

Pastor-teacher Don Hargrove
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<http://www.fbcweb.org/Doctrines/Jewish-Apologetics-93.pdf>

JEWISH APOLOGETICS (93)

Answering Jewish Objections to Isaiah 53 as a Reference to Jesus

Objection #78: Isaiah 53 does not say the servant will rise from the dead.

Brown's short response to this objection:

If, as we have demonstrated, Isaiah 53 speaks of the servant's death, then it must be accepted that the text speaks just as clearly of his continued activities after his death. Thus, there is only one possible explanation: The servant rises from the dead.¹

As Michael Brown points out, the Servant in Isaiah 53 not only dies, He also has a continued ministry after death—thus pointing to resurrection. The text is very clear:

Isaiah 53:8 By oppression and judgment He was taken away; And as for His generation, who considered That He was cut off out of the land of the living, For the transgression of my people to whom the stroke *was due*?⁹ His grave was assigned with wicked men, Yet He was with a rich man **in His death**, Because He had done no violence, Nor was there any deceit in His mouth.¹⁰ But the LORD was pleased To crush Him, putting *Him* to grief; **If He would render Himself as a guilt offering, He will see *His* offspring, He will prolong *His* days**, And the good pleasure of the LORD will prosper in His hand.

Pastor Don

Romans 4:25 *He* who was delivered up because of our transgressions, and was raised because of our justification.

¹Michael L. Brown, *Messianic Prophecy Objections—Volume 3*, (Grand Rapids: Baker Books, 2003), 76-77. In his book, Brown lists the objection and then gives a short response which is followed by a more developed response. This DDR series, for the most part, tracks the objection and his *short* response after which you will find my comments. I highly recommend his book if you are interested in his longer responses (there is far too much material to include in the DDRs).