

**THE EXALTED AND SUFFERING SERVANT
PREACHING THROUGH THE BIBLE: ISAIAH**
Isaiah 52:12-53:13

I. INTRODUCTION

A. TYPE OF LITERATURE—PROPHECY

1. TWO DIVISIONS OF ‘PROPHETS’ IN HEBREW BIBLE

a. **Former** Prophets

1. Actually—**historical** books
 - Joshua
 - Judges
 - Samuel
 - Kings
2. History of Israel—from Joshua to Babylonian Captivity
3. Historical background for the ‘Prophets’

b. **Latter** Prophets

1. What we call the ‘Prophets’
2. ‘Latter’—refers to place in canon—not chronological dating
3. Two groups

a. Major Prophets

- ▲ Isaiah
- ▲ Jeremiah
- ▲ Ezekiel

b. Minor Prophets—12

- ▲ Hosea
- ▲ Joel
- ▲ Amos
- ▲ Obadiah
- ▲ Jonah
- ▲ Micah
- ▲ Nahum
- ▲ Habakkuk
- ▲ Zephaniah
- ▲ Haggai
- ▲ Zechariah
- ▲ Malachi

c. Note—on Lamentations and Daniel

- a. They are in the *Ketuvim* (‘Writings’) of Hebrew Bible

b. Daniel—is apocalyptic

▲ Is apocalyptic—like Revelation

▲ Some consider it historical—or prophetic—or both

2. ORAL PROPHETS

a. Several prophets mentioned in OT—who did not record their prophecies

b. Examples

1. Samuel—wrote historical books—but not prophetic collections

2. Others

Nathan—Ahijah—Iddo—Jehu—Elijah—Elisha—Oded

Shemaiah—Azariah—Hanani—Jahaziel—Huldah

3. ‘PROPHETIC’ CHARACTERISTICS

a. **Spoke forth** a moral/spiritual message

▪ *nabi* = ‘prophet’—messenger who spoke for God

▪ Term used over 300 times in OT

b. **Foretold** things—that were not known by natural sight or hearing

▪ *roeh* = ‘seer’—who predicts what is to come

c. **Authority—Accuracy—Source**

1. **Authority**—true prophets spoke in Jehovah’s name—**Dt 18:18-20**

2. **Accuracy**—their prophecies were 100% accurate—**Dt 18:21-22**

3. **Source**—inspired by the Holy Spirit—**II Pe 1:20-21**

d. Character

▪ Had to match their message—morally upright and faithful to God

4. MESSAGE

a. Call to **repentance**—from sinful/immoral practices

b. Call to **return**—to the Lord—and obedience to His Law

c. **Warning**—of God’s coming judgment—against *all* nations that disobey God

d. **Foretelling**—of the coming Messiah—and consummation of redemptive history

▪ Over 300 specific prophecies—were fulfilled by Christ’s first-coming

▪ Over 400 more prophecies—will be fulfilled in His second-coming

5. HISTORICAL AND FUTURE PERSPECTIVE

- a. Historical **context**—written from 9th to 5th centuries
- b. Historical **scope**—wrote about four time periods
 - Their own times
 - The Captivity—and return of the Remnant
 - Future Advent of Christ
 - The Messianic Kingdom

B. TITLE

1. TAKEN FROM **1:1**—*The vision of Isaiah, the son of Amoz*
2. HEBREW

○ **Yesha'yahu** = Yahweh is salvation—shortened form is **Yeshaiiah**

3. SEPTUAGINT = **Ἠσαίας**
4. LATIN = **Esaias**—or—**Isaias**

C. AUTHORSHIP

1. ATTRIBUTED TO ISAIAH—**1:1—2:1—13:1**
2. CHALLENGE TO UNITY OF ISAIAH

a. Claims

1. Two-part theory
 - **Chapters 1-39** by Isaiah—who lived about 740-700 BC
 - **Chapters 40-66** by Deutero-Isaiah—who lived about 550-500 BC
2. Three-part theory
 - Further divides **40-66**
 - **56-66** was written by Trito-Isaiah

b. Arguments

1. Historical-geographical context
 - Part one—has Assyrian background
 - Part two—has Babylonian background
2. Style
 - Part one is terse and rational

➤ Part two is flowing and emotive

3. Messianic emphasis

➤ Part one—is on kingship

➤ Part two—is on suffering servanthood

4. How could Isaiah predict Cyrus's decree—150 years beforehand?

3. ARGUMENTS FOR UNITY

a. Historical-geographical context

▪ Babylon—apparent setting of part two—is mentioned twice as often in part one

▪ Part one is historical setting—part two is future perspective

b. Style

1. Several similar verbal parallels between both parts

a. 25 Hebrew words/forms—found in both parts—are **unique** to Isaiah

b. Phrase “the Holy One of Israel”

▲ Occurs 12 times in chapters 1-39

▲ Occurs 14 times in chapters 40-66

▲ But only 6 times outside Isaiah

2. Change in style—attributed to change in message

➤ Part one = condemnation and judgment against sin

➤ Part two = consolation and hope of salvation

c. Argument for Integrity

1. Book is one unit—with three parts

2. Part one—is **historical**—judgment on current Israel and the nations

3. Part two—is a historical **interlude**

➤ Looks back to the Assyrian invasion

➤ Anticipates the coming Babylonian invasion

4. Part three—is **predictive**—Israel's future hope

d. Denial of Isaiah's predictive ability is wrong

▪ Too many of the prophecies *throughout* the book were fulfilled—in the NT

e. Evidence from the New Testament

- **John 12:37-41**—quotes **Is 6** and **53**—and attributes both to Isaiah
- Paul does the same in **Rom 9:27,29** and **10:16-21**—quoting **Is 1, 10, 53** and **65**
- Jesus—**Mt 13** quotes **Is 6**—**Mk 7** quotes **Is 29**—**Lk 4** quotes **Is 61**

f. Manuscript evidence

- No extant manuscripts show a break between two (or three) sections

D. AUTHOR

1. FAMILY

- a. Son of Amoz—**1:1**
- b. Wife was a ‘prophetess—**8:3**
- c. Two sons
 - **7:3**—**Shear-jashub**—meaning = a remnant shall return
 - **8:3**—**Maher-shalal-hash-baz**—meaning = swift is the booty, speedy is the prey

2. BACKGROUND

- a. Probably upper class
 - Well-educated—polished style of writing
 - Access to royal court—**7:3**
 - Access to priesthood—**8:2**
 - Talmudic tradition—says he was cousin to King Uzziah
- b. Lived most of his life in Jerusalem—apparently

3. HISTORICAL SCOPE

- a. Prophesied during reigns of four Judean kings—**1:1**
 - Uzziah (790-739)
 - Jotham (739-731)
 - Ahaz (731-715)
 - Hezekiah (715-686)
- b. Began ministry in 739 BC—the year King Uzziah died
- c. Ended ministry after Hezekiah died—about 680
 - **37:38**—records death of Assyrian King Sennacherib (ruled 705-681)
 - Talmudic tradition says he was martyred
 - Sawn in half—during the reign of Manasseh—possibly referred to in **Heb 11:37**
- d. Contemporary of Amos, Hosea, and Micah

- e. Covers the period in **II Kings 16-20**

E. BIBLICAL CONTEXT

- Isaiah—the book—quoted more by NT than any other prophet—411 quotes
- Isaiah—the prophet—is mentioned by name 21 times in the NT
- **Chapter 53**—is quoted or alluded to 85 times in the NT

F. THEMES

1. ONE THEME—TWO MESSAGES

a. Theme = **Salvation**

‘Salvation’—**yeshuw’ah**—appears 28 times in Isaiah

Only 7 times in all the other prophets

b. Messages

1. **Condemnation** of sin—[Judah and other nations]—need for salvation—**chapters 1-35**
2. **Consolation**—hope of future salvation and restoration—**chapters 40-66**

2. CHRIST IS GOD’S SERVANT

- a. **42:1-7**—chosen and empowered by God—humble, encourager, light to Gentiles, heals blind
- b. **49:1-7**—speaks God’s word, restores Israel, reaches out to Gentiles
- c. **Chpt 50**—preaches God’s word, sustains weary, suffers unjustly, trusts Jahweh’s salvation
- d. **52:13-53:12**—quietly suffers and bears nation’s sicknesses, sorrows, and sins

3. TRUST IN GOD—NOT EARTHLY NATIONAL ALLIANCES

4. GOD IS FAITHFUL TO HIS PROMISES

- a. To send the Messiah
- b. To restore His remnant
- c. To provide salvation for all humankind

G. STRUCTURE

1. **PROPHECIES OF CONDEMNATION**—**chapters 1-35**

a. **Against Judah**—**chapters 1-12**

- Judgment of Judah—**chapter 1**
- The Day of the Lord—**chapters 2-4**

- Parable of the Vineyard—**chapter 5**
- Isaiah’s commission—**chapter 6**
- Destruction of Israel by Assyria—**chapter 7 through 10:4**
- Destruction of Assyria—**10:5-19**
- Hope for Judah—**10:20 through chapter 12**
 - A Remnant Will Return—**10:20-34**
 - A Righteous Branch Will Arise—**11:1-10**
 - Restoration of the Remnant—**11:11-16**
 - Song of Thanksgiving—**chapter 12**

b. Against the Nations—chapters 13-23

12 nations—sometimes represented by cities

- Babylon (twice)
- Assyria
- Philistia
- Moab
- Damascus (Syria)
- Samaria (Israel)
- Ethiopia
- Egypt
- Dumah (Edom)
- Arabia
- Jerusalem (Judah)
- Tyre (Phoenecia)

c. The Day of the Lord—chapters 24-27

- God’s judgment and the triumphs of His kingdom

d. Judgment and Blessing—chapters 28-35

- Prophecies against opposition to God’s plan and kingdom
- Promise of the Coming King and the Coming Kingdom

2. HISTORICAL TRANSITION—chapters 36-39

- Hezekiah’s deliverance from Assyria and sickness—Hezekiah’s sin

3. PROPHECIES OF COMFORT—chapters 40-66

a. Deliverance of Israel—chapters 40-48

- Israel’s deliverance—and God’s character and greatness—**chapters 40-41**
- God’s Chosen **Servant**—the humble King who will bring justice—**chapter 42**
- Israel’s restoration—**chapters 43-44**
- God uses Cyrus—**chapter 45**
- Destruction of Babylon—**chapters 46-48**

b. The Deliverer

- The **Servant's** Prophetic Mission—a light to the nations—**chapter 49**
- The **Servant's** Obedience—and opposition—**chapter 50**
- Encouragement to Israel—**chapter 51 through 52:12**
- The **Servant's** Atonement—**52:13 through chapter 53**
- Promise of Israel's Restoration—**chapter 54**
- Invitation to the World and Rebuke of the Wicked—**chapters 55-57**

c. Israel's Hopeful Future

- True Worship—**chapter 58**
- Israel's Sin—**chapter 59**
- Israel's coming glory—**chapter 60**
- The Coming **Messiah**—**chapter 61**
- Future of Jerusalem—**chapter 62**
- God's Vengeance—**63:1-6**
- The Remnant's Prayer and God's Answer—**63:7 through chapter 65**
- Consummation of Redemptive History—**chapter 66**

II. BIBLICAL TEXT

13 Behold, My servant will prosper, He will be high and lifted up and greatly exalted. **14** Just as many were astonished at you, My people, so His appearance was marred more than any man and His form more than the sons of men. **15** Thus He will sprinkle many nations, kings will shut their mouths on account of Him; for what had not been told them they will see, and what they had not heard they will understand.

1 Who has believed our message? And to whom has the arm of the Lord been revealed? **2** For He grew up before Him like a tender shoot, and like a root out of parched ground; He has no stately form or majesty that we should look upon Him, nor appearance that we should be attracted to Him. **3** He was despised and forsaken of men, a man of sorrows and acquainted with grief; and like one from whom men hide their face He was despised, and we did not esteem Him. **4** Surely our griefs He Himself bore, and our sorrows He carried; yet we ourselves esteemed Him stricken, smitten of God, and afflicted. **5** But He was pierced through for our transgressions, He was crushed for our iniquities; the chastening for our well-being fell upon Him, and by His scourging we are healed. **6** All of us like sheep have gone astray, each of us has turned to his own way; but the Lord has caused the iniquity of us all to fall on Him. **7** He was oppressed and He was afflicted, yet He did not open His mouth; like a lamb that is led to slaughter, and like a sheep that is silent before its shearers, so He did not open His mouth. **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. 11 As a result of the anguish of His soul, He will see it and be satisfied; by His knowledge the Righteous One, My Servant, will justify the many, as He will bear their iniquities. 12 Therefore, I will allot Him a portion with the great, and He will divide the booty with the strong; because He poured out Himself to death, and was numbered with the transgressors; yet He Himself bore the sin of many, and interceded for the transgressors.

III. EXPOSITION

A. EXALTED SERVANT—52:13-15

- God will glorify Him—raise Him up high—greatly exalt Him
- His blood will be shed for many nations—**universal atonement**
- Though disfigured more than any other man—**hyperbole**—highlights contrast of His *kenosis*
- Everyone—even kings—will be astonished/dumbstruck—when they finally see and understand

I Cor 2:8—the messianic secret hidden from kings

Gospel of Mark—key to understanding the ‘Messianic Secret’ in Mark

Acts 2:33—secret unveiled—Christ exalted to God’s right hand

Ph 2:9-10—the name above all names—every knee shall bow

B. HUMBLE NATURE—53:1-3

- This message is unbelievable—who can understand how God works?
- He did not seem majestic or handsome or attractive
- Instead—everyone despised and forsook Him—He was sorrowful and grieved
- People turned their backs on him—and did not respect—but rejected Him

8:31—*the Son of Man must suffer many things and be rejected by the elders and the chief priests and the teachers of the law, and that He must be killed and after three days rise again*

C. PUNISHED FOR US—53:4-6—PROPITIATION--APPEASEMENT

- He bore all our punishment—struck and afflicted by God’s permission
- He was weighed down—with our griefs and sorrows
- He was pierced—for our sins
- He was crushed—for our evil behavior
- He was punished—for our health and well-being
- He was whipped—for our healing
- All of everyone’s iniquity fell upon Him

The Peace Offering—in **Lev 3**—without blemish

Col 1:21-22—*And although you were formerly alienated and hostile in mind, engaged in evil deeds, yet He has now reconciled you in His fleshly body through death, in order to present you before him holy and blameless and beyond reproach.*

Rom 5—1 *Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ—6 for while we were still helpless, at the right time Christ dies for the ungodly—10 while we were enemies we were reconciled to God through the death of His son*

D. PAID FOR OUR SINS—53:7-9—ATONEMENT

- Oppressed and afflicted—He was led to slaughter
- Oppressed and judged—He was killed for the people’s sins
- Intended for burial with the law-breakers—He was with a rich man in death
- He made atonement without complaint
 - ▲ Silently like a lamb
 - ▲ Peacefully—without violence—without struggling
 - ▲ Straightforwardly—without any deceit

The Sin Offering—in **Lev 4**—without blemish

II Cor 5:21—*He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.*

E. DIED FOR OUR GUILT—53:10-12—OUR SUBSTITUTE

- *Though* it was in God’s plan to crush Him—and put Him to grief
- *Since* he became a guilt offering—God will cause Him to **live** and **prosper**
- *Since* He satisfied God—with His **righteous** sacrifice
 - ▲ He will justify many
 - ▲ He will bear their sin away
- Ultimately—He will be **made great** and be **rewarded with the strong**
 - ▲ *Because* He poured out his life—to death
 - ▲ *Because* he associated Himself with sinners
 - ▲ *Because* he bore their sin
 - ▲ *Because* he interceded them

The Guilt (Trespass) Offering—in **Lev 5**—without blemish

Heb 10:12, 14—*but He, having offered one sacrifice for sins for all time, sat down at the right hand of God. . . . For by one offering He has perfected for all time those who are sanctified.*

IV. INVITATION

ALAS AND DID MY SAVIOR BLEED

Alas! and did my Savior bleed, and did my Sovereign die!
Would he devote that sacred head for sinners such as I?

Was it for crimes that I have done, he groaned upon the tree?
Amazing pity! Grace unknown! And love beyond degree!

Well might the sun in darkness hide, and shut its glories in,
when God, the mighty maker, died for his own creature's sin.

Thus might I hide my blushing face while his dear cross appears;
dissolve my heart in thankfulness, and melt mine eyes to tears.

But drops of tears can ne'er repay the debt of love I owe.
Here, Lord, I give myself away; 'tis all that I can do.