

# THE SUFFERING SERVANT IN ISAIAH 52:13-53:12

Haposan Cornelius Sinaga

STGH HKBP

*haposancornelius@gmail.com*

## Abstract

Isaiah 52:13-53:12 or what we have known as the Fourth Servant Song,<sup>1</sup> has been interpreted in many different ways. The Septuagint constitutes an individual and messianic translation. It means that the servant is a singular person and the servant is someone who will come from the near or far future to fulfill the prophecy.<sup>2</sup> Targum also refers the text as a prophecy of messiah.<sup>3</sup> Rabbi Akiba (50-135 CE) considers Simeon bar Koshiba (the leader of Bar Kokhba) as the messiah who fulfill the prophecy of the text.<sup>4</sup> John Calvin and many other Christians understand that the text refers to Christ.<sup>5</sup> There is no uniformity regards to the figure of the servant and therefore this paper will investigate the figure of the servant according to the Hebrew text of Isaiah 52:13-53:12. First, the paper will present the readers with the Christological interpretation of the text.<sup>6</sup> It continues with my investigation of who the servant is, according to the Hebrew text and then displays its critical remarks on Christological interpretation that has been presented. This paper ends with my personal reflection of how one community

- 
- 1 Servant songs refer to four songs in the book of Isaiah which include Isaiah 42:1-4, Isaiah 49:1-6, Isaiah 50:4-11 and Isaiah 52:13-53:12.
  - 2 Sydney H. T. Page, "The Suffering Servant Between The Testaments", *New Testament Studies*, 31 no 4, 2009, 486. The annotations and bibliography are based on Chicago style.
  - 3 Page, "The Suffering", 488.
  - 4 Matthew V. Novenson, "Why does R Akiba acclaim Bar Kokhba as messiah?", *Journal for the Study of Judaism in the Persian, Hellenistic and Roman Period*, 40 no 4-5, 2009, 551-72.
  - 5 John Calvin, *Commentary on Isaiah – Volume 4*, (Wheaton: Christian Classics Ethereal Library), 81-3.
  - 6 I will not talk about Septuagint or Targum here. I will only present and analyze the Christological interpretation as it is the most common interpretation of the text. The Christological interpretation will be represented by Stuhlmacher. P. Stuhlmacher, "Isaiah 53 in the Gospels and Acts" in *The Suffering Servant: Isaiah 53 in Jewish and Christian Sources*, Bernd Janowski & Peter Stuhlmacher (Eds), trans. Daniel P. Bailey, Michigan: William B. Eerdmans Publishing Company, 2004.

understands and interprets Isaiah 52:13-53:12 differently, depends on their contexts and situations.

*Keywords: Isaiah 52:13-53:12, servant, Jesus, historical interpretation, Christological interpretation*

# 1. The Text of Isaiah 52:13-53:12<sup>7</sup>

The division of the translation is based on the Masoretic accents that are helpful data for the methodical step of Delimitation Criticism. The first division is a so-called strophe. A strophe is a unit that is separated by *silluq* + *sof passuq*. Each strophe consists of lines which are separated by *atnah*, here marked with ‘a’ and ‘b’. Each line consists of a cola, divided by accents in *Tabula Accentum* of *BHS* here demonstrated by ‘A’, ‘B’, ‘C’.<sup>8</sup>

כְּאִשֶּׁר שָׁמְמוּ עָלָיו רַבִּים	52:14aA	As many astonished at you,
כְּדַמְשַׁחַת מְאִישׁ מִרְאֵהוּ	52:14aB	his appearance was marred more than any man;
וְתִאֲרוֹ מִבְּנֵי אָדָם	52:14b	and his form more than the sons of men.
כָּלֵנוּ כַּצֹּאֵן תָּעִינוּ	53:6aA	All of us like sheep have gone astray,
אִישׁ לְדַרְכּוֹ פָּנִינוּ	53:6aB	each of us has turned to his way;
וַיהוָה הִפְגִּיעַ בּוֹ	53:6bA	but the LORD has laid on him,
אֶת עֲוֹן כָּלֵנוּ	53:6bB	the iniquity of us all.
נִגְשׁ וְהוּא נִנְעָה	53:7aA	He was oppressed and he was afflicted
וְלֹא יִפְתַּח-פִּי	53:7aB	but he did not open his mouth
כַּשֶּׁה לְטֹבַח יוֹכֵל	53:7aC	he is brought like a lamb to the slaughter
וְכַרְחַל לִפְנֵי גֹזְזֵיהֶם נֶאֱלָמָה	53:7aD	and like a sheep that is silent before its shearers;
וְלֹא יִפְתַּח פִּי	53:7b	and he did not open his mouth
וַיִּתֵּן אֶת־רִשְׁעִים קִבְרוֹ	53:9aA	And he gave his grave with the wicked
וְאֶת־עֲשִׂיר בְּמִתּוֹ	53:9aB	and with the rich in his death;
עַל לֹא־תָמַס עֲשֵׂה	53:9bA	he had done no violence,
וְלֹא מִרְמָה בִּפִּי	53:9bB	and there was no deceit in his mouth.
לִכֹּן אֶסְקֶלְלוּ בְּרַבִּים	53:12aA	Therefore I will divide for him with the great
וְאֶת־עֲצוּמִים יְחַלֵּק שָׁלָל	53:12aB	and he will divide the spoil with the strong
תַּחַת אֲשֶׁר הָעֵצָה לְמִתְּ נַפְשׁוֹ	53:12aC	he made his soul towards death underneath,
וְאֶת־פִּשְׁעִים נִמְנָה	53:12aD	and he was counted with the transgressors;
וְהוּא חָטָא רַבִּים נָשָׂא	53:12bA	and he lift the sin of many,
וּלְפִשְׁעִים יִפְגִּיעַ ס	53:12bB	and he entreated towards the transgressors.

<sup>7</sup> I will only translate some of the verses discussed below, namely Isaiah 52: 14, Isaiah 53:6, 7, 9, 12.

<sup>8</sup> M. C. A. Korpel, ‘Introduction to the Series Pericope’, in M. C. A. Korpel and J. M. Oesch (eds), *Delimitation Criticism: A New Tool in Biblical Scholarship*, (Assen: Van Gorcum, 2000), 27-43.

## 2. Christological Interpretation: Jesus Christ as the Suffering Servant

In the context of the Synoptic Gospels, the passion story of Jesus, e.g. Mark 9:31, ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεται εἰς χεῖρας ἀνθρώπων (“The Son of Man is going to be delivered up into the hands of men”) is usually to be understood from the perspective of Isaiah 53:6 בִּיהֲנוּהָ הִקְלִיעַ בּוֹ אֶת עֲוֹן כָּלָנוּ (But the LORD has laid on him (the suffering servant) the iniquity of us all). The word παραδίδεται (to be delivered up) correlates with הִקְלִיעַ (has laid) and they are best understood as divine acts to ‘give’ Jesus for Israel’s salvation. Here, Mark 9:31 sees Jesus as the Son of Man or the suffering servant whom God in His love willed to deliver for Israel’s salvation. With the same concept, the ransom saying in Mark 10:45 indicates that Jesus is the ransom (Greek λύτρον; Hebrew כֶּפֶר) to redeem the existence of “the many” and this theme is correlates with what we have in Isaiah 53:12. Furthermore, according to Isaiah 53:10, the servant’s life was made an עֲשָׂא, a “means of wiping out guilt,” which gives Israel a new life before God. Jesus vicariously suffers and dies and therefore makes atonement for “the many” by His blood and guarantees them forgiveness of their sins (cf. Mark 14:24).<sup>9</sup> By Christological interpretation, the sequence of Jesus sayings in Mark 9.31, Mark 10:45 and Mark 14:24 considers Jesus as the fulfillment of Isaiah 52:13-53:12.

Christological interpretation is also talking about the servant figure in Jesus according to the Gospel of John and Johannine letters. There are several verses which denote Jesus as the Lamb of God, e.g. John the Baptist in John 1:29, 36 calls Jesus (ὁ ἀμνὸς τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου), “the Lamb of God who takes away the sin of the world.” Many Christian commentators argue that this designation refers first and foremost to the vicarious atoning death of Jesus and reflects Isaiah 53:7.<sup>10</sup>

Not only the Synoptic Gospels, the Christians after Easter preserved the heritage of synoptic traditions and developed it into soteriological terms of the death and resurrection of Christ. They understand Romans

---

9 Stuhlmacher, “Isaiah 53, 150-3.

10 For example: 1 John 2:-1-2 has the same motifs (the righteous one, advocate) with Isaiah 53:4-6, 10-12. John 1:29 resembles the motif of the lamb in Isaiah 53:7. Stuhlmacher, “Isaiah 53, 159-60.

4:25 as the fulfilment of Isaiah 53:5,10-12.<sup>11</sup> Stuhlmacher for example, sees that Isaiah 53:12 is the basis of the phrase of Romans 4:25ὁ παρεδόθη διὰ τὰ παραπτώματα ἡμῶν“ *He* who was delivered up because of our transgressions”. The word (παραπτώματα) goes back to the “transgressors” (חַטָּאִים) of Isaiah 53:12. In 1 Corinthians 15:4, the death and burial of Jesus is referred to the fulfillment of Isaiah 53:9 and the expression κατὰ τὰς γραφὰς is presumably intended to refer to Isaiah 52:13 and 53:10-11. Briefly, from Romans 4:25 and 1 Corinthians 15:4, we see how the Christians after Easter see Jesus as God’s servant whose death and resurrection as the fulfillment of Isaiah 52:13-53:12. One can see the summary of Christological interpretation of Isaiah 52:13-53:12 here:

Table 1: The summary of Christological interpretation of Isaiah 52:13-53:12

Foundation of Jesus as suffering servant	Fulfillment found in the New Testament
Isaiah 53:6 “But the LORD <i>has laidon him</i> (the suffering servant) <i>the iniquityof us all</i> ”	Mark 9:31 “The Son of Man is going to be <i>deliveredup</i> into <i>the hands of men</i> ”
Isaiah 53:7 “He is brought likea <i>lamb</i> to the slaughter”	John 1:29 “Behold, <i>the Lamb</i> of God who takes away the sin of the world”
Isaiah 53:9 “And he gave <i>his grave</i> with the wicked”	1 Corinthians 15:4 “And that <i>he was buried</i> ”
Isaiah 53:12 “ <i>He lift the sin of many</i> ”	Mark 10:45 “to give His life a <i>ransom for many</i> ”
Isaiah 53:12 he entreated towards the <i>transgressors</i> .	Romans 4:25 “Hewho was delivered up because of our <i>transgressions</i> ”.

### 3. Who is the Suffering Servantaccording to the Hebrew Text of Isaiah 52:13-53:12?

There are two ways in interpreting Isaiah 52:13-53:12, namely historical interpretation and canonical interpretation. The historical interpretation construes the servant as a historical figure in specific

11 Stuhlmacher, “Isaiah 53, 153-5.

historical context while the canonical or literary context focuses on the canonical continuity and theology which makes the servant as an eschatological figure.<sup>12</sup> Based on this statement, we could say that the New Testament and Jesus himself -as described by Christian commentators- adopt the canonical approach.

For me, Stuhlmacher and many other Christian commentators are not alert to the grammatical form of the Hebrew text of Isaiah 52:13-53:12. The Hebrew text uses perfect and imperfect verbs. There are indeed future prophecies that will happen in the future (52:13,15; 53:11) but the servant is also described by perfect verbs (52:14, 53:2-9) which simply means as simple actions completed in past time.<sup>13</sup> Jesus might be described by the New Testament as the One who has come in the 'future' to fulfil God's will,<sup>14</sup> but historically, Jesus was not there yet when the prophet Isaiah uttered this oracle,<sup>15</sup> so from this point of view, the canonical approach and the messianic interpretation of Jesus is denied. Stuhlmacher mentions the term 'servant song(s)' but he only discusses certain verses that tend to strengthen the argument that Jesus is the suffering servant.<sup>16</sup> He does not mention certain verses which are important in determining the nature of the servant, e.g. the phrase כְּאַשֶׁר שָׁמָּה עָלֶיךָ רַבִּים in Isaiah 52:14 denotes the servant as 'you' which means that the speaker is speaking to the servant that is already there.<sup>17</sup>

One of the main arguments of Christological interpretation is how Synoptic tradition Mark 10:45, Matthew 20:28 describes Jesus as a ransom (Heb. כֶּפֶר, Greek λύτρον) to save Israel. He writes that this 'ransom saying' is parallel with Isa. 53:11-12.<sup>18</sup> He should have reviewed that there is no word 'כֶּפֶר' in Isa. 53:11-12. The phrase that might resemble this 'ransom saying' is וְעֹנֶתָם הוּא יְסַבֵּל and it is he who

12 Abraham Sung-Ho Oh, "Jesus and the Fourth Servant Song: A Review of Some Recent Proposals", *Canon & Culture*, 12 no 2, 2018, 192-7.

13 Page H. Kelley, *Biblical Hebrew: An Introductory Grammar*, (Michigan: Wiliam B. Eerdmans Publishing Company, 1992), 85-6.

14 Stuhlmacher, "Isaiah 53, 153.

15 It is widely accepted that the oracles of Deutero-Isaiah can be dated between 550 BC to 539 BC. Margaret Barker, "Isaiah" in *Eerdmans Commentary on the Bible*, John W. Rogerson & James D. G. Dunn (Eds), (Michigan: Wm. B. Eerdmans Publishing Co., 2003), 524.

16 He mentions it on page 148, 149, 159; He mentions the term 'Fourth Servant Song' on page 158.

17 Several translations that are suggesting the word 'him' makes the possibility to say about messiah. For example, Syrian and Targum. Page, "The Suffering, 487-8.

18 Stuhlmacher, "Isaiah 53, 151.

will carry their iniquities’. The combination of עֲוֹן and חַטָּאת brings us to Lam. 5:7 (the idea could also be found in Jer. 31:29, Ezek. 18:2). In those passages, the one who will carry iniquities is the later generation of Judah who is being cynical of the fact that they are living in the devastating situation because of the sin of the former generations.<sup>19</sup> From this information, we see the hint that historically, the servant is indeed the young generation of Judah who went to exile.

In Johannine tradition, Jesus is described as ‘the Lamb of God’ (John 1:29, 36). Stuhlmacher states that this tradition got its idea from Isaiah 53:7.<sup>20</sup> Isaiah 53:6-7 has the sheep (צֶאֱיִן) who went astray and ewe (אֵמָה) who is silent before its shearers. It is more logical and possible to denote the servant as the ewe rather than the sheep. But can we associate the ewe/lamb to Jesus as Johannine tradition did? Isaiah 53:7 clearly describes the ewe as dumb/ silent before its shearers. Gerald Sigal highlights that Jesus is not the lamb mentioned in Isaiah 53:7, because Jesus –as depicted in John- did not show lowliness and silence during his trial before Pilate. When Pilate said that he has the power to crucify and to release Jesus (John 19:10), Jesus boldly replied that Pilate has no power at all to crucify him, except it was given from above (John 19:11). So who is the lamb? One of Israel’s core testimony is that Israel is the sheep and God is the shepherd (Isa 40:10-11).<sup>21</sup> If the ewe/lamb is the younger one of the sheep then it is reasonable to conclude that the servant is the younger generation of Israel.<sup>22</sup>

We can see the summary of historical interpretation of Isaiah 52:13-53:12 here:

Table 2: The summary of historical interpretation of Isaiah 52:13-53:12

Hebrew Text		Explanation
Isaiah	52:14, 53:2-9	These verses refer to actions completed in past time, historically, <b>Jesus was not there yet</b> when the prophet Isaiah uttered this oracle.

19 Mark J. Boda, “The Priceless Gain of Penitence”, in *Lamentations in Ancient and Contemporary Cultural Contexts*, Nancy C. Lee and Carleen Mandolfo (Eds), (Atlanta: Society of Biblical Literature, 2008), 85-6.  
 20 Stuhlmacher, “Isaiah 53, 160.  
 21 Walter Brueggemann, *Theology of the Old Testament: Testimony, Dispute, Advocacy*, (Minneapolis: Fortress Press, 1997), 232.  
 22 M. C. A. Korpel, “The Suffering Servant: Isaiah 52-53”, (Lecture Notes, PThU, 22 November 2019).

Isaiah 52:14	This verse denotes the servant as ‘you’ which means that the speaker is speaking to <b>the servant that is already there.</b>
Isaiah 53:7	One of Israel’s core testimony is that Israel is the sheep and God is the shepherd (Isa 40:10-11). If the lamb is the younger one of the sheep then it is reasonable to conclude that the servant is the <b>younger generation of Israel.</b>
Isaiah 53:12	There is no word ‘כֶּפֶר’ (ransom) in Isa. 53:12. Actually, Isaiah 53:12 resembles Lam. 5:7, Jer. 31:29, Ezek. 18:2. In those passages, the one who will carry iniquities is <b>the later generation of Judah.</b>

#### 4. Corporate Personality of the servant

In Deutero-Isaiah, the servant does not always remain anonym (Isa. 52:13, 53:11). He also receives a name such as Israel (41:8, 44:21) and Jacob (44:1, 45:4). It seems that the servant is just a single person. How do we deal with this? This is what we called as corporate personality. Corporate personality is a situation when a singular figure remains with a singular name but stands to represent the whole group.<sup>23</sup> The whole group is affected by the consequences of what the individual did.<sup>24</sup> In Isaiah 53, the servant brings success for the sake of the whole people (Isa. 53:4-8).<sup>25</sup> This idea resembles what many commentators say regards to the dichotomy between the individual and collective aspect of the servant. For them, Jesus is the servant on behalf of the people of God.<sup>26</sup>

The people of Israel have suffered because of the exile. But the new generation is suffering because the wrongdoing of its predecessors<sup>27</sup> and

23 Daniel C. Snell, “The Invention of the Individual”, in *A Companion to the Ancient Near East*, Daniel C. Snell (Ed.), (Oxford: Blackwell Publishing, 2005), 358-9.

24 J. R. Porter, “The Legal Aspects of the concept of ‘Corporate Personality’ in the Old Testament”, *Vetus Testamentum*, 15 no 3, 1965, 362.

25 T. U. Ejeh, *The Servant of Yahweh in Isaiah 52:13-53:12: A Historical Critical and Afro-Cultural Hermeneutical Analysis with the Igala of Nigeria in View*, (Berlin: Lit Verlag, 2012), 66.

26 Stuhlmacher, “Isaiah 53, 161-2.

27 Mark Gray, *Rhetoric and Social Justice in Isaiah*, (New York: T&T Clark, 2006), 210.

now Yahweh expects a new generation who will keep his commandments on behalf of all and makes clear that this new generation of Israel would be back without fear (Isa48:21) and would see the offspring (Isa 53:10).<sup>28</sup> It will be difficult for Christological interpretation deal with the word זָרַע ‘offspring’. זָרַע simply means *physical offspring* or descendants.<sup>29</sup> In Greek, this word is translated into σπέρμα. Figuratively, the New Testament attributes this verse to the increasing number of Jesus’ believers. The fact is that there is no description in the New Testament that Jesus as the servant will see whether his physical offspring or his spiritual offspring.<sup>30</sup>

## 5. Personal Reflection of Isaiah 52:13-53:12

How do we deal with the differences stated above? Different communities have different interpretations of Isaiah 52:13-53:12. Targum innovatively renders and interprets Isaiah 53 by adding and deleting certain words so that the meturgeman can give his theology and ‘voice a new message for his time’.<sup>31</sup> The servant is described as the messiah who is not suffering (as a contra to New Testament view).<sup>32</sup> The New Testament itself has different focuses on the figure of the servant. Synoptic Gospels developed it into passion story of Jesus.<sup>33</sup> Matthew extended this passion story into the whole story of Jesus.<sup>34</sup> John relates Jesus as the ‘Lamb of God’.<sup>35</sup> The primitive church interpreted it into soteriological terms of the death and resurrection of Jesus.<sup>36</sup>

Historical interpretation of the text may reject a direct relationship between Jesus and the suffering servant. The discontinuity between the two is emphasized through the grammar and the use of some vocabularies that prefer the younger generation of Israel to Jesus as the

28 Bo H. Lim, *The ‘Way of the Lord’ in the Book of Isaiah*, (New York: T&T Clark, 2010), 80.

29 Victor P. Hamilton ‘זָרַע’ in *New International Dictionary of Old Testament Theology and Exegesis Volume I*, Willem A. VanGemeren (Ed.), (Carlisle: Paternoster Press, 1997), 1152.

30 Gerald Sigal, *Isaiah 53: Who is the Servant?*, (Chicago: Moody Bible Institute Library, 2007), 207.

31 Bruce D. Chilton, *The Isaiah Targum: Introduction, Translation, Apparatus and Notes*, (Delaware: Michael Glazier Inc, 1987), xiv.

32 Page, “The Suffering, 488.

33 Stuhlmacher, “Isaiah 53, 150.

34 Stuhlmacher, “Isaiah 53, 158.

35 Stuhlmacher, “Isaiah 53, 160.

36 Stuhlmacher, “Isaiah 53, 155.



suffering servant. However, the direct quotations of Isaiah 52:13-53:12 in the New Testament show that Jesus as well as the New Testament writers thought that Jesus (Himself) fulfills the suffering servant. In a canonical approach, the suffering servant is identified with and fulfilled in Christ in respect to the vicarious death and resurrection of Jesus. This is important for the New Testament writers to emphasize the truth that Jesus really is the Messiah the Jews have been waiting for.

From this fact, one can ask, which one is true? Different responses of reading of the same text can all be true. One can see that different communities will interpret the text differently according to their backgrounds and their needs. This is important to make the ancient text like Isaiah 52:13-53:12 remain 'alive' and 'relevant' to the contemporary community. However, it is also important for someone to read and interpret the text as honest as possible according to their historical background. The combination of these two elements can be found in the article written by Fr. Carlos Mesters. He did an interesting approach by making the text 'alive' and 'relevant' for South America without ignoring the historical aspect of Isaiah 52:13-53:12, that the servant indeed is the part of South Americans who is more aware and able to lead the rest of the people to the liberation of slavery. This way of interpretation gives South Americans a spirit of independence.<sup>37</sup>

## 6. Conclusion

There are various interpretations of Isaiah 52:13-53:12 in pre and post-Christianity. The Christological interpretation of the text is found in Jesus' understanding which was preserved and extended by Jesus' disciples and the early church. Even though there are some relations between Jesus and the servant portrayed in Christological interpretation, there are more historical discrepancies between the two. When we are looking at the text from the historical standpoint, we will have the servant as a historical figure in a historical situation (the young generation of Judah). However, when we are dealing with the text in canonical reading, as the New Testament and Christian commentators did, we will see the servant in eschatological plan of divine salvation

---

37 Carlos Mesters, *The Ripe Fruit of Victory: The Fourth Song of the Suffering Servant*, (Theology Exchange Programme, 1990), 4.

which is accomplished in Jesus. In both approaches, we could see that the text of Isaiah 52:13-53:12 has been interpreted to keep its relevancy for a particular context of a community.

## Bibliography

- Barker, Margaret. "Isaiah" in *Eerdmans Commentary on the Bible*, John W. Rogerson & James D. G. Dunn (Eds), Michigan: Wm. B. Eerdmans Publishing Co., 2003.
- Boda, Mark J. "The Priceless Gain of Penitence", in *Lamentations in Ancient and Contemporary Cultural Contexts*, Nancy C. Lee and Carleen Mandolfo (Eds), Atlanta: Society of Biblical Literature, 2008.
- Brueggemann, Walter. *Theology of the Old Testament: Testimony, Dispute, Advocacy*, Minneapolis: Fortress Press, 1997.
- Calvin, John. *Commentary on Isaiah – Volume 4*, Wheaton: Christian Classics Ethereal Library.
- Chilton, Bruce D. *The Isaiah Targum: Introduction, Translation, Apparatus and Notes*, Delaware: Michael Glazier Inc, 1987.
- Ejeh, T. U. *The Servant of Yahweh in Isaiah 52:13-53:12: A Historical Critical and Afro-Cultural Hermeneutical Analysis with the Igalas of Nigeria in View*, Berlin: Lit Verlag, 2012.
- Gray, Mark. *Rhetoric and Social Justice in Isaiah*, New York: T&T Clark, 2006.
- Hamilton, Victor P. 'יִרְעַ' in *New International Dictionary of Old Testament Theology and Exegesis Volume I*, Willem A. VanGemeren (Ed.), Carlisle: Paternoster Press, 1997.
- Hooker, Morna D. "Did the Use of Isaiah 53 to Interpret His Mission Begin with Jesus?", in *Jesus and the Suffering Servant: Isaiah 53 and Christian Origin*, William H. Bellinger, Jr & William R. Farmer (Eds), Oregon: Wipf and Stock Publishers, 1998.
- Kelley, Page H. *Biblical Hebrew: An Introductory Grammar*, Michigan: William B. Eerdmans Publishing Company, 1992.
- Korpel, M. C. A. "The Suffering Servant: Isaiah 52-53", (Lecture Notes, PThU, 22 November 2019).
- Korpel, M. C. A. 'Introduction to the Series Pericope', in M. C. A. Korpel and J. M. Oesch (eds), *Delimitation Criticism: A New Tool in Biblical Scholarship*, Assen: Van Gorcum, 2000.
- Lim, Bo H. *The 'Way of the Lord' in the Book of Isaiah*, New York: T&T Clark, 2010.

- McDonald, Lee Martin. *Formation of the Bible: The Story of the Church's Canon*, Massachusetts: Hendrickson Publishers Marketing, 2012.
- Mesters, Carlos. *The Ripe Fruit of Victory: The Fourth Song of the Suffering Servant*, Theology Exchange Programme, 1990.
- Novenson, Matthew V. "Why does R Akiba acclaim Bar Kokhba as messiah?", *Journal for the Study of Judaism in the Persian, Hellenistic and Roman Period*, 40 no 4-5, 2009.
- Oh, Abraham Sung-Ho. "Jesus and the Fourth Servant Song: A Review of Some Recent Proposals", *Canon & Culture*, 12 no 2, 2018.
- Page, Sydney H. T. "The Suffering Servant Between The Testaments", *New Testament Studies*, 31 no 4, 2009.
- Porter, J. R. "The Legal Aspects of the concept of 'Corporate Personality' in the Old Testament", *Vetus Testamentum*, 15 no 3, 1965.
- Sigal, Gerald. *Isaiah 53: Who is the Servant?*, Chicago: Moody Bible Institute Library, 2007.
- Smit, Peter-Ben. *From Canonical Criticism to Ecumenical Exegesis?: A Study in Biblical Hermeneutics* Leiden: Brill, 2015.
- Snell, Daniel C. "The Invention of the Individual", in *A Companion to the Ancient Near East*, Daniel C. Snell (Ed.), Oxford: Blackwell Publishing, 2005.
- Stuhlmacher, Peter. "Isaiah 53 in the Gospels and Acts" in *The Suffering Servant: Isaiah 53 in Jewish and Christian Sources*, Bernd Janowski & Peter Stuhlmacher (Eds), trans. Daniel P. Bailey, Michigan: William B. Eerdmans Publishing Company, 2004.
- Sweeney, Marvin A. "Review of Bernd Janowski, 'The suffering servant: Isaiah 53 in Jewish and Christian sources'", *The Catholic Biblical Quarterly*, 68 no 1, 2006.