

# CHAPTER 53

## INTRODUCTION TO ISAIAH 53

This chapter treats of the mean appearance of Christ in human nature, his sufferings in it, and the glory that should follow. It begins with a complaint of the small number of those that believed the report concerning him, the power of God not being exerted, (<sup><2510></sup>Isaiah 53:1), the reason of this general disbelief was the meanness of his outward circumstances, and the want of comeliness in him; hence he was treated with general neglect and contempt, (<sup><2510></sup>Isaiah 52:2,3) was the more unkind and ungenerous, since it was the griefs and sorrows of others he bore, and their sins also, for which he was wounded and bruised, that they might have healing, (<sup><2510></sup>Isaiah 53:4-6), yet he took and bore all patiently, like a lamb at the slaughter, and the sheep under the shearer, (<sup><2510></sup>Isaiah 53:7), which was the more extraordinary, since he was used, both in life and at death, in so rigorous and barbarous a manner, and all for the sins of others, having been guilty of none himself, (<sup><2510></sup>Isaiah 53:8,9), and, what is most amazing, the Lord himself had a hand in grieving and bruising him, (<sup><2510></sup>Isaiah 53:10), though for his encouragement, and a reward to him, as man and Mediator, for all his sufferings, it is intimated that he should succeed and prosper, have a numerous issue, should justify many, and have a portion and spoil divided with the great and mighty, (<sup><2510></sup>Isaiah 53:10-12).

**Ver. 1.** *Who hath believed our report?* &c.] Or “hearing”<sup>f1043</sup>. Not what we hear, but others hear from us; the doctrine of the Gospel, which is a report of the love, grace, and mercy of God in Christ; of Christ himself, his person, offices, obedience, sufferings, and death, and of free and full salvation by him: it is a good report, a true and faithful one, and to be believed, and yet there are always but few that give credit to it; there were but few in the times of the Prophet Isaiah that believed what he had before reported, or was about to report, concerning the Messiah; and but few in the times of Christ and his apostles, whom the prophet here represented; for to those times are the words applied, (<sup><3123></sup>John 12:38 <sup><5106></sup>Romans 10:16), the Jews had the report first made unto them, and saw the facts that were done, and yet believed not; when Gentile kings, and their

subjects, listened with the most profound silence, and heard with the greatest attention and reverence, as in the latter part of the preceding chapter, to which some think this is opposed; wherefore some begin the text with the adversative particle “but”. According to the Septuagint and Arabic versions, the words are directed to God the Father, for they render them, “Lord, who hath believed”, &c.; and so they are quoted in the above places in the New Testament:

*and to whom is the arm of the Lord revealed?* meaning either the Gospel itself, the power of God unto salvation, hidden from the generality of men; for though externally, yet not internally revealed and made known; which to do is the Lord’s work, and is owing to his special grace: or Christ, who is the power of God, by whom all the works of creation, providence, grace, and salvation, are wrought; and by whom the blessings of grace are dispensed; and by whom the Lord upholds all things, and supports his people; and who was not revealed but to a very few, as the true Messiah, as God’s salvation, and in them the hope of glory: or else the powerful and efficacious grace of the Spirit, and the exertion and display of it, which is necessary to a true and spiritual believing the Gospel, and the report of it; which, unless it comes with the power and Spirit of God, is ineffectual.

**Ver. 2.** *For he shall grow up before him as a tender plant,* &c.] Which springs out of the earth without notice; low in its beginning, slow in its growth, liable to be crushed with the foot, or destroyed with the frost, and no great probability of its coming to any perfection; or rather as a little “sucker”, as the word<sup>f1044</sup> signifies, which grows out of the root of a tree, at some little distance from it, of which no notice or care is taken, nor anything hoped for from it; and the figure denotes the mean and unpromising appearance of Christ at his incarnation; which is the reason given why the Jews in general disbelieved, rejected, and despised him; for this phrase of “growing up” does not design his exaltation, or rising up from a low to a high estate; but his mean entrance into the world, like that of the springing up of a low and insignificant plant or shrub out of the earth: and the phrase “before him” is to be understood either of God the Father, by whom he was taken notice of, though not by men; and in whose sight he was precious, though despised by men; or his growing up, and the manner of it, or his mean appearance, were all before the Lord, and according to his will: or else it may be understood of Christ himself, and be rendered “before himself”, who was meek and lowly, and was mean and low in his own eyes; or rather it may be interpreted of the unbelieving Jew,

of any or everyone of them that did not believe the report concerning him: because before him, in the sight of everyone of them, he sprung up in the manner described; unless it can be thought that it would be better rendered “to his face”<sup>f1045</sup>; or “to his appearance”; that is, as to his outward appearance, in the external view of him, so he grew up:

*and as a root out of a dry ground*; or rather, “as a branch from a root out of a dry ground”; agreeably to (<sup><2310></sup>Isaiah 11:1), meaning not so much the land of Judea, where he was born; or the country of Galilee, where he was brought up; as the family of David, from whence he sprung, which was reduced to a very low condition when he was born of it; his supposed father being a carpenter, and his real mother a poor virgin in Nazareth, though both of the lineage and house of David; from this passage the ancient Jews<sup>f1046</sup> are said to conclude that the Messiah would be born without a father, or the seed of man:

*he hath no form nor comeliness*; like a poor plant or shrub just crept out of the ground, in a dry and barren soil, ready to wither away as soon as up; has no strength nor straightness, of body; without verdure, leaves, blossom, and fruit things which make plants comely and beautiful. This regards not the countenance of Christ, which probably was comely, as were his types Moses and David; since he is said to be “fairer than the children of men”; and since his human nature was the immediate produce of the Holy Ghost, and without sin: but his outward circumstances; there was no majesty in him, or signs of it; it did not look probable that he would be a tall cedar, or a prince in Israel, much less the Prince Messiah; he was born of mean parents; brought up in a contemptible part of the country; lived in a town out of which no good is said to come; dwelt in a mean cottage, and worked at a trade:

*and when we shall see him*: as he grows up, and comes into public life and service, declaring himself, or declared by others, to be the Messiah: here the prophet represents the Jews that would live in Christ’s time, who would see his person, hear his doctrines, and be witnesses of his miracles, and yet say,

*there is no beauty, that we should desire him*; or “sightliness”<sup>f1047</sup> in him; nothing that looks grand and majestic, or like a king; they not beholding with an eye of faith his glory, as the glory of the only begotten of the Father; only viewing him in his outward circumstances, and so made their estimate of him; they expected the Messiah as a temporal prince, appearing

in great pomp and state, to deliver them from the Roman yoke, and restore their nation to its former splendour and glory; and being disappointed herein was the true reason of their unbelief, before complained of, and why they did not desire him, who is the desire of all nations.

**Ver. 3.** *He is despised, and rejected of men,* &c.] Or, “ceaseth from men”<sup>f1048</sup>; was not admitted into the company and conversation of men, especially of figure; or ceased from the class of men, in the opinion of others; he was not reckoned among men, was accounted a worm, and no man; or, if a man, yet not in his senses, a madman, nay, one that had a devil: or “deficient of men”; he had none about him of any rank or figure in life, only some few fishermen, and some women, and publicans, and harlots. The Vulgate Latin version renders it, “the last of men”, the most abject and contemptible of mankind; despised, because of the meanness of his birth, and parentage, and education, and of his outward appearance in public life; because of his apostles and audience; because of his doctrines, not agreeably to carnal reason, and his works, some of them being done on the sabbath day, and, as they maliciously suggested, by the help of Satan; and especially because of his ignominious sufferings and death:

*a man of sorrows, and acquainted with grief:* or “known by grief”<sup>f1049</sup>; he was known by his troubles, notorious for them; these were his constant companions, his familiar acquaintance, with whom he was always conversant; his life was one continued series of sorrow, from the cradle to the cross; in his infancy his life was sought for by Herod, and he was obliged to be taken by his parents, and flee into Egypt; he ate his bread in sorrow, and with the sweat of his brow; he met with much sorrow from the hardness and unbelief of men’s hearts, and from the contradiction of sinners against himself, and even much from the frowardness of his own disciples; much from the temptations of Satan, and more from the wrath and justice of God, as the surety of his people; he was exceeding sorrowful in the garden, when his sweat was as it were great drops of blood; and when on the cross, under the hidings of his Father’s face, under a sense of divine displeasure for the sins of his people, and enduring the pains and agonies of a shameful and an accursed death; he was made up of sorrows, and grief was familiar to him. Some render it, “broken with infirmity”, or “grief”<sup>f1050</sup>:

*and we hid as it were our faces from him;* as one loathsome and abominable as having an aversion to him, and abhorrence of him, as

scorning to look at him, being unworthy of any notice. Some render it, “he hid as it were his face from us”<sup>f1051</sup>; as conscious of his deformity and loathsomeness, and of his being a disagreeable object, as they said; but the former is best:

*he was despised, and we esteemed him not*; which is repeated to show the great contempt cast upon him, and the disesteem he was had in by all sorts of persons; professors and profane, high and low, rich poor, rulers and common people, priests, Scribes, and Pharisees; no set or order of men had any value for him; and all this disgrace and dishonour he was to undergo, to repair the loss of honour the Lord sustained by the sin of man, whose surety Christ became.

**Ver. 4.** *Surely he hath borne our griefs, and carried our sorrows, &c.*] Or “nevertheless”, as Gussetius<sup>f1052</sup>; notwithstanding the above usage of him; though it is a certain and undoubted truth, that Christ not only assumed a true human nature, capable of sorrow and grief, but he took all the natural sinless infirmities of it; or his human nature was subject to such, as hunger, thirst, weariness, &c.; and to all the sorrow and pain arising from them; the same sorrows and griefs he was liable to as we are, and therefore called ours and hence he had a sympathy with men under affliction and trouble; and, to show his sympathizing spirit, he healed all sorts of bodily diseases; and also, to show his power, he healed the diseases of the soul, by bearing the sins of his people, and making satisfaction for them; since he that could do the one could do the other; wherefore the evangelist applies this passage to the healing of bodily diseases, (~~1087~~ Matthew 8:17), though the principal meaning of the words may be, that all the sorrows and griefs which Christ bore were not for any sins of his own, but for the sins of his people; wherefore these griefs and sorrows signify the punishment of sin, and are put for sins, the cause of them and so the apostle interprets them of Christ’s bearing our sins in his own body on the tree, (~~1023~~ 1 Peter 2:24), and the Septuagint and Arabic versions render the words here, “he bears our sins”; and the Targum is,

“wherefore he will entreat for our sins;”

these being laid upon him, as is afterwards said, were bore by him as the surety of his people; and satisfaction being made for them by his sufferings and death, they are carried and taken away, never to be seen any more:

*yet we did esteem him stricken, smitten of God, and afflicted*; so indeed he was by the sword of divine justice, which was awaked against him, and with which he was stricken and smitten, as standing in the room of his people; but then it was not for any sin of his own, as the Jews imagined, but for the sins of those for whom he was a substitute; they looked upon all his sorrows and troubles in life, and at death, as the just judgment of God upon him for some gross enormities he had been guilty of; but in this they were mistaken. The Vulgate Latin version is, “we esteemed him as a leprous person”; and so Aquila and Symmachus render the word; and from hence the Jews call the Messiah a leper<sup>f1053</sup>; they say,

“a leper of the house of Rabbi is his name”

as it is said, “surely he hath borne our griefs”, &c.; which shows that the ancient Jews understood this prophecy of the Messiah, though produced to prove a wrong character of him; and so it is applied unto him in other ancient writings of theirs; (see Gill on “~~4187~~ Matthew 8:17”). The words are by some rendered, “and we reckoned him the stricken, smitten of God”<sup>f1054</sup>, and “humbled”; which version of the words proved the conversion of several Jews in Africa, as Andradius and others relate<sup>f1055</sup>; by which they perceived the passage is to be understood not of a mere man, but of God made man, and of his humiliation and sufferings in human nature.

**Ver. 5.** *But he was wounded for our transgressions*, &c.] Not for any sins of his own, but for ours, for our rebellions against God, and transgressions of his law, in order to make atonement and satisfaction for them; these were the procuring and meritorious causes of his sufferings and death, as they were taken upon him by him to answer for them to divine justice, which are meant by his being wounded; for not merely the wounds he received in his hands, feet, and side, made by the nails and spear, are meant, but the whole of his sufferings, and especially his being wounded to death, and which was occasionally by bearing the sins of his people; and hereby he removed the guilt from them, and freed them from the punishment due unto them:

*he was bruised for our iniquities*; as bread corn is bruised by threshing it, or by its being ground in the mill, as the manna was; or as spice is bruised in a mortar, he being broken and crushed to pieces under the weight of sin, and the punishment of it. The ancient Jews understood this of the Messiah; in one place they say<sup>f1056</sup>,

“chastisements are divided into three parts, one to David and the fathers, one to our generation, and one to the King Messiah; as it is written, “he was wounded for our transgressions; and bruised for our iniquities”:]”

and in another place<sup>f1057</sup>,

“at that time they shall declare to the Messiah the troubles of Israel in captivity, and the wicked which are among them, that do not mind to know the Lord; he shall lift up his voice, and weep over the wicked among them; as it is said, “he was wounded for our transgressions”, &c.”

*the chastisement of our peace was upon him*; that is, the punishment of our sins was inflicted on him, whereby our peace and reconciliation with God was made by him; for chastisement here does not design the chastisement of a father, and in love, such as the Lord chastises his people with; but an act of vindictive justice, and in wrath, taking vengeance on our sins, of our surety, whereby divine wrath is appeased, justice is satisfied, and peace is made:

*and with his stripes we are healed*; or “by his stripe”<sup>f1058</sup>, or “bruise”: properly the black and blue mark of it, so called from the gathering and settling of the blood where the blow is given. Sin is a disease belonging to all men, a natural, hereditary, nauseous, and incurable one, but by the blood of Christ; forgiving sin is a healing of this disease; and this is to be had, and in no other way, than through the stripes and wounds, the blood and sacrifice, of the Son of God. Christ is a wonderful physician; he heals by taking the sicknesses of his people upon himself, by bearing their sins, and being wounded and bruised for them, and by his enduring blows, and suffering death itself for them. The Targum is,

“when we obey his words, our sins will be forgiven us;”

but forgiveness is not through our obedience, but the blood of Christ.

**Ver. 6.** *All we like sheep have gone astray*, &c.] Here the prophet represents all the elect of God, whether Jews or Gentiles; whom he compares to “sheep”, not for their good qualities, but for their foolishness and stupidity; and particularly for their being subject to go astray from the shepherd, and the fold, and from their good pastures, and who never return of themselves, until they are looked up, and brought back by the shepherd,

or owner of them; so the people of God, in a state of nature, are like the silly sheep, they go astray from God, are alienated from the life of him, deviate from the rule of his word, err from the right way, and go into crooked paths, which lead to destruction; and never return of themselves, of their own will, and by their own power, until they are returned, by powerful and efficacious grace, unto the great Shepherd and Bishop of souls; (see ~~1~~ 1 Peter 2:25) where the apostle has a manifest respect to this passage:

*we have turned everyone to his own way*; and that is an evil one, a dark and slippery one, a crooked one, the end of it is ruin; yet this is a way of a man's own choosing and approving, and in which he delights; and it may not only intend the way of wickedness in general, common to all men in a state of nature, but a particular way of sinning, peculiar to each; some are addicted to one sin, and some to another, and have their own way of committing the same sin; men turn their faces from God, and their backs upon him, and look to their own way, and set their faces towards it, and their hearts on it; and which seems right and pleasing to them, yet the end of it are the ways of death; and so bent are men on these ways, though so destructive, that nothing but omnipotent grace can turn them out of them, and to the Lord; and which is done in consequence of what follows:

*and the Lord hath laid on him the iniquity of us all*; that is, God the Father, against whom we have sinned, from whom we have turned, and whose justice must be satisfied; he has laid on Christ, his own Son, the sins of all his elect ones; which are as it were collected together, and made one bundle and burden of, and therefore expressed in the singular number, "iniquity", and laid on Christ, and were bore by him, even all the sins of all God's elect; a heavy burden this! which none but the mighty God could bear; this was typified by laying of hands, and laying of sins upon the sacrifice, and putting the iniquities of Israel upon the head of the scapegoat, by whom they were bore, and carried away. The words may be rendered, "he made to meet upon him the iniquity of us all"<sup>f1059</sup>; the elect of God, as they live in every part of the world, their sins are represented as coming from all quarters, east, west, north, and south; and as meeting in Christ, as they did, when he suffered as their representative on the cross: or "he made to rush, or fall upon him the iniquity of us all"<sup>f1060</sup>; our sins, like a large and mighty army, beset him around, and fell upon him in a hostile manner, and were the cause of his death; by which means the law and justice of God had full satisfaction, and our recovery from ruin and



destruction is procured, which otherwise must have been the consequence of turning to our own ways; so the ancient Jews understood this of the Messiah. R. Cahana<sup>f1061</sup> on these words, “binding his ass’s colt to the choice vine”, (~~0491E~~Genesis 49:11) says,

“as the ass bears burdens, and the garments of travellers, so the King Messiah will bear upon him the sins of the whole world; as it is said, “the Lord hath laid on him the iniquity of us all”,” (~~2536E~~Isaiah 53:6).

**Ver. 7.** *He was oppressed, and he was afflicted, &c.*] He was injuriously treated by the Jews; they used him very ill, and handled him very roughly; he was oppressed and afflicted, both in body and mind, with their blows, and with their reproaches; he was afflicted, indeed, both by God and men: or rather it may be rendered, “it was exacted”, required, and demanded, “and he answered”<sup>f1062</sup>, or “was afflicted”; justice finding the sins of men on him, laid on him by imputation, and voluntarily received by him, as in the preceding verse, demanded satisfaction of him; and he being the surety of his people, was responsible for them, and did answer, and gave the satisfaction demanded: the debt they owed was required, the payment of it was called for, and he accordingly answered, and paid the whole, every farthing, and cancelled the bond; the punishment of the sins of his people was exacted of him, and he submitted to bear it, and did bear it in his own body on the tree; this clearly expresses the doctrine of Christ’s satisfaction:

*yet he opened not his mouth*; against the oppressor that did him the injury, nor murmured at the affliction that was heavy upon him: or, “and he opened not his mouth”; against the justice of God, and the demand that was made upon him, as the surety of his people; he owned the obligation he had laid himself under; he paid the debt, and bore the punishment without any dispute or hesitation: “he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb”; or, “as a sheep to the slaughter, and as an ewe before her shearer”<sup>f1063</sup>; these figurative phrases are expressive, not only of the harmlessness and innocence of Christ, as considered in himself, but of his meekness and patience in suffering, and of his readiness and willingness to be sacrificed in the room and stead of his people; he went to the cross without any reluctance, which; when there was any in the sacrifice, it was reckoned a bad omen among the Heathens, yea, such were not admitted to be offered<sup>f1064</sup>; but Christ went as willingly to be sacrificed as a lamb goes to the slaughter house, and was as silent

under his sufferings as a sheep while under the hands of its shearers; he was willing to be stripped of all he had, as a shorn sheep, and to be slaughtered and sacrificed as a lamb, for the sins of his people:

*so he opened not his mouth*: not against his enemies, by way of threatening or complaint; nor even in his own defence; nor against the justice of God, as bearing hard upon him, not sparing him, but demanding and having full satisfaction; nor against his people and their sins, for whom he suffered; (see <sup>4023</sup>1 Peter 2:23).

**Ver. 8.** *He was taken from prison, and from judgment*, &c.] After he had suffered and died, and made satisfaction to divine justice; or after he had been arrested by the justice of God, and was laid in prison, and under a sentence of condemnation, had judgment passed upon him, and that executed too; he was taken in a very little time from the prison of the grave where he lay, and from the state of condemnation into which he was brought, and was acquitted, justified, and declared righteous, and his people in him; a messenger was sent from heaven to roll away the stone, and set him free: though some render it,

*he was taken by distress and judgment*; that is, his life was taken away in a violent manner, under a pretence of justice; whereas the utmost injustice was done him; a wrong charge was brought against him, false witnesses were suborned, and his life was taken away with wicked hands; which sense seems to be favoured by the quotation in (<sup>4483</sup>Acts 8:32) “in his humiliation his judgment was taken away”: he had not common justice done him:

*and who shall declare his generation?* which is not to be understood of his divine generation, as the Son of God, which is in a way ineffable and inconceivable; nor of his human generation, as the Son of Man, which is unaccountable, being born of a virgin; nor of the duration of his life after his resurrection, he dying no more, but living for ever, which is more probable; nor of the vast number of his spiritual offspring, the fruit of his sufferings, death, and resurrection; but of the age, and men of it, in which he lived, whose barbarity to him, and wickedness they were guilty of, were such as could not be declared by the mouth, or described by the pen of man. The Targum is,

“and the wonderful things which shall be done for us in his days, who can declare?”

*for he was cut off out of the land of the living*; was not suffered to live, was taken off by a violent death; he was cut off in a judiciary way, as if he had been a malefactor; though lest it should be thought it was for his own sins he was cut off, which is denied, (<sup>27025</sup>Daniel 9:26) it is added,

*for the transgression of my people was he stricken*; that is, either through the malice and wickedness of the people of the Jews, whom the prophet calls his people, he was stricken, not only with the scourges of the whip, but with death itself, as the efficient cause thereof; or rather because of the transgressions of God's elect, in order to make satisfaction for them, he was stricken by divine justice, and put to death, as the meritorious cause thereof; and so they are the words of God the Father; and this, with the preceding clause, give a reason, showing both why he was taken from the prison of the grave, acquitted, and exalted, and why the wickedness of his age could not be declared; he being stricken and cut off in such a manner, when he was an innocent person; and since it was only for the transgressions of others, even of God's covenant people, the people he chose, and gave to Christ, (<sup>4012</sup>Matthew 1:21 <sup>3027</sup>Hebrews 2:17).

**Ver. 9.** *And he made his grave with the wicked, and with the rich in his death, &c.*] These words are generally supposed to refer to a fact that was afterwards done; that Christ, who died with wicked men, as if he himself had been one, was buried in a rich man's grave. Could the words admit of the following transposition, they would exactly agree with it, "and he made his grave with the rich; and with the wicked in his death"; for he died between two thieves, and was buried in the sepulchre of Joseph of Arimathaea, a rich man. Or the meaning perhaps in general is, that, after his death, both rich men and wicked men were concerned in his sepulchre, and about his grave; two rich men, Nicodemus and Joseph, in taking down his body from the cross, in embalming it, and in laying it in the tomb of the latter; and wicked men, Roman soldiers, were employed in guarding the sepulchre, that his disciples might not take away the body. Or the sense is, "he" the people, the nation of the Jews, through whose enmity against him he suffered death, "gave", intended, and designed, that "his grave" should be with "the wicked"; and therefore accused him to the Roman governor, and got him condemned capitally, and condemned to a Roman death, crucifixion, that he might be buried where such sort of persons usually were; and then it may be supplied, "but he made it"; that is, God ordered and appointed, in his overruling providence, that it should be "with the rich in his death", as it was. Aben Ezra observes, that the word **wytmb**, which

we translate “in his death”, signifies a structure over a grave, “a sepulchral monument”; and then it may be rendered impersonally thus, “his grave was put or placed with the wicked, but his tomb”, or sepulchral monument, was “with the rich”; his grave was indeed put under the care and custody of the wicked soldiers; yet a famous tomb being erected over it, at the expense of a rich man, Joseph of Arimathaea, which was designed for himself, made the burial of Christ honourable: which honour was done him,

*because he had done no violence*: or injury to any man’s person or property; had not been guilty of rapine and oppression, theft and robbery; murder and cruelty; he had not been a stirrer up of sedition, an encourager of mobs, riots, and tumults, to the harm of the civil government:

*neither was any deceit in his mouth*: no false doctrine was delivered by him; he was no deceiver of the people, as he was charged; he did not attempt to seduce them from the true worship of God, or persuade them to believe anything contrary to the law of Moses, and the prophets; he was no enemy to church or state, nor indeed guilty of any manner of sin, nor given to any arts of trick and dissimulation; (see <sup><4122></sup>1 Peter 2:22). Some render the words, “though”<sup>f1065</sup> “he had done no violence”, &c. and connect them with the following.

**Ver. 10.** *Yet it pleased the Lord to bruise him*, &c.] The sufferings of Christ are signified by his being “bruised”; (see Gill on “<sup><2815></sup>Isaiah 53:5”), and as it was foretold he should have his heel bruised by the serpent, (<sup><0015></sup>Genesis 3:15), but here it is ascribed to the Lord: he was bruised in body, when buffeted and scourged, and nailed to the cross; and was bruised and broken in spirit, when the sins of his people were laid on him, and the wrath of God came upon him for them: the Lord had a hand in his sufferings; he not only permitted them, but they were according to the counsel of his will; they were predetermined by him, (<sup><4123></sup>Acts 2:23 4:27,28), yea, they were pleasing to him, he took a kind of delight and pleasure in them; not in them simply considered as sufferings, but as they were an accomplishment of his purposes, a fulfilment of his covenant and promises, and of the prophecies in his word; and, particularly, as hereby the salvation of his people was brought about; (see <sup><6107></sup>John 10:17):

*he hath put [him] to grief*; when he awoke the sword of justice against him; when he spared him not, but delivered him up into the hands of wicked men, and unto death: he was put to grief in the garden, when his soul was exceeding sorrowful; and on the cross, when he was nailed to it,

had the weight of his people's sins, and his Father's wrath, on him; and when he hid his face from him, which made him cry out, "my God, my God, why hast thou forsaken me?" or, "hath put [him] to pain": suffered him to be put to pain, both in body and mind:

*when thou shall make his soul an offering for sin*: not his soul only, but his body also, even his whole human nature, as in union with his divine Person; for it was he himself that was offered up in the room and stead of his people, to make atonement and satisfaction for their sins, (<sup><894></sup>Hebrews 9:14,26 10:10), or, "when thou shalt make his soul sin"<sup>f1066</sup>; so Christ was made by imputation, (<sup><402></sup>2 Corinthians 5:21), and when he was so made, or had the sins of his people imputed to him, then was he bruised, and put to pain and grief, in order to finish them, and make an end of them, and make reconciliation for them: or, "when his soul shall make an offering"<sup>f1067</sup> "for sin", or "sin" itself; make itself an offering; for Christ offered up himself freely and voluntarily; he gave himself an offering and a sacrifice to God, for a sweetsmelling savour, (<sup><402></sup>Ephesians 5:2), he was altar, sacrifice, and priest.

*He shall see his seed*; or, "a seed"; a spiritual seed and offspring; a large number of souls, that shall be born again, of incorruptible seed, as the fruit of his sufferings and death; (see <sup><6124></sup>John 12:24), this he presently began to see after his resurrection from the dead, and ascension to heaven; when great numbers were converted among the Jews, and after that multitudes in the Gentile world, and more or less in all ages; ever since has he had a seed to serve him; and so he will in the latter day, and to the end of time:

*he shall prolong his days*: live long, throughout all ages, to all eternity; though he was dead, he is alive, and lives for evermore; lives to see all the children that the Father gave him, and he has gathered together by his death, when scattered abroad, and see them all born again, and brought to glory. Some connect this with the preceding clause, "he shall see a seed that shall prolong its days"<sup>f1068</sup>; for Christ will never want issue, his church will never fail, his seed will endure for ever, (<sup><4829></sup>Psalms 89:29,36). So the Targum, paraphrasing the words of Christ and his seed,

"they shall see the kingdom of their Messiah; they shall multiply sons and daughters; they shall prolong their days:"

and so Aben Ezra says these words are spoken of the generation that shall return to God, and to the true religion, at the coming of the Messiah.

*And the pleasure of the Lord shall prosper in his hand;* the work of man's redemption, put into the hands of Christ, which he undertook to accomplish; which was with him and before him, when he came into this world, and was his meat and drink to do; this he never left till he had finished it; so that it succeeded and prospered with him: and this may well be called "the pleasure of the Lord"; it was the good pleasure of his will; it was what he purposed and resolved; what his heart was set upon, and was well pleasing to him, as effected by his Son. Likewise the setting up of the kingdom and interest of Christ in the world, and the continuance and increase of it; the ministry of the word, and the success of that as the means thereof, may be also meant; for the Gospel will be preached, and a Gospel church still continued, until all the elect of God are gathered in.

**Ver. 11.** *He shall see of the travail of his soul, and shall be satisfied,* &c.] "The travail of his soul" is the toil and labour he endured, in working out the salvation of his people; his obedience and death, his sorrows and sufferings; particularly those birth throes of his soul, under a sense of divine wrath, for the allusion is to women in travail; and all the agonies and pains of death which he went through. Now the fruit of all this he sees with inexpressible pleasure, and which gives him an infinite satisfaction; namely, the complete redemption of all the chosen ones, and the glory of the divine perfections displayed therein, as well as his own glory, which follows upon it; particularly this will be true of him as man and Mediator, when he shall have all his children with him in glory; (see ~~807D~~ Hebrews 12:2). The words are by some rendered, "seeing himself or his soul freed from trouble, he shall be satisfied"<sup>f1069</sup>; so he saw it, and found it, when he rose from the dead, and was justified in the Spirit; ascended to his God and Father, was set down at his right hand, and was made glad with his countenance, enjoying to the full eternal glory and happiness with him: and by others this, "after the travail"<sup>f1070</sup> of his soul, he shall see [a seed], and shall be satisfied"; as a woman, after her travail and sharp pains are over, having brought forth a son, looks upon it with joy and pleasure, and is satisfied, and forgets her former pain and anguish; so Christ, after all his sorrows and sufferings, sees a large number of souls regenerated, sanctified, justified, and brought to heaven, in consequence of them, which is a most pleasing and satisfactory sight unto him,

*By his knowledge shall my righteous servant justify many;* Christ is the servant of the Lord; (see Gill on "~~280B~~ Isaiah 53:1"), (see Gill on "~~234B~~ Isaiah 49:3"), (see Gill on "~~282B~~ Isaiah 52:13"). He is said to be "righteous",

because of the holiness of his nature, and the righteousness of his life as a man; and because of his faithful discharge of his work and office as Mediator; and because he is the author and bringer in of an everlasting righteousness, by which he justifies his people; that is, acquits and absolves them, pronounces them righteous, and frees them from condemnation and death; he is the procuring and meritorious cause of their justification; his righteousness is the matter of it; in him, as their Head, are they justified, and by him the sentence is pronounced: for this is to be understood not of making men holy and righteous inherently, that is sanctification; nor of a teaching men doctrinally the way and method of justifying men, which is no other than ministers do; but it is a forensic act, a pronouncing and declaring men righteous, as opposed to condemnation: and they are many who are so justified; the many who were ordained to eternal life; the many whose sins Christ bore, and gave his life a ransom for; the many sons that are brought by him to glory. This shows that they are not a few, which serves to magnify the grace of God, exalt the satisfaction and righteousness of Christ, and encourage distressed sinners to look to him for justification of life; and yet they are not all men, for all men have not faith, nor are they saved; though all Christ's spiritual seed and offspring shall be justified, and shall glory: and this is "by" or "through his knowledge"; the knowledge of him, of Christ, which is no other than faith in him, by which a man sees and knows him, and believes in him, as the Lord his righteousness; and this agrees with the New Testament doctrine of justification by faith; which is no other than the manifestation, knowledge, sense, and perception of it by faith.

*For he shall bear their iniquities*; this is the reason of Christ's justifying many, the ground and foundation of it; he undertook to satisfy for their sins; these, as before observed, were laid on him; being laid on him, he bore them, the whole of them, and all the punishment due to them; whereby he made satisfaction for them, and bore them away, so as they are to be seen no more; and upon this justification proceeds.

**Ver. 12.** *Therefore will I divide him a portion with the great, &c.*] The great ones of the earth, the kings and princes of the earth: these are the words of God the Father, promising Christ that he shall have as great a part or portion assigned him as any of the mighty monarchs of the world, nay, one much more large and ample; that he would make him higher than the kings of the earth, and give him a name above every name in this world, or that to come; and all this in consequence of his sufferings, and as a reward

of them; (see <sup><5238></sup>Philippians 2:8,9) and whereas the Lord's people are his portion, and with which Christ is well pleased, and greatly delighted, (<sup><6319></sup>Deuteronomy 32:9 <sup><5966></sup>Psalms 16:6), they may be intended here, at least as a part of the portion which Christ has assigned him. For the words may be rendered <sup>f1071</sup>, "therefore will I divide, assign, or give many to him": so the Vulgate Latin version; and which is favoured by the Targum,

"therefore will I divide to him the prey of many people;"

and by the Septuagint version, therefore he shall inherit many, or possess many as his inheritance; so the Arabic version. The elect of God were given to Christ, previous to his sufferings and death, in the everlasting council of peace and covenant of grace, to be redeemed and saved by him; and they are given to him, in consequence of them, to believe in him, to be subject to him, and serve him; and so it denotes a great multitude of persons, both among Jews and Gentiles, that should be converted to Christ, embrace him, profess his Gospel, and submit to his ordinances; and which has been true in fact, and took place quickly after his resurrection and ascension.

*And he shall divide the spoil with the strong*; or "the strong as a spoil"; that is, he shall spoil principalities and powers, destroy Satan and his angels, and make an entire conquest of all his mighty and powerful enemies. The Septuagint, Vulgate Latin, and Arabic versions, render the words, "he shall divide the spoil of the strong"; of Satan and his principalities; those they make a spoil of he shall take out of their hands, and possess them as his own. The best comment on this version is (<sup><4112></sup>Luke 11:22). Or rather the words may be rendered, "he shall have or possess for a spoil or prey very many"; <sup>f1072</sup>; for the word for "strong" has the signification of a multitude; and so the sense is the same as before, that a great multitude of souls should be taken by Christ, as a prey out of the hands of the mighty, and become his subjects; and so his kingdom would be very large, and he have great honour and glory, which is the thing promised as a reward of his sufferings. Some understand, by the "great" and "strong", the apostles of Christ, to whom he divided the gifts he received when he led captivity captive; to some apostles, some prophets, &c. (<sup><4040></sup>Ephesians 4:10,11), and others the soldiers, among whom his garments were parted; but they are senses foreign from the text.

*Because he hath poured out his soul unto death*; as water is poured out, (<sup><4224></sup>Psalms 22:14) or rather as the wine was poured out in the libations or drink offerings; for Christ's soul was made an offering for sin, as before;



and it may be said with respect to his blood, in which is the life, that was shed or poured out for the remission of sin; of which he was emptied,

*and made bare*, as the word <sup>f1073</sup> signifies, when his hands, feet, and side, were pierced. The phrase denotes the voluntariness of Christ's death, that he freely and willingly laid down his life for his people.

*And he was numbered with the transgressors*; he never was guilty of any one transgression of the law; he indeed appeared in the likeness of sinful flesh, and was calumniated and traduced as a sinner, and a friend of the worst of them; he was ranked among them, and charged as one of them, yet falsely; though, having all the sins of his people upon him, he was treated, even by the justice and law of God, as if he had been the transgressor, and suffered as if he had been one; of which his being crucified between two thieves was a symbolical representation, and whereby this Scripture was fulfilled, (~~4153~~ Mark 15:28).

*and he bore the sin on many*; everyone of their sins, even the sins of all those whose iniquity was laid on him, of the many chosen in him, and justified by him; (see Gill on "~~2511~~ Isaiah 53:11") where this is given as the reason for their justification; and here repeated as if done, to show the certainty of it; to raise the attention of it, as being a matter of great importance; (see ~~4123~~ 1 Peter 2:24).

*And made intercession for the transgressors*; as he did upon the cross, even for those that were the instruments of his death, (~~4234~~ Luke 23:34) and as he now does, in heaven, for all those sinners for whom he died; not merely in a petitionary way, but by presenting himself, blood, righteousness, and sacrifice; pleading the merits of these, and calling for, in a way of justice and legal demand, all those blessings which were stipulated in an everlasting covenant between him and his Father, to be given to his people, in consequence of his sufferings and death; (see ~~4133~~ Romans 8:33,34 ~~3075~~ Hebrews 7:25 9:24 ~~4111~~ 1 John 2:1,2).