

## THE FOURTH SERVANT POEM (Isa 52:13-53:12)

52:13 Behold, my Servant shall have insight<sup>1</sup>: he shall be exalted and *lifted up* and very high.

14. Just as *many* were appalled at you, so disfigurement<sup>2</sup> [*sic*] his *appearance* beyond man, and his *form* beyond the sons of man,

15. so shall he sprinkle *many* nations, before him kings shall shut their *mouth*:

because what had not been told to them they shall see,

and what they had not heard they shall consider.

53:1. Who believed our report, and the arm of YHWH: to whom was it revealed?

2. He grew up like a young plant before his face, and like a root out of dry earth.

He had no *form* and no majesty that we should look at him, and no *appearance* that we should desire him.

3. *Despised* and forsaken by men, a man of *pains knower* of *sickness*, and as a hiding of faces from him/us [*sic* ambivalent]; *despised*, and we did not *regard* him.

4. Yet our *sicknesses* he *lifted up*, and our *pains* he *carried*, and we *regarded* him *stricken* beaten by God and *humbled*.

5. And [= but] he was pierced because of our *transgressions*, *crushed* because of our *iniquities*;

the chastisement of our well-being (came) upon him, and by his stripes (came) healing for us.

6. *All of us* like the flock had gone astray, each to his own way we turned/faced, and YHWH laid on him the *iniquity* of *all of us*.

7. He was oppressed and he was *humbled* and he did not *open his mouth*.

Like a lamb to the slaughter is led, and like a ewe before her shearers is dumb and he did not *open his mouth*.

8. By coercion and without justice he was taken, and his generation who lamented?

For he was cut off from the land of the living, and because of the *transgression* of my people a *stroke* for him.

9. And he put with the wicked his grave, and with the rich in his death [*sic*],

although no violence had he done, and no deceit (was) in his *mouth*.

10. And YHWH was *pleased to crush* him, he made him *sick*;

if he lays (as) a reparation-offering<sup>3</sup> his soul (= life/self) he shall see seed, he shall prolong days, and the *pleasure* of YHWH in his hand shall succeed.

11. Because of the trouble of his *soul* (= life/self) he shall see [or be drenched with]<sup>4</sup> (light),

he shall be sated; by his *knowledge* shall justify the just one my Servant [*sic*] the *many*,<sup>5</sup>

and their *iniquities* he shall *carry*.

12. Therefore I will divvy-up to him with the *many* (= great), and with the mighty he shall divvy-up the booty,

because he emptied his *soul* (= life/self) to death and with *transgressors* he was counted,

and (= yet) he the sin-of-many *lifted-up* and for *transgressors* interceded.

<sup>1</sup> Parallel to “have understanding” in Deut 32:39; Dan 9:25; 12:10. Cf. Jer 23:5; Amos 5:13. The tree in Gen 3:6 was “desireable (same verb as in Isa 53:2) to give insight” (same verb as in Isa 52:13).

<sup>2</sup> The Qumranites in their Isaiah scroll (1QIsa<sup>a</sup>) played with this anomaly and read the text as saying “I so anointed you,” conflating the Heb verb *mašah*□(anoint) with the ungrammatical hapax (= unique in Bible) noun here *mašh*□at, according to W.H. Brownlee, “The Servant of the Lord in the Qumran Scrolls,” *BASOR* 132 (1953) 8-15; 135 (1954) 33-38. See Ps 45:7, ‘God has anointed you ... beyond your fellows’.

<sup>3</sup> The *ašam* “became the vehicle for an incipient doctrine of repentance,” according to J. Milgrom, *Leviticus. A Book of Ritual and Ethics* (Minneapolis: 2004), 16; he considers it the sacrifice which subsumes all expiatory offerings, as it includes the psychological dimension of guilt and remorse, *ibid.*, 46.

<sup>4</sup> G.R. Driver, “Isaiah 52<sub>13</sub>-53<sub>12</sub>: the Servant of the Lord,” in *In Memoriam Paul Kahle* (M. Black—G. Fohrer, eds.; Berlin: 1968), 95, thought the verb here is not “to see” (Heb root *r’h*) but “to drench” (*rwh*), elsewhere used in parallelism with “sated” as it is here (see Jer 31:14; Lam 3:15). Since LXX and both Qumran mss have “light,” it should be added to the MT (Masoretic Text, the traditional Hebrew Bible); the translation would be “he shall be flooded with light, he shall be sated.”

<sup>5</sup> The *maskilim* (named derived from “shall have insight” in Isa 52:13) make many understand in Dan 11:33, and are parallel to or the same as those who justify many; both will shine, Dan 12:3.