

its hold, but as long as they live on earth they will need divine help to grow in grace. We do not worship a dead Christ but a resurrected and living Lord. The chapter ends triumphantly, with the promise that He will constantly make intercession for the transgressors.

In concluding this discussion of Isaiah 53, attention should be called again to the fact that it is the great climactic portion of this whole section of Isaiah. It presents the solution to two great problems that were gradually brought to attention in previous chapters: (1) the problem of sin, and (2) the problem of the Servant's identity.

The first of these is the most important problem in life and was particularly important in relation to the whole question of the Exile. How can the original cause of exile be removed so that deliverance from it will be more than a mere palliation of symptoms? We have seen that the solution to this problem is summarized in the introductory paragraph to chapter 53, where it is stated that the Servant will sprinkle many nations. In this statement all the complex ceremonials of the Old Testament for cleansing from guilt and sin are gathered together in one comprehensive summary.

The general summary was followed by a description of the attitudes of distant kings and of local observers, as they came to recognize what at first seemed unbelievable, and changed from incredulity to joyful acceptance, testifying together that the Servant of the LORD had delivered them from the bonds of sin.

While sprinkling with water, blood, or oil could symbolize cleansing, an essential part of the requirement of old Testament Law was the sacrifice of animals. At the Passover a lamb was killed with its blood placed on the door lintel of each home. There were regular morning and evening sacrifices; there were special sacrifices; there were sacrifices at recurring festivals.

Killing an animal for removal of the guilt of those who made the sacrifice was a vital part of Old Testament Law. Even a casual reading of the last four of the five books of the Law of Moses (Heb. *Torah*) gives a strong impression that sacrifice of