

He, Who?

There is a certain verse in the Old Testament, which I will not disclose, which I discovered I had (possibly) misinterpreted—that is, if everyone else is right. After exhausting my own library resources on the verse, I asked A.I., “Does any commentary, any Church Father, any Christian Tradition, anyone, anywhere, agree with me?” A.I. wrote, “No.” No historic and modern commentary or Church Father agreed with me! No major creed, confession, or liturgical tradition saw this verse the way I did. Either God told me alone what He meant—no one else—or I should reconsider my interpretation.

This was a discouraging moment because I remembered this subject came up years back and I wrote down my view in books. I discovered I held then to the wrong view! By implication I always held to the wrong view! At least if I could say, “I had it right, once,” there would be less of an issue here. What the books were telling me was, that anytime in the past, in the pulpit, in Bible studies, when people depended on me to “get it right” I didn’t!!! There was nothing heretical about my interpretation—only, well, private—and that alone begs a reconsideration of my position.

I have always been this way! Just because Calvin or Luther or Augustine .. or even my local pastor ... saw a verse one way, I wasn’t going to accept that at face value. I am easily convinced and I am not argumentative, but I need to “see it!” And I had a problem with this verse!

My studies uncovered another matter with this verse: There are multiple versions of it IN THE ORIGINAL! One of those versions avoided this issue altogether by the way the verse was worded AND ... AND... it was thought by scholarship to be closest to what was originally written! (If anyone cares: this problem came up nowhere else in the entire Bible. It is a single phenomenon; so, relax!)

I told you I was stupid; it’s about time you believe me! Oh.you do. I think that stupid is okay as long as I stay hungry to know God’s Word and stay open to the Spirit’s teaching—often from another believer!

I did go to prayer about this matter, as I am wont to do! And I believe there is an understanding of this verse that does reconcile my desire to know with what others do know. The difference in interpretation rests on a grammatical construction which everyone is telling me does not support my view. (What do they know!)

He, Who?

Did Peter or Paul say anything about this verse? Not enough to resolve my concern, I think. Truth be told: I can accept the majority interpretation; I just think it comes short of the text and maybe this interpretation openly endorsed by the Christian world was proposed with a theological bias at play.

So, am I staying with my own interpretation of this verse? For now, but with a caveat that the entire Christian world cannot be wrong! If I told you what verse I am talking about—aside from revealing one of future passwords on the computer—you would rightly disagree with me. I would love to discuss it but that cannot be on social media. Anyway my love for God's people, God's Word, and the Lord Himself, never depended on this verse before, how could it now.

— — — — —

Who is the 'He' in Isaiah 53:11? "He shall see of the travail of his soul, *and* shall be satisfied."

I am told that most Christian scholars believe this was Jesus, who looked back upon His life, especially the Cross, and was "satisfied" with His great accomplishment in providing salvation.

But this is not the way I initially and naturally read it, since verse 10 was talking about The Lord, His Father, God, taking necessary counsel [pleased] to "crush him." Isaiah interjected, "You, God, made Him a trespass offering!"

So, I saw the 'He' as The "*Father*," not just the Son. Consider the following words keeping in mind this is my interpretation with which most scholarly minds DISAGREE. Verse 11:

- "Travail" speaks of laborious and toilsome labor or exhaustive effort, giving all, which is what described Jesus on the Cross.
- "Satisfied" is not written in some Septuagint versions but when it is written it answers to "complete satisfaction or fulfillment of a need/desire." The need to provide for our reconciliation with God. The Divine desire to have us back with Himself.

He, Who?

- A Hebrew verse is represented by some form of parallelism: 2 halves separated [in our grammar] by a semi-colon. Verse 11 breaks the verse up this way:
 - It states the outcome first ("he will see and be satisfied"), then unpacks the means and content of that satisfaction/fulfillment: My righteous servant made many righteous.
 - Then after the semi-colon, Isaiah explains, "He will bear their iniquity."
 - In basic Hebrew stripped of its theological significance this verse might say. My innocent one will declare many innocent. He will remove their liability.

In verse 10

- "Pleased" God is pleased in keeping with His divine plan for our salvation, His counsel which pleases Him. In both Greek and Hebrew counsel and desire are wrapped together.
- To bruise "crush" him; he hath put *him* to grief [wounded Him]
- when thou shalt make his soul [Him] an offering for sin [the trespass offering]. This offering alone is for specific and designated sins—not in the sense we speak of original sin or sinfulness or a sinful nature. Trespasses are the many individual sins that result. This is very specific as regards Christ's death.
- He, the Father, shall see *his* seed [Jesus, His Son], He shall prolong *his* days (resurrect Him from the dead).
- "the pleasure of the LORD shall prosper in his hand" The Father's plan succeeded "in His [Jesus' hand]," i.e. Through Christ's suffering and death.

So, what is there to prevent me from translating verse 11 with the Father, also in mind? Putting these 2 verses together - King John interpretation:

But the Lord [the Father] took counsel to inflict on Him wounds (He was appointed [our] trespass offering) God looked upon Jesus, His seed,, He extended His days [resurrected Him from the dead]. The counsel of God succeeded in Jesus' hand. God looked upon the extent of Jesus' commitment and labor [on our behalf]. The Father's desire was fulfilled [It is finished]. By what Jesus experienced, God's righteous servant provided justification for many; He carried away their iniquities.