

the dead and frequently appeared to His disciples during the next forty days. Then He ascended to heaven, where He still continues as the God-man, constantly bringing souls to salvation.

The last statement in the verse declares that by offering himself as a guilt offering, the Servant will cause the good pleasure of the LORD to prosper. His death was not simply a way to satisfy the justice of an angry God. Though this is indeed one side of the picture, an equally important side is the fact that His death was in accordance with the plan God made far back in eternity to provide a means of salvation for sinful humanity. God the Father sent the Son to be the Saviour of the world (1 John 4:14). God so loved the world that He gave His Son to provide salvation for all who put their trust in Him. Thus the good pleasure of the LORD prospered through what the Servant did.

Verse 11 again stresses the vicarious nature of the Servant's work. It begins by referring to the suffering that He will endure on behalf of sinners, and declares that He will be fully satisfied by its results. Calvin says of this verse: "Isaiah could not have better expressed the infinite love of Christ toward us than by declaring that he takes the highest delight in our salvation, and that he rests in it as the fruit of his labors" (Commentary on the Book of the Prophet Isaiah [Grand Rapids: Eerdmans, [1948], 4:126).

As the verse continues, it promises that many will be justified through the knowledge of what God's righteous Servant has done, since He bore their iniquities on the cross.

In the phrase "my righteous servant," the Hebrew order is quite unusual. Literally it would read, "a righteous One, my Servant." Only One who is entirely righteous can pay the penalty for sin. None but the spotless Lamb of God can perform this great act. All others deserve death for their own sin and cannot possibly pay the penalty for anyone else.

Beginning in chapter 41, there have been many references to the LORD's Servant. After chapter 53, the word servant does not occur again in the singular in the book of Isaiah; instead