

Mishkan is a quarterly journal dedicated to biblical and theological thinking on issues related to Jewish Evangelism, Hebrew-Christian/Messianic-Jewish identity, and Jewish-Christian relations.

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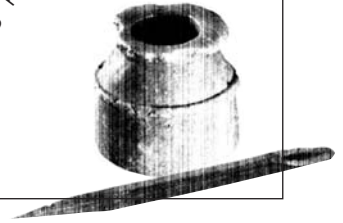
Mishkan's editorial policy is openly evangelical, committed to the New Testament proclamation that the gospel of salvation through faith in Jesus (Yeshua) the Messiah is "to the Jew first."

Mishkan is a forum for discussion, and articles included do not necessarily reflect the views of the editors.

A WORD FROM THE EDITOR

"Who Is the Prophet Talking About?"

By Kai Kjær-Hansen



In the New Testament, this question is asked by an Ethiopian eunuch on his way back from a visit to Jerusalem – most likely a few years after the death of Jesus (Acts 8:34). He is sitting in his chariot reading Isaiah 53. The question is clarified by the words: "Is he talking about himself or someone else?" Philip answers his question by proclaiming the gospel of Jesus, based on Isaiah 53 (vv. 7-8).

What Philip proclaimed to the treasurer of Candace, queen of Ethiopia, is what was proclaimed to *all* in the early church. Jesus is the suffering servant of the Lord, of whom the God of Israel is speaking through Isaiah the prophet. It is exactly this servant that God has made Kyrios, the Lord. The hymn in Philippians 2 also alludes to Isaiah 53.

But not even Isaiah 53 can stand alone. It is not altogether correct to talk about "Isaiah 53." The so-called fourth song about the servant of the Lord begins in Isaiah 52:13. Even more important is that the whole section, beginning in chapter 40 and ending with chapter 55, was of great significance to the early church – not only Isaiah 53. And most important is that Jesus himself was greatly influenced by chapters 40-55. As the servant of the Lord he fulfils God's appointed plan of redemption – for Israel, yes, and for the nations.

In this issue of *Mishkan* the theme articles relate to Isaiah 53. How has Isaiah 53 been understood through the ages, and how do we use the chapter today?

When the question "Who is the prophet talking about?" is asked, it needs to be answered theologically; but neither can the work of theology stand alone.

Based on Isaiah 53, Philip *proclaimed* the gospel of Jesus Christ.