

and to receive salvation through His finished work, He is satisfied.

"By His knowledge." Most probably the "his" here is an objective rather than a subjective genitive, and thus the phrase means "by the knowledge of Him." By the knowledge of Himself, Christ, the righteous Servant, will justify many, because of His substitutionary atonement. It is not merely that His example makes an effect upon us and changes our lives. If He accomplished nothing actual by His death on the cross, His example would have no influence upon us; it would seem just like an empty show or an unnecessary suffering. He has actually borne our iniquity; our guilt was laid upon Him; He suffered for us. The substitutionary atonement is clearly taught in the 53rd chapter of Isaiah.

In verse twelve we find it plainly shown that universalism is not the teaching of the Scripture. It does not say that Christ is going to redeem all the world. God "will divide him a portion with the great, and he shall divide the spoil with the strong." Surely "the great" and "the strong" here refer to the one who is "the prince of this world" (John 12:31; 14:30; 16:11). Satan often seems to be triumphant everywhere, and the whole world seems to lie in his grasp. It looks as if there is no power that could overcome him. Yet Jesus Christ, the humble Servant of God who died on the cross, has divided the spoil with Satan and has already torn away from him much of his strength. He has broken the bonds of death and made it possible that everyone who will believe on Him should escape out of the snare of the evil one.

He did this because "He hath poured out His soul unto death: and He was numbered with the transgressors; and He bare the sin of many, and made intercession for the transgressors."

Many interpreters have tried to represent Isaiah fifty-three as a description of Israel in captivity and in suffering. It simply does not fit. Many a phrase here could not possibly refer to Israel. The whole note of substitutionary atonement here described can find no satisfactory interpretation as relating to anything that Israel as a race has undergone. The passage makes no sense at all from any other interpretation than that it is a wonderful prediction, seven hundred years in advance, of the meaning of