labors -- by hunger and thirst -- by debility and exhaustion; and in the tortures of the scourge, and the agonies of the cross, He experienced the utmost pain of which the human frame is capable. 38

His soul suffering was, ~~perhaps~~, even more intense than His bodily sufferings. It was of this soul suffering of which He spoke when He urged His disciples, "Tarry ye here and watch;" for "My soul is exceeding sorrowful; even unto death." (Matt. 26, 28) It was the weight of the burden of men's sins that caused this extreme suffering.

---

38. John Brown, Discourses and Sayings of Our Lord, Vol. I., p. 588

Contrasting the sufferings of His body and those of His soul, Dr. John Brown in his exposition of John 12, 27. 28., writes further:

Yet these visible sufferings were the least part of His sufferings. They were but, as it were, the imperfect external type of severer internal agonies. 'The iron entered into His soul.' A mysterious hidden fire, kindled by the breath of Jehovah, righteously displeased at the sins of men, consumed his vitals, as man's substitute -- the victim of man's transgressions. Well has it been said by one of the fathers of the church, on this awfully mysterious subject, 'The sufferings of His soul were the soul of His sufferings.' 39

These internal sufferings then bring us to the discussion of Christ's sufferings as being vicarious. The New Testament again well attests this central doctrine of Christianity. When the mother of the sons of Zebedee came to Him with the request that her sons be given prominent places in His kingdom, He concludes His discourse with her by emphasizing His purpose in coming to earth thus: "Even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many." (Matt. 20, 28) Caiaphas unwittingly reemphasized this purpose in his prophecy, "Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not." (John 11, 50-52)

Paul and Peter in their epistles constantly stress

---

39. Dr. John Brown, op. cit., p. 588-589

the vicarious nature of Christ's sufferings. In the third chapter of Romans, in which the apostle Paul establishes the sola gratia beyond contention, he points out that God hath set forth Christ Jesus "to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." (Rom. 3, 25) Paul further establishes Christ's sufferings as vicarious in chapter 5. "For when we were yet without strength in due time Christ died for the ungodly. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." (Rom. 5, 6, 8.) <sup>41</sup> Peter quotes a phrase from the prophecy of the Suffering Servant in chapter two, writing: "Who (Christ) His own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." (1 Pet. 2, 24)

It was the suffering and death of Christ which constituted sacrifice demanded by God for the sins of the world, that the world might again be at one with Him. Amos John Traver in a fine little book entitled The Christ Who is all condenses a number of New Testament references

---

40. Other passages of the vicarious suffering are: Rom. 8, 3; 2 Cor. 5, 18-21; 2 Cor. 8, 9; Gal. 3, 13; Eph. 1, 7.

to the atonement in this paragraph:

Unless one deletes from the Bible what one does not find easy to believe, the witness there for the atonement is preponderant. Just a few of the familiar verses will recall this body of testimony: "To give His life a ransom for many"; "Who gave Himself a ransom for all"; "He is the propitiation for our sins"; "Whom God hath set forth to be a propitiation through faith in His blood"; "While we were enemies, we were reconciled to God through the death of His Son"; "In Whom we have redemption through His blood"; "Christ hath redeemed us from the curse of the law, having become a curse for us"; "Knowing that ye are redeemed, not with corruptible things, with silver or gold, from your vain manner of life, handed down from your fathers but with the precious blood, as of a lamb, without blemish and without spot, even the blood of Christ." All these state in no uncertain terms that, as the sacrifices of the Old Testament prefigured, Christ is "the Lamb of God that taketh away the sin of the world."<sup>41</sup>

The sufferings of Christ described so completely in the New Testament were borne by Him in a patient, silent manner. Already in His active ministry, He must have endured much suffering in silence. Often He retreated to Himself alone to talk with His Heavenly Father in prayer, most probably also about His sufferings on earth. He departed into a solitary place (Mark 1, 35), into a mountain (Mark 6, 46), into the wilderness (Luke 5, 16) to pray. Since later He gave audible expression of His sufferings, as He prayed to His Father, it would certainly

---

41. Amos John Traver, The Christ Who Is All, p. 124

not be too far amiss to assume that in His prayers before His passio magna He also expressed His sufferings. The Gospels clearly show His patient suffering during the trial. He held His peace before the high priest (Matt. 26, 63; Mark 14, 61). He answered nothing to the questions of the high priests and elders (Matt. 27, 12). His silence was immutable before Pilate (Mark 27, 14; Mark 15, 5) Indeed, from Gethsemane to Calvary, His mouth was never opened to complain against the indignities heaped upon Him. He was taken captive in the Garden, but offered no resistance. He endured the blasphemies before the Jewish rulers without a murmur. He silently bore scorn and disdain in the presence of Pilate. He was slapped; He was buffeted; He was scourged and crowned with thorns; He was spat upon and ridiculed; He was pierced and He was crucified; He was jeered, yea, even forsaken of God - but never did He cry out in revolting complaint. Only when He was adjured to testify to His deity before Caiaphas did He speak. Only when silence would have <sup>MEANT</sup> ~~been~~ disowning His Kingship did He speak before Pilate. Even in His death, amid a chorus of infamy, Jesus spoke not. Says

**Farrar:**

He could have spoken. The pains of crucifixion did not confuse the intellect, or paralyze the powers of speech. But, except to bless and to encourage, and to add to the happiness and hope of others, Jesus spoke not. So far as the malice of the passers-by, and of the priests and Sacerdists,

and soldiers, and of those poor robbers who suffered with Him, was concerned -- as before the trial so now upon the cross -- He maintained unbroken His kingly silence. 42

The sufferings of His crucifixion and death were greatly increased through His being forsaken by God. The agony of being forsaken by God (Matt. 27, 46) was the endurance of divine wrath on account of the sins of men in His soul, just as if He Himself had committed the imputed transgressions. Or we may say, It was the endurance of the pangs of hell, which consist essentially in separation from God. After Christ had healed the centurion's servant and had commended the centurion for his faith, He indicated to His disciples the anguish of being cast away from God. "But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." (Matt. 8, 12) In the preview He gave the disciples of the occurrences on the day of Judgment, He pictures the everlasting fires of hell, prepared for the devil and his angels (Matt. 25, 41). These Christ also endured in atoning for men's sins.

The preaching and writing of the apostles after the Lord's ascension into heaven centered particularly on the sufferings of Christ. Peter on that first Pentecost

---

42. Farrar, op. cit., p. 654

eloquently speaks of Christ, "Whom God hath raised up, having loosed the pains of death." (Acts 3, 24) After the healing of the lame man at the gate Beautiful, Peter and John disclaimed all personal power and glorified Christ by speaking especially of Christ's sufferings. "But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled." (Acts 3, 18) At Thessalonica Paul reasoned with the Jews in the synagogue "Opening and alleging, that Christ must needs have suffered, and risen from the dead." (Acts 17, 3)

Paul's epistles often emphasize the eternal worth of Christ's sufferings. The Christians are urged to be partakers of His suffering (cf. Cor. 1, 5; Phil. 3, 10). The book of Hebrews, which has as its theme, "Christ, our High Priest," surely emphasizes Christ's sufferings (Heb. 2, 9; 4, 15; 5, 8; 12, 2). Peter refers to Christ's sufferings in other passages than those already quoted, namely, in 1 Pet. 1, 11; 2, 21; and in 4, 1.

We now direct our mind's eye to the Suffering Servant of Isaiah 53. The Suffering Servant was wounded. He was  
<sup>43</sup>  
 bruised, chastised, and oppressed. Like the lamb brought

---

43. The Hebrew term נָחַץ used for "oppressed" is emphatic. It is the Niphal perfect, and is used particularly for the rigorous dunning of payment, the exaction of debt.

to the slaughter and like a mother lamb before her shearers is dumb, so the Servant opened not His mouth. From restraint and judgment He was snatched away. He was cut off from the land of the living; on account of the sins of His people there was a blow to Him. Yet He had done no violence. No deceit was to be found in His mouth. But it was Jehovah who was pleased with the crushing of Him. The soul of the Servant made an offering for sin. He poured out His soul unto death; He was numbered with the intercessors; and He bore the sin of many and made intercession for the transgressors.

These statements and others show the sufferings of the Servant, a suffering which can only find its counterpart in the sufferings and death of Christ. The description surely fits the magnitude of Christ's suffering. It surely leaves no doubt that it was a real suffering of body and soul. It certainly compares with the vicarious nature of Christ's sufferings, for no less than 12<sup>44</sup> direct statements are contained in the chapter pointing out the vicarious work of the Servant. These may be

---

44. Concerning these twelve statements, Delitzsch writes: "Twelve times over within the space of nine verses He asserts, with the most emphatic reiteration, that all the Servant's sufferings were vicarious, borne for man, to save him from the consequences of his sins, to enable him to escape punishment." (p. 282)

listed as follows:

1. "He hath borne our griefs.....
2. He carried our sorrows. (v. 4)
3. He was wounded for our transgressions.  
(v. 5)
4. Bruised for our iniquities. (v. 5)
5. The chastisement of our peace was upon  
him. (v. 5)
6. With his stripes we are healed. (v. 5)
7. The Lord hath laid on Him the iniquity  
of us all. (v. 6)
8. For the transgression of my people was  
He smitten.
9. He made His soul an offering for sin. (v. 10)
10. He shall bear their iniquities. (v. 11)
11. He bears the sin of many. (v. 12)
12. He made intercession for the transgressors.  
(v. 12)

Each of the foregoing statements finds its fulfillment in Christ. His obedience to His Father's will in suffering can well be fitted into statement 7. His trial is surely previewed as the original of verse 8 is studied.

Dr. W.A. Maier explains:

It can refer to the injustice that was characteristic of Jesus' trial all the way through. Everything was illegal: His arrest through a traitorous informer; its occurrence at night; the private hearings before the high priests; the trial a day before the high festival or Sabbath; the haste with which the trial was performed and completed; the perjury that was promoted; the studied neglect of all testimony on Christ's behalf; the speed with which He was sent away from Pilate to Calvary and then sentenced. (With Roman citizens it took ten days at times; of course, Christ was no Roman citizen, but the haste was nevertheless unnatural, to say the least.) All this is brought together in this snatching away from prison and judgment. There was no one to intercede for

Christ. The only person who defended Christ during the entire crucifixion was the penitent thief on the cross, and that was directed not to the people, but to the other thief. 45

The patient endurance of Christ's suffering is well described also in the picture of the lamb being led to slaughter. Commenting on verse seven which depicts the Servant's patient suffering, Joseph Parker writes:

That is our Christ; that is God's Son; that is the Savior of the world. We know that He was oppressed, and that He was afflicted; we know that He said, "My soul is exceeding sorrowful, even unto death;" we know that He sweat as it were great drops of blood; we have read that in history; we compare the prophecy and the history and they are one. Isaiah might have been the reporter as he concealed himself within the shadows of Gethsemane. 46

Comparing the sufferings of Christ with those of the Suffering Servant, only one conclusion can be reached: Christ is the Suffering Servant.

---

45. Dr. W.A. Maier, Exegesis Notes on Isaiah 53. (Class Lectures)

46. Joseph Parker, op. cit., p. 231

## CHAPTER VI.

### The Death, Burial, and Glorification of Christ compared with the death, burial, and glorification of The Suffering Servant

The consequence of man's fall into sin has been inevitable death. "The wages of sin is death." (Rom. 5, 23) "It is appointed for man once to die." (Hebr. 9, 27) So after the darkness of sin settled upon the Garden of Eden, the darkness of death has and will ever settle upon men. For men, in general, death is not an interesting thought; but for men who are Christians, it has become more than an interesting thought. It is to them the beginning of endless life with God in heaven. But death has come to mean this to them only through the death of Christ, Who died for all.

The New Testament record of Christ's death is convincing that it was a true death, a real separation of the soul from the body. The crucifixion account so fully related in the four Gospels leaves no doubt about this fact. On the cross Jesus cried with a loud voice, yield-

ing up the ghost. (Matt. 27, 50) His πνεῦμα, soul, spirit, was separated from His body. The Evangelist Luke adds a point of information by establishing the place to which His soul departed. Christ commended His soul into the Father's hands. (Luke 23, 46)

John, whose purpose it was to supplement the Synoptic accounts, records Christ's sixth word from the cross: "It is finished;" and after this word, "He bowed His head, and gave up the ghost." (John 19, 30)

The death of Christ will ever be a theological mystery, for man cannot understand how God could die. Yet Scripture attests this truth conclusively. Peter declared to the Jews on Pentecost Day "Ye killed the Prince of Life." (Acts 3, 15) Knowing beforehand that this and similar statements were and will ever be hard sayings for His disciples and believers unto the end of time, Christ Himself explained His death in the Good Shepherd Psalm of the New Testament (John 10, 10-18). In verses 17 and 18 He speaks: "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down and power to take it again." Some have used this passage to prove that Jesus died, not from physical causes at all, but by a mere violation of His will. It certainly

proves that Christ's death was not a termination of His life in the course of nature; but to ascribe His death merely to His will is again contrary to the rest of Scripture.

The sufferings of Christ prior to His death have already been vividly described in the previous chapter, but it may be well here to establish beyond contradiction that His death itself was a cruel and ignominious death. The Roman method of Crucifixion was accompanied by excruciating pains. Nails were driven through His hands and feet. The full weight of His body was held by these nails. His attendants gave Him vinegar to drink mingled with gall to alleviate His pain, but He would not drink thereof. (Matt. 27, 33). He wanted to suffer the full burden of men's sins consciously. Of the sufferings connected with the death of Christ, Edersheim writes:

Into this, to us, fathomless depth of the mystery of His sufferings, we dare not, as indeed we cannot, enter. It was of the Body; yet not of the Body only, but of physical life. And it was of the Soul and Spirit; yet not of them alone, but in their conscious relation of man and to God. And it was not of the Human only in Christ, but in its indissoluble connection with the Divine: of the Human, where it reached the utmost verge of humiliation to body, soul, and spirit -- and in it of the Divine, the utmost self-exinanition. The increasing, nameless agonies of the Crucifixion were deepening into the bitterness of death. 47

Christ was crucified between two malefactors, 'robbers' -- probably of the class then so numerous, that covered its crimes by pretensions of political motive. These malefactors were to the right and to the left of Him and He in the center. This fact John again records (John 19, 17-19).

After His death Christ was buried in the tomb of Joseph of Aramathea. Joseph had been a secret disciple of Jesus for fear of the Jews, but at the time of Christ death, he boldly came to Pilate to ask for the body of Jesus (John 19, 38) The sepulchre in which Jesus' body was placed was a new sepulchre wherein was never man laid. <sup>48</sup> It was located in a garden, undoubtedly well-kept, for after the Lord's resurrection, Mary imagined the Risen Christ to be the caretaker. Jesus' body was well treated. Joseph took the body when the Roman soldiers had lowered the crosses; he wrapped it in a clean linen cloth, and laid it in this new tomb carefully. He ~~himself~~ had hewn the tomb <sup>hewn</sup> out in the rock.

After Joseph's concern for the body of Jesus, the women prepared sweet spices and anointed His body. They

---

48. Farrar writes beautifully about the sepulchre thus: "The tomb had never been used, but in spite of the awful sacredness which the Jews attached to their rock-hewn sepulchres, and the sensitive scrupulosity with which they shrank from all contact with a corpse, Joseph never hesitated to give up for the body of Jesus the last home which he had designed for his own use." (p. 669)

did all that they could do before the Sabbath which was swiftly approaching. They perhaps washed the corpse, laid it amid the spices, wrapped the head in a white napkin, and rolled the fine linen round and round the wounded limbs. And "so the body was reverently laid in the rocky niche. Then, with the united toil of several men, they rolled a golal, or great stone, to the horizontal aperture."<sup>49</sup> Not content with this hurried preparation, they immediately went home to prepare fresh spices and ointment that they might hasten back early on Sunday morning and complete the embalming of the body, which Joseph and Nicodemus had only hastily begun.

From the darkness of Good Friday to the glorious morn of Easter, everything was quiet. Only the enemies of Christ were active in making sure the sepulchre by securing guards and having Pilate allow them to affix the seal of the Roman government.

But on Easter morning it was a different story. The joy and wonder of the women, of Peter and John when they found the tomb empty are echoed until the present day. The word of Christ's resurrection spread quickly. The Lord Himself appeared no less than eleven times to His disciples. He appeared to Mary Magdalene, to the other women, and to Peter at Jerusalem; He traveled with

---

49. Farrar, op. cit., p. 669

with the two disciples to Emmaus and talked with them; He suddenly entered the disciples' midst as they were gathered behind closed doors; again He appeared in their midst, this time when Thomas was present; He stood at the sea of Galilee as the disciples were fishing, breakfasted with them, and then restored Peter to discipleship; twice He appeared to the eleven disciples; once He was seen by more than five hundred at one time; and, according to 1 Cor. 15, 7, He also appeared to James. In these post-Resurrection appearances Christ already showed His glory, but the fullness of His glory He received as He entered again the portals of heaven from whence He had come.

The New Testament also well established the ascension and glorification of Christ. Gathered among the eleven on the Mount of Olives, He bestowed on them the parting benediction, issued His Great Commission, and then was received up into heaven to sit at the right hand of God (cfr. Mark 16, 19). That He carried Himself up into heaven was already a manifestation of His glory.

The disciples and apostles later wrote and spoke much of His ascension. Luke reviews the ascension in the first chapter of Acts thus: "And when He (Jesus) had spoken these things, while they beheld, He was taken

up; and a cloud received Him out of their sight."

(v. 9) The writer to the Hebrews twice emphasizes the glory of Christ in heaven (Heb. 4, 14; 9, 24).

Paul envisions the full glory of Christ after His ascension in Phil. 2, 9-11, and Eph. 1, 20-23. Peter adds that Christ has now received great power and dominion: "Who (Christ) is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject to Him." (1 Pet. 3, 22)

The glories of the risen and ascended Christ are especially emphasized throughout the New Testament. Christ Himself anticipated this glory when He said: "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man. (John 1, 51) A glimmer of the full glory was evidenced in the Transfiguration. (Mark 9, 2ff) His appearance to the apostle Paul at His conversion displayed Him to be a glorified Christ. And in many places in Revelation Christ is pictured as the mighty King of heaven, in Whose hand are the seven candlesticks, the destinies of the Church, in whose mouth is a sharp twoedged sword (representing His power and dominion), and Whose countenance shineth as the sun in its strength. (Rev. 1, 16) The

heavenly host cry with a loud voice: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." (Rev. 5, 12) He is crowned with many crowns, the Lamb upon the throne. Thus is described the glorification of Christ.

From history we turn again to the prophecy of the Suffering Servant. Of the Servant it is told that He was cut off from the land of the living, and that He poured out His soul in death. When the haste and violence of the crucifixion are considered, it can certainly be said of Christ that "He was cut off from the land of the living, and that He poured out His soul in death." All through His ministry the Jews waited for the time when He could be cut off; and when the time came, He was cut off in short order. In the separation of His soul and body, it can be said of Christ that "He poured out His soul in death."

The prophet further states that "He was numbered among the transgressors." This, too, is true of Christ Who was placed in the midst of the robbers. "He made His grave with the wicked, and was with the rich in His death." As an accused criminal, His enemies planned to give Him a criminal's

---

50. Christ's exaltation and glory are already pictured as the Magi bowed down and worshipped Him.

51. The exegesis of verse nine is somewhat difficult and admits of various interpretations. The best seems to be: "They gave (or, appointed) His grave with the wicked, but in His death (the abstract plural; literally, deaths) He was a rich one (or, a wealthy one), because He had done no violence, and neither was there deceit in His mouth."

burial. Humanly speaking, there was nothing more to be expected of the body of Christ, namely, that it be disposed of as the body of a thief. <sup>52</sup> But "in his death He was with a wealthy person." We cannot escape the implication of the text that it points to Joseph of Arámathea. He asked Pilate for the body of Christ and consigned it to a rock tomb, certainly a sign of wealth. Luke 23, 53 and Matt. 27, 57 show that Joseph was a rich man. Thus we have the fulfillment of the prophecy which states that although Christ was a criminal in His death, yet His body was not laid in potter's field. Rather, He was given a glorious sepulchre in the grave of the Arámathean Joseph.

Just as the life of Christ does not end with His burial, so also the Suffering Servant does not stop His activity when His body is placed into the repose of the tomb. He shall lengthen His days. He shall see His seed. This implies a resurrection. "In a glorious resurrection the servant of Jahweh shall take His place with mighty conquerors; and rejoice in the achievement of His mission,

---

52. Josephus, VIII, 6, writes: "Even after death shame has followed the criminal, though after ages the condemnation has often been reversed and later generations have built monuments for him. In all countries it has been the case, that the person put to death has an ignominious sepulchre. He that blasphemeth God, let him be stoned and let him hang on a tree all that day, and let him be buried in an ignominious and obscure manner."

the redemption of the world."<sup>53</sup> But not only does Isaiah ascribe a resurrection to the Suffering Servant. He also prophecies a glorification in the 53, 12 as well as in 52, 13. The victory has been won. Satan has been defeated. Now the fruits of victory are the souls that are saved.

Concerning this phase of the prophecy, MacLaren writes:

No straining is needed in order to fit this great prophetic picture of the world-Conqueror to Jesus. Even that, at first sight incongruous, picture of a victor leading long lines of captives, such as we see on Assyrian slabs and Egyptian paintings, is historically true of Him who 'leads captivity captive,' and is, through the ages, winning fresh victories, and leading His enemies, turned into lovers, in His triumphal progress. He, and He only, really owns men. His slaves have made real self-surrenders to him. Other conquerors may imprison or load with irons or deport to other lands, but they are only lords of bodies. Jesus' chains are silken, and bind hearts that are proud of their bonds. He carries off His free prisoners 'from the power of darkness' into His kingdom of light. His slaves rejoice to say, "I am not my own, and he only truly possesses himself who has given himself away to the Conquering Christ. For all these centuries He has been conquering hearts, enthalling and thereby liberating wills, making Himself the life of lives. There is nothing else the least like the bond between Jesus and millions who never saw Him." 54

Again summarizing the points of comparison between the death, burial, and glorification of Christ with the

---

53. W.H. Bennett, The Religion of the Post Exilic Prophets, p. 57. Contained in the larger work of James Hastings, The Literature and Religion of Israel.

54. MacLaren, op. cit., p. 121

death, burial, and glorification of the Servant, we must repeat with Briggs: "This prophecy of the servant who dies and rises from the grave, finds its only fulfillment in the death of Jesus Christ, and in His resurrection and exaltation to His heavenly throne." 55

## CHAPTER VII.

### Various Other Points of Comparison between Christ and the Suffering Servant.

After a survey of the life of Christ, there yet remain several phrases in the prophecy that have not been matched in the account of Christ's life. In order to complete the picture that Christ is the Prophecied Servant, it will be necessary not only to refer these passages to the life of Christ, but in some cases, an exegesis may also be in place.

It is the knowledge of Christ that shall justify many. The Savior Himself mentions knowledge as an essential part of the faith necessary for salvation in John 17, 3: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Paul speaks of knowledge in Phil. 3, 10: "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings." The original of the passage (Is. 53, 12) plainly proves that this knowledge is not referred to the Servant, but a knowledge which others have of Him. ( יְדָעוּ has an objective <sup>prefix</sup>.) Christ, indeed, had all knowledge

and wisdom. We need only refer to Luke 2, 40, and Matt. 13, 54, to prove this.

The latter passage also fulfills the phrase, "Many were astonished at Him" (52, 14). "Whence hast this man this wisdom, and these mighty works?" said his own countrymen as He taught in the synagogue. Throughout His life men marvelled at His teachings and works. When He had stilled the tempest, men marvelled, saying, "What manner of man is this, that even the winds and the sea obey Him." (Matt. 8, 27)

The prophecy also speaks of a mystery which shall be revealed through the Servant. (Is. 52, 15) The passage read: "For that which had not been told them shall they see; and that which they had not heard shall they consider." Surely this passage may be referred to the mystery of Christ's redemption. Paul speaks of the mystery often. (Rom. 16, 25; 1 Cor. 2, 7; Eph. 1, 9; Eph. 3, 4.9; Col. 1, 27; Col. 2, 2; 4, 3; 1 Tim. 3, 16) It is the mystery of the Gospel revealed through Christ. This Gospel, according to Romans 16, 25, was kept silent in "age-long times". During all those past ages no public proclamation in the world, only silence. Then came "revelation". The silence ended, the Gospel now sounded forth as a world proclamation. This Gospel reached its full proclamation with and after the birth of Christ.

Throughout the prophecy the Suffering Servant is described as one who carries out a great work. Christ carried out a great work, a vicarious satisfaction for the sins of the world. This has already been pointed out in Chapter V. But in addition to this work of sacrifice, an intercession is also spoken of. Christ not only interceded for His accusers (Luke 22, 32), but He intercedes for all mankind before the throne of His heavenly Father even today. That is His high priestly work. "Such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." (Heb. 7, 26-27; cfr. also 1 John 2, 1-2)

Several phrases, e.g., "He had done no violence, neither was any deceit in His mouth" (Is. 53, 9), also speak of the sinlessness of the Suffering Servant. The sinlessness of Christ is a very definite teaching of the New Testament. Christ challenged His enemies: "Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?" (John 8, 46) Paul, in the Corinthians passage which speaks of the reconciliation, writes: "He (God) hath made Him...Who knew no sin...to be sin for us." (2 Cor. 5, 21) Peter describes Christ as the "Lamb without blemish and without spot," in Whose

mouth there was found no guile. (1 Pet. 2, 19-22)

St. John definitely states: "And ye know that He was manifested to take away our sins; and in Him is no sin."

(1 John 3, 5) Once more the person of Christ as described in the Gospels and Epistles fulfills the prophecy to the letter.

The work which the Suffering Servant carried on led to the satisfaction of God. Christ's work satisfied God. His meritorious suffering and death broke down the middle wall of partition between man and God. "God so loved the world that He gave His only begotten Son."

(John 3, 16) And when we refer once again to the passages quoted which prove that Christ suffered and died in obedience to the Father's will, this phase of the prophecy also finds its perfect fulfillment in Jesus Christ, the world's Savior.

## PART II

### Christ's Messianic Consciousness as related to the "Suffering Servant" Concept of Isaiah 53.

For two hundred years or more New Testament scholars have tended to hold either of two positions in relation to Jesus' Messianic consciousness, that is: (1) that He had but a narrow and limited idea of His own Messiahship; or (2) that He was not at all conscious of His Messiahship. The Tuebingen School and the followers of Ritschel have held the first, while the Mythical School has chosen the support of the second.

It will be the purpose of this part of the thesis to show that Christ was conscious of His Messiahship, and especially, that He considered Himself the Suffering Servant. The Gospel records, to a large extent, will furnish the proof that Jesus in His teachings referred to Himself in terms that had been referred to the Messiah. The Suffering Servant concept will form the climax of these terms; and Christ's own reference, as well as the reference of the apostles, to Isaiah 53 will prove beyond doubt that Christ is the prophesied Suffering Servant.

## CHAPTER I

### Christ's Teachings as Proof of His Messianic Consciousness.

In reviewing the teachings of Christ concerning Himself, it must be noted that He did not teach in a haphazard manner; but that His teachings had a very definite aim. This manifest purpose of His teachings has already been alluded to in reference to the passage, "I must be about My Father's business." (Luke 2, 49) That His teachings did have a definite aim may also be seen from the account of His first miracle at the wedding of Cana in Galilee. Gently, but firmly, He spoke to His earthly mother: "Woman, what have I to do with Thee; mine hour is not yet come." (John 2, 4) The time for Him to realize the most in pursuit of His ultimate aim had not yet come. This aim of His teachings was to show Himself as the Messiah, the world's Savior.

At all times Christ wished to impress upon His disciples and His hearers in general certain facts concerning Himself. In the first place, Jesus was minded to impress upon His fellow countrymen that He was a prophet. In Mark 1, 38, Jesus speaks to His disciples: "Let us go into the next towns, that

I may preach there also: for therefore came I forth." Christ emphatically says that He had come as a prophet. When He was rejected at Nazareth, He confided to His disciples, "A prophet is not without honor, but in His own country, and among His own kin, and in His own house." (Mark 6, 4) When the delegation arrived from John, Christ again testified that He was come as a prophet by saying, "To the poor the gospel is preached." (Luke 7, 22) Lest there be any doubt that Christ was conscious of His prophetic office, the reader of the Gospels need only turn to the fourth Chapter of Luke. In verses 16-21 are recorded these words which Christ read from the prophet Esaias:

The Spirit of the Lord is upon me, because He has appointed me to preach the Gospel to the poor; He hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord. (Is. 63, 1-3)

He then stated plainly, referring to Himself: "This day is this Scripture fulfilled in your ears."

Christ further considered Himself a healer of men's sicknesses. As He was about to heal the man with the withered hand, He put forth the question to the scribes and Pharisees, "Is it lawful to do good on the Sabbath days, or to do evil? to save life, or to kill?" (Mark 3, 4) The question is rhetorical, and surely proves that He considered Himself a

healer. When He cured the woman with an issue of blood, He would indeed have been presumptuous to have spoken to her as He did if He had not realized that He had power to do miracles of healing. (Mark 5, 34) When He was asked to heal the centurion's servant, He unhesitatingly replied, "I will come and heal him." (Matt. 8, 7) From these and other references there can be no doubt that Jesus knew Himself to be a physician of bodily maladies as well as of spiritual ills. The Messiah was to come "with healing in His wings." (Mal. 4, 2)

Jesus, in the next place, definitely set Himself forth as a Teacher. In Luke's account of the sermon on the Mount, Jesus is quoted as saying to His disciples, "The disciple is not above His Master." Surely, they thought of Him as their Master. In Matt. 23, 8, the Lord's denunciation of the scribes and Pharisees is recorded. Turning to His disciples, He said, "Be ye not called Rabbi: for one is your Master, even Christ; and all ye are brethren." In foretelling the disownment of the unworthy, He predicts: "Then shall ye begin to say, we have eaten and drunk in Thy presence, and thou hast taught in our streets." (Luke 13, 26) The Messiah was predicted as a teacher sent from God. That such was the idea of the learned among the Jews can be seen from the works of Nicodemus (John 3, 2).

But other men have been prophets, teachers, perhaps even healers, by Satanic powers. Christ, however, was more; and has definitely made the world aware of this fact. He taught that He was the Son of God. At the occasion of His Baptism and at His Transfiguration, the voice from heaven proclaimed Him the beloved Son of God. In neither of these accounts is there even the slightest indication that Christ was not aware of His Sonship, or that He received this honor unduly. When the Spirit led Christ into the wilderness to be tempted, the devil tried to mislead Christ to misuse His divine power. The tempter sought to overwhelm Christ with His divine consciousness thus: "If thou be the Son of God, command that these stones be made bread." (Luke 4, 3) Throughout His life Christ was ever in communion with His Father in heaven. This close communion between Himself and His Father He taught the disciples: "All things are delivered to me of my Father." (Luke 10, 22) When He discussed the time of Judgment Day with His disciples, He asserted in no uncertain terms that He was the Son of God. "But of that day knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." As a final proof that Christ knew Himself to be the Son of God, we need only reflect upon His words spoken before His ascension: "All power is given unto Me in heaven and earth." (Matt. 28, 19) The passage, Ps. 16, 10 surely proves conclusively that the Messiah would be the Son of God.

The passage reads: "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption."

The Gospels also very definitely prove that Christ referred to Himself as the Messiah. On several occasions He used the term Χριστός, meaning "Messiah," "the Anointed One", of Himself. When the report came to Jesus that one had been found casting out devils in His name, He said to John and the other disciples, "For whosoever shall give you a cup of water to drink in My name, because ye belong to Christ (ὅτι Χριστοῦ ἐστε ), verily I say unto you, He shall not lose His reward." (Mark 9, 41) After Peter had made his impressive testimony that Christ was the Son of the living God, Jesus "charged His disciples that they should tell no man that he was Jesus the Christ." Matt. 16, 20) In stressing humility as a necessary characteristic of the disciples' work, he instructed them: "Neither be ye called masters; for one is your Master, even Christ." (Matt. 23, 10) The most conclusive proof of all that Christ was conscious of His own Messiahship is registered in His conversation with the Emmaus disciples when He asks "Ought not Christ to have suffered these things, and to enter into his glory?" (Luke 24, 26) This passage will be discussed more fully in another connection.

Christ's messianic purpose becomes still more evident as

the manner and characteristics of His teachings are noted. The Gospels declare that Christ spoke with authority. The hearers gathered in the synagogue at Capernaum were astonished at His doctrine, for His manner was that of conscious authority, and not like that of the Rabbis. A bit later in the same context we read that, as the people strive to analyze their first surprise, they exclaim, "What is this?" and they decide: "It is a novel (i.e., qualitatively new) kind of teaching, possessing an authority of its own." When the officers of the scribes and Pharisees failed to arrest Christ, they came back with the report, "Never man spake like this man." (John 7, 46)

John Wick Bowman in his new book, The Intentions of Jesus, describes the teachings of Jesus as having a winsome characteristic. He translates the passage in Luke 4, 22: "And they began to thrill at the gracious words which kept issuing from His mouth," and then explains:

It is Luke alone who testifies to the winsome character of Jesus' manner before an audience. For that seems to be the meaning of the expression 'the gracious words,' with which he describes the reason for the thrill that ran through the congregation in the synagogue at Nazareth. The Greek term, *charis*, which is the second word in the phrase translated "the gracious words," is nowhere used by Luke in his Gospel in the distinctively Biblical sense of "the saving grace of God," through he does appear so to use it in

---

56. *cf.* John Wick Bowman, The Intentions of Jesus, p. 91.

the Acts. In the Gospel, as is proper for a writer who knows good vernacular Greek, the word is used in its popular senses of 'favor', 'approval', even of 'thanks', and 'winsomeness'. 57

The words which Jesus spoke were further possessed of great wisdom. They were "spirit and life." They caused men either to accept Christ or to reject Him. St. John especially suggests the wisdom of Christ's teaching. Peter, speaking in the name of the disciples, answered the Lord's question, "Will ye also go away?" He replied: "To whom shall we go? thou hast the words of eternal life." (John 6, 69) In a paramount degree, one seems justified in saying that the Gospels represent that to have been true of Jesus' preaching which Paul later noted as characteristic of his own -- it was to some a savor from death unto death, to others, a savor from life unto life.

But Jesus was more than a Teacher of wisdom. He was a Teacher who died to save all men even those who would not listen to His teaching. Since His vicarious work has already been discussed in the previous part (cf. Chapter V), we need not again adduce proof that Christ came to redeem a lost and fallen world.

As we now set side by side Christ's estimate of His teaching and the work in which He engaged, we must admit that there was a unique awareness of "mission" on Jesus' part--of a mission with a redemptive significance through and

---

57. John Wick Bowman, op. cit., p. 92.

through; and since He related it Himself to the coming Kingdom of God, certainly the most natural conclusion would be that for Him it was messianic in character. There was then also an equal awareness of Jesus' part of continuity with the prophetic heritage of Israel, for He defined the two sides of the mission in which He was engaged in terms that He found in Is. 61, 1-3.<sup>58</sup>

These are the preliminary considerations in regard to the Messianic consciousness of Jesus. In discussing the term, "Son of Man," as applied by Jesus to Himself, the writer will, in the next chapter, seek to relate this term to the Suffering Servant concept of Isaiah 53.

---

58. cf. Bowman, op. cit., p. 115.

## CHAPTER II.

### The Lord's Self-Characterization, "Son of Man,"

#### as related to the Suffering Servant Concept

Of all the appellations which the Lord Jesus Christ applied to Himself, probably the most common as well as the most discussed name is that of "the Son of Man."

The term "Son of Man" was used by writers in Jewish circles long before Jesus' day. Ezekiel had been addressed by God as "son of man" in his vision and call, the term being used as an appellative to describe the future prophet. (Ezek. 2, 1; 3, 5-8) Besides, there are a number of instances, both in the Old Testament itself and in the Apocrypha, where the phrase represents poetic parallelism to the generic term "man." A well known example is found in Ps. 8, 4, which reads:

What is man, that thou art mindful of him?  
And the son of man, that thou visitest him?

Daniel, too, had written of "one like unto the son of man" who "came to the Ancient of days" and received from Him "dominion, and glory, and a kingdom, that all peoples, nations, and languages should serve Him." (Dan. 7, 13-14)

In discussing the term "Son of Man" as applied by Christ to Himself, the question immediately raises itself: Why did

Christ prefer to use this term? Dr. Gerhardus Vos in the book, The Self-Disclosure of Jesus writes:

If we see correctly, this potent reason lay in the fact that the title Son-of-Man stood farthest removed from every possible Jewish prostitution of the Messianic office. In this respect it surpasses even the well-accredited Old Testament titles of a different, though not in themselves objectionable type. In close adherence to the spirit of the scene in Daniel from which it was taken, it suggested a Messianic career, in which, all of a sudden, without human interference or military conflict, through an immediate act of God, the highest dignity and power are conferred... By calling Himself the Son-of-Man Jesus imparted to the Messiahship his own heavencentered spirit.<sup>59</sup>

Certainly there is more than a grain of truth in what Dr. Vos so sets forth. It is, however, the writer's thesis that Christ's use of the term "Son of Man" not only imparted to His Messiahship a "heaven centered spirit," but that the term "Son of Man" was closely associated in the mind of the Lord to the Suffering Servant concept in Isaiah 53.

Examining the numerous passages of the Gospels in which the term "Son of Man" appears, there are several varied groups, both as to Greek phraseology and as to purpose. Since it would take us too far afield in a paper of this kind to discuss these at length, the writer will direct his attention chiefly to the two sets of passages which speak of an exalted "Son of Man" and of a humiliated "Son of Man".

---

59. Gerhardus Vos, The Self-Disclosure of Jesus, p. 255.

The group of passages which present the exaltation motif are, for the most part, to be found in the latter part of the Gospels, and are definitely connected with the resurrection, future glorification of Christ, and His parousia in power and glory. In Mark 8, 9, Peter and John are charged by the Lord, Who had just been transfigured before them, that they should tell no man until the Son of Man be risen from the dead. The term "Son of Man" is further applied by Christ to Himself when He speaks of the Son of Man as "coming in the clouds of heaven," "in the glory of His Father with the holy angels," and "He will be found sitting at the right hand of Power" (that is, of God). (cfr. Mk. 9, 9; 13, 26; 14, 62) In two instances of the use in the twelfth chapter of Luke, Christ speaks of "who-soever shall confess Me before men, him shall the Son of Man also confess before the angels of God; (Lk. 12, 8) and "Be ye therefore ready also: for the Son of Man cometh at an hour when ye think not." (Lk. 12, 40) The mention of the clouds of heaven in some of these exaltation passages seem to prove a dependence on the scene in Daniel. <sup>61</sup> So, we

---

60. These passages are: Mark 8, 38 (Lk. 9, 26; ) Mk. 13, 26 (Matt. 25, 30; Lk. 21, 27); Mk. 14, 62 (Matt. 26, 64); Lk. 22, 69; Matt. 13, 41; 16, 27-28; 19, 28; Matt. 24, 27 (Lk. 17, 24); Matt. 24, 37-38-39 (Lk. 17, 26); Matt. 24, 44 (Lk. 12, 40); Matt. 25, 31 (Lk. 12, 8); Lk. 17, 22, 30; 17, 8; 21, 26.

61. There is, however, a notable difference between Daniel's use of "Son of Man" and the term as applied by Christ to Himself in His eschatological discourses. In Daniel the judgment belongs to the Ancient of Days; in His own eschatological discourses, Christ pictures the judgement as belonging to "The son of Man." This does not affect the relationship in any manner.

may also conclude that the exaltation motif attaching to the term "Son of Man" was not original with Jesus, since, as has been previously mentioned, the Son of Man had been envisioned by Daniel as the Messiah coming to judgment.

The second group of passages in which the name "Son of Man" is assigned by Christ to Himself is that which presents the humiliation motif. In Lk. 17, 24-26, the exaltation and humiliation motives closely follow one another thus:

(24) "For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under the heaven, so shall also the Son of Man be in His day..."

(25) But first must He suffer many things and be rejected of this generation."

It was at Caesarea Philippi where Christ first taught of Himself "that the Son of Man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again." (Mk. 8, 31) The larger number of the group refer almost directly to His approaching passion. With this group a small number of other statements may be reckoned differing from the preceding in this respect that, not the crisis of the passion in particular, but the life of humiliation in general leading up to this crisis is coupled with the name.

---

62. Mk. 8, 31 (Lk. 9, 22); Mk. 9, 9 (Matt. 17, 9); Mk. 9, 12 (Matt. 17, 12); Mk. 9, 31 (Matt. 17, 22); Mk. 10, 33 (Matt. 20, 18; Lk. 18, 31); Mk. 14, 21 (Matt. 26, 24; Lk. 22, 22; Mk. 14, 41; Matt. 12, 40 (Lk. 11, 30; Matt. 26, 2 (Lk. 22, 48).

To this group belongs the well-known ransom passage (Matt. 20, 28); further, the saying (Matt. 8, 20) about the Son of Man not having where to lay His head; and as a third may, perhaps, be added to these two the declaration, Lk. 19, 10: "For the Son of Man came to seek and to save that which was lost." "The ransom passage forms, as it were, a transition from the large group of passion predictions to this smaller group of more generalized character, since it first speaks of the ministry of the life as a whole and then re-<sup>63</sup> presents this as issuing into the climax of death."

The entire group which express the humiliation motif in Christ's use of the term "Son of Man" expresses, to the writer's view, what was new with Him, namely, that with the Messiah concept He brought the motif of humiliation, of suffering and death. On this, John Wick Bowman writes as follows:

To the Jew, the terms 'Son of Man' and 'Messiah' stood for exaltation, for glory, for the authority of God exercised by His viceroy. Anything other than this conception was and remains unthinkable and repugnant to Him....For until and except for Jesus, no one ever thought of bringing together the three epithets that lay side by side in Hebrew prophecy and apocalyptic, 'Son of Man,' 'Messiah,' 'Suffering Servant.' This was utterly new with Jesus.<sup>64</sup>

How did Jesus come to make this strange combination of figures and to attempt to fulfill the lineaments of their

---

63. Vos, *op. cit.*, p. 237.

64. Bowman, *op. cit.*, p. 144.

combined prophetic portraiture in His own person and work? In summarizing Dr. Bowman's views, which for the most part, seem logical, though written from a naturalistic viewpoint,<sup>65</sup> we must hark back to the Baptism and Temptation accounts. Surely, in carefully analyzing these two accounts, it must be admitted that Jesus is represented as conscious that He is being ordained as the Suffering Servant and the Messiah. Since He was later to teach and live and die for the belief that in the moral universe love is 'the greatest of all creative forces (cfr. Mark 12, 28-34), His conception of the Messiahship would find its motivation in that supreme force.

Can anyone believe, then that Jesus did not recognize the power of the love that welled up within him for all men? Is it possible that He did not know that it was that love which would constrain men like Paul to follow Him? Historically, it has been the "love of Christ" that made men his vassals. Surely, He knew this would be the case. 66

If this reasoning is solid, then it must follow that Jesus would not fail to see the relevance of the two great prophetic figures of the "Messiah" and the "Suffering Servant" for one another and for His own mission.

---

65. Cf. Dr. Wm. Arndt's review of this book in the Concordia Theological Monthly, Vol. 14, No. 12, p. 884. It should be borne in mind that Dr. Bowman writes from the scientific scholarship viewpoint to refute unbelieving critics.

66. Bowman, op. cit., p. 145.

The conclusion is then reached that Jesus knew Himself to be the Suffering Servant of Isaiah 53 because He knew Himself. Other proof is adduced by Dr. Bowman to show that Jesus understood the necessity that was laid upon Him to be the Suffering Servant. He finds the proof in this, that at the time of His rejection from Nazareth, it was the role of the Suffering Servant which our Lord said He was about to assume (cf. Luke 4, 18; Is. 61, 1-3). A third proof Dr. Bowman finds in the answer which Christ gave to John's delegation sent to inquire whether He was the 'Coming One.'

Jesus' reply to His disciples on this occasion was a virtual challenge to John to conceive of the Messiah wholly in terms of the evangelistic and philanthropic activity of the Servant. 67

Taking the three events together, the Baptism, the rejection from the synagogue, and the reply to John's delegation, we can conclude that "they constitute irresistible testimony to Jesus' understanding of the Father's will for Him in line with the portrait of the Suffering Servant. 68

Dr. Bowman continues his discussion on this topic by saying that at times the suffering or humiliation motif became detached in Jesus' thought from the Suffering Servant concept, and was capable of standing alone! In substantiating this hypothesis, he points to these passages from St. Luke's Gospel:

---

67. Bowman, *op. cit.*, p. 145.

68. *Ibid.*, p. 147.

- a) Luke 12, 50: "But I have a baptism to be baptized with; and how am I straightened till it be accomplished."  
 b) Luke 14, 27: "And whosoever doth not bear his cross, and come after me, cannot be my disciple."  
 c) Luke 17, 33: "Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it."

These passages, he contends, constitute the best possible proof of how integral the suffering idea derived from that term "Son of Man" had become in our Lord's thinking.

The summary with which Bowman concludes reads thus:

Are we not, then, justified in reconstructing the ordering of our Lord's ideas regarding himself somewhat as follows? First, knowing that He possessed an infinite measure of the mightiest power on earth -- love for His fellow men -- He recognized Himself to be the Messiah, one who would rule by love. At the same time, He knew Himself to be the Suffering Servant, for conditions being as they are in a sinful world, if love was to accomplish its purpose, it must inevitably lead the Messiah to suffer and die for the people over whose hearts He held sway. Secondly, as the thought of suffering for those He loved became for our Lord the ruling passion of His life, that thought detached itself from the Suffering Servant concept as its necessary support and was able to stand alone, no longer a simple motif, but the central motive thenceforth governing all his thought and activity. Thirdly, in searching for a self-designation that might serve as the vehicle for expressing his conviction about His mission, our Lord hit upon a term--the Son of Man. This term, because of its eschatological reference, could be made to serve for the eventual exaltation of the Messiah (and also of the Suffering Servant). At the same time it was sufficiently mundane to allow the detachment to itself of the motif of humiliation and suffering, which was native to the Servant Concept. 69

In reviewing the body of the argument Dr. Bowman advances, there are, of course, some disturbing features to the Biblical scholar who proceeds from the a priori basis of the inerrancy, unity, and divine inspiration of Holy Scripture. Yet, bearing in mind the viewpoint from which Dr. Bowman's book is written, the reader must surely agree that the general line of thought serves further to substantiate the contention that Christ knew Himself to be the Suffering Servant of Isaiah 53 through His self characterization, "Son of Man." Both the exaltation motif and the humiliation motif are expressed in the prophecy of the Servant. To this Chapters I and VI of Part I bear testimony.

### CHAPTER III.

#### The Direct References by Christ and the Apostles to Isaiah 53 as Proof that Christ is, and Considered Himself to be, The Suffering Servant.

In close connection with the Suffering Servant concept as related to the term "Son of Man", we must arrive at the climax of this part of our thesis that Christ Himself very definitely looked upon Himself as a Servant. In doing so, He was conscious of what the prophets had foretold of the coming of the Lord's Servant. Since Christ's own ideas of Himself are several times expressed in actual quotations from Isaiah's prophecy, the discussion of Christ's own consciousness of Himself as the Suffering Servant as shown by these direct references and the New Testament References by the apostles and evangelists to Isaiah's prophecy will be fused together in this last chapter. In many instances, these will coincide to prove not only that Christ Himself was conscious of His Suffering Servant status among the people of Israel, but that the testimony of the New Testament is irrefutable that He is the prophesied Suffering Servant of Isaiah's "Golden Passional."

In the Old Testament, other than in Isaiah's 53rd chapter, the coming Messiah was pictured as a servant.

Isaiah himself presents various identities of the Servant in chapter 40-66. In 42, 18, for example, he applies the term to all Israel when he speaks of Israel's blindness and hardheartedness: "Hear ye deaf; and look, ye blind, that ye may see. Who is blind, that ye may see. Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect and blind as the Lord's servant?" At another place Isaiah attaches the term only to the faithful in Israel, "the Israel according to the Spirit." In 44, 1-2, we have the following: "Yet now hear, O Jacob, my Servant, and Israel whom I have chosen: Thus saith the Lord that made thee, and formed thee from the womb, which will help thee; fear not, O Jacob, my servant; and thou Jeh<sup>e</sup>zurun, whom I have chosen." In 49, 5 and 5 the reference is undoubtedly, however, to the Messiah: "And now, saith the Lord that formed thee from the womb to be his servant, to bring Jacob again to him, though Israel is not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles,

that thou mayest be my salvation to the ends of the earth." Isaiah thus uses the term servant in a threefold manner, first, to refer to all Israel, secondly, to identify the pious in Israel, and thirdly, to designate the Messiah.

The Jewish writers outside the Old Testament already looked upon the Servant as the coming Messiah. The Targum of Jonathan, and both the Talmud of Jerusalem and the Talmud of Babylon, recognize the personal Messiah in 53. The Targums also identify the Servant as the Messiah as early as in ch. 42.<sup>70</sup> This personal interpretation the Jews abandoned only after they had entered on their controversy with Christian theologians; and in the persecutions which also Christians inflicted upon them through the Middle Ages, the Jews had some reasons to assume a martyr complex, and so the interpretation of the prophecy of Isaiah 53 was transferred to refer to the suffering of Israel as the martyr people.

But, writes Dr. George Adam Smith, "it is in the New Testament that we see the most perfect reflection of the Servant of the Lord, both as People and Person."<sup>71</sup>

The question then arise: Was Christ Himself conscious of His identity as the Suffering Servant? Were the New Testament writers aware that Christ was the One of whom Isaiah had prophesied? To both of these questions our answer

---

70. For the complete testimony of Jewish tradition, cfr., John Paul Uhlig, The Servant of the Lord, a Bachelor of Divinity thesis of unusual merit on this subject.

71. Geo. Adam Smith, The Book of Isaiah (XL-LXVI), p. 281.

must be a very positive one in view of the evidence contained in the New Testament.

Dr. Smith furnishes the background for the answer to these two questions thus:

In the generation, from which Jesus sprang, there was, amid national circumstances closely resembling those in which the Second Isaiah was written, a counterpart of the Israel within Israel, which our prophet has personified in ch. XLIX. The holy nation again lay in bondage to the heathen, partly in its own land, partly scattered across the world; and Israel's righteousness, redemption and ingathering were once more the questions of the day. The thoughts of the masses, as of old in Babylonian days, did not rise beyond a political restoration; and although their popular leaders insisted upon national righteousness as necessary to this, it was a righteousness mainly of a ceremonial kind--hard, legal, and often more unlovely in its wants of enthusiasm and hope than even the political fanaticism of the vulgar. But around the temple, and in quiet recesses of the land, a number of pious and ardent Israelites lived on the true milk of the work, and cherished for the nation hopes of a far more spiritual character. If the Pharisees laid their emphasis on the law, this chosen Israel drew their inspiration rather from prophecy; and of all prophecy it was the book of Isaiah, and chiefly the latter part of it, on which they lived.<sup>72</sup>

Surely it is not without some meaning that of all the prophetic books quoted in the New Testament, the most widely used is Isaiah. As we enter the Gospel history from the Old Testament, we feel at once that Isaiah is in the air. In Mary's song of praise, the phrase "He hath holpen His Servant Israel," in the description of Simeon, that he waited for the consolation of Israel, a phrase taken from Is. 40, 1; such frequent phrases, too, as the redemption of Jerusalem,

---

72. Smith, op. cit., p. 281.

a light of the Gentiles and the glory of Israel, light to them that sit in darkness, and other echoed promises of light and peace and the remission of sins, are all repeated from the prophecy. In the fragments of the Baptist's preaching which are extant, it is remarkable that almost every metaphor and motive may be referred to the Book of Isaiah: the generation of vipers (Is. 59, 5); the trees and axe laid to the root (6, 13; 9, 18; 10, 17-34; 47, 14), the threshing floor and the fan (21, 10; 28, 27; 40, 24; 41, 15ff), the fire (47, 14), the bread and the clothes to the poor (58, 7), and especially the proclamation of Jesus, "Behold the Lamb of God that taketh away the sin of the world." To John himself were applied the words of Is. 40: The voice of one crying in the wilderness, prepare ye the way of the Lord, make straight His paths; and when Christ answered the Baptist's delegation, He quoted from Is. 51 the message which should be returned to John.

The Lord Jesus Himself announced that He was first to come to seek and to save the lost among the people of Israel. He was closely bound up with His people. Yet though He announced Israel as the distinct people, in even stronger terms He set Himself apart as distinct from among His people. This is already revealed in His answer to Mary, as Mary and Joseph brought Him in the Temple. He separated

Himself from His countrymen when they sought to make Him their king. His distinction continued until He had not the distinction of the First, but of the Only.

The enthusiastic crowds melted away: the small band, whom He had most imbued with His spirit, proved that they could follow Him but a certain length in His consciousness of His Mission. Recognizing in Him the supreme prophet--Lord, to whom shall we go? Thou hast the words of eternal life--they immediately failed to understand, that suffering also must be endured by Him for the people: Be it far from Thee, Lord. This suffering was His conscience and His burden alone.<sup>73</sup>

From the time of the events which occurred at Caesarea Philippi (Mark 8, 31), Christ taught of His future sufferings. In Luke 22, 37, He Himself definitely connects this suffering with the suffering which Isaiah had predicted of the Suffering Servant. The passage reads:

"For I say unto you, that this that is written must yet be accomplished in me, and he was reckoned among the transgressors: for the things concerning me have an end."

Christ Himself quotes the prophecy (53, 12) and says it will be accomplished in Him, that He is the one to be numbered among the transgressors. Surely Christ's own testimony is true, for He taught, and Scripture everywhere pronounces, that He is the Son of God.

Again, Jesus bore witness to His sufferings as those of the Suffering Servant in Mark 9, 12: "And He answered and told them; Elias verily cometh first, and restoreth all things; and how is it written of the Son of Man, that He must suffer many things, and be set at naught?" Evidently

---

73. Smith, op. cit., p. 284.

Christ here refers to the prophecy. Barnes comments on this verse:

Jesus told them that it was written of the Son of Man that He must suffer many things, and be set at nought. This was written of Him particularly in the fifty-third chapter of Isaiah. To be set at nought is to be esteemed as worthless, or as nothing; to be cast out and especially despised. No prophecy was ever more strikingly fulfilled.<sup>74</sup>

After His death and resurrection Christ journeyed incognito to Emmaus with two of His disciples. They were sad and dejected for their Master had died. Little did they know that it was He at their side. He chides them for their small faith, and explains that Christ had to suffer these things and then enter into glory. Thus the prophets had foretold. Indeed, Christ could have had in mind no other prophecy than that of Isaiah 53, 12: "Therefore will I divide Him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out His soul into death."

The Suffering Servant identity seems to have lingered in His mind throughout the whole discourse. In verses 44-46, His words are recorded thus:

"These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the Law of Moses, and in the prophets, and in the psalms, concerning Me. Then opened He their understanding, that they might understand the Scriptures. And said unto them, Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day."

---

74. Barnes, Commentary on Matthew and Mark, p. 238.

Not only is His suffering consciousness here brought out, but He adds the detail of His resurrection. Isaiah 53, as has been shown in Part One, testifies conclusively to the resurrection as well as the Suffering of the Servant.

The Suffering Servant concept was complete in the mind of the Lord since throughout His life He also presented Himself as a Servant. "Behold, I am among you as he that serveth (Luke 22, 37); "The Son of Man came not to be ministered unto, but to minister" (Matt. 20, 28).

On the night in which He was betrayed, while just upon the threshold of this extreme and unique form of service (to bear the sin of the world), as if anxious that His disciples should not be overwhelmed by the awful part in which they could not imitate Him as to forget the countless other ways in which they were called to fulfill His serving spirit--He took a towel and girded Himself, and when He had washed their feet, He said unto them, If I then your Lord and Master, have washed your feet, you also ought to wash one another's feet--thereby illustrating what is so plainly set forth in our prophecy, that short of the expiation, of which only One in His sinlessness has felt the obligation, and short of the martyrdom, there are a thousand humble forms rising out of the needs of every day life, in which men are called to employ towards one another the gentle and self-forgetful methods of the true Servant of God.<sup>75</sup>

Surely, there can be no doubt that Christ considered Himself the Suffering Servant. But what of other New Testament writers? Did they too have the same conception? ✓ Again the evidence is clear and irrefutable that they too followed their Master in sharing, by divine inspiration

---

75. Smith, op. cit., p. 286.

and by common knowledge, that in Christ was fulfilled the 53rd chapter of Isaiah. The direct and indirect references made by the evangelists and apostles to Isaiah 53 carry through from Matthew to Revelation.

The evangelist Matthew quotes the 53rd chapter of Isaiah in 8, 17. Translating from verse 14 the account reads: "When Jesus came into the house of Peter, He saw Peter's mother-in-law lying down and suffering with fever. And He took her hand, and the fever left her. And she arose, and ministered to Him. And when the evening was come, they brought unto Him many possessed with demons; and He cast out the spirits by His word, and He healed all that were ill (κακῶς ἐΐχων) in order that it might be fulfilled what was spoken through Isaiah, the prophet, saying: "He Himself took our infirmities and bore our sicknesses." The section of the prophecy quoted in 53, 4. On this original passage Delitzsch comments: "The Gospel of Matthew here improves upon the LXX, rendering the passage by αὐτὸς τὰς ἀβηθείας ἡμῶν ἔλαβεν καὶ τὰς νόσους ἔβαλεν." The evangelist saw the fulfillment of these words in the help which Jesus rendered to the bodily sick of all sort. And, indeed, in 4a it is not sin which is spoken of, but the evil which is the consequence of human sin, though not always the immediate consequence of the sin of the individual (John 9, 3). Matthew excellently

renders 35247 by ελεγε and 370 by επιστασε." <sup>76</sup>

In the exposition of this passage the Jewish notion was that Jesus actually took upon Himself these sicknesses so that He became a leper. Farrar rather pictures His life as one of health. <sup>77</sup> Referring to the Matt. 8, 17 passage he writes: returning home from Jerusalem. As he rode in his stately chariot, he was reading the book of the prophet Isaiah. The Spirit of the Lord moved his heart to inquire of whom the prophet spoke. At the same instant, the Spirit also prompted Philip to run along side of the chariot that he might join the eunuch. Obeying the divine prompting, Philip, now seated beside the eunuch, was able to answer this revelation of God. "The place of the Scripture which he read was this, He was lead as a sheep to slaughter; and like a lamb dumb before his shearers, so opened he not his mouth; in his humiliation his judgment was taken away; and who shall declare his generation? for his life is taken from the earth." (Acts 8, 32-33) The quotation is from the LXX of Is. 53, 7-8. Albert Barnes comments on the phrase of "In his humiliation his judgment was taken away."

The meaning of the expression in the LXX and in the Acts is clear. It denotes that in His state of oppression and calamity, when He was destitute of protectors and friends, when at the lowest state of humiliation, and, therefore, most the object of pity, that in addition to that, justice was denied him, his judgment-- a just sentence--was taken away, or withheld, and he was delivered to be put to death. His deep humiliation and friendless state was followed by an unjust and cruel condemnation, when no one would stand forth and plead his cause. Every circumstance thus goes to deepen

77. cf. Farrar, op. cit., p. 243

76. Delitzsch, op. cit., p. 284.

the view of His suffering.<sup>78</sup>

And the chronicle of the early church records: "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus." Luke as well as Philip understood clearly that Jesus was the Suffering Servant of Is. 53. For the eunuch, the mystery of the Servant was cleared. The chief mystery for him was undoubtedly how<sup>79</sup> the Servant could be declared when his life was taken from the earth. This Philip explained by

"Jesus was touched with a feeling of their infirmities. Those cries pierced to His inmost heart; the groans and sighs of all that collective misery filled His whole soul with pity: He bled for them; He suffered with them; their agonies were His; so that the evangelist St. Matthew recalls and echoes in this place, the words of Isaiah, Surely He bore our griefs and carried our sorrows.<sup>80</sup>

MacLaren explains the passage thus: "Following Matthew's lead, we may regard Christ's miracles of healing as one form of the fulfillment of the prophecy, in which the principles that shape all the forms are at work, and which, therefore, may stand as a kind of pictorial illustration of the way in which He bears and bears away the heavier burden of sin."<sup>81</sup>

Continuing with the impressive array of references to Isaiah 53 quoted in the New Testament, we come next to Mark's

78. Albert Barnes, Notes on the New Testament, Vol. III, p. 170ff.

79. The Hebrew word "declare" (Is. 53, 8) means properly to meditate, to think of, and then, to speak, to declare.

80. Farrar, op. cit., p. 188.

81. MacLaren, op. cit., p. 99.

Gospel. There in 15, 28, we find: "And the Scripture was fulfilled which saith, And He was numbered with the transgressors." Christ had been crucified. Two thieves had been crucified with Him, the one on His right hand and the other on His left. The evangelist quietly but impressively testifies that in this occurrence the Scripture was fulfilled. And that Scripture was Is. 53, 12. Certainly, the very manner alone in which Mark quotes tells us that He recognized in Jesus the Suffering Servant.

Some of Luke's testimony and reference to Christ as the Suffering Servant has already been examined (Luke 22, 37; Luke 24, 26-46). Luke further bears witness through the beautiful story of Ethiopian eunuch recorded in Acts 8, 32-33. The eunuch was preaching Christ and Him crucified. On this point of mystery Lenski writes: "Both in Isaiah and here in Acts the sense is that the suffering and dying servant of Jehovah shall have a vast progeny. The reason why the question is asked: Because taken from the earth was His life. Once taken from the earth, how could He have any generation? Yet behold, what a vast generation is His, all these believers in all the ages!"<sup>82</sup>

Now that the Synoptic writers have presented their testimony, John comes forward. Already in Chapter 10, John

---

82. Lenski, A cts of the Apostles, p. 336.

has more than an indication of his understanding of Christ as the prophesied Suffering Servant when He records the Shepherd Psalm of Jesus (10, 10-18). In John 10, 11, Christ says: "I am the good shepherd, the good shepherd giveth His life for the sheep." John 10, 15 reads: "And I lay down my life for the sheep." John 10, 17-18 reads: "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down and I have power to take it again." Now how do these passages prove any reference to Isaiah 53?

83

Hengenstenberg points out that the word used of laying down the life is ψυχὴν, soul, the same as is used in Is. 53, 10: "When thou shalt make his soul מִזְבֵּחַ an offering for sin," or as the marginal note translates it: "When His soul shall make an offering for sin," or as Hengstenberg himself translates it: "When His soul hath given restitution." The expression "To put one's soul for someone," as John uses it, does not, independently and by itself, occur anywhere else in the New Testament, except in these four passages mentioned. There is a connection between מִזְבֵּחַ in Is. 53, 10 and the ψυχὴν, in John. Both are spoken of the same subject, Christ, for Christ here in the John passage speaks the words. Surely, this is

already some indication that John considered Christ the Suffering Servant.

But John also has a direct reference to Isaiah 53. This is contained in John 12, 37-38, which reads: "But though he had done so many miracles before them, yet they believed not on him: That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? And to whom hath the arm of the Lord been revealed." Jesus was about to withdraw from His public ministry. Many, in spite of the miracles which Jesus did, believed not on Him. John recalls the words of Isaiah, that over against the Gentiles, to whom the Gospel story comes as something new, Isaiah places Judah, the chosen people, who have long had the fullest information concerning the Servant of Jehovah from Jehovah himself through his prophets. For the most part, it was the Jews that believed not. So John recalls the words from Is. 53, 1. What clearer testimony can we have from John's Gospel that he too looked upon Isaiah 53 as referring directly to Christ, especially when we note that immediately after this quotation from Isaiah, John follows with another from Isaiah 6, 9-10.

Remembering again that John supplemented the Synoptic writers, we find the additional description of the scourging of Christ in John 19, 1ff. In verse 3, we read that after the soldiers had platted a crown of thorns on Christ's head,

and put on Him a purple robe, that they said: "Hail, King of the Jews!" . . . "And they smote Him with their hands." Surely this is in direct harmony with Isaiah 53, 3 and 4 which describes the Suffering Servant as stricken, smitten, and afflicted.

Paul also testifies to the truth that Christ was the Suffering Servant when he records in Rom. 10, 16 the quotation from Isaiah 53, 1. In the Romans passage we read: "But they have not all obeyed the gospel, for Esaias saith, Lord, who hath believed our report. Paul adds weight to the testimony of John given in chapter 12, 37-38. He too asserts that the unbelief of the Jews is in direct fulfillment of Isaiah 53, 1. And when we add to this direct reference by Paul his many indirect references in setting forth the vicarious satisfaction and death (Rom. 4, 25; 2 Cor. 5, 21; 1 Cor. 15, 3), he too stands forth as a witness that Christ is the Suffering Servant of Isaiah 53.

Nor does Peter shirk to the background. The passage, 1 Peter 2, 21-25 has already been referred to in Chapter V. In this passage Peter makes use of the principal passages of Isaiah 53 and refers them to the vicarious satisfaction and the sinlessness of Christ. For instance, verse 22 reads: "Who did no sin, neither was guile found in His mouth." These are the same words that are found in Isaiah 53, 9: "He had done no violence, neither was any deceit in His mouth." The words are almost identical. And so, phrase by phrase,

the reference is unmistakably that of Isaiah 53. Writing on this passage Angus and Green comment:

But it (Isaiah 53) is alluded to in connection with the death of the Redeemer as an atoning sacrifice for sin, in such a manner as to show that it was regarded by the Sacred Writers as having reference to the Messiah. A careful examination of the above mentioned passages will convince anyone that the writers of the New Testament were accustomed to regard the passage (Isaiah 53) as having undoubted reference to the Messiah, and that this was so universally the interpretation of the passage in their times, as to make it proper simply to refer to it without formally quoting it. 84

The writer to the Hebrews also uses a terminology which proves that he too was well acquainted with the prophecy of Isaiah 53, and that he too knew Christ as the Servant of the prophecy. The vicarious satisfaction of Christ is set forth in Heb. 9, 28 in terms strongly resembling the terms of Isaiah 53. The Hebrews' passage reads: "For Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." In Isaiah 53, 12 we read: "And He bare the sin of many." The phrase is identical in both passages, and surely this is not by mere coincidence, for in other passages too Isaiah 53 is quite evident.

The aged seer John, writing in the Book of Revelation, records a series of visions in which He beheld Christ as the Lamb that was slain. From his Gospel testimony has already

---

84. Angus and Green, The Cyclopedia Handbook of the Bible, p. 506.

been adduced to show he was convinced that Christ was the prophesied Suffering Servant. The testimony becomes more conclusive as we realize the sameness of presentation. The Servant is the Lamb led to slaughter (Isaiah 53, 7); Christ is the Lamb that was slain.

What further need have we of witness? Matthew, Mark, Luke, John, Peter, Paul, the writer to the Hebrews-- all were conscious of the fact that Christ was the prophesied Servant. Christ Himself was conscious of His Suffering Servant status. If their testimonies all agree, who can yet stand aloof and say, Christ is not the Servant. To do so would be to contradict the sacred Gospels, yea, the Lord Himself, "Who was wounded for our transgressions."

We may well conclude by quoting the words of Smith who speaks for himself as a Jewish Christian, and for us who are Gentile Christians as well, in the words:

Such then is the New Testament reflection of the prophecy of the Servant of the Lord, both as People and Person. Like all physical reflections, this moral one may be said, on the whole to stand reverse to its original. In Isaiah 40-66 the Servant is People first, Person second. But in the New Testament-- except for a faint and scarcely articulate application to Israel in the beginning of the gospels--the Servant Ideal which our prophet saw narrowing down from the Nation to an Individual, was owned and realized by Christ. But in Him it was not exhausted. With added warmth and light, with a new power of expansion, it passed through Him to fire the hearts and enlist the wills of an infinitely greater people than the Israel for whom it was originally designed. With this witness, then, of history to the

prophecies of the Servant, our way in expounding them is clear. Jesus Christ is their perfect fulfillment and illustration. But we who are His Church are to find in them our ideal and duty--our duty to God and to the world. In this, as in so many other matters, the unfulfilled prophecy of Israel is the conscience of Christianity. 85

May our hearts burn with the desire to serve Him Who was our Suffering Servant but Who now rules in glory, yet is ever present with us to behold our weaknesses and frailties and to say: "Come unto me all ye that labor and are heavy laden and I will give you rest." (Matt. 11, 28)

---

85. Smith, op. cit., p. 289.

## BIBLIOGRAPHY

- ANGUS, Joseph, and GREEN, SAMUEL G., The Cyclopedic Handbook to the Bible, New York, Fleming H. Revell Company, 1915.
- ARNDT, W.A., Notes on the Life of Christ, 1944.
- AYER, JOSEPH CULLEN, A Source Book of Ancient History, New York, Chas. Scribners and Sons, 1891.
- BARNES, ALBERT, Notes on the New Testament, Vol. III, London: Blackie & Son, Old Bailey, E.C., Glasgow and Edinburgh, 1854.
- BARNES, ALBERT, The Prophet Isaiah, Vol. II, New York, Leavitt & Allen, 27 Day Street, 1854.
- BARON, DAVID, The Ancient Scriptures and the Modern Jew, London, Morgan & Scott, 1918.
- BRIGGS, CHAS. AUGUSTUS, Messianic Prophecies, New York, Chas. Scribners and Sons, 1891.
- BOWMAN, JOHN WICK, The Intention of Jesus, The Westminster Press, Philadelphia, 1943.
- BROWN, JOHN, The Discourses and Sayings of Jesus, Vol. I, New York, Robert Carter & Brothers, 1856.
- CRUDEN, ALEXANDER, Complete Concordance, Philadelphia, The John C. Winston Company, 1930.
- DELITZSCH, F.W., Commentary on Isaiah, Vol. II, New York, Funk & Wagnalls Company, (No Date). From The Foreign Biblical Library, edited by the Rev. W. Robertson Nicoll.
- EDERSHEIM, ALFRED, The Life and Times of Jesus the Messiah, 1942, Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. (Vol. I & II)
- FAHLING, ADAM, The Life of Christ, Concordia Publishing House, St. Louis, Mo., 1936.
- FARRAR, FREDERIC W., The Life of Christ, New York, John B. Alden, Publisher, 1874.

- GESENIUS, WILLIAM, A Hebrew and English Lexicon of the Old Testament, Boston and New York, Houghton Miffling Company, 1854.
- GRAEBNER, A.L., Outlines of Doctrinal Theology, St. Louis, Mo., Concordia Publishing House, 1910.
- GRAEBNER, THEO., Lecture Notes on St. Paul's Epistle to the Romans, 1942.
- HENRY, MATTHEW, Commentary on the Whole Bible, Vol. III & Vol. V, New York, Fleming H. Revell Company, 1934.
- LENSKI, R.C.H., The Interpretation of St. Matthew's Gospel, (Vol. I); The Interpretation of St. Mark's and St. Luke's Gospels, (Vol. II); The Interpretation of St. John's Gospel, (Vol. III), Columbus, Ohio, Lutheran Book Concern, 1932.
- LUTHER, MARTIN, Saemtliche Schriften, Vol. VI, St. Louis Edition.
- MACLAREN, ALEXANDER, The Books of Isaiah and Jeremiah, New York, A.C. Armstrong and Son; London, Hodder and Stroughton, 1910.
- MAIER, WALTER A., Lecture Notes on Psalms and Isaiah, 1942.
- MEYER, F.B., Christ in Isaiah, (Expositions of Isaiah XL-LV), New York, Fleming H. Revell Company, 1895.
- MUELLER, J.T., Christian Dogmatics, St. Louis, Concordia Publishing House, 1934.
- NESTLE, D. EBERHARD, Novum Testamentum Graece, Stuttgart, Privilegierte Wuerttembergische Bibelanstalt, 1936.
- PARKER, JOSEPH, The People's Bible, Vol. XV, New York and London, Funk & Wagnalls Company, 1901.
- POLACK, W.G., Class Notes in Church History, Vol. I, 1940.
- QUALBEN, Lars P., A History of the Christian Church, 1936, Thomas Nelson and Sons, New York.
- SPENCE, H.D.M., and EKELL, Joseph S., The Pulpit Commentary, (St. Mark, Vols. I & II), Funk & Wagnalls Company, 1909.

- SMITH, GEO. A., The Book of Isaiah, (XL-LXVI), New York, Armstrong & Son, 1900.
- SWETE, H.B., Introduction to the Old Testament in Greek, Cambridge University Press, 1900.
- THAYER, Joseph HENRY, A Greek-English Lexicon of the New Testament, New York, American Book Company, 1886.
- THOMPSON, Frank Charles, The New Chain Reference Bible, Indianapolis, B.B. Kirkbridge Bible Co., 1934.
- TRAVER, AMOS JOHN, The Christ Who is All, Philadelphia, Pa., The United Lutheran Publication House, 1929.
- UHLIG, JOHN PAUL, The "Servant of the Lord" in Isaiah Fifty-Three (A Bachelor of Divinity Thesis presented to the Faculty of Concordia Seminary, April 15, 1937)
- VOS, GERHARDUS, The Self-Disclosure of Jesus, New York, Geo. H. Doran Company, 1928.
- WEISS, Bernhard, The Life of Christ, Edinburgh, T. & T. Clark, 38 George Street, 1894. (Vol. I, II, & III)

THE HEBREW BIBLE

\* \* \* \* \*