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THE TARGUMIC INTERPRETATION OF ISAIAH 52:13-53:12

A Thesis
Presented to
the Faculty of
Asbury Theological Seminary

In Partial Fulfillment
of the Requirements for the Degree
Master of Theology

by
Kenneth E. Gooden
June 1965
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ACKNOWLEDGMENTS

The constructive counsel, patience and time expended by Dr. Herbert Livingston and Professor Dennis Kinlaw, in their guidance of this study, are appreciated more deeply than words can express.
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CHAPTER I

INTRODUCTION

The source of this research can be traced to the author's discovery that the Targum of Isaiah 52:13-53:12 presents a servant figure that is remarkably different from the usual Biblical one known to him. After this discovery many questions arose regarding the Targumic presentation of the servant figure. It is hoped that the most important and relevant one has been selected as the core of this research.

I. THE PROBLEM

Problem and purpose. The most important problem which seemed to develop out of the above discovery (especially since the Targum identified the servant as the Messiah) was how to account for the Targumic presentation of the servant figure in Isaiah 52:13-53:12. A problem of secondary nature was to find the relationship, if any, between this interpretation and the Jewish attitude toward Jesus Christ.

The purpose or task of this research was threefold. First, there was the task of discovering whether the Targumic presentation was valid translation or not. Then came the task of discovering any valid reason or reasons
that would explain the Targumic servant figure. The next task was to note any relationships between this Targumic servant figure and the Jewish attitude toward Jesus Christ.

**Importance of the study.** This research is directly involved with what is generally considered an almost universal problem of Biblical studies; namely, the interpretation of the servant figure in Isaiah 52:13-53:12. It hardly seems necessary, therefore, to defend its importance. The contribution, however, which this study can make toward solving this problem of Biblical studies, as well as the insight it may contribute concerning the Jewish attitude toward Christ, seems to be adequate grounds for this research.

**Limitation of the study.** This study has been limited to a critical evaluation of the Hebrew and Aramaic Targum texts of Isaiah 52:13-53:12. This evaluation has included only those factors which would be most relevant to the establishment of a critical text for both the Hebrew and the Targum. The circumference of this evaluation also included a comparison of the servant figure presented by each, with particular attention being given to the problem of accounting for the Targumic servant figure. The sources which have been investigated with relation to the problem have been narrowed to include two, internal and external.
The former includes the generally accepted protestant and Jewish Messianic references of the Old Testament with particular emphasis on the Isaiah passages. The external evidence has included the social and political situation out of which the Targum is believed to have developed. Only sources written in English and the original languages have been used.

II. DEFINITIONS OF TERMS USED

_Targum_. The literal meaning of the word Targum is "translation." Its specific meaning in this study, however, will refer to the Aramaic Targum (translation) commonly called the Jonathan Targum, which is the official Targum of the Prophets.

_Servant_. The servant referred to in Isaiah 52:13-53:12 is considered in this paper to be Christ or the Messiah.

III. REVIEW OF THE LITERATURE

Beyond the general dictionary and encyclopedia articles very little material is available in English regarding the Targums. Along with Drummond's _The Jewish Messiah_, the dictionary and encyclopedia articles mention the noticeable difference between the Targumic servant
figure in Isaiah 52:13-53:12 and the Masoretic Text, but there is no effort to account for this difference. The only book discovered in this research which seemed to make any attempt to explain the difference between the Targum and MT servant figure was Pinkos Churgin's Targum Jonathan to the Prophets.¹ Churgin's treatment of the Targum, however, does not deal specifically with the problem of the Isaiah passage considered in this study. His work deals with the whole Targum of Jonathan and its historical background, textual variants, exegesis, and general peculiarities.

IV. PROCEDURE

The method of procedure used in this study may be defined as documentary analysis. The first step of this method demanded the establishment of a critical text of both the Hebrew and Targum passages of Isaiah 52:13-53:12. Four texts were used to establish the Hebrew critical text. These included A Rahlfs' Septuaginta, the Dead Sea Isaiah Scrolls (both IQ Isa.ᵃ and IQ Isa.ᵇ) and Rudolf Kittel's seventh edition of Biblia Hebraica. The critical apparatus

¹The author regrets the fact that the limitations of this study made it impractical to make use of the extensive amount of material in German that has been written on this subject.
of the Biblia Hebraica was also critically examined. The Aramaic texts examined were: the critical texts of Stenning, The Tarqum of Isaiah (including critical apparatus); Sperber, The Bible in Aramaic III (including critical apparatus) and Walton, Polyglotta.

These two critical texts were then compared with regard to the servant figure to determine whether the Targum presentation was a justifiable translation or an interpretation.

Following this comparative study was the investigation of the internal and external evidence, in which was sought any valid reason or reasons which might serve as an explanation of the Targumic presentation of the servant figure in Isaiah 52:13-53:12. The major theological relationships between this Targumic presentation of the servant figure and the Jewish attitude toward Jesus Christ were then noted. The textual evidence compiled with the internal and external evidence was then interpreted, conclusions made, and tested.

V. ORGANIZATION OF THE REMAINDER OF THE STUDY

Chapter two will set forth the texts in a comparative fashion in order to illustrate the points of difference between the Hebrew and Targum servant figure. The internal and external evidence in which an explanation for the
Targumic presentation has been sought will be presented in chapter three. A fourth chapter will seek to point out major theological implications of the Targumic interpretation and their relationship to the Jewish attitude. The final chapter will include the conclusions that have developed as a result of this research. An appendix is also included.
CHAPTER II

TEXTS

The Hebrew and Aramaic texts will be comparatively set forth in this chapter in translated and transliterated form as evidence that the Targumic presentation of Isaiah 52:13-53:12 is an interpretive translation of the Hebrew passage.

I. THE HEBREW TEXT EXPLAINED

The text and critical apparatus. The base Hebrew text presented here is that of Biblia Hebraica, seventh edition, by Rudolf Kittel. The critical apparatus includes the manuscript variants listed by Kittel plus other variants from the Dead Sea Isaiah Scrolls and A. Rahlfs' Septuaginta.¹ The critical notes of Kittel in the judgment of the author did not merit inclusion in this study. The only change in the text (53:11) has been based on the textual agreement of the LXX and both of the Dead Sea

¹For a detailed comparison of these texts see appendix A. The writer regrets the fact that the Isaiah volume of the Textus Annual of the Hebrew University Bible Project, edited by M. H. Goshen-Gottstein, was not available although scheduled for publication at the time this study was being made. (cit., Rabin, C. [ed.] Textus Annual of the Hebrew University Bible Project. Vol. I. Jerusalem: The Magnes Press, 1980. p. 211.)
Isaiah Scrolls.

The symbols used. The symbols of the Hebrew critical apparatus are as follows:

MANUSCRIPT SYMBOLS

IQ Isa.\textsuperscript{a} = Dead Sea Isaiah Scroll A
IQ Isa.\textsuperscript{b} = Dead Sea Isaiah Scroll B
G = The Septuagint
L = The Old Latin version, according to Sabatier
T = Targum(s)
S = Syriac version of the Old Testament
V = The Latin Vulgate
C = codex prophetarum Cairensis
B = edito Bombergiana Jacobi ben Chajim anni 1524/5
L = Leningrad codex of the Hebrew Old Testament
A = Aquila's Greek translation of the Old Testament
\Sigma = Symmachus' Greek translation of the Old Testament
\Theta = Theodotion's Greek translation of the Old Testament

GENERAL SYMBOLS\textsuperscript{2}

// = divides variants
> = is wanting in, is absent in
dl = delete

\textsuperscript{2}The general symbols will be used in both the Hebrew and Targum texts.
II. THE TARGUM TEXT EXPLAINED

The text and critical apparatus. The base Aramaic Targum text presented here is that of The Targum of Isaiah by Stenning. It represents a more concentrated work and is almost in full agreement with the more recent critical text of Sperber, The Bible in Aramaic III.

The critical apparatus represents a collation of that given by Stenning and Sperber and Walton. Any changes in the text have been made on the basis of the evidence of multiple text agreement and the suggestion of Stenning.

The Targum apparatus is divided into two levels, the first

---

^For a translation of the synagogue edition see appendix B.
includes variants of pointing, spelling, and consonantal variants, while the second includes the testimonia of Targum quotes, as given by Sperber. Words in parentheses are added in a lengthy passage in order to identify the preceding or following word to which the note calls attention.

The symbols used. The symbols of the Targum critical apparatus are as follows:

\( \mathcal{V} = \) British Museum, Or. 2211,* dated A.D. 1475. The basic text of Stenning and Sperber.

\( \mathcal{W} = \) Brian Walton, *Biblia Sacra Polyglotta*, original work 1653-57.

MANUSCRIPT SYMBOLS COLLATED BY STENNING

\( L^1(\alpha) = \) British Museum, Or. 1474.* In the Catalogue it is described as written in a Yemenite hand of the sixteenth century, possibly by the scribe of MS. 1471 which is dated A.D. 1589.

\( L^2 = \) British Museum, Or. 2364, assigned to the latter half of the fifteenth century A.D.

\( L^3(\delta) = \) British Museum, Or. 1470,* dated A.D. 1484. "Certain Haphtaroth are read twice a year. They are thus repeated in this ms., and with variants. This explains it, why sometimes two readings are listed here under the siglum 5."

*Indicates MSS collated by both Stenning and Sperber.

\[ P = \text{Bibliothèque Nationale MS. 1325. No date is assigned to this MS. which contains the book of Isaiah with the pointed Aramaic translation.} \]

\[ O^1 = \text{Bodleian MS. Heb. 2617.} \]

\[ O^2 = \text{Bodleian MS. Heb. 2618.} \]

\[ D = \text{Codex Socin 59.} \]

\[ S^1 = \text{Strassburg MSS. (collated by Dr. S. Landauer).} \]

\[ R = \text{Professor P. deLagarde's edition of the Codex Reuchlinianus (Prophetae Chaldaice). The editor's corrections are cited as } R^1. \]

\[ N = \text{Nuremberg MS. (consonantal text only), collated by Dr. Landauer.}^5 \]

**MANUSCRIPT SYMBOLS COLLATED BY SPERBER**

\[ L^4 = \text{British Museum, Or. 1473.} \]

\[ C = \text{MS. p. 116 of the Montefiore Library, Jew's College, London.} \]

\[ F = \text{Codex Reuchlinianus of the Badische Landesbibliothek, Karlsruhe, Germany. It uses plene-spelling (full spelling) frequently. This MS. is now published by Sperber as Volume I of The Pre-Masoretic Bible, Copenhagen, 1956.}^6 \]

\[ B = \text{The First Rabbinic Bible, Bomberg, Venice, 1515/17.} \]

\[ G = \text{The Second Rabbinic (= the First Masoretic) Bible, Bomberg, Venice, 1524/5.} \]

\[ O = \text{The Antwerp Polyglot Bible, 1569/73.}^7 \]

---


6Sperber, loc. cit.

7Ibid., p. vii.
TESTIMONIA

$A =$ Aruk of R. Nathan (according to Kohut's edition).

$Dun =$ Dunash ben Labrat (according to spr $\text{tswbw} \text{t dun}$$^\text{a} \text{bn lb}$$^\text{r}$$^\text{t}$, London, 1855).

$Gan =$ Yonah ibn Ganah (according to spr $\text{hrqmh}$ ed. M. Wilensky, Berlin, 1930).

$Ras =$ Rashi (according to the edition Venice 1524/25).

$K =$ Soncino 1485.\textsuperscript{8}

\textsuperscript{8}Sperber, The Bible in Aramaic, p. vii.
HEBREW AND ARAMAIC TRANSLITERATION TABLE

VOWELS (as shown with mem)

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>Transliteration</th>
</tr>
</thead>
<tbody>
<tr>
<td>ma = ק</td>
<td>ma = ק</td>
</tr>
<tr>
<td>mă = ק</td>
<td>ma = ק</td>
</tr>
<tr>
<td>mo = ק</td>
<td>mo = ק</td>
</tr>
<tr>
<td>mū = ק</td>
<td>mu = ק</td>
</tr>
<tr>
<td>mē = ק</td>
<td>me = ק</td>
</tr>
<tr>
<td>mē = ק</td>
<td>me = ק</td>
</tr>
<tr>
<td>mt = ק</td>
<td>mi = ק</td>
</tr>
</tbody>
</table>

ma = ק and mă = ק (even where ק is merely a mater lectionis).

mē = ק and meh = ק (although ק is merely a mater lectionis here).

patah furtivum: rūah = רוע .

Note: 1. Where pure long vowels are found defectively written in the text, they are transliterated normally but placed in parentheses.

2. Where short vowels are written fully in the text, they are transliterated normally but placed in parentheses.

3. When accent occurs in the penult syllable, it is marked with an accent symbol (').
HEBREW AND ARAMAIC TRANSLITERATION TABLE

CONSONANTS

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ה</td>
<td>v</td>
</tr>
<tr>
<td>ב</td>
<td>b</td>
</tr>
<tr>
<td>ג</td>
<td>g</td>
</tr>
<tr>
<td>ד</td>
<td>d</td>
</tr>
<tr>
<td>ה</td>
<td>h</td>
</tr>
<tr>
<td>ו</td>
<td>w</td>
</tr>
<tr>
<td>ז</td>
<td>z</td>
</tr>
<tr>
<td>ד</td>
<td>d</td>
</tr>
<tr>
<td>ה</td>
<td>h</td>
</tr>
</tbody>
</table>

III. THE HEBREW TEXT

52:13 Behold he shall prosper my servant he shall be
hinnōh yaskîlî qâbîlî yârûmû

exalted and lifted up and be high exceedingly. 14 Because
ûnisâlâ wêqâbahû mûdî: ka'âšer

they were appalled on account of you many thus disfigurement
râmû qâla râbbîm kîn - mîshătû

---

52:13- 1 > GL dî; IQ Isa.â (+w)ûwrûm // 2- 2 IQ Isa.î wîbh
wnâ //

52:14- 1 TS qâla // 2 S mâshûnît; IQ Isa.â mâhtî //
Behold he shall prosper my servant the Anointed

One (or, the Messiah) he shall be exalted and increase

and be strong very.

Like that which they hoped

for him (the) house of Israel days many for him

it (was) obscured (the) sons of the nations


52:13-1 W ʕabdat // 2 W yerum // 3 W wyisge; B wynsy; O wynți // 4 WGC wyitqop; B wytyyp // 5 W lahadda //
52:14-1 W disbarû // 2 Read as WL(z) RNBOGFC dahwâ //
3 W ḥasik //

52:14- kmh (debrw) K // dhwh hšyk (byn) K // wzywhywn (mbny) yns K
from man his appearance and his form from sons of mankind.

15 Thus he shall sprinkle nations many on account of him

they shall shut kings their mouths for that which (was) not

related to them they (shall) see and that which not they

heard they shall discern. 53:1 Who believed our report and

__________________

52:14-3 IQ Isa. b (-')wtrw // 4 IQ Isa. a (+h)h'dm //
52:15-1 GL Θαυμάσσονταί // 2 IQ Isa. a gw'ym // 3 IQ Isa. a

wqpsw // 4-4 IQ Isa. a (+'t)ky's't'sr // 5-5 IQ Isa. a

r'sw w't'sr //
their appearance and their splendor from sons of men.

15 So he shall scatter nations many on account of him

they shall be silent kings they shall place their hands

upon their mouths for that which that not had been told

to them they (shall) see and that not they heard

they shall perceive. 53:1 Who believed our tidings these

_________________________

52:14- 4 W ̀hez̀e󰔋hôn; L 1(z) ̀hizẁe󰔋hôn; RNBGFC ̀hyawẁyoun //

5 B ̀wawwa󰔋hôn // 6 W ̀eẑena; G ̀ymə //

52:15- 1 W kôn // 2 W ̀elòht // 3 W yist̀e喹n // 4 W

yґsəwù̀n // 5 L 1(z) yadÛ // 6 W pûm̀e󰔋hôn;

G pûmɨhywun // 7 W ̀eërê // 8 CN Lz // 9 W ̀ɪsttà=ɨ́u;

F ̀yûst̀ay; R ̀yst̀ay; N ̀yst̀ay // 10 W ̀həz̀o //

11 W ̀ɪsttàkkalû //

53: 1- 1 W hẽmên; B h̃myn // 2 W lìbṣɔrtànû //
arm of Jehovah to whom it has been revealed. 2 For he grew up as (a) young plant before him and as (a) root from (the)

earth dry not form to him and not splendor and we
and power of arm of mighty Jehovah now unto whom

\( \text{ûtqöp} \) \( d^\text{ə} \text{rā} = 3 \) \( g^\text{ə} \text{bûr̄} \text{tā} = 4 \) \( \text{dayHWH} \) \( k^\text{ə} \text{dēn} = 5 \) \( \text{al man} \)

(has it) been revealed. 2 And they shall grow up

\( \text{’itḡltat} \) \( w^\text{ə} \text{yitrabbā} = 1 \)

the righteous before him even as sprouts that bloom

\( \text{saddtqayyā} = 2 \) \( q^\text{ādāmōht} = 3 \) \( \text{ḥā} \) \( k^\text{ə} \text{lablabbtn} = 4 \) \( d^\text{ə} \text{pāran} = 5 \)

and as a tree that sends forth its roots toward flowing

\( \text{’uk̄’tlān} \) \( \text{dim‘allah} \) \( s^\text{ūr̄} \text{ṣōht} = 6 \) \( \text{al nigdtn} = 7 \)

waters so they shall increase generations of the holy

\( d^\text{ə} \text{māytn kēn} = 8 \) \( y^\text{ig} \text{əyān} = 9 \) \( t̄ \text{ōl ḏāt} = 10 \) \( q^\text{ūdā} = 3 \)

---

53: 1- 3 \( W \) \( d^\text{ə} \text{rā} \) \( / / \) 4 \( W \) \( g^\text{ə} \text{bûr̄} \text{tā} \) \( / / \) B gbwrtyh \( / / \) 5 \( W \) \( k^\text{ə} \text{dūn} \)

BC kdw̃n; O dyn \( / / \)

53: 2- 1 \( W \) \( w^\text{ə} \text{yitr̄bā} \) \( / / \) 2 \( W \) \( \text{saddtqā} \) \( / / \) ROGFC sāyā \( / / \)

3 \( W \) \( q^\text{ādāmōht} \) \( / / \) 4 \( W \) \( k^\text{ə} \text{lablabbtn} \) \( / / \) 5 \( W \) \( d^\text{ə} \text{pārhān} \)

C dy p̃rn; O dprhyn; G dprhn \( / / \) 6 \( W \) ṣōr̄ṣōht; F ṣr̄ṣwyy \( / / \)

7 \( W \) \( n̄ḡdtn \) \( / / \) 8 \( W \) \( kēn \) \( / / \) 9 \( W \) \( ỹḡn̄ \)

OGC ysgwn

10 \( W \) \( t̄ \text{ūl̄ ḏāt} \)

---

53: 1- \( m^\prime \text{n} \) (hymyn) \( K \)

53: 2- \( \text{wytrbwn} \) \( K \) \( / / \) \( (\text{klblbyn}) \) dprhyn \( K \) \( / / \) \( k^\text{n} \) \( ^\prime \text{nwn} \)
shall see him and not (his) appearance that we shall desire

him. 3 He was despised and forsaken by men [and] a man of

53: 2-3 IQ Isa.ᵃ wnr̂nw // ⁴ IQ Isa.ᵃ wnhmdnw //
53: 3-1 IQ Isa.ᵃ (+n) 'yṣ //
in the earth that was necessary to him not (the) appearance

of the commoner his appearance and not (the) fear of him

(the) fear of (an) ignorant (man) it shall be countenance

the holy his countenance that all that shall see him

shall reflect on him. 3 Although he shall be in contempt


53: 2-11 R b^'ar^a // 12 W dâhwât; L^1(z) dâh wât //

13 WL^1(z)RN s^ertkâ' // 14 C > lyh // 15 W hâzu;

C L^'hâzw // 16 C hyl'; RF ^'uwl' // 17 W hîzweh;

L^1(z) hâzwêh // 18 W hedyôt // 19 RNF wkl // 20 W
d^yahzînhêh // 21 W yistakkal; O yestkl //

53: 3-1 W b^'kên // 2 C l^birds'n; F lbern //
pains and known of sickness and as one who hid (his)
makʾōbōt\(^2\) waḏāʿ\(^3\) hōlt ʿūkʾmastār

face from us (or, him) [and] he was despised and not
pāntm mimmēnnû nibzēh\(^4\) ʿēlōʾ

\[^3\] 33: 3- IQ Isa. \(^b\) māḥām // 3 IQ Isa.\(^a\) wāyd\(^a\) // 4 IQ Isa.\(^a\)
wnbuzhw, IQ Isa.\(^b\) wnbzh //
yet he shall cause to end dignity of all the kingdoms
\(\text{w}^\text{yaps}\text{q}^3\) \(\text{y}^\text{qar}\) \(\text{k}^\text{al}^4\) \(\text{malk}\text{w}\text{ata}'^5\)

they shall be weak and mourn even as a man of pains
\(\text{y}^\text{hon}\) \(\text{hall}\text{as}\text{tn}\) \(\text{w}^\text{daw}^\text{an}\) \(\text{h}^\text{a}'\) \(\text{ka}'\text{n}\text{a}^7\) \(\text{k}^\text{ebtn}\)

and one appointed to sickness and as if when was removed
\(\text{um}^\text{s}^\text{aman}\) \(\text{t}^\text{mar}^\text{tn}\) \(\text{uk}^\text{ma}'\) \(\text{dah}^\text{ve}\text{t}^9\) \(\text{m}\text{esall}\text{eqa}'\)

(the) presence of the Sekinah from us they shall be
\(\text{app}^\text{e}\) \(\text{s}^\text{ek}^\text{tn}^\text{et}^\text{a}'^\text{10}\) \(\text{minnan}^\text{a}'^\text{11}\) \(\text{b}^\text{est}^\text{rtn}\)

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53: 3- \(\text{w}^\text{yaps}\text{q}\) \(\text{L}^1(\text{z})\) \(\text{wy}\text{ips}\text{u}\text{q}\); \(\text{B}\) \(\text{wy}\text{ps}\text{u}\text{q}\); \(\text{F}\) \(\text{wy}\text{ps}\text{q}\) //

4 \(\text{w}^\text{kal}\) // 5 \(\text{w}^\text{malk}\text{w}\text{ata}'\) // 6 Stenning \((\text{V})\) \(\text{w}^\text{daw}\text{wan}\)

For an explanation of the consonantal \(\text{waw}\) see William B. Stevenson, Grammar of Palestinian Jewish Aramaic (second edition; Oxford: The Clarendon Press, 1962), p. 11. // 7 \(\text{w}^\text{ke}'\text{s}^\text{n}^\text{a}^\text{r}\); \(\text{BG}\) \(\text{k}^\text{y}^\text{n}^\text{s}\); \(\text{C}\) \(\text{k}^\text{y}^\text{n}^\text{s}\); // 8 \(\text{w}^\text{ume}\text{z}^\text{um}^\text{man}\); \(\text{RNBGF}\) \(\text{wz}\text{w}\text{m}\text{mn}\); \(\text{C}\) \(\text{wz}\text{w}\text{mn}\) //

9 Read as \(\text{WL}^1(\text{z})\) \(\text{dah}\text{w}\text{at}\); \(\text{RNGFC}\) \(\text{dhw}^\text{ut}\) //

10 \(\text{w}^\text{s}^\text{ek}^\text{tn}^\text{ta}'\) // 11 \(\text{w}^\text{min}\text{n}^\text{a}'\) //

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53: 3- \(\text{k}^\text{y}^\text{b}^\text{yn}\) \(\text{w}^\text{d}^\text{m}\text{mn}\) \(\text{Lm}^\text{r}^\text{y}^\text{n}\) \(\text{K}\) // \(\text{wkm}\) \(\text{dh}^\text{w}^\text{ut}\) \(\text{m}\text{al}\text{q}'\) \(\text{K}\)
we esteemed him. 4 Surely our sicknesses he he carried
hāšaḇnūhū: 'āḳēn ḫālāyēnū ĕ hū nāšā

and our pains he bore them yet we we esteemed him
ūmakōōēnū sēḇālām waˁänahnū hāšaḇnūhū

stricken [and] smitten of God and afflicted. 5 But he
nāgūa mukkēh3 'šlōhtm ūmēˁunneh: wēhū

(was) pierced on account of our transgressions [and] crushed
mēḥōṭal mippēšaˁēnū ĕ mēḏukāō̂ ĕ

53: 4- 1 9 MSS ḥālāyēnū // 2 ins ca 20 MSS SV hū //
3 IQ Isa.ᵃ (+w) wmvkh //
53: 5- 1 sic CL mippēšaˁēnū // 2 IQ Isa.ᵃ wmdwk'; IQ Isa.ᵇ
wmdk' //
despised and of no account. Therefore on account of

(once behalf of) our guilt he shall pray and

our iniquities for his sake shall be forgiven for we (are)

accounted crushed (smitten) stricken from before Jehovah

and afflicted.

But he he shall build (the) house of

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53: 3- 12 W hasthbn //
53: 4- 1 W b'kdn // 2 W h'hban; F hwb'n // 3 W yib'ê //
4 W waâyåtanâ; G wyytn // 5 W yistabqân;
ROGF ystbqwn // 6 W wa'nahnâ // 7 W hasthbn; F
hâybn // 8 W m'hân; L1(z) mahan; C m'hn // 9 W
q'dâm // 10 W um'annân; L1(z) um'uman //
53: 5- 1 Stenning (V) bêt //

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53: 4- wyytn K // ystbqwn K // (hâybn) lyh (ktyÂ‘yn)
m'hân q'dm YHWH (mn>) K
on account of our iniquities [and] (the) chastisement of 

\[ mē=ḥôn(ô) tēnû \]

\[ mûsar \]

our peace (was) upon him and by his stripes it was healed 

\[ ș̄lomēnû \]

\[ ālāyw \]

\[ ǔbaḥḥāburātô \]

\[ nirpā' - \]

\[ 53: 5-3 \]

IQ Isa. \( ^{a} \) (+w) \( \text{wmw̄s} \) // \( ^{4} \) B + pl MSS \( ș̄lomēnû // \)
the holy that which was profaned on account of our sins
maqd e gâ 2 d e ittahal 3 b e hôbanâ 4

surrendered on account of our iniquities and by his teaching
i t m e sar ba e wâyâtanâ 5 u b (û) lôânêh 6

his peace it shall increase upon us and by our devotion
l e lâmâ e yis gê 7 a lanâ 8 u b (t) d nît n e hê 9
to his words our sins shall be forgiven to us.

l e p i t gâ môh t 10 hôbanâ 11 y i s t a b qûn 12 lanâ 13

53: 5- 2 W maqd e gâ ; O maqdôn  // 3 Stenning (V) d e ittahal;
. W d e itt e hal // 4 W b e hôbanâ  // 5 W ba e wâyâtanâ  //
6 W u b'ûl pânêh // 7-7 WL1(z) RNOGFC s e lâmâ  ; B ysg
s l m  // 8 W a lanâ  // 9 W w e kînâse t ; L1(z)
û b t nît nîh t ; B wbrnytynhy; OG wkdntynhy //
10 W l e p i t gâ môht // 11 W hôbanâ  ; F hwb' n  //
12 W y i s t a b b e qûn // 13 W lănâ  //

53: 5- (whw*) ybnh K // bâwuytn K // wb'ulpnyh lâl m
ysg* K // wbrnty lptgmy (hwb' n ) K
to us. 6 All we like sheep we wandered each to his way
lānû: kullānû kassōn tāštnû ét lēdarkô
we turned and Jehovah he laid on him (the) iniquity of all us.
pānnû wayHWH hiqta bê 'ēt āwôn kullānû:
7 He was oppressed and he was afflicted and not he shall
niggâb wēhû nāasnêh wēlô
open his mouth as a sheep to slaughter he shall be led
yiqtâh - ptw kâšîh lattebah yûbîl
6 All we like sheep have been scattered each to receive
kullana\(^1\) ketan\(^1\)  'itbaddarna\(^2\)  g\(\text{bar}\) liqbel\(^3\)

his path we were banished even from before Jehovah
'orheh  g\(\text{l\(\text{en}\(\text{a}\)}\)\)  umin q\(\text{ad\(\text{am}\)}\)\) YHWH

it was (his) the pleasure to forgive the sins of us all
he\(\text{wat}\)\(^5\)  ra\(\text{e\(\text{wa}\)}\)\(^6\)  l\(\text{emisbaq}\)  hob\(\text{e}\)  kullana\(^7\)

for his sake. 7 He was praying and he he was answered
 Brendan:\(^8\)  b\(\text{a\(\text{e}\)}\)\(^1\)  whu\(^*\)  m\(\text{ttotab}\)\(^2\)

so that not (before) he opened his mouth he was accepted
we\(\text{ad}\)\(^3\) la\(^*\)  p\(\text{etah}\)  pm\(\text{eh}\)\(^4\)  mitgabbal\(^5\)

\(53:6\-\)\(^1\) W kullana\(\)  2 W 'itbaddarna\(\)  3 W liqbel;
L\(\text{1(x)}\) laq\(\text{abel}\)  4 W q\(\text{odam}\)  5 W hwat\(\)  6 W
ra\(\text{ewa}\)\(^*\)  7 W kullana\(\)  8 W Brendan:

\(53:7\-\)\(^1\) W be\(\text{a\(\text{e}\)}\)\(^*\) C b\(\text{ay}\)\(^*\)  2 Stenning (V) mittotab\(\)\(^*\) W
mitt\(\text{etab}\)\(^*\) L\(\text{1(x)}\) RF mt\(\text{t\(\text{atlab}\)}\)\(^*\)  3 RF \(\text{ad}\)\(^*\)
  4 W pm\(\text{emmeh}\)  5 W mitgabbel

\(53:6\-\) (lbjyl) 'rhyh K (YHWH) h\(\text{hut}\) K

\(53:7\-\) (bay wh\(\text{w}\)\(\text{w}\)\)\(^*\) mtsyb K mtqbyl K wkrhlt\(\)\(^*\) (dqdam)
\(\text{gz}\(\text{h}\) yymr lgz\(\text{h}\) wh\(\text{h}\)\(^*\) (stq\(\)\)\(^*\) K dp\(\text{h}\) (pm\(\text{h}\)y\(\text{h}\))
and as a ewe before its shearers it was dumb so not he shall 

ûkē rāhēl1 lipnē gōzzāhā neʾēlāmāh wēlō.

open his mouth. 8 On account of coercion and on account of 
yiptah2 - ptw: mē=ōser

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53: 7-1 IQ Isa.ח (w) krh// 2 IQ Isa.א pth pr ypth //
(the) strong of the nations as (like) the lamb
\[
\text{taqqipte}^6 \quad \text{am'mayyā}^7
\]
to the slaughter he shall deliver over and as a ewe
\[
l^nike^8tā^* \quad \text{yimsar} \quad \text{ùkrahā}^8
\]
that before the wool cutter (is) silent so none
\[
diqdām^9 \quad \text{gāz}^9zahā^10 \quad \text{sāt}^9qā* \quad \text{wēlēt}^11
\]
before (opposite) him opening his mouth or speaking a word.
\[
v^eqibleh \quad \text{pātah}^12 \quad \text{pūmmēh} \quad \text{ùmmallēl}^13 \quad \text{millā}^*:
\]
8 Out of chastisement and out of punishment
\[
\text{miyyissūrln} \quad \text{ùmipōr}^*\text{ānū}^1
\]

\begin{align*}
53: 7-^6 \quad \text{W taqqipte} & // 7 \quad \text{W k'e'mmērā} & // 6 \quad \text{W wēkirhēlā} & // \\
9 \quad \text{W diqdām} & // 10 \quad \text{W gāzahā}^*; \quad \text{B gwazh}; & // \\
11 \quad \text{Stenning (V) wēlēt} & \text{; F lyt} & // 12 \quad \text{L}^1(\text{z}) \quad \text{RNBOGFC} \\
\text{dēpātah}; \quad \text{W dēpātah} & // 13 \quad \text{W mēmallēl}; \quad \text{BG mmlyl}; \\
\text{RF wmlyl} & / /
\end{align*}

\begin{align*}
53: 8-^1 \quad \text{W ūmipūrānū}; \quad \text{L}^1(\text{z}) \quad \text{ùmipōr-ānū} & //
\end{align*}

\begin{align*}
53: 7- \quad \text{wmml mit* K} \\
53: 8- \quad \text{wmpwr-ānt (yqryb) gλw* K} & // \quad \text{(pryγn) d*ēbdw} \ldots \\
\text{m*n yykwul} \ldots \quad \text{Sltwn K}
\end{align*}
judgment he was taken away and his generation who considered

for he was cut off from (the) land of (the) living on

account of (the) transgression of my [his] people (the)

stroke (was) to him. 9 And he [they] made with (the) wicked

stroke (was) to him. 9 And he [they] made with (the) wicked

53: 8-1 IQ Isa. b (-w) mmṣpt // 2 IQ Isa. b (+w) lgḥw //

3 IQ Isa. a «mw pr «my //

53: 9-1 IQ Isa. a wytnw //
he shall bring near our exiles having separated

\[ y^e qārē h \quad gāl^e wāt₂ₕ cassette^3 \]

that which shall be done for us in his days who

\[ d^e yīt=ābday^4 \quad lanā^5 \quad b^e yōmōht^6 \quad man \]

shall be able to recount (narrate) behold he shall remove

\[ yikkōl^7 \quad v^e istā=P^a^8 \quad ^e rē^9 \quad yidê^10 \]

(the) dominion of the nations from the land of Israel

\[ sūltān \quad ^am=mayyâs \quad mē'ar=ā\quad d^e yisrâ^11 \]

(and the) sins that they sinned my people even unto them

\[ hōbtî^12 \quad d^e hābû^13 \quad ^am=ṭ \quad ad \quad l^e wāt^hōn^14 \]

he shall bring. 9 And he shall deliver over the wicked

\[ yimtē;^15 \quad w^e yīmsar \quad yât^1 \quad rasît=ayâ^2 \]

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53: 8-2 \ W galvātānā\ // 3 \ W ĕprēsān; OGC wpṛṣān //

4 RF d^yīt=bdn // 5 W lānā\ // 6 W byōmōht //

7 W yikkûl // 8 W le'est=ā\ // L^1(z) le'ist=ā\ //

9 W 'rē // 10 WL^1(z) ya'dê // 11 W d^e yisrâ=ēl //

12 RNFC whwbyn // 13 W d^e hābû // 14 W l^e wāt^hōn //

15 W yimtē; L^1(z) yamtē //

53: 9-1 \ W yat // 2 \ raššt=ayyā\ //
his grave and with (the) rich in his death although

no wrong (violence) he did and no deceit (was) in his mouth.

Yet Jehovah was pleased to crush him making (him) sick

53: 9-2 IQ Isa. a qbrw w=mn =yr //
53:10-1 IQ Isa. a wyhhwh pr hhly //
to Gehinnam (Hell) and the rich of possessions
\(l^e_\text{gehinnam}^3 \quad w^e_\text{yat}^4 \quad \text{attr}
\(^5 \quad niksayy\alpha^\text{\textcircled{a}}\)

which they (obtained by) force unto the death of
\(d^a_enas^6 \quad b^e_m\text{\textcircled{t\text{a}}}^7\)

Abaddon (or, destruction) in order that that not they may
\(d^a_\text{ubd\text{\textcircled{an}}}^8 \quad b^e_\text{\textcircled{tl} \quad d^e_\text{\textcircled{l}}}^\text{\textcircled{a}}\)

be established (the) ones who do sin and not (nor)
\(y_\text{itqayy}^e_\text{mun}^9 \quad \text{\textcircled{a}b}^e_\text{d\text{\textcircled{e}}} \quad \text{\textcircled{h}}i^e_t^\text{\textcircled{a}}\text{\textcircled{\text{z}}}^{10} \quad w^e_\text{\textcircled{l}}}^\text{\textcircled{a}}\)

speak deceits with their mouths. 10 And from before
\(y^e_\text{ma}le^e_\text{\textcircled{l}un}^{11} \quad \text{\textcircled{n}ik\text{\textcircled{st}}}^{12} \quad b^e_\text{\textcircled{pum}h\text{\textcircled{on}}} : \quad \text{\textcircled{\um\text{\textcircled{i}}}n} \quad q^d^\text{\textcircled{a}}^d^\text{\textcircled{m}}^1\)

53: 9- 3 W \(l^e_\text{gehinnam} \); RF bgyhm // 4 W \(w^e_\text{yat} // 5 W \quad \text{\textcircled{a}attr} // 6 W \quad d^a_enas \); B d\text{\textcircled{n}}sw // 7 W \(b^e_m\text{\textcircled{t\text{a}}} // 8 W \quad d^e_\text{\textcircled{ab\text{d\textcircled{an}}} \}; L^1(x) \quad d^e_\text{\textcircled{\text{a}b\text{d\textcircled{an}}} \}; C \quad d^e_\text{\textcircled{\text{b}d\text{\textcircled{n}}} // 9 W \quad \text{\textcircled{yitqaym\text{\textcircled{un}}} // 10 W \quad \text{\textcircled{\text{h}}et\text{\textcircled{a}}} // 11 W \quad y^e_\text{\textcircled{ma}l\text{\textcircled{e}l\text{\textcircled{un}}} // 12 Read as WL^1(x) \text{\textcircled{RNGFC ni\text{\textcircled{kl\text{\textcircled{n}}} \}; O nblyyn //}

53: 10- 1 W \(q^d^\text{\textcircled{a}}^d^\text{\textcircled{m}} //

53: 9- (wl^* ymllwn) nblyyn K
53: 10- np\text{\textcircled{\text{y\text{\textcircled{h\text{\textcircled{w\text{\textcircled{n}}} \}; ywrkwn (ywmyn) K // \text{\textcircled{bawtyh (ysllwn) K}}}

53:10-
if you shall make a trespass-offering of his soul he shall

'īm-tāšām

'āšām

nāpšō

see seed [and] he shall prolong days and (the) pleasure of

yirēh zeraʾ

yaʾārtk₂

yomtm

wāḥēpes

53:10-2 IQ Isa.ᵃ (+w) wyʾrk //
Jehovah it was (his) pleasure to refine and to purify

YHWH הֵוָּתֵּּבִּ֥ יָתָּהּּ רְאֱּוָּהּּ לְמִּרְּקָּרֶּיָּ יִלְדַּּקְּקָּרֶּיָּ יָתָּהּּ

the remainder (remnant) of his people in order to cleanse

שְׁאֵּרָּאִּּּׁהּּ דָּאֵּמְמֶּהּ לָדֶּיל יִלְנָּּקְבֶּּאָּ

from sin(s) their souls they shall look upon (the)

מְהֹּבָּּתֵּּ נָּגָּדֶּהֵּנֶּהּ יִהָּזָּּוּּן

kingdoms of their Anointed One (or, Messiah)

בְּמָלָּכֵּּת מְשָּׁגְּפֶּהֵּנֶּהּ

they shall increase sons and daughters they shall prolong

יִסְגֵּוּּוּנֶּ יְנָּּנֶנָּ יָּאֵּרֶקְוְקֶּּנָּ

days and (the) ones who do the law of Jehovah

יְמֹּנֶנָּּ יְאִאֵּבּאִדָּוּ דְרָאֵיְּדֶּבִּי יָדֶייְוָיָמָּד

53:10 - 2 W הָוָּתֵּּבִּ// 3 W רְאֱּוָּהּּ // 4 W יָתָּהּּ // 5 RP רְשָׁיְזָיָי 70 // 6 W דָּאֵּמְמֶּהּ // 7 O > בְּדֶּיָל // 8 W יִלְנָּּקְבֶּּאָּ // 9 W נָּגָּדֶּהֵּנֶּהּ; O נְפֶשַּׁהָנְמֶנֶה // 10 W יֶהְבֶּזָּנָּ 70 // 11 W מְשָּׁגְּפֶּהֵּנֶּהּ // 12 W יִסְגֵּוֻנֶּ; Stenning (V) יְסְגַּוּנֶּ // 13 Read as WL 70 RNBOGFC יָּאֵּרֶקְוְקֶּנָּ // 14 W דְרָאֵיְּדֶּבִּי // 15 W יָּדֶייְוָיָמָּד //
Jehovah in his hand it shall prosper. 11 Out of the labor of YHWH, His hand, yislah; māšāmal

his soul he shall see light [and] he shall be satisfied
napáh yir'eh 'ōr1 yīšbā'

[and] by his knowledge he shall cause to be righteous, the bēdaēlōy yasdaq

53:11-1 ins c G IQ Isa. a&b 'wr post yr'sh // 2-2 1 MS br'; s' > 3 MSS; (G)'riel yēbā' bōtēw; IQ Isa. a (+w) wyśbā vbd=tw //
in his pleasure they shall prosper. 11 From the

subjection of the nations he shall deliver their soul(s)

they shall look upon (the) punishments of the ones who hate

them they shall be satisfied from (the) spoil of their kings

by his wisdom he shall justify (the) just in order

by his wisdom he shall justify (the) just in order

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righteous one my servant many and their iniquities he shall bear. 12 Therefore I will divide to him with the great(strong) and with the mighty he shall divide (the) spoil because that he poured out to death his soul and with the

41

\[
\text{sadtq } \text{"abdi l\text{\'}arabb\text{\'}m wa\text{\'}aw\text{\'}on\text{\'}t\text{\'}m } \text{hu}.
\]

\[
\text{he shall bear. 12 Therefore I will divide to him with the great(strong) and with the mighty he shall divide (the) spoil because that he poured out to death his soul and with the}
\]

53:12- 1 G παρεσθεν //
to subject many to the law and for their sin
l'šaḇāḏā'10 saggṭ'tn l'š'oraytā'11 wēal hobēhōn

he he shall pray. 12 Then I will divide to him
hû' yib'ē: bēkēn1 space yal palleg2 leh

(the) spoil of nations many and (the) riches of
bizzat3 šmmttn saggṭ'tn w'yāt4 nikse'

fortified places (cities) strong he shall divide
karktn5 taqqṭtn6 ypalleg

(the) spoil of it he passed (over) because he delivered
ēdār'ah7 halap8 dīmsar

to death his soul and the rebellious he subjected
l'mōtā' napsēh w'yāt9 mārodāyyā10 šaḇēd11

53:11- 10 W l'šaḇāḏā' // 11 W l'š'oraytā' //
53:12- 1 W bēkēn // 2 W ypalleg; FC ṣpłyq; O ṣṭpłyq //
3 W bizzat // 4 W w'yāt // 5 kēraktn // 6 W
 taqqṭtn // 7 W šdār'ah; L1(z) ēdār'ah //
8 W ḡalap // 9 W w'yāt // 10 W mārodāyyā //
11 B ṣy=byd //
transgressors he was numbered and the sin(s) of many

he lifted up (bore) and for the [his] transgressors

he shall make entreaty.

53:12-2 IQ Isa.ᵃᵇ ḥt*y; G αὐαρτίας // 3 IQ Isa.ᵃ

wlp§ayhmh; G αὐαρτίας αὐτῶν // 4 IQ Isa.ᵃ ypgα;

G παρεδόθη //
to the law and he for sinners many he shall pray

and for the rebellious it shall be forgiven for his sake.

53:12- 12 W l^' orayta^  //  13 W w^limrodhayya^;

P w^limrodhayya^  //  14 W yis^ t^e^ beq //  15 W b^dtleh;

53:12- (bkn) yplg K // yplg K //  s^bd K // (wytnksy)

wytnsyb K // mrydy^  K // lmrudy^  ystbq bdylyh K
IV. THE CONCLUSION

It is obvious from a reading of the texts that the Targumic presentation of the servant figure in this passage of Isaiah is not an effort to present a translation so much as it is to present an interpretation. This is especially noticeable with regard to the pronominal suffixes and verb persons.9 One has said, "... the Targum turns the gloomy and miserable description of the 'Servant' (Is. ch. 53) into a most glorious presentation."10 D. F. Payne in The New Bible Dictionary observes:

The Targums are useful for the light they throw upon Jewish traditional interpretations and, indeed methods of interpretation. One ... passage is the paraphrase of Isa. liii.13-liii.12 in Targum Jonathan. The "suffering servant" there is specifically called the Messiah, but with a single (possible) exception all the sufferings are either removed altogether or else transferred to the people of Israel or to her enemies. Thus the identification is the same that Jesus made, but to Him the sufferings were an integral part of the Servant's and therefore of the Messiah's, mission and ministry.11

It is also observed by Christopher North that this may be the earliest "Messianic interpretation of Isa. 53

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9See appendix C, Tables I and II.


after the beginning of the Christian era . . . "12 The reason or reasons for this interpretation is the concern of the next chapter.

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CHAPTER III

REASONS FOR THE TARGUMIC INTERPRETATION

It has been concluded on the basis of the comparative examination of the texts that the Targumic presentation is an interpretation. This chapter will, therefore, be concerned with discovering what caused the Targumic interpretation. Two areas will be examined, the internal and the external. The former refers to the Old Testament Messianic promises. The latter includes the social and political situation out of which the Targums are believed to have developed.

I. THE INTERNAL REASON

Because two major interpretations of Messianic prophecies are involved; namely, Christian and Jewish, both will be considered.

The Christian view. From the Christian point of view a pattern of interpretation seemed to develop after examining the generally accepted Messianic passages of the Old Testament. The pattern is that of an approximate ratio of two kingly references for every one suffering reference. In Isaiah, however, this ratio seemed to increase to approximately three to one if Messianic passages which refer to
victory are included.\textsuperscript{1} This evidence seems to agree with North's conclusions regarding the suffering servant in the four servant songs in Deutero-Isaiah (Isa. 42:1-4; 49:1-6; 50:4-9; 52:13-53:12). Regarding the first (Isa. 42:1-4) he says, "No cloud is yet on the horizon, and the thought of violent death seems definitely excluded."\textsuperscript{2} His conclusion about the second song (Isa. 49:1-6) is, "that in this second song the Servant's mission to Israel involved, in its initial stages, some measure of concern for the political restoration of the nation."\textsuperscript{3} The next song (Isa. 50:4-9) North believes, "the Servant still has no expectation of untimely or violent death."\textsuperscript{4} North's conclusion about the fourth Isaiah servant song (Isa. 52:13-53:12) seems to be caught up in his quotation of Staerk who says:

\begin{quote}
... the Servant of the first three songs is a spiritual hero-figure, endowed with power from God to act, ready, indeed, to suffer for the cause of God, but by no means a silent sufferer ... . On the
\end{quote}


\textsuperscript{2}North, \textit{The Suffering Servant in Deutero-Isaiah}, p. 142.

\textsuperscript{3}\textit{Ibid.}, p. 146.

\textsuperscript{4}\textit{Ibid.}, p. 147.
other hand, the Servant of Isa. liii is a true martyr-figure, filled with power from God to suffer, consumed for others not in that he labours for them or strives with them, but in willing, silent, vicarious suffering.  

From the Christian point of view the internal evidence of the Old Testament Messianic references indicates that Isaiah 52:13-53:12 does not represent the predominant Messianic theme and may be almost the only reference to a suffering Messiah.  

The Jewish view. The Old Testament Messianic references as interpreted by the Jewish mind is probably best represented by Joseph Klausner. He is the author of the only book (other than David Castelli's The Messiah According to the Jews) which encompasses the Messianic idea in Israel in all its periods. After going through "all the sacred writings" and "all the Messianic expectations in every one of them" his summary is as follows:  

In many of the books of Holy Scripture there is no human Messiah at all: the LORD alone is the redeemer and no other (Nahum, Zephaniah, Habakkuk, Malachi,  

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5Ibid., p. 154. 

6The impossibility of presenting exhaustive evidence at this point prevents a dogmatic conclusion.  


8Ibid., p. 237.
Joel, and Daniel). In many other books there is no individual Messiah but only a collective Messiah: the Kingdom of the house of David (Amos, Ezekiel, Obadiah and his "saviours," Deutero-Isaiah and "the sure mercies of David," and Psalms). In two of them there is an individual Messiah, though he is not an ideal man but an actual person, Zerubbabel . . . (Haggai and First Zechariah). In the rest of the prophetic books there is an ideal human Messiah (Hosea, First Isaiah, Micah, Jeremiah, and Second Zechariah). All these prophets describe this human Messiah as replete with lofty spiritual and ethical qualities. He is filled with wisdom and understanding, knowledge and the fear of the LORD. He slays the wicked with the breath of his lips, and executes justice and righteousness in the earth. In general he is righteous and humble; but along with this he is king of the house of David, a noble ruler, filled with a spirit of heroism, to whom Israel and all the Gentiles submit. He is not a redeemer per se, as the Messiah became in later times: the LORD is the redeemer, and the King-Messiah is only the head of the redeemed people, its political and spiritual king; and since he is righteous and free from transgression he is also king of the world, for all the nations submit to Israel because they long to hear the word of the LORD and to learn of His ways.9

The lack of any references other than to the prophets is because Klausner believes "the Messianic idea is a complex of hopes for the future; it can, therefore, be embodied only in the words of prophecy."10 And, in his opinion, "there are almost no words of prophecy before the period of the monarchy, . . ."11 although he believes there were prophets in Israel before this time.12 His opinion of the

9Ibid., p. 241.
10Ibid., p. 34.
11Ibid.
12Ibid.
Psalms is that "the actual Messianic references in them are very few: the fundamental thing in them is not the Messianic idea, but a Messianic mood, if one may so speak."\textsuperscript{13}

Deutero-Isaiah and Daniel, in Klausner's judgment, changed the conception of the Messiah from "one man" to "the whole people Israel."\textsuperscript{14} "But," says Klausner, "while Israel is portrayed in Deutero-Isaiah as 'a light of the Gentiles' and 'the servant of the LORD,' that is, as a spiritual and a suffering Messiah, this people is portrayed in Daniel as 'a son of man coming with the clouds of heaven,' to whom rulership of the Gentiles is handed over forever and ever, that is, as a politically and materially successful Messiah."\textsuperscript{15}

\textbf{Conclusion.} Having examined both the Christian and Jewish interpretations of the Old Testament Messianic passages it becomes evident that a suffering Messiah is not the predominant portrait of the Old Testament. This is especially true in Isaiah. With this evidence it becomes obvious, therefore, how easy it was for the Targumist to feel compelled to interpret Isaiah 52:13-53:12 in terms of

\textsuperscript{13}Klausner, The Messianic Idea in Israel, p. 142.  
\textsuperscript{14}Ibid., p. 241.  
\textsuperscript{15}Ibid., pp. 241, 242.
the predominant King-Messiah concept. This is especially true in view of the fact that this particular passage of Isaiah may approach the unique in Old Testament Messianic prophecy.

Another factor which must be considered is the social-political atmosphere out of which this interpretation grew. In order that this evidence may be considered let us turn now to the origin of the Targums.

II. THE EXTERNAL REASON

The external reason for the Targumic interpretation of the Isaiah passage being considered in this study is best revealed in the origin of the Targums.

Origin of the Targums. The first injunction to "read the book of the Law before all Israel . . . the men, and women, and children, and the strangers," is found in Deuteronomy 31:10-13. How well the ordinance was observed, there is no means of judging. It is certain, however, that among the first acts undertaken by Ezra in restoring Israel's public worship was his reading "before the congregation, both of men and women" of the returned exiles, "in the Book in the Law of God" (Neh. 8:2,8). It is to this act of Ezra that the origin of the Targum is generally traced.
The account given in Neh. (8:8) of the reading of the Law to the people not only mentions that Ezra's helpers read "distinctly" (מֵפֹהַרְרָשָׁה), but "gave the sense" (סֵם סֶקֶחַל) "and caused them to understand the reading," AV (wayyāḇḥinū ba-mikra'). This threefold process implies more than merely distinct enunciation. If this passage is compared with Ezra 4:18 it would seem that מֵפֹהַרְרָשָׁה ought to mean "interpreted." The most natural explanation is that alongside of the readers of the Law there were interpreters, מֶטוּרְהֶמֶנְמֵם, who repeated in Aramaic what had been read in Hebrew.\textsuperscript{16}

This view was that assumed by the Talmud and also by Friedmann in Onkelos u. Akylas, 1896.\textsuperscript{17}

This position has been opposed, however, by such men as Dalmann and J. F. Stenning who feel that the Targums must be dated "from the time when Aramaic superseded Hebrew as the spoken language of the Jews."\textsuperscript{18} They believe that the mass of the people adopted Aramaic "as early as the second century B.C."\textsuperscript{19}


\textsuperscript{17} Thomson, "Targums," The International Standard Bible Encyclopaedia, V, 2911.

\textsuperscript{18} James Frederick Stenning, "Targum," The Encyclopaedia Britannica (11th ed.), XXVI, 419.

\textsuperscript{19} Ibid.
we may reasonably infer that the mass of the people had adopted Aramaic . . . probably, as early as the 2nd century B.C., and that the need of Aramaic translations of the sacred text made itself felt but little later. By the Jews the introduction of Targums is ascribed to Ezra; but this tradition, which probably owes its origin to the Talmudic explanation of Neh. viii. 8, is inconsistent with the linguistic evidence furnished by the post-exilic literature of the Old Testament, and must be rejected as unhistorical, if only because the process by which Aramaic took the place of Hebrew was admittedly a very gradual one. The Talmudic tradition, however, is, doubtless, correct in connecting the origin of Targums with the custom of reading sections from the Law at weekly services in the synagogues, since the need for a translation into the vernacular must first have arisen on such occasions. As we know from the New Testament, the custom of reading in the synagogues both from the Law (Acts 15:21) and from the Prophets (Lk. 4:16 f; Acts 13:14,27) was well established in the 1st century A.D.: its introduction, therefore, will date from a much earlier period. The practice of accompanying these readings with a translation into Aramaic is, further, so generally recognized by the 2nd century A.D. that the Mishna takes it for granted, and merely inculcates certain regulations to be observed by the Meturgemān (translator), who had by this time acquired a definite status. From it we learn that the Meturgemān, who was distinct from the reader, translated each verse of the Law into Aramaic as soon as it had been read in Hebrew: in the readings from "the Prophets" three verses might be read at a time.20

J. E. H. Thomson takes issue with Stenning's position, however, and points out "that in Judaea the language commonly used in the 5th century B.C. was Aramaic."21 He also points up the fact that Stenning's

20Ibid.

position is maintained on the basis of "the dates assigned by criticism to certain prophetic writings" and this mode of reasoning "seems to derive facts from theories, not theories from facts." The oral tradition, at least, may therefore be dated sometime between Ezra and the 2nd century B.C.

At what time these paraphrases were written down no one can be sure. There are traces of written Targums at least in the time of Christ. The Mishna seems to imply this when it treats the subject of language and style of character to be used in writing the Targums. "The Talmud, Shabbath fol. 115 col. 1, mentions a written Targum on Job of the middle of the 1st century (in the time of Gamaliel I) . . . ." An interesting addition to this evidence is the Aramaic Aprocryphon of Genesis that was among the Dead Sea Scrolls and is considered to be 1st century B.C. or A.D.

The social and political atmosphere. From the above
evidence it may be concluded that the Targum (orally, at least, and possibly written) came into existence during a period in history when the Jews were social and political underdogs and were forced to use a language other than their own. But how does this relate to the Targumic interpretation of Isaiah 52:13-53:12? Sigmund Mowinckel has observed that "belief in the Messiah has been strongest in times of national, political, and religious oppression and distress."\textsuperscript{26} Churgin is more specific when he says:

The reference in T. [Targum Jonathan] to Ez. 39:16 to the destruction of Rome is interesting. It suggests that the T. took Rome as אֲלֵה [Gog]. As Gog is the Messianic foe of Israel, one feels that in the time of either the Great or the Bar-Kochba Rebellion, the revolutionaries, in their pious and Messianic mood, would take Rome as the prophetic אֲלֵה [Gog], so that its overthrow is sure to come. Hence the source of the targumic interpretation. I am also led to believe that this was the reason why the T. turns the gloomy and miserable description of the "Servant" (Is. ch. 53) into a most glorious presentation. The targumist, living in a time when the Messiah stood at the head of warring armies, could hardly have conceived those objectionable features in a literal sense.\textsuperscript{27}

Conclusion. These facts seem to point conclusively to the Messianic hope occupying a prominent place when the Jewish people were socially and politically depressed. The


\textsuperscript{27}Churgin, Targum Jonathan to the Prophets, p. 26.
targumist, therefore, followed the current interpretation of that age of intense expectation.\textsuperscript{28}

III. CONCLUSION

The Targumic interpretation of Isaiah 52:13-53:12 may be accounted for, not only as a result of an internal factor, but also from the external pressure of the contemporary environment. As to which factor carried the strongest influence, the evidence presented here will not allow a conclusion. It would seem most probable that they complemented each other.

Having thus accounted for the Targumic interpretation, the relationship, if any, which this interpretation has to the Jewish attitude toward Jesus Christ must now be considered.

\textsuperscript{28}Ibid., p. 124.
CHAPTER IV

THEOLOGICAL IMPLICATIONS OF THE
TARGUMIC INTERPRETATION

In the course of this research some observations have been made relative to the relationships this Targumic interpretation has to the Jewish attitude toward Jesus Christ. These observations will be set forth in this chapter as the theological implications of the Targumic interpretation of Isaiah 52:13-53:12. Due to the nature of this passage the observations made come under two headings, sin and atonement.

I. SIN

Characteristics of sin. The Targum implies that sin has many characteristics. Those observed in this passage (Isa. 52:13-53:12) are as follows: it is pardonable (53:4, 5, 6, 10, 11, 12) but only by the Messiah's prayers and the sinner's good works; it will pollute the holy place and bring defeat (53:5); it is transferable (53:8); death may be its end (53:9); it is universal (53:6). But how does this compare with the concept of the Massoretic Text?

Comparison with MT. Sin as revealed in the MT is something which is objective and real. It must be "carried"
or "lifted" (Isa. 53:4,6,11,12). This concept seems to be lacking in the Targum. The MT also indicates that sin is the cause of "the servant's" death (53:8) while the Targum does not even associate the two.

II. ATONEMENT

Perhaps the most important observation relative to the theological implications in the Targumic interpretation is how sin is forgiven.

Forgiveness of sin. In the Targum passage considered here it is implied that sin is forgiven by three media. The most prominent way sin is atoned for is by the prayers of the servant (Isa. 53:4,11,12). Also works seem to be heavily emphasized in the Targum (Isa. 53:5,10) as a way in which sin may be atoned for. Some sins are forgiven on the merit of the servant (Isa. 53:4,6,12).

Comparison with MT. Sin in the Targum passage is atoned for through the merit or works of the sinner, but in every instance in the MT forgiveness is implied to be only through the suffering of the servant. His soul is even referred to as a trespass offering (Isa. 53:10).

Conclusion. One may conclude that the Targumic interpretation implies that sin may be atoned for through
works and the shedding of blood is certainly not necessary for forgiveness.

III. RELATIONSHIP TO THE JEWISH ATTITUDE TOWARD CHRIST

What relationship do these observations have to the Jewish attitude toward Jesus Christ? The most direct relationship which they seem to have is that the vicarious death of Christ is no longer necessary if the implications of the Targumic interpretation are accepted. Forgiveness of sins may be achieved either by the prayers of the Messiah or by the transgressor's efforts to keep the teachings of the Messiah. The shedding of blood no longer becomes a necessary factor in the plan of salvation. This seems to parallel the Jewish concept of the Messiah.

The Jewish Messiah is the redeemer of his people and the redeemer of mankind. But he does not redeem them by his blood; instead, he lends aid to their redemption by his great abilities and deeds. Even Messiah ben Joseph, who is slain, affords no atonement by his blood and his sufferings are not vicarious... Man must redeem himself from sin not by faith alone, but by repentance and good works; then God will redeem him from death and Satan... Each man is responsible for himself, and through his good deeds he must find atonement for his sins. He cannot lean upon the Messiah or upon the Messiah's suffering and death.²

¹A footnote of North, The Suffering Servant in Deutero-Isaiah, p. 17, points up the fact that the speculations that the Messiah ben Joseph grew out of Isaiah 53 is unsupported by the evidence.

As a result of this study at least three conclusions are evident; first, the Targumic presentation of Isaiah 52:13-53:12 is an interpretation; second, this interpretation is the result of both internal and external factors; and third, there is an apparent theological relationship between this interpretation and the Jewish attitude toward Christ.

The interpretation. After a comparative analysis of the Targum of Isaiah 52:13-53:12 with the Masoretic Text we must conclude along with others that "the Targum of Jonathan, allowing that Isaiah 53 refers to the Messiah, resorts to the most perverse mistranslations in order to get rid of its obvious meaning."^1

Reasons for the interpretation. The reasons behind the Targumic interpretation that have been revealed in this research are at least two. One is the internal predominance of the Kingly-Messiah portrait in the Old Testament

Messianic prophecies. Another factor which evidently had an influence on this interpretation was the social-political atmosphere out of which it developed. Thus the Targumic interpretation is essentially the result of political aspirations of the Jewish nation. This conclusion would tend to agree with Mowinckel's statement that "the substance of the Messianic hope was taken from the royal ideology."  

**Relationship to Jewish attitude.** The relationship which the Targumic interpretation has to the Jewish attitude toward Christ is theological in nature. The theological implications of this interpretation make it incompatible with the picture of Jesus Christ presented in the Christian literature. The vicarious suffering of Christ for sin is unnecessary because sin may be atoned for by the prayers of the Messiah and the good works of the sinner. The shedding of the Messiah's blood is therefore also unnecessary. Both of these implications are found in the contemporary Jewish attitude toward Christ-Messiah. Whether the Targumic interpretation has influenced the contemporary Jewish attitude cannot be concluded from this research.

It may, therefore, be concluded on the basis of this research that the Targumic presentation of Isaiah 52:13-53:12

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is an interpretation which is the result of the predominance of the Kingly-Messiah emphasis in the Old Testament Messianic prophecies and the social-political environment out of which the Targum developed. The theological relationship between this interpretation and the Jewish attitude is one in which Christ-Messiah's suffering and death are unnecessary in the atonement for sin.
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*Not available at the time of this research but presents supportive evidence to the conclusions of this study.
52:13 Behold he shall prosper my servant he shall be

Kittel hinneh yashkîl abâl yârûm
IQIsa. hnh yîskyl abdy wyrm
IQIsa. " " " yrm
LXX 'Idôd suvûqē e b paîs mûn kâl ðψwθènētai

exalted and lifted up and be high exceedingly. 14 Because

wênikâ ñêqqâbî mêôd : kâôrêr
wnâ' wgbî ñûd'h kèsr
wnâ' wgbh m'd "
kâl ðôkôânînêtai sôôôpî 'ðn tîôpîn

they were appalled on account of you many thus disfigurement

êâm'mû êîlêkâ râbhîm kîn - mês'hât
êmmw alykh rbym kn mês'hty
êm[ ] " " mês'ht
êkôstîsanîtai êpi sê polloq oûtw ðôôôkîsêi
from man his appearance and his form from sons of mankind.

15 Thus he shall sprinkle nations many on account of him

Thus he shall sprinkle nations many on account of him

they shall shut kings their mouths for that which (was) not

related to them they (shall) see and that which not they
heard they shall discern. 53:1 Who believed our report and

arm of Jehovah to whom it has been revealed. 2 For he grew up

as (a) young plant before him and as (a) root from (the)

earth dry not form to him and not splendor and we
shall see him and not (his) appearance that we shall desire

He was despised and forsaken by men [and] a man of

pains and known of sickness and as one who hid (his)

face from us (or him) [and] he was despised and not
we esteemed him. 4 Surely our sicknesses he he carried

and our pains he bore them yet we we esteemed him

stricken [and] smitten of God and afflicted. 5 But he

(was) pierced on account of our transgressions [and] crushed
on account of our iniquities [and] (the) chastisement of

\[ \text{μυσαρ} \]
\[ \text{μυσαρ} \]
\[ \text{μυσαρ} \]
\[ \text{παιδεία} \]

our peace (was) upon him and by his stripes it was healed

\[ \text{παιδεία} \]
\[ \text{παιδεία} \]
\[ \text{παιδεία} \]

to us. 6 All we like sheep we wandered each to his way

\[ \text{παιδεία} \]
\[ \text{παιδεία} \]
\[ \text{παιδεία} \]

we turned and Jehovah he laid on him (the) iniquity of all us.

\[ \text{παιδεία} \]
\[ \text{παιδεία} \]
\[ \text{παιδεία} \]
7 He was oppressed and he was afflicted and not he shall

\[\text{nigga} \quad \text{w}^\text{he}^\text{h} \quad \text{n} \text{aa} \text{\'} \text{an} \text{e} \text{h} \quad \text{w}^\text{e} \text{lo}^\text{h}\]
\[\text{ng}^\text{h} \quad \text{w}^\text{he}^\text{h} \quad \text{n} \text{an} \text{h} \quad \text{w}^\text{lo}^\text{h}\]

καὶ ἄντις ὄμω τὸ κεκακῶσθαι

open his mouth as a sheep to slaughter he shall be led

\[\text{yiptah} \quad \text{ptw} \quad \text{kath} \quad \text{lattebah} \quad \text{yu}^\text{b}^\text{h} \text{a} \text{l}\]
\[\text{yph} \quad \text{pyhw} \quad \text{ksh} \quad \text{ltbh} \quad \text{ywbh}\]

ἀνοίγει τὸ στόμα ὡς πρὸβατον ἐπὶ σφαγήν ἦχην

and as a ewe before its shearers it was dumb so not he shall

\[\text{uk}^\text{e} \text{r}^\text{ah} \text{el} \quad \text{l} \text{ipn} \text{e} \quad \text{qozz} \text{e} \text{h} \text{a} \quad \text{ne} \text{e} \text{t} \text{la} \text{m} \text{a} \text{h} \quad \text{w}^\text{e} \text{lo}^\text{h}\]
\[\text{krl} \quad \text{lpny} \quad \text{g} \text{uarhy} \quad \text{n} \text{lmh} \quad \text{w} \text{lo}^\text{h}\]

καὶ ὡς ἀμνὸς ἐναντίον τοῦ κελροῦτος ἀντὶν ἐφωνος οἴτως οὐκ

open his mouth. 8 On account of coercion and on account of

\[\text{yiptah} \quad \text{ptw} : \quad \text{m} \text{a} \text{a}^\text{o} \text{g} \text{er}\]
\[\text{ptt} \quad \text{pyhw} \quad \text{m} \text{α} \text{w} \text{s}\]

ἀνοίγει τὸ στόμα αὐτοῦ ἐν τῇ ταπεινώσει
judgment he was taken away and his generation who considered

for he was cut off from (the) land of (the) living on

account of (the) transgression of my [his] people (the)

stroke (was) to him. 9 And he [they] made with (the) wicked
his grave and with (the) rich in his death although
qibrō wēset – ἀσίρ bēmōtāyw αλ qhrw w̄mēn αγγ bwmētw αή

Antι τῆς ταφῆς αὐτοῦ καὶ τοὺς πλουσίους αντὶ θανάτου αὐτοῦ

no wrong (violence) he did and no deceit (was) in his mouth.
λος ἡμᾶς ἀδῆ ωδē mirmah bēpēw :
lw mhs αη ωw mrmh bryhu

ὅτι οὐκ ἐποιήσαν, οὔδε εὐφθην ὅλος ἐν τῷ στόματι αὐτοῦ.

10 Yet Jehovah was pleased to crush him making (him) sick
wayHWH ἡραῖς ἀκκατὸ hehēlt
waYHWH ἀρξ ἀκ ὑθήνηv

καὶ Κύριος βοῡλεταὶ καθαρίσα αὐτὸν τῆς πληγῆς

if you shall make a trespass-offering of his soul he shall
ím-tāṣēm ἡλαῖο ἔρθ
ím tāyūm ἡ νερ

dūm ἄναρτας ἔν ψυχὴ ὑμῶν
see seed [and] he shall prolong days and (the) pleasure of

Jehovah in his hand it shall prosper. 11 Out of the labor of

his soul he shall see light [and] he shall be satisfied

[and] by his knowledge he shall cause to be righteous, the
righteous one my servant many and their iniquities he

he shall bear. 12 Therefore I will divide to him with the
great (strong) and with the mighty he shall divide (the) spoil

because that he poured out to death his soul and with the
transgressors he was numbered and he (the) sin(s) of many

he lifted up (bore) and for the [his] transgressors

he shall make entreaty.

παρεδθην.
APPENDIX B
APPENDIX B

A PARAPHRASE OF ISAIAH 52:13-53:12 BY PAULI

Mr. Pauli followed the text of the Biblia Magna Hebraica, the authorized and accepted text of the Synagogue, though he preferred the text of the Royal Polyglot, and that of Buxtorff, as given in Bishop Walton's Polyglot. His objective for this paraphrase was to convince the upright Israelite that the Christian Church interprets the Messianic prophecies in no other sense than the ancient Synagogue did before the coming of Jesus of Nazareth.

52:13 Behold, my servant the Messiah shall prosper, He shall be exalted and extolled, and He shall be very strong. 14 As the house of Israel anxiously hoped for Him many days, (which was poor among the nations; their appearance and their brightness being worse than that of the sons of men:) 15 Thus shall He scatter many

---

5 בָּרָא, which answers to the Hebrew בָּרָא, in the Piel.

6 The idea of "darkness," or "obscurity," both in the Hebrew and Chaldee, often expresses "misery" or "wretchedness," "poverty;" comp. Prov. 22:29.

7 "Thus shall He scatter," and c.; i.e., "in the same proportion as their hope for a Messiah of temporal greatness was ardent, in the same proportion shall their expectation be answered." From this paraphrase we see, how early the idea of the temporal greatness of the Messiah's kingdom obtained an ascendency over the expectation of a spiritual kingdom. Both ideas were correct according to the Word of God; only, that the latter was of necessity to precede the fulfilment of the former. As it regards the collocation of both the 14th and 15th verses, we must notice the parenthesis, inasmuch as קָנָה depends upon קָמָה.
nations; before Him kings shall keep silence: they shall put their hands upon their mouths, for that which had not been told them shall they see: and that which they had not heard shall they consider. 53:1 Who hath believed this our report? and to whom is now the power of the arm of the Lord revealed? 2 The righteous shall be great before Him, behold, like branches that bud; and like a tree which sends forth its roots by the streams of water, thus shall the generation of the just multiply in the land, which hath been of Him. 3 His visage shall not be the visage of a common person, neither His fear the fear of a plebeian; 3 but a holy brightness shall be His brightness, that every one who seeth Him shall contemplate Him. 4 Although He shall be in contempt; yet He shall cut off the glory of all the wicked, 5 they shall be weak and wretched. Lo, we are in contempt and not esteemed, as a man of pain and appointed to sickness, and as if He had removed the face of His Shekinah from us. 5 Therefore He shall pray for our sins, and our iniquities for His sake shall be forgiven us; for we are considered crushed, smitten of the Lord, and afflicted. 6 He shall build the house of the sanctuary, which has been profaned on account of our sins; He was delivered over on account of our iniquities, and through His doctrine peace shall be multiplied upon us, and through the teaching of His words our sins shall be forgiven us. 7 All we like sheep have

---

1 The Royal Polyglot reads denn, "this."

2 The Biblia Magna divides the second verse in two; thus has this chapter of the paraphrase 13 verses.

3 Literally, hadyot, i6iâins, "an idiot," expressing a person of low birth.

4 Or, "consider," "meditate upon him."

5 The Royal Polyglot reads malëkwâta-o, "kingdoms."

6 The Royal Polyglot reads "our sanctuary."

7 Buxtorff and Walton read wëkidnasët, from sat "to pray," "when we shall pray."
been scattered, every one of us has turned to his own way; it pleased the Lord to forgive the sins of all of us for His sake. 8 He shall pray and He shall be answered, yea, before He shall open His mouth, He shall be heard; He shall deliver over the mighty of the nations as a lamb to the slaughter, and like a sheep before her shearsers is dumb, none shall in His presence open his mouth, or speak a word. 9 He shall gather our captives from affliction and pain, and who shall be able to narrate the wonderful works which shall be done for us in His days? He shall remove the rule of the nations from the land of Israel, the sins which my people have committed have come upon them. 10 And He shall deliver the wicked into hell, and the riches of treasures which they got by violence unto the death of Abaddon, that they who commit sin shall not remain, and that they should not speak folly with their mouth. 11 And it was the pleasure of the Lord to refine and to purify the remnant of His people, in order to cleanse their souls from sin, that they might see the kingdom of their Messiah, that their sons and daughters might multiply, and prolong their days and those that keep the law of the Lord shall prosper through His pleasure. 12 He shall deliver their souls from the servitude of the nations, they shall see the vengeance upon their enemies; they shall be satisfied with the spoil of their kings. By His wisdom He shall justify the righteous, in order to make many to keep the law, and He shall pray for their sins. 13 Therefore I will divide

8Literally, "it shall be the pleasure of the Lord."

9Literally, "captivity," the abstract for the concrete.

10Literal, "have sinned."

11Literal, "destruction," compare Rev. 9:11.

12Other copies read nikltn, "guile," as the same paraphrast renders mtrmāh, in Jeř. 5:27.

13Literal, "to do."

14Idem.
to Him the spoil of many people, and the treasures of strong fortifications; He shall divide the spoil; because He has delivered His life unto death, and He shall make the rebellious to keep the law; He shall pray for the sins of many, and as for the transgressors, each shall be pardoned for His sake.*

\[1^{15}\] Literally, "to do."

TABLE I
COMPARISON OF PRONOMINAL SUFFIXES

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>Reference</th>
<th>Targum</th>
</tr>
</thead>
<tbody>
<tr>
<td>my servant</td>
<td>Isaiah 52:13</td>
<td>my servant</td>
</tr>
<tr>
<td>on account of you</td>
<td></td>
<td>14 for him</td>
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<tr>
<td>his appearance</td>
<td></td>
<td>their appearance</td>
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<tr>
<td>his form</td>
<td></td>
<td>their splendor</td>
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<tr>
<td>on account of him</td>
<td></td>
<td>15 on account of him</td>
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<tr>
<td>their mouths</td>
<td></td>
<td>their hands</td>
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<tr>
<td>to them</td>
<td></td>
<td>their mouths</td>
</tr>
<tr>
<td>our report</td>
<td>53:1</td>
<td>our tidings</td>
</tr>
<tr>
<td>before him</td>
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<td>2 before him</td>
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<tr>
<td>to him</td>
<td></td>
<td>to him</td>
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<tr>
<td>we shall see him</td>
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<td>his appearance</td>
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<td>we shall desire him</td>
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<td>his countenance</td>
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<tr>
<td>from us</td>
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<td>3 from us</td>
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<tr>
<td>we esteemed him</td>
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<tr>
<td>our sicknesses</td>
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<td>4 our guilt</td>
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<tr>
<td>our pains</td>
<td></td>
<td>our iniquities</td>
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<tr>
<td>he bore them</td>
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<tr>
<td>we esteemed him</td>
<td></td>
<td>for sake of him</td>
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<tr>
<td>Hebrew</td>
<td>Reference</td>
<td>Targum</td>
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<tr>
<td>our transgressions</td>
<td>Isaiah 53: 5</td>
<td>our sins</td>
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<tr>
<td>our iniquities</td>
<td></td>
<td>our iniquities</td>
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<tr>
<td>our peace</td>
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<td>his teaching</td>
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<tr>
<td>upon him</td>
<td></td>
<td>his peace</td>
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<tr>
<td>his stripes</td>
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<td>upon us</td>
</tr>
<tr>
<td>healed to us</td>
<td></td>
<td>his words</td>
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<tr>
<td>all we</td>
<td></td>
<td>our sins</td>
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<tr>
<td>to his way</td>
<td></td>
<td>forgiven to us</td>
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<tr>
<td>upon him</td>
<td></td>
<td>for sake of him</td>
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<tr>
<td>all us</td>
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<tr>
<td>his mouth</td>
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<tr>
<td>its shearers</td>
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<td>before him</td>
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<td>his mouth</td>
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<td>his mouth</td>
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<td>his generation</td>
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<td></td>
<td></td>
<td>for us</td>
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<td>my [his] people</td>
<td></td>
<td>his days</td>
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<tr>
<td>to him</td>
<td></td>
<td>my people</td>
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<td></td>
<td>unto them</td>
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<tr>
<td>his grave</td>
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<td>his death</td>
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<tr>
<td>his mouth</td>
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<td>their mouths</td>
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TABLE I (continued)

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>Reference</th>
<th>Tarqum</th>
</tr>
</thead>
<tbody>
<tr>
<td>to crush him</td>
<td>Isaiah 53:10</td>
<td>his people his soul their souls their anointed one his pleasure</td>
</tr>
<tr>
<td>his soul</td>
<td></td>
<td></td>
</tr>
<tr>
<td>his hand</td>
<td></td>
<td></td>
</tr>
<tr>
<td>his soul</td>
<td>11</td>
<td>their soul the ones who hate them their kings his wisdom</td>
</tr>
<tr>
<td>his knowledge</td>
<td></td>
<td></td>
</tr>
<tr>
<td>my servant</td>
<td></td>
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</tr>
<tr>
<td>their iniquities</td>
<td></td>
<td>their sin</td>
</tr>
<tr>
<td>to him</td>
<td>12</td>
<td>to him his soul for sake of him</td>
</tr>
<tr>
<td>his soul</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Reference</td>
<td>Translation</td>
<td>Person</td>
</tr>
<tr>
<td>-----------</td>
<td>---------------------</td>
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</tr>
<tr>
<td>Isaiah 52:13</td>
<td>&quot;he shall prosper&quot;</td>
<td>3msg.</td>
</tr>
<tr>
<td></td>
<td>&quot;he shall be exalted&quot;</td>
<td>3msg.</td>
</tr>
<tr>
<td></td>
<td>&quot;he shall be lifted up&quot;</td>
<td>3msg.</td>
</tr>
<tr>
<td></td>
<td>&quot;and be high&quot;</td>
<td>3msg.</td>
</tr>
<tr>
<td>14</td>
<td>&quot;they were appalled&quot;</td>
<td>3cpl.</td>
</tr>
<tr>
<td>15</td>
<td>&quot;he shall sprinkle&quot;</td>
<td>3msg.</td>
</tr>
<tr>
<td></td>
<td>&quot;they shall shut&quot;</td>
<td>3mpl.</td>
</tr>
<tr>
<td></td>
<td>&quot;it was not related&quot;</td>
<td>3msg.</td>
</tr>
<tr>
<td></td>
<td>&quot;they shall see&quot;</td>
<td>3cpl.</td>
</tr>
<tr>
<td></td>
<td>&quot;they heard&quot;</td>
<td>3cpl.</td>
</tr>
<tr>
<td>Reference</td>
<td>Translation</td>
<td>Person</td>
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<tr>
<td>-----------</td>
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</tr>
<tr>
<td>Isaiah 52:15</td>
<td>&quot;they discerned&quot;</td>
<td>3cpl.</td>
</tr>
<tr>
<td>53: 1</td>
<td>&quot;who believed&quot;</td>
<td>3msq.</td>
</tr>
<tr>
<td></td>
<td>&quot;it has been revealed&quot;</td>
<td>3fsq.</td>
</tr>
<tr>
<td>2</td>
<td>&quot;he grew up&quot;</td>
<td>3msq.</td>
</tr>
<tr>
<td></td>
<td>&quot;we shall see&quot;</td>
<td>1cpl.</td>
</tr>
<tr>
<td></td>
<td>&quot;we should desire&quot;</td>
<td>1cpl.</td>
</tr>
<tr>
<td>3</td>
<td>&quot;he was despised&quot;</td>
<td>msqpt.</td>
</tr>
<tr>
<td></td>
<td>&quot;and he knew&quot;</td>
<td>msqpt.</td>
</tr>
<tr>
<td></td>
<td>&quot;he hid&quot;</td>
<td>msqpt.</td>
</tr>
<tr>
<td></td>
<td>&quot;he was despised&quot;</td>
<td>msqpt.</td>
</tr>
<tr>
<td></td>
<td>&quot;we esteemed him not&quot;</td>
<td>1cpl.</td>
</tr>
<tr>
<td>Reference</td>
<td>Translation</td>
<td>Person</td>
</tr>
<tr>
<td>------------</td>
<td>-----------------------------------------</td>
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</tr>
<tr>
<td>Isaiah 53: 4</td>
<td>&quot;he carried&quot;</td>
<td>3msg.</td>
</tr>
<tr>
<td></td>
<td>&quot;he bore&quot;</td>
<td>3msg.</td>
</tr>
<tr>
<td></td>
<td>&quot;we esteemed him&quot;</td>
<td>1cpl.</td>
</tr>
<tr>
<td></td>
<td>&quot;stricken&quot;</td>
<td>msgpt.</td>
</tr>
<tr>
<td></td>
<td>&quot;smitten&quot;</td>
<td>msgpt.</td>
</tr>
<tr>
<td></td>
<td>&quot;afflicted&quot;</td>
<td>msgpt.</td>
</tr>
<tr>
<td>5</td>
<td>&quot;he was pierced&quot;</td>
<td>msgpt.</td>
</tr>
<tr>
<td></td>
<td>(he was) &quot;crushed&quot;</td>
<td>msgpt.</td>
</tr>
<tr>
<td></td>
<td>&quot;it was healed to us&quot;</td>
<td>3msg.</td>
</tr>
<tr>
<td>6</td>
<td>&quot;we wandered&quot;</td>
<td>1cpl.</td>
</tr>
<tr>
<td></td>
<td>&quot;we turned&quot;</td>
<td>1cpl.</td>
</tr>
<tr>
<td></td>
<td>&quot;Jehovah laid&quot;</td>
<td>3msg.</td>
</tr>
</tbody>
</table>
### TABLE II (continued)

<table>
<thead>
<tr>
<th>Reference</th>
<th>Translation</th>
<th>Person</th>
<th>Actor</th>
<th>Receiver</th>
</tr>
</thead>
<tbody>
<tr>
<td>Isaiah 53: 7</td>
<td>&quot;he was oppressed&quot;</td>
<td>3msg.</td>
<td></td>
<td>servant</td>
</tr>
<tr>
<td></td>
<td>&quot;he was afflicted&quot;</td>
<td>3msg.</td>
<td></td>
<td>servant</td>
</tr>
<tr>
<td></td>
<td>&quot;he opened&quot;</td>
<td>3msg.</td>
<td>servant</td>
<td></td>
</tr>
<tr>
<td></td>
<td>&quot;he shall be led&quot;</td>
<td>3msg.</td>
<td>servant</td>
<td>slaughter</td>
</tr>
<tr>
<td></td>
<td>&quot;it is dumb&quot;</td>
<td>3fsg.</td>
<td>&quot;ewe&quot;</td>
<td>(servant)</td>
</tr>
<tr>
<td></td>
<td>&quot;he shall open&quot;</td>
<td>3msg.</td>
<td>servant</td>
<td>&quot;his mouth&quot;</td>
</tr>
<tr>
<td>8</td>
<td>&quot;he was taken away&quot;</td>
<td>3msg.</td>
<td>servant</td>
<td></td>
</tr>
<tr>
<td></td>
<td>&quot;his generation who considered&quot;</td>
<td>3msg.</td>
<td>&quot;his generation&quot;</td>
<td>servant</td>
</tr>
<tr>
<td></td>
<td>&quot;he was cut off&quot;</td>
<td>3msg.</td>
<td></td>
<td>servant</td>
</tr>
<tr>
<td>9</td>
<td>&quot;he made&quot;</td>
<td>3msg.</td>
<td>servant</td>
<td>&quot;his grave&quot;</td>
</tr>
<tr>
<td></td>
<td>&quot;he did no wrong&quot;</td>
<td>3msg.</td>
<td>servant</td>
<td>&quot;no wrong&quot;</td>
</tr>
</tbody>
</table>
TABLE II (continued)

<table>
<thead>
<tr>
<th>Reference</th>
<th>Translation</th>
<th>Person</th>
<th>Actor</th>
<th>Receiver</th>
</tr>
</thead>
<tbody>
<tr>
<td>Isaiah 53:10</td>
<td>&quot;Jehovah was pleased&quot;</td>
<td>3msg.</td>
<td>Jehovah</td>
<td>servant</td>
</tr>
<tr>
<td></td>
<td>&quot;to crush him&quot;</td>
<td>inf.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>&quot;making (him) sick&quot;</td>
<td>3msg.</td>
<td>Jehovah</td>
<td>servant</td>
</tr>
<tr>
<td></td>
<td>&quot;you shall make&quot;</td>
<td>2msg.</td>
<td>anyone</td>
<td>&quot;offering of his soul&quot;</td>
</tr>
<tr>
<td></td>
<td>&quot;he shall see&quot;</td>
<td>3msg.</td>
<td>servant</td>
<td>&quot;seed&quot;</td>
</tr>
<tr>
<td></td>
<td>&quot;he shall prolong&quot;</td>
<td>3msg.</td>
<td>servant</td>
<td>&quot;days&quot;</td>
</tr>
<tr>
<td></td>
<td>&quot;it shall prosper&quot;</td>
<td>3msg.</td>
<td>&quot;pleasure of Jehovah&quot;</td>
<td>59</td>
</tr>
</tbody>
</table>
Summary. A total of fifty-one verbs (infinitives and participles not included) appear in Isaiah 52:13-53:12. Forty-three of these verbs refer to action of the servant or that which is caused or received by him. The servant acts in twenty-four of the fifty-one verbs, while in nineteen of the verbs he is the causation or recipient of the action. All of the verbs in the first category are 3msg.
Conclusion. The emphasis of the verbs in Isaiah 52:13-53:12 expresses three kinds of action regarding the servant; namely, that which he (1) causes, (2) receives and (3) does. Regarding the first, the verbs indicate the servant to be the cause of awe (Isa. 52:14,15) and righteousness (Isa. 53:11). The servant is the recipient of exaltation (Isa. 52:13; 53:11) and also of rejection (Isa. 53:3-5,7,8,10). Most important of all, however, is the fact that the servant through his acts of suffering and death provides atonement for sin (Isa. 53:4, 5,8,10-12).
### TABLE III

**MESSIANIC PROPHECIES IN THE OLD TESTAMENT**

<table>
<thead>
<tr>
<th>Kingly Messiah</th>
<th>Victorious Messiah</th>
<th>Suffering Messiah</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. Ps. 2:5-8</td>
<td>2. Ps. 16:10</td>
<td>2. 69:21</td>
</tr>
<tr>
<td>4. 68:18</td>
<td>4. 59:16</td>
<td>4. 52:14</td>
</tr>
<tr>
<td>5. 110:1</td>
<td>5. 63:1-6</td>
<td>5. 53:1-10</td>
</tr>
<tr>
<td>7. 132:11</td>
<td></td>
<td>7. Zech. 11:12</td>
</tr>
<tr>
<td>8. Isa. 2:4</td>
<td></td>
<td>8. 12:10</td>
</tr>
<tr>
<td>9. 9:6,7</td>
<td></td>
<td>9. 13:7</td>
</tr>
<tr>
<td>10. 11:1-5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>11. 32:1-3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>12. 42:1-4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>13. 61:1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>14. Jer. 23:5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>15. Dan. 2:44</td>
<td></td>
<td></td>
</tr>
<tr>
<td>16. 7:13,14</td>
<td></td>
<td></td>
</tr>
<tr>
<td>17. Mic. 5:2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>18. Zech. 3:8</td>
<td></td>
<td></td>
</tr>
<tr>
<td>19. 6:12,13</td>
<td></td>
<td></td>
</tr>
<tr>
<td>20. 9:9,10</td>
<td></td>
<td></td>
</tr>
<tr>
<td>21. Mal. 3:1</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Summary: 21 of 36 prophesy a Kingly Messiah  
5 of 36 prophesy a Victorious Messiah  
9 of 36 prophesy a Suffering Messiah

Although this is not an exhaustive listing of references a pattern is observed; namely, kingy references outnumber the suffering passages two to one. In Isaiah the ratio increases to three to one. This evidence implies that the Suffering Messiah is not heavily emphasized in the Old Testament, and particularly in Isaiah.

### TABLE IV

**COMPARISON OF THE SERVANT'S SUFFERING IN ISAIAH 52:13-53:12**

<table>
<thead>
<tr>
<th>Masoretic Text</th>
<th>Reference</th>
<th>Targum</th>
</tr>
</thead>
<tbody>
<tr>
<td>He carries our (Israel's) sicknesses</td>
<td>Isaiah 53: 4</td>
<td>&quot;on account of our guilt he shall pray&quot;</td>
</tr>
<tr>
<td>He bore our (Israel's) pains</td>
<td>(no equal)</td>
<td></td>
</tr>
<tr>
<td>He is pierced because of &quot;our (Israel's) transgression&quot;</td>
<td>5</td>
<td>(no equal)</td>
</tr>
<tr>
<td>He is crushed because of &quot;our (Israel's) iniquities&quot;</td>
<td>(no equal)</td>
<td></td>
</tr>
<tr>
<td>He receives chastisement for &quot;our (Israel's) peace&quot;</td>
<td></td>
<td>&quot;by his teaching his peace shall increase upon us&quot;</td>
</tr>
<tr>
<td>His stripes heal us (Israel)</td>
<td></td>
<td>&quot;by devotion to his words our sins shall be forgiven to us&quot;</td>
</tr>
<tr>
<td>He carries all our (Israel's) iniquity</td>
<td>6</td>
<td>(no equal)</td>
</tr>
<tr>
<td>He was oppressed</td>
<td>7</td>
<td>&quot;He was praying&quot;</td>
</tr>
<tr>
<td>He was afflicted</td>
<td></td>
<td>&quot;He was answered&quot; or &quot;he was accepted&quot;</td>
</tr>
<tr>
<td>He was taken away because of coercion and judgment</td>
<td>8</td>
<td>&quot;He shall bring near our exiles&quot;</td>
</tr>
<tr>
<td>Masoretic Text</td>
<td>Reference</td>
<td>Targum</td>
</tr>
<tr>
<td>----------------------------------------------------</td>
<td>-------------</td>
<td>------------------------------------------------------------------------</td>
</tr>
<tr>
<td>He was cut off from the living (died) because of my (or his) peoples (Israel's) transgression</td>
<td>Isaiah 53:8</td>
<td>&quot;He shall remove the dominion of the nations from the land of Israel&quot;</td>
</tr>
<tr>
<td>Jehovah crushed him</td>
<td>10</td>
<td>Jehovah refines and purifies the remnant</td>
</tr>
<tr>
<td>Jehovah made him sick</td>
<td></td>
<td>(no equal)</td>
</tr>
<tr>
<td>His soul labored (was troubled)</td>
<td>11</td>
<td>subjection of the nations</td>
</tr>
<tr>
<td>He bears iniquities of many</td>
<td></td>
<td>prays for their sin</td>
</tr>
<tr>
<td>He died</td>
<td>12</td>
<td>he died</td>
</tr>
<tr>
<td>He was numbered with (assigned to) the transgressors</td>
<td></td>
<td>&quot;the rebellious he subjected&quot;</td>
</tr>
<tr>
<td>He lifted up sin of many</td>
<td></td>
<td>he prays for many sinners</td>
</tr>
</tbody>
</table>