

Isaiah 53

Is. 53:1 Who has believed our message? And to whom has the arm of the Lord been revealed?

As we study this chapter, it will become obvious that the first nine verses deal with the Servant's suffering. In fact, verses 1-9 contain the actual prayer of repentance offered by the remnant of Jews alive at the end of the Tribulation, some of which will be unbelievers until shortly before Jesus' Second Coming (Isaiah 63:7-64:12 is another version of this prayer). (The notes associated with Isaiah 10:20 give more input concerning the remnant versus the nonremnant, the nonremnant being Jews who will enter the covenant with the Antichrist at the beginning of the Tribulation but die without accepting Jesus as Messiah). In fulfillment of Matthew 23:39, the leadership of the Jewish nation will finally recognize why Jesus died as the innocent Servant and accept Him as Messiah. It is then that the national regeneration of *Israel* will occur, resulting in all the Jews (all Jews alive at the end of the Tribulation) experiencing spiritual rebirth (Romans 11:26).

The phrase, "*Who has believed our message*" (v.1), is a statement the believing remnant will make at the end of the Tribulation as they repent for rejecting Jesus' Messiahship. They will actually admit that even though the Jews have heard the *message* of the suffering Messiah through the Old Testament Scriptures, they have basically refused to believe what they have heard. Truly, the *message* was a Jewish *message* recorded in the Jewish Scriptures. They just chose to disregard it, evidenced by their overall rejection of the Servant that is described so vividly in the Old Testament canon.

It is obvious by now that the phrase, "*the arm of the Lord,*" points to the Servant of Jehovah, Jesus the Messiah who will bring salvation. You can read the notes associated with Isaiah 51:5, 9; 52:13 for confirmation. At the end of the Tribulation, the believing remnant of Jews will ask, "*And to whom has the arm of the Lord been revealed?*" In other words, once it is *revealed* to this believing remnant that Jesus is Messiah, they will address how few within the nation have believed the message relating to His Messiahship. There is no doubt that truth must be *revealed* if it is to be understood and applied. This is the principle taught in Romans 10:17—"So faith comes from hearing, and hearing by the word of Christ." The term "*word*" in this verse points to *revealed* truth—not intellectual stimulation. No amount of biblical knowledge brings a true

understanding of who Jesus is. It takes repentance and faith, after which the Spirit of God opens the mind to receive this understanding and revelation of His Person. Can we even begin to imagine how amazing this revelation will be to the believing remnant at the end of the Tribulation?

Is. 53:2 For He grew up before Him like a tender shoot, And like a root out of parched ground; He has no stately form or majesty That we should look upon Him, Nor appearance that we should be attracted to Him.

The pronoun “*He*” points to *the arm of the Lord* of verse 1, who is the suffering Servant. This confirms that Rashi was incorrect in assuming that “*He*” points to the nation of Israel (for more input concerning Rashi, read the notes associated with Isaiah 52:13).

Jesus, who was very special to the Father, grew up before the Father as *a tender shoot* to be loved and cherished. At Jesus’ First Coming, however, the Jews viewed Him differently. The phrase, “*tender shoot*,” actually means “sucker,” and a sucker is many times removed from a plant because it retards the plant’s growth. In fact, it is a worthless hindrance. In the mind of the unredeemed Jew, Jesus was just that. He was a sucker that needed to be plucked off and discarded due to His, quote, negative impact upon the nation. Nothing could have been further from the truth; for the Jews at the end of the Tribulation will recognize their error and accept Him for who He is, the suffering Servant (*the arm of the Lord*—verse 1) who grants salvation to all who believe. Note: Not only did the Jews view Jesus as worthless and worthy of death, but the Gentiles did the same. In other words, Jews and Gentiles alike were responsible for Jesus’ death, not just the Jews.

The Servant was *like a root out of parched ground* in two different ways. First, He was born a descendant of King David when the Davidic dynasty was without strength. This lines up with Isaiah 11:1 (and its notes) where we discover that the Davidic dynasty was in a weakened condition (reduced to a stump) when Jesus appeared at His First Coming. We also learn from Isaiah 11:1 that this condition will continue until the Second Coming, after which the Davidic dynasty will flourish due to Jesus’ presence in Jerusalem sitting on David’s throne. The second way the Servant was *like a root out of parched ground* was that most Jews viewed Him as not only a “sucker” (as was discussed in the previous paragraph), but also as a worthless, illegitimate heir of David’s throne. They assumed incorrectly, therefore, that He needed to be destroyed. The Davidic dynasty will flourish, however, as Jesus sits on David’s throne throughout the Millennium.

Jesus had *no stately form or majesty That we should look upon Him, Nor appearance that we should be attracted to Him*. Obviously, no one was attracted to Jesus because of His physical appearance. Therefore, He was not handsome—contrary to public opinion.

Is. 53:3 He was despised and forsaken of men, A man of sorrows, and acquainted with grief; And like one from whom men hide their face, He was despised, and we did not esteem Him.

Jesus was *despised and forsaken of men* at His First Coming, the word “*men*,” according to some, pointing to *men* of rank. We know that the Jewish leaders (scribes and Pharisees) were the main reason the Hebrew people rejected Christ (read Matthew 12:22-24 and Matthew 23:1-39); so it is possible that *men* in this instance can be viewed as such.

Christ was also *A man of sorrows*; and since the word “*sorrows*” can be interpreted “pains,” it confirms what we find in the Gospels—that He hung out with those who had been hurt deeply

and suffered greatly. The phrase, “*acquainted with grief,*” can actually be interpreted, “*acquainted with sickness.*” My, how He ministered to the sick!

Mankind in general, especially the majority of the Jews, would *hide their face* from Jesus in that they were disgusted and nauseated by His presence. Consequently, *He was despised* (also read Mark 10:33-34). Neither did the nation *esteem Him*. In fact, from the time of His First Coming the majority of the Hebrew people have refused to honor Him in any way, even taking the liberty to call Him Yeshu instead of His proper name “Yeshua.” The following quote from *Jews for Jesus*, a ministry of Jewish believers, is quite interesting as it addresses the name “Yeshu.”

When religious leaders who did not believe in Jesus sneered at his name, it is natural to imagine that they used exactly this form. By using a dialectal pronunciation like *Yeshu*, the religious leaders and others ...were able.... to distance themselves from the Galilean Messiah pretender: *Yeshu—just a man from Galilee.*

The Wikipedia Encyclopedia has the following to say concerning Yeshu:

The word is found as a name in manuscripts of the Talmud, albeit rarely, and it has also been used as an acronym (י"ש"ו) for the [Hebrew](#) expression (שמור וזכרו ימח שמו וזכרו) *yemach shemo vezichro*, meaning "May his name and memory be obliterated."

Dr. Arnold Fruchtenbaum, in his Isaiah series, states the following:

For the majority of Israel, they have not esteemed Him (Jesus). In fact, does anybody know what He’s referred to in Jewish circles in His Hebrew name? We call Him Yeshua. Is that what Jews call Him in Hebrew? They have a shortened form, Yeshu, and Yeshu stands for the three letters that make up a line in Hebrew which reads, “May his name and memory be blotted out.” In Israel you will not hear Yeshua, you will hear Yeshu, which stands for a Hebrew line, “May His name and memory be blotted out.”

Obviously, Jesus was not esteemed by the Hebrew people at His First Coming, nor has He been since that time. One day, He will be greatly esteemed by the nation when the Jews, at the close of the Tribulation, realize their error and honor Him as Messiah.

Is. 53:4 ¶ Surely our griefs He Himself bore, And our sorrows He carried; Yet we ourselves esteemed Him stricken, Smitten of God, and afflicted.

Here, we see that the Servant took on the suffering of others as He subjected Himself to the cross. The Jewish remnant at the end of the Tribulation will finally recognize that Jesus bore their *griefs* (sickness) and *sorrows* (pain)—that Jesus suffered for them personally. To state it differently, for the first time as a nation, they will understand that Jesus took on the suffering that they rightly deserved. This is called substitution. Therefore, He, being sinless, substituted Himself in their place to take on what they should have borne. Previously, they had viewed Him as *stricken, Smitten of God, and afflicted* for His own misdeeds—for His own sins. After all, He had claimed to be Messiah, which in their eyes was nothing less than blasphemy. The next verse, however,

Isaiah 53:5, proves that He was sinless. Note: The first portion of this verse is quoted in Matthew 8:17.

Is. 53:5 But He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our well-being fell upon Him, And by His scourging we are healed.

The Jewish remnant in the closing days of the Tribulation, all of which will become believers, will finally comprehend that Jesus died a substitutionary death—that He not only suffered in their place, but died in their place as well. After all, *He was pierced through*, pointing to His physical death, as well as *crushed*, pointing to His physical abuse at the hands of the Romans. He was also chastened for their *well-being*, or “peace,” meaning that His suffering and death was the avenue through which they could obtain spiritual peace once they believed. And finally, the phrase, “*by His scourging we are healed*,” points to the spiritual healing that results from accepting Christ’s substitutionary suffering (as is validated as well by 1Peter 2:24-25). Note: Even though the context here relates to the believing remnant of Jews at the end of the Tribulation, any believer can view the suffering of Christ as substitutionary and undeserved due to the overwhelming support of this fact in New Testament Scripture.

Is. 53:6 All of us like sheep have gone astray, Each of us has turned to his own way; But the Lord has caused the iniquity of us all To fall on Him.

Jews who make up the remnant at the end of the Tribulation will realize that they, *like sheep, have gone astray*. Each Jew, having *turned to his own way*, will realize that Jehovah has placed all of his sins on the innocent Servant. Again we see that Jesus died a substitutionary death.

Note: Jesus died for all sin, the sin of the redeemed as well as the unredeemed (John 3:16; Hebrews 7:27; 10:12). However, sin is forgiven only when His substitutionary death is accepted as the solitary means through which man can be saved. Not only is sin forgiven through the cross; but the sinful nature (which was inherited from Adam—Romans 5:12-19) is eradicated through the cross as well (Romans 6:6; 7:4). Therefore, it was through Jesus’ *body* (Romans 6:6; 7:4) that our sinful nature was eradicated (the sinful nature being that which would have condemned us before God—Ephesians 2:3), while His *blood* was the means through which our sins were forgiven (Revelation 1:5). Consequently, there are two elements to communion—*bread*, pointing to Christ’s *body*, and wine, pointing to His *blood* (1Corinthians 11:23-26). However, our sinful nature was the major culprit, for it makes sin natural for the unredeemed. It is no wonder that the *bread*, pointing to Christ’s *body*, is taken before the wine, pointing to Christ’s *blood*.

Is. 53:7 ¶ He was oppressed and He was afflicted, Yet He did not open His mouth; Like a lamb that is led to slaughter, And like a sheep that is silent before its shearers, So He did not open His mouth.

This verse addresses the Servant’s silence while suffering innocently. The fact that He suffered silently is confirmed by Matthew 26:62-63, 27:12-14, Mark 14:60-61, 15:3-5, Luke 23:8-12, and John 19:9-10. It is intriguing that Isaiah 53:7-8 was being read by the Ethiopian eunuch when Philip joined him (read Acts 8:32-33).

The Servant suffered voluntarily. Israel has never suffered voluntarily. Neither has she suffered silently. Therefore, this verse cannot point to the nation of Israel as Rashi has incorrectly presupposed. (For more input concerning Rashi, read notes associated with Isaiah 52:13.)

Is. 53:8 By oppression and judgment He was taken away; And as for His generation, who

considered That He was cut off out of the land of the living, For the transgression of my people to whom the stroke was due?

According to the Hebrew, the phrase, “*By oppression,*” can be translated, “from prison,” pointing to Jesus’ imprisonment at the hands of Pilate subsequent to His arrest (Mark 15:16-20). He also faced *judgment* (was placed on trial) before the Sanhedrin as well as Pilate, and after His imprisonment and trial *was taken away* and crucified.

Overall, Jesus’ *generation* never *considered* the true meaning of His First Coming. In fact, it was the rejection by His own people that caused Him to pronounce judgment on that *generation* of Jews (read Matthew 12:38-45 and note the number of times Jesus uses the phrase, “*this generation,*” pointing to the *generation* of Jews on the earth at His First Coming). The word “*considered*” means “to ponder,” while the phrase, “*cut off,*” under the Mosaic Law (and in this context), meant “to be killed.” Therefore, this verse confirms that few within Israel *considered* (rationally thought through) the fact that Jesus died for the *transgression* of the Jewish people. The word “*transgression*” is interesting in that it points to those times when a violation of the Law had occurred. Consequently, the phrase, “*to whom the stroke was due,*” confirms that the Jewish people deserved to die rather than the Servant. After all, they were the ones guilty of violating the Law—not the sinless Messiah who was not only born under the Law (Galatians 4:4), but lived it perfectly (2Corinthians 5:21). This means that Jesus’ sinless sacrifice took on *the curse of the Law* (Galatians 3:10, 13) for the Jewish nation, in fact, for the entire world—a *curse* which is removed through faith in His finished work alone. Again, we see that Jesus’ death was a substitutionary death for those who rightfully should have been cursed.

Note: The words “*my people*” point to the Jews, which presents a problem for Rashi’s suggestion that the Servant addressed in Isaiah 53 is the nation of Israel. The suffering Servant dies in Isaiah 53, which is the very thing that Jeremiah stated could never occur with the Jewish nation (Jeremiah 31:36). Yes, a number of Jews have died in the past and will certainly die in the future; but the nation has never been *cut off out of the land of the living*—become extinct. Consequently, the Servant of this chapter must be Jesus and not the nation of Israel.

Is. 53:9 His grave was assigned with wicked men, Yet He was with a rich man in His death, Because He had done no violence, Nor was there any deceit in His mouth.

From verse 9 it is obvious that Jesus *was assigned a grave...with wicked men* but was actually buried in the tomb of *a rich man*. Is this a contradiction, or is there something we need to consider before drawing our conclusion? Dr. Arnold Fruchtenbaum has this to say:

A person who died as a criminal by Jewish law could not be buried in the family plot. He had to be buried in a special criminal’s grave. In Dodge City it is known as Boot Hill—those who died for violence, those who died as criminals. Since Jesus died as a criminal (crucifixion was a criminal’s death), He was naturally assigned a criminal’s grave. But instead Isaiah says that although they will assign Him a criminal’s burial, He will end up being buried in a rich man’s tomb.

Dr. Fruchtenbaum can make this statement because he understands the answer to the apparent contradiction presented by Isaiah 53:9. And what is the answer? None of the sins that Jesus died for were His own (the notes associated with Isaiah 53:4-6 tie in well here). Consider the following as it relates to Jesus’ death on the cross.

Joseph of Arimathea, a disciple of Jesus and a member of the Council, a rich man, asked Pilate

for Jesus' body; and permission was granted. *Joseph* then *took Jesus' body...and laid it in his own...tomb* (Matthew 27:57-60; Mark 15:42-46; Luke 23:50-54; John 19:38-42). The reason He could be buried as such and the Scriptures remain void of contradiction is that He was sinless (...*He had done no violence, Nor was there any deceit in His mouth*), also confirmed by 2Corinthians 5:21. Had this not been the case it would have been mandatory that He be buried in a criminal's grave. Again, we see the importance of Jesus' death being substitutionary in nature. Oh, the advantage of basing what we believe on the full counsel of God's word rather than just a few books or verses!

Is. 53:10 ¶ But the Lord was pleased To crush Him, putting Him to grief; If He would render Himself as a guilt offering, He will see His offspring, He will prolong His days, And the good pleasure of the Lord will prosper in His hand.

Verses 10-12 of Isaiah 53 explain what the death of the Servant meant, not only to the Father and the Son but to all who would become part of God's family. It is very important that we understand these three verses, for they define the heart of the Triune God (who God is) as well as any three verses in all the Scriptures.

The Father *was pleased To crush Him, putting Him to grief*. But how could the Father possess such a mindset concerning the Servant and remain a God of love (1John 4:8, 16)? The answer is simple. The Father was *pleased* in that He realized what the Servant's death would accomplish for humanity. It would be the avenue through which all who would desire to become part of His family could do so through faith. Plus, the Servant *would render Himself as a guilt offering*, meaning that in desiring to go to the cross, He freely offered up His own *life...*, *No one taking it...from Him* (John 10:17-18; Ephesians 5:2; Hebrews 9:14). Therefore, because of the Servant's concern for the wellbeing of the world, the Father *was pleased To crush Him*. Considering all of the above, can there be any doubt that *God is love* (1John 4:8 and 16)? Never!

The *guilt offering*, or "trespass offering," is an interesting subject indeed. *The International Standard Bible Encyclopedia* defines it in the following manner:

A special kind of sin offering introduced in the Mosaic Law and concerned with offences against God and man that could be estimated by a money value and thus covered by compensation or restitution accompanying the offering.

Keil and Delitzsch Commentary on the Old Testament has this to say concerning the *guilt* or "trespass" *offering*:

The trespass-offering was a restitution or compensation made to God in the person of the priest, a payment or penance which made amends for the wrong done.... in a disciplinary sense.

From these definitions of the *guilt offering* (trespass offering), it is apparent that Jesus paid our sin debt as our *kinsman* Redeemer (Leviticus 25:25); and the Father was satisfied with the compensation (payment) received. Have you considered that Jesus, offering *Himself as a guilt offering*, was required to be free of sin (Leviticus 6:6)? However, as a sinless *guilt offering*, Jesus did more than take on the sin of man. He became *sin* (2Corinthians 5:21) for *the whole world*

(1John 2:2) in order that anyone who might choose to do so can be redeemed through faith in the holy Servant, Jesus Christ.

The Servant will also *see His offspring* in that He will enjoy, throughout eternity, all who accept Him as Savior. Can we even begin to imagine the degree of delight that Jesus will experience in the presence of those whom He has redeemed? What pleasure and gratification awaits not only the Servant but all of God's family! All of this can occur because of the Servant's resurrection, the fulfillment of the phrase, "*He will prolong His days,*" without which we have no Savior (1Corinthians 15:17). Therefore, Jesus experienced a literal physical death on the cross, for how could His days have been prolonged had He never died? This most definitely refutes the swoon theory, a theory which teaches that Jesus merely experienced unconsciousness (swooned) and was later revived in the same mortal body. How grateful we should be that He came out of the grave and appeared, in His resurrected body, to not only His disciples, but to others as well (1Corinthians 15:3-8)!

As for the obedient Servant, *the good pleasure of the Lord will prosper in His hand*. What was the Father's *good pleasure* as it related to the Servant? Paul states it very clearly in the following verses:

For it was the Father's good pleasure for all the fulness to dwell in Him, and through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, I say, whether things on earth or things in heaven (Colossians 1:19-20 NASB).

making known unto us the mystery of his will, according to his good pleasure which he purposed in him unto a dispensation of the fulness of the times, to sum up all things in Christ, the things in the heavens, and the things upon the earth; in him, (I say,) in whom also we were made a heritage, having been foreordained according to the purpose of him who worketh all things after the counsel of his will; to the end that we should be unto the praise of his glory, we who had before hoped in Christ (Ephesians 1:9-12 ASV).

From these two Scripture references alone, it is obvious that the Father's *good pleasure* (will, or desire), as it relates to the Servant, is nothing less than amazing! God reconciled all believers *to Himself*, making *peace through the shed blood* of Jesus (Colossians 1:20). (Note: Jesus' blood was shed for all mankind, but only those who receive Him through faith are spiritually regenerated.) According to Ephesians 1:9-12 (ASV), *the things in the heavens, and the things upon the earth*, will eventually be summed up... *in Christ* in order that the redeemed *should be unto the praise of his glory (bring praise to His glory—Phillips Translation)*. Just think, all of this was *predestined* (NASB—Ephesians 1:11-12) in the sense that God determined that all who choose to believe in Him should be blessed as such. There is no doubt that nothing could (or will) thwart this plan, even with God giving every person the freedom to make his or her own choices. Obviously, the Lord's *good pleasure* (will or desire) *will prosper in the hand* of the obedient Servant (Isaiah 53:10). What a plan! What a God!

One final thought relating to the term "*predestined*." According to Ephesians 1:5, God has *predestined* all believers *to adoption as sons*. We need only to go to Romans 8:23 to know that *adoption as sons* points to *the redemption of our body*. In other words, believers, once they are in Christ, receive a glorious future destiny of one day receiving a glorified body. Therefore, believers are not predestined to be saved; rather, once they choose to accept Christ as Savior, they

receive the awesome privilege of one day receiving a glorified body. All church saints will receive their glorified body at the Rapture (1Corinthians 15:50-53; 1Thessalonians 4:13-18), which occurs before the Tribulation begins.

Is. 53:11 As a result of the anguish of His soul, He will see it and be satisfied; By His knowledge the Righteous One, My Servant, will justify the many, As He will bear their iniquities.

The Father will see *the anguish* of the Servant's *soul...and be satisfied*. In other words, the Servant's death would satisfy what the Father required for the payment of the sin debt. This is why Jesus had to become *sin* (2Corinthians 5:21).

The statement, "*By His knowledge the Righteous One, My Servant, will justify the many,*" (NASB) can be rendered, "*by the knowledge of himself shall my righteous servant justify many*" (ASV). The word "*knowledge*" means more than information, for it points to the *knowledge* of the Servant only experienced by the redeemed. It is through this *knowledge* of Him that we can understand what He has accomplished on our behalf. Such *knowledge* brings us to choosing the Servant as Savior, which allows Him to justify us by His grace. Therefore, once we receive Christ we are *justified* (Romans 5:1), the definition of which is, "just as if I never sinned or ever will sin again." The believer is not only justified at the point of receiving Christ; but is also made *holy* (Ephesians 1:4), *made complete* (Colossians 2:10), made *the righteousness of God* (2Corinthians 5:21), *glorified* (Romans 8:30), made a saint (1Corinthians 1:2), *sealed* in Christ (Ephesians 1:13), and much more. In fact, according to Isaiah 53:11, the believer's *iniquities* are also forgiven through the death of the *Servant*. This means that all Old Testament believers' sins were not forgiven until the cross (Romans 4:25; Hebrews 10:4, 11-12), even though they were covered (atoned for) through the sacrifices offered under the Law. It also means that the past, present, and future sins of believers during the Church age are all forgiven at the moment they choose to receive Christ. The Romans course distributed by this ministry addresses these encouraging truths in much more detail if you should desire to dig deeper.

I would like to include one final bit of information (relating to the phrase, "*My Servant, will justify the many*") before leaving Isaiah 53:11. Israel's sufferings, unlike the Servant's, have resulted in the justification of no one in the past, nor will they bring justification to anyone in the future. Therefore, it is impossible for the Servant of Isaiah 53 to be the nation of Israel.

Is. 53:12 Therefore, I will allot Him a portion with the great, And He will divide the booty with the strong; Because He poured out Himself to death, And was numbered with the transgressors; Yet He Himself bore the sin of many, And interceded for the transgressors.

The Servant will be greatly compensated for the suffering He experiences during His First Coming. He will be allotted *a portion with the great* (v.12) by ruling over the world from Jerusalem during the Millennium (Revelation 20:4). Not only this, but being *heir of all things* (Hebrews 1:2), He will own everything. He will not rule alone; for *He will divide the booty with the strong* in that, based on Revelation 20:4, the church saints as well as the Tribulation saints will rule with Him. The church saints are those to whom *judgment was given* (Revelation 20:4), the *judgment* being *the judgment seat of Christ* (2Corinthians 5:10). This is a judgment where the church saints, sometime after the church has been raptured, are rewarded for deeds done in faith (1Corinthians 3:13-15). The church saints are also *fellow heirs with Christ* (Romans 8:17), having every right to rule as such being the Servant's *offspring* (Isaiah 53:10). The Tribulation saints will rule as well during the Millennium; for they will, according to Revelation 20:4, be persecuted greatly during the Tribulation for: 1-worshipping *Jesus*; 2-standing in the truth; 3-refusing to worship the Antichrist *or his image*; 4-rejecting *the mark* of the Antichrist *upon their*

forehead and upon their hand. It is obvious that they, like the church, will be granted the right to rule.

The Servant died a substitutionary death for all mankind and not just the redeemed. Some have taken the phrase, “*Yet He Himself bore the sin of many*” (Isaiah 53:12), and concluded that Jesus died only for the sins of the redeemed. This idea is known in theological circles as Limited Atonement. Those who adhere to such thinking conclude, since all are not redeemed, that a portion of Jesus’ blood would have been shed in vain had He died for the sin of all mankind. The truth of the matter is that, if only one person had been in need of salvation, all of Jesus blood would have been required to save just the one. Verses such as John 3:16, 1Timothy 4:10, 1John 2:2, and a wealth of other verses confirm that Jesus died for the sin of every person who has ever lived. However, those who believe in Limited Atonement view the term “*world*” in John 3:16 as pointing only to the redeemed. Based on 1Timothy 4:10 (and other passages as well), this cannot be the case.

The Servant, Jesus, who is also our High Priest, *intercedes for us* in the presence of the Father (Romans 8:34). Thus, the statement, “*And interceded for the transgressors*” (Isaiah 53:12).

Obviously, this chapter teaches that Jesus died a substitutionary death for all of mankind. It also confirms that the Jews at the end of the Tribulation will accept the *Servant* as their Messiah and Savior by praying the prayer of verses 1-9. Finally, it describes how the *Servant* will be rewarded for His willingness to go to (rather than circumvent) the cross. What a wonderful chapter!