

THE SERVANT OF THE LORD PRESENTED  
Isaiah 52:13-15

Intro: I would like to begin this morning a five-Sunday study of Isaiah 52:13-53:1-12. It is generally agreed that the last three verses of Isaiah 52 belong with Isaiah 53.

This whole passage can be and should be divided into 5 paragraphs of 3 verses each -- so you can see from this that we will be considering 3 verses each Sunday.

It was the Ethiopian eunuch who asked the significant question about this passage when in Acts 8:34 we learn that he asked Philip the question,

"I pray thee, of whom speaketh the prophet this? of himself, or of some other man?"

Note Philip's answer:

"Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus" (Acts 8:35).

It is important for us to have this because this passage has been applied to many -- to Isaiah himself,

to Jeremiah,

to Hezekiah,

to Josiah,

to Job,

but as one writer has said, practically no one has embraced and defended these interpretations but the one who suggested each one, and all of them have been refuted by Jewish commentators.

But the outstanding interpretation among the Jews in more recent times has applied this passage to Israel. This has been because of the problem that the Jews have had, as Peter suggests (1 Pet. 1:11) with "the sufferings of Christ, and the glory that should follow."

Peter also had this problem himself as Matt. 16:13-23. He was right about the Person of Christ, but wrong about the work of Christ (the Messiah)!

So it is important to have Philip's answer.

But note the answer we have also in John 12:37-41. After John refers to Isa. 53:1 and Isa. 6:10, he writes under the direction of the Holy Spirit,

"These things said Esaias (Isaiah), when he (Isaiah) saw his (Christ's) glory, and spake of him" (Christ).

Consequently we have Spurgeon saying in his sermon on this passage,

"We do not hesitate for a moment in applying every word to our Lord Jesus Christ" (Vol. 21, p. 241).

Understanding this, Augustine said,

"Methinks Isaiah writes not a prophecy but a gospel"  
(quoted by Baron, p. 3).

Polycarp, who was a disciple of John called it "the golden  
Passional of the Old Testament" (Ibid.).

Others have commented on how this unlocks such passages as Psa.  
2, 22, 72, 110. Luther said that every Christian should commit  
Isa. 52:13-53:12 to memory.

I am going to do this, and I am going to ask you to do this.  
If we will learn it at the rate of three verses a week, we  
should be able to do it without any difficulty -- and no one will  
be able to measure the blessing that will come to us individually  
and as a church!

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Now -- to speak specifically of our text . . .

Isa. 52:13-15 gives us both an introduction and a summary of the  
53rd chapter.

Actually Isa. 52:13 begins where the 53rd chapter ends. This  
is very interesting -- and characteristic of much of Scripture.  
The Holy Spirit wants us to see where we are going before we  
start out, or as we start out. While His message is one which  
speaks of unparalleled suffering, yet we are to see that this is  
not a message of defeat and hopelessness, but one of victory and  
GLORY!

And so this is what we have in our text this morning:

- 1) In v. 13 -- the Messiah's glory.
- 2) In v. 14 -- the Messiah's humiliation.
- 3) In v. 15 -- the effect of the Messiah's work.

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# I. THE MESSIAH'S GLORY (Isa. 52:13).

"Behold" -- a word which is meant to attract attention;  
Isaiah is about to tell us something that is extremely  
important.

"Behold my servant" -- indicating that we need to center our  
thoughts on Christ, the Messiah, in His ministry as the  
Servant of the Lord.

This does two things:

- 1) First, it brings us back to the One who is the theme of  
all Scripture. How easy it is to lose sight of HIM!
- 2) Secondly, it teaches us that the main thing about the  
earthly ministry and death of our Lord Jesus Christ was

the fact that He was doing the will of the Father. Note John 6:38 as an example. The words are our Lord's:

"For I came down from heaven, not to do mine own will, but the will of him that sent me."

This is our Lord's role as a servant.

What about this Servant? Where do we start?

We start with His glorification!

First, He "shall deal prudently," which means not only wisely but prosperously, successfully.

And we see His prosperity in three stages:

- 1) "He shall be exalted" -- which means to be exalted in power, might, and dignity.
- 2) "And extolled" -- which means to be elevated to a position of supremacy. Here is His sovereignty.
- 3) "And be very high" -- which points out that He has gained the highest possible place of honor.

What are these?

Note the threefold exaltation of our Lord which is mentioned in Eph. 1:19-22:

- 1) The first is His bodily resurrection in power.
- 2) The second is His position, "Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come."
- 3) And what is the highest possible place of honor? See v. 20, "and set him at his own right hand in the heavenly places."

This is the message of Hebrews 1:3; 8:1; 10:12; 12:2.  
Cf. also Phil. 2:9-11.

Get your heart set on these first. There is no other way to understand what follows.

## II. THE MESSIAH'S HUMILIATION (Isa. 52:14).

A word of explanation . . .

The "As" of v. 14 goes with the "So" of v. 15, and everything from "his visage" in v. 14 to the end of v. 14 becomes a parenthesis.

David Baron translates it (p. xi):

"Like as man were astonished at Thee: (His visage was so marred more than any man, and His form more than the sons of men), So shall He sprinkle many nations . . ."

The NASB is not right in making the "thee" of v. 14 apply to "my people," i.e., Israel. It has:

"Just as many were astonished at you, my people,  
So His appearance . . ."  
"Thee" points to Christ.

What about the Messiah?

Here we are thinking about His physical sufferings. And two things are mentioned:

- 1) No one suffered like He did -- ever!
- 2) He was disfigured beyond recognition as a human being!

This applied to:

- 1) "His visage" -- His face.
- 2) "His form" -- the rest of His body.

All here seems to be utter and absolute defeat! And Isaiah at this point has not even touched on the inner sufferings of the Messiah. Cf. 2 Cor. 5:21. Also Isa. 53:6.

But note:

### III. THE EFFECT OF THE MESSIAH'S WORK (Isa. 52:15).

The first thing that Isaiah tells us here is that all of the nations of earth will see the effect -- "so shall He sprinkle many nations."

"Sprinkle" is a priest's ministry -- sprinkling the blood, the water, or the ashes of the red heifer in the OT sacrifices.

So this means that salvation is provided for the nations and that there will be those from all nations among the redeemed. And note that Scripture gives no other hope to any person in any nation except through the death of the Messiah, the Lord Jesus Christ. Cf. Acts 4:12, "Neither is there salvation in any other . . ."

And note further . . .

Even "the kings" shall be so astonished (v. 14) that they will "shut their mouths at Him" -- in startled, confused, paralyzing silence!

And Paul in Rom. 15:21 takes the last part of Isa. 52:15 and applies it unquestionably to the Gospel. "At Him" is emphatic. What they hear is so inconceivable, so far beyond anything that man could even think of, that they are dumb with amazement. Cf. I Cor. 2:9. No man could possibly have come up with anything as wonderful as the Gospel!

But that is not all: They will understand it. They will perceive it. They will know that it is true. They will accept it. "Consider" is not strong enough.

Paul points to one of the marvels of "the faith" that it is "believed on in the world" (1 Tim. 3:16).

Concl: What does all of this mean to us?

First and foremost is the importance of keeping the Lord before us in our thoughts and as we read the Word -- both His Person and His Work.

Secondly, for our Example. Here we see the value of doing the will of God. It may mean suffering, but there is no other way that we can live our lives with such profit and with such satisfaction.

Thirdly -- for our own deep humiliation of soul, that our Lord would have to suffer as He did in order to provide salvation for us. How great our need was -- and continues to be! The man who spends time meditating on Christ and His death will have a hard time thinking a great deal about himself.

Fourthly -- the encouragement as to the ministry of the Gospel. It is destined to accomplish all that the Lord intended to do.

Finally -- for those who do not know the Savior. This is the only way. There is no other way of salvation. Cf. John 14:6. Also 1 Tim. 2:5, "For there is one God, and one mediator . . ."

THE MAN OF SORROWS

Isaiah 53:1-3

Intro: Read the whole passage in the KJV from the insert. Explain:

- 1) Isa. 52:13-15 are the words of God, the Father.
- 2) Isa. 53:1-10 are the words of:
  - a) Isaiah spoken prophetically on behalf of the believers in Israel, OR
  - b) The believing remnant, spoken in the days just prior to Christ's return to reign -- such as we have in the latter part of Zechariah's prophecy.
- 3) Isa. 53:11, 12 are the words of the Father again.

(Read.)

Our text in Isaiah 53:1-3 enlarges on Isa. 52:14, and is in the greatest possible contrast with Isa. 52:13 and 15.

Note: The 14th verse of Isa. 52 is wrong in the NASB: "Just as many were astonished at you, my people, so . . ." "My people" is an interpretation, not a translation, because it is not in the Hebrew text.

The outline of Isa. 53:1-3 is threefold, divided according to the verses:

- 1) Two questions -- indicating discouragement and dismay. The witness has apparently met with practically no success, no acceptance. Cf. Isa. 53:1.  
Contrast this with Paul's statement in 1 Tim. 1:15a, "This is a faithful saying, and worthy of all acceptance."
- 2) The unpretentious Servant of the Lord (Isa. 53:2).
- 3) The Servant -- despised and rejected (Isa. 53:3).

V. 3 shows why the questions of v. 1 are asked. And v. 2 seems to explain why this lack of response existed.

I. THE TWO QUESTIONS (Isa. 53:1).

Five things deserve our attention:

- A. The questions anticipate a negative response: practically no one has believed!
- B. "Our report" -- indicating that it had been made known. The people had heard. That was not the problem. The problem was that they would not receive it.

Probably we are concerned here with the response among the people of Israel in contrast with the response spoken of in Isa. 52:15 among the Gentiles.

And then there are three things that have to do with this "report," which is the Gospel:

C. Concerning salvation:

1. "Believed" indicates a message to be received by faith.
2. Salvation is a work of God: "the arm of the Lord" -- a Biblical expression which speaks of His power, His strength, His might.

Remember how it is repeatedly stated in Exodus through Deuteronomy that God delivered Israel from Egypt with His outstretched arm!

Cf. Psa. 98:1-3.

3. The Gospel must be "revealed."

The question seems to blame God for the lack of results. It recognizes that men will never understand until it is revealed to them, and God has failed to do this.

Note the blindness of the human heart. Cf. 2 Cor. 4:3, 4; Eph. 4:18.

Note: Although it is not a part of Isa. 53:1, it is in the context here, that there is a fourth detail here which has to do with the Gospel: That it is the message of a Person: the Servant of the Lord, the Messiah, the Lord Jesus Christ. Cf. Acts 16:30, 31.

Let us make sure that we have these details concerning the Gospel firmly fixed in our own minds. It will revolutionize our ideas of evangelism.

But let us go on to v. 2:

II. THE UNPRETENTIOUS SERVANT OF THE LORD (Isa. 53:2).

How would you have brought your Son into the world if you had been God?

Judging from what we see as Christian work today, IT WOULD HAVE BEEN THE GREATEST SHOW ON EARTH -- IN ANY GENERATION!!!

Everything has gotten to be showy today -- in the Lord's work: our music, our publications, our dress -- and even the message. People who profess to know the Lord rush from

one "performance" to another. We have "Christian artists" today. Even pastors are expected to realize that many people are coming to be entertained, and "you had better make it good, or we won't be back!"

Line all of this up with what God did when He sent His Son into the world.

How many heard the angelic chorus when He was born? How many saw the star? What can you tell me about the first 12 years of the Lord's life? And then what can you tell me about the next 18 years of His life? Why did He end His ministry on earth in His early 30's? Why was He always telling people, "Don't tell anybody about Me?"

And before we look in detail at Isa. 53:2, note the words, "before him"! The "he" refers to Christ;  
the "him" refers to the Father.

And "before Him," the Father, means that it was done in His presence, under His sovereign supervision and direction -- that it was all just like the Father wanted it to be and had ordained that it should be!

Think about that!

And then consider what would have happened if something had happened to the baby Jesus:

- What if Herod had gotten to Him?
- What if Simeon had dropped Him?
- and we could go on with our what if's!

Focus on those words, "BEFORE HIM" until they are written on your soul. They will transform the way you do things as a Christian, and they will give you a new understanding of the ways of the Lord!

Now note the details -- 5 of them!

- A. His birth and growth: "as a tender plant." The Hebrew would permit the translation, a sucker -- a part of the plant, the stock of Israel, which one might easily do away with.
- B. His heritage: "as a root out of a dry ground." Here we have the idea of the lowest of the low, plus the fact that He gained nothing from the earthly line from which He came. Joseph and Mary may have been of royal blood, but who cared! The Lord was not born in a palace, but in a stable, and Mary had to go there because "there was no room" even in the inn! All that was important about the Lord Jesus Christ was what He brought with Him, not what He got after He arrived here!



- C. His physical appearance: "no form." He was manly, but not handsome. Moses and David, and even Saul, were all more attractive physically than the Lord Jesus was.

He had no charisma -- so, if you do, you have something that the Lord Jesus did not have.

Physically there was nothing that would have drawn you to Him.

- D. His dress: "nor comeliness." He would not have even been mentioned as a candidate for the world's best dressed man. He obviously was clean and neat, but not majestic or glorious in his attire. He was no fashion plate!

All of this is said about Him. But you might say, "If I could see, Him I know it would be different!" Some of you are probably saying this right now.

And so we read:

- E. The universal opinion: "And when we shall see Him, there is no beauty that we should desire Him."

Note: "NO BEAUTY"! None at all! No one was ever drawn to Christ on the basis of what they could see in Him with their physical eyes!

And all of this helps us to understand the lament:  
"Who hath believed our report? and to whom is the arm of the Lord revealed?"

What has been the result as far as the masses are concerned?  
Note:

### III. THE SERVANT -- DESPISED AND REJECTED (Isa. 53:3).

Here we have 4 things about our Lord, and two things about men.

- A. About the Lord Jesus Christ:

1. "Despised" -- an emphasis because it is mentioned at the beginning of the verse, and again at the end!

People looked down on Him, treated Him with contempt, even spitting in His face. Cf. Isa. 50:6. Remember His arrest and His trial and His death.

2. "Rejected of men," meaning rejected by men of high



"SMITTEN OF GOD"

Isaiah 53:6

Intro: Read and pray and meditate and memorize -- Isa. 52:13-53:12.

(Read the whole passage, Isa. 52:13-53:12, in unison.)

The Lord Jesus Christ is the theme of this passage. He is the Servant of Jehovah, the Servant of the Father, the Suffering Servant!

In the whole passage we have 5 paragraphs of 3 verses each. We have already considered two of them; we are ready for the third now.

In the first we see the whole scope of Christ's ministry as the Messiah, as the Savior of men -- His glory first, then His humiliation, and finally the effect of His work spreading to and including even the Gentiles -- one verse for each.

In the second paragraph (Isa. 53:1-3) we see the Lord Jesus Christ as a man -- His humble, insignificant birth and life, His lack of attractiveness, His sorrowful life, and His scornful rejection by men!

The Father has been speaking in Isa. 52:13-15; Isaiah, or the redeemed of Israel, or Isaiah speaking for the redeemed in Israel, is speaking in Isa. 53:1-10. God, the Father speaks again in the last two verses.

Therefore, we are dealing now with what Isaiah said, or what the redeemed of Israel were saying, and will say when the Messiah comes again . . . BUT THE SIGNIFICANT THING ABOUT VERSE 4 IS THAT THIS IS THE FIRST TIME IN THE PASSAGE WHERE WE FIND ISAIAH RELATING THE "MAN OF SORROWS" WITH HIMSELF AND THE PEOPLE OF ISRAEL!

And so this third paragraph begins with . . .

- I. A WORD OF AFFIRMATION, CONFIRMATION, ABSOLUTE CERTAINTY, ASSURANCE: "Surely"! See Isa. 53:4.

It is like the many times our Lord said, "Verily, or, "Verily, verily"! It is the Hebrew word, AMEN. It means, This is true, absolutely true. Depend upon it. This is what it all means!

And then we have . . .

- II. TWO SPECIAL WORDS OF EMPHASIS -- still in v. 4.

They are "he" and "we." This illustrates what Isaiah had

said in Isa. 9:2,

"The people that walked in darkness have seen a great light: they that dwell in the land and shadow of death, upon them hath the light shined."

Here is where the light shines. What a tremendous day it is in the life of any person When he puts the "he" and the "we" together along with the "his" and "our."

Have you?

Now notice . . .

### III. THE FIRST RAYS OF SPIRITUAL LIGHT (Isa. 53:4).

There are two:

- A. How the Lord deals with the effects of our sin: "He hath borne our griefs, and carried our sorrows."

Sin causes "griefs" -- speaking of diseases and the grief, the calamity, the anxiety that always goes along with them.

"Sorrows" -- another word for "griefs" but indicating the pains and sadness which comes with sin, both of body and mind.

Note how Matthew uses this passage in Matt. 8:16, 17, "When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and care our sicknesses."

Does this mean that there is physical healing in the atoning work of Christ? Yes, it does -- but not in the way that it is commonly interpreted by some people today. It does not mean that when you are saved that, when you are saved you will not be sick again (any more than salvation means you will never sin again). BUT IT DOES MEAN THAT WHEN JESUS CHRIST DIED FOR OUR SINS HE DIED TO DO AWAY WITH THE EFFECTS OF SIN JUST AS HE DIED TO DO AWAY WITH SIN ITSELF!

It is often through the effects of sin that people begin to realize that they have a need for the Lord. And, thank God, we have in this verse the very seeds of our hope for that day of resurrection when we will not longer be sinners, but neither will we ever be sick again, nor will we have all of the unhappiness, the calamity, the

anxiety that always goes along with sickness and sin!

But note further . . . "he hath borne" (lifting it off of us, taking it to Himself, always with the idea in the OT of a mediatorial, expiatory bearing of a burden) "and carried" (the load that was too heavy for us, but one also that was terribly heavy for our Savior). He did this in His earthly life and ministry; He did it in His death on the Cross.

But there is more than these glorious facts that the people now understand. It is this:

- B. What was actually happening in the death of the Messiah: "yet we did esteem him stricken, smitten of God and afflicted."

What a difference there is between the esteeming of v. 3 as compared with this in v. 4!

Cf. 2 Cor. 5:21.

He was:

- 1) "Stricken" -- the striking of a blow, like the plagues of Egypt, like the angel smiting Jacob's thigh (Gen. 32:6), like a person deformed from leprosy. Cf. Isa. 52:14, and the rejection in 53:3.
- 2) "Smitten of God" -- smitten repeatedly, thoroughly wounded, utterly defeated. And note that it was "God" who did this -- not as the Lord.
- 3) "Afflicted" -- humbled absolutely, or better, humiliated!

Franz Delitzsch says of the words which Isaiah uses here, "There were no stronger expressions to be found in the language to denote a violent and painful death." Cf. II, p. 318.

Have you understood this about the life and death of the Lord Jesus Christ?

But we are not through! There is more. The light of v. 4 leads to the light that we have in v. 5. And so note:

#### IV. THE ADDITIONAL LIGHT (Isa. 53:5).

"He" again is emphatic.

The real issue is not our sicknesses, but "our transgressions" and "our iniquities." "He" is God's answer for our sins. He had to be "wounded" (pierced through, perforated) and "bruised" (crushed, broken in pieces, beaten small).

But why?

The reasons are both negative and positive:

- 1) Negatively -- there was something that had to be taken away. Two words are used: "Transgressions" in which we have broken away from God in revolt and rebellion against His will; "iniquities" -- those acts by which we have perverted our way and we have been perverted and and life has been distorted as a result.  
Nothing can be right for us as long as these remain!
- 2) Positively -- there are things that we need:
  - a) "The chastisement of our peace was upon him." This is the great Hebrew word of greeting. Cf. Isa. 57: 20, 21. It is peace with God, and peace in our own hearts. Cf. Rom. 5:1.  
God's righteousness satisfied is the ground of our peace!
  - b) "We are healed" -- by Another, once and for all, of sin and all of its effects and consequences. What a glorious word!

The work of Jesus Christ on the Cross is God's answer, and the only answer, for our sin.

But we have one more verse: v. 6. In it we have . . .

## V. THE GRAND SUMMARY (Isa. 53:6).

There is not, nor could there be, a grander <sup>or</sup> statement of the work of Christ than this!

On April 10, 1870 Spurgeon was preparing to speak of Isaiah 53:6 to his people in the Metropolitan Tabernacle in London and he said this:

"I think I addressed you from this text four years ago, but I feel quite safe in returning to it, for we shall never exhaust it; it is a verse so wealthy in meaning, that if I had during the whole four years dilated upon it every Sabbath, it would be my fault if the theme were stale" (Vol. 16, p. 205).

Therefore, we cannot hope to exhaust it in just a few minutes this morning, but we can see the heart of it. There are three main statements, and therefore three main ideas:

- A. We are "all" sinners. Sin has made us "like sheep" with a propensity for getting lost, but not to find our way back -- even like the ox and the ass. Cf. Isa. 1:3.  
The last verse of Psa. 119 (v. 176) says,  
"I have gone astray like a lost sheep; seek thy servant; for I do not forget thy commandments."

- B. Each one of us is a sinner: "we have turned every one to his own way."

The Hebrew has the word, ish, in it -- a man, each man.

Sin is not only universal, but it is individual, personal, specifically true of us. We are not only sinners by nature, but we are sinners by choice!

And our "own way" is never good. Cf. Prov. 16:25,  
"There is a way . . ."

When you talk about man, there is no hope. All of us and each of us have the same problem, and we can neither help each other, nor help ourselves!

But "the Lord" has done something. And so we have . . .

- C. God's gracious provision for our peace, our healing, our salvation, our healing: "and the Lord hath laid on him (the Lord Jesus Christ) the iniquity of us all."

This is why the Lord Jesus Christ came! No other explanation is right. This is why "the kings" of v. 15 will have trouble believing it -- not only because of the need, and the fact, but also because of the results which follow.

Concl: How can this salvation be mine?

Remember v. 1. It is by faith, by believing, by putting your trust in the Lord Jesus Christ as the One and the only One who has ever satisfied the righteousness of God, and so is able to meet your need and mine!

Such suffering speaks of the greatest possible need, but it also gives evidence of the greatest possible love. Cf. Rom. 5:8;  
John 3:16.

Do you know Him as your Savior?

"AS A LAMB TO THE SLAUGHTER"  
Isaiah 53:7-9

Intro: We must keep in mind that all of this has to do with our Lord Jesus Christ. Let us read it reverently,  
prayerfully,  
with true worship!

Are you memorizing it? How wonderful it is to be able to go over these verses during the day in spare moments!

The passage begins (52:13-15) with a brief review of the whole redemptive work of the Messiah -- His glory first (although that came last), followed by His humiliation (v. 14), and then on to see the far-reaching effect of His work.

In ch. 53 we see the prophet's despair about his message in v. 1.

Then we have:

- the humanity of the Messiah (v. 2).
- His rejection by men (v. 3).
- It is here that the light dawns, and He is recognized for His outward work, and then that this is something that "God" is doing (v. 4).
- V. 5 gives us the main reason for His sufferings.
- V. 6 gives us that grand OT statement of the Gospel, indicating:
  - 1) That "all" are sinners.
  - 2) That every man is a sinner -- the particular and personal aspect of sin -- sinners by choice as well as by nature.
  - 3) Finally, what "the Lord," Jehovah, has done about it -- deliberately making the Lord Jesus the One who was to bear "the iniquity of us all," our guilt, and take it away!

Our paragraph for this morning, the fourth, is really an explanation of what it meant for our Lord Jesus Christ, the Messiah, to have our iniquity, our guilt, place upon Him by the Father. Each verse emphasizes one thing:

- 1) V. 7 -- His sufferings.
- 2) V. 8 -- His <sup>crucifixion</sup> death.
- 3) V. 9 -- His burial.

I. HIS SUFFERINGS (Isa. 53:7).

While our Lord suffered physically more than any other (we have that in Isa. 52:14), there was also another inward, terrible kind of suffering, which was placed upon Him by the Father (as Isa. 53:6 declares as the end), and it is this (although not wholly separated from the physical) that we must keep in mind here. Read from 53:6b right into 53:7.



"He was oppressed" -- which means heartless pressure, to force a person beyond what seems reasonable. It is used of driving an animal (e.g., a camel) too hard and too long, of forcing a man to work until he is ready to drop, or of demanding every penny from a debtor. The Lord was made responsible for what one writer calls "our great moral debt," and the Father was there to see that He paid it all!

What a different picture this gives us of God! And how this expands the truth of Rom. 5:8!

"He was afflicted," or, He was humbled, He Himself (emphatic) was humbled. This speaks of the struggle which was experienced by the Messiah. Cf. Phil. 2:11.

"Yet he opened not his mouth" -- which means that there was no resistance to the Father's will although there was a great struggle. Cf. Gethsemane!

Cf. 1 Pet. 2:21-25 where Peter describes this very aspect of our Lord's sufferings, and then makes it the pattern for us to follow.

Think of how we get resentful,  
rebel,  
cry out!

"He is brought" meaning that He was forced to go, and yet the repetition of "he openeth not his mouth" indicates that He went willingly.

"As a lamb" -- the great OT type of our Savior. Delitzsch says (II, 323),

"All references in the New Testament to the Lamb of God (with which the corresponding allusions to the passover are interwoven) spring from this passage in the book of Isaiah."

What are the references? Cf. John 1:29, 36; 1 Pet. 1:18, 19; 28x in 11 chapters of The Revelation! No figure could be a better picture of our Lord. Cf. Mt. 11:29, "Take my yoke upon you, and learn of me . . ."

But there is another interesting thought in this expression, "as a lamb." It means as one of the flock. See us in v. 6. In order to redeem us, He became one like us. This explains why He was the way He is described in v. 2. He could not be beautiful and be a fitting picture of what we are before God. Cf. Isa. 64:6. And to emphasize this Isaiah has made "as a lamb" emphatic.

"Slaughter" is NOT the Hebrew for killing a sacrifice. It

simply means to kill as you would if you were preparing to eat it. It suggests how lightly men treated the death of Christ, and how it is so treated today -- "because," as men are inclined to say, "a loving God would not require such a terrible death for us; we are not that bad!!!"

Even "shearers" is a word which is used in Nahum 1:12 and in Isa. 7:20 for killing.

"Is dumb" gives us the suggestion that our Lord not only would not talk, but HE COULD NOT!

What a picture and a prophecy of His sufferings!

## II. HIS TRIAL AND DEATH (Isa. 53:8).

The Hebrew reads: From prison and from judgment was He taken, that emphasizing "prison" and "judgment."

"From prison" -- a place of violent constraint, hostile oppression. "From judgment" speaks of "the sentence of a judge" (Ges., p. 630). "He was taken" means that He was hurried away to death after He had been taken and held violently and judged unjustly. All of it was hurried even to the point of being illegal!

But one of the most surprising of the the statements in the whole passage is this: "and who shall declare his generation?"

It was customary to give friends of the accused one the opportunity to speak in His defence. This is the idea in this statement. "His generation" not only means those that were living at the same time, but those who were of the same conviction -- in this case, His disciples, those who believed on Him!

The Talmud says that such an opportunity was given, but that no one took it. However, there is no record in Scripture that the offer was even made. But, even if it had been made, no disciple would have taken it, no one would have dared to take it. And Matthew tells us that "they all forsook him, and fled" (Matt. 26:56).

But we must note this also: "Declare" has several meanings. It means here that no one complained about the way the Lord was being treated, no one lamented, but it also means that no one prayed! Think of our Lord's request to Peter, James, and John in Gethsemane.

Instead, the violence of His death is mentioned again -- "For he was cut off out of the land of the living" -- and the rea-

son for His death is repeated -- "for the transgression of my people was he stricken."

He did not die for His own sins, but for the defection, the rebellion, the breaking away of Israel. "Stricken" "always signifies suffering as a calamity proceeding from God" (Delitzsch, II, 326). This is what we had in v. 4 -- "stricken, smitten of God, and afflicted."

But although His disciples would not intervene, and, up to this point, God had not intervened, but had only added to the intensity of the suffering, yet now we see evidence of the grace of God toward His own Son.

### III. HIS BURIAL (Isa. 53:9).

"And he made his grave with the wicked" probably has "my people" of v. 8 as the subject. It was the intention of the Jews to disgrace the Lord Jesus Christ even in His burial -- to bury Him with "the wicked," the men He died with, and with other criminals who were buried in disgrace and shame -- "the wicked," meaning those who were not like God, the ungodly, the unrighteous, the guilty!

But note how God intervened!

"And with the rich in his death" -- an obvious prophecy of exactly what Joseph of Arimathaea did. See Matt. 27:57.

Thus our dear Lord received not only a decent burial, but an honorable burial.

Delitzsch says (II, 328):

" . . . we see an agreement at once between the gospel history and the prophetic words, which could only be the work of the God of both the prophecy and its fulfillment, inasmuch as no suspicion could possibly arise of there having been any human design of bringing the former into conformity with the latter."

Suddenly Joseph of Arimathaea steps out of nowhere, and the Word of God is fulfilled! Can we doubt the sovereignty of God when we see such prophetic accuracy 700 years later!

Why did God do this?

"Because he had done no violence, neither was any deceit in his mouth."

This was to be a lasting testimony of the sinless perfection of the Lord Jesus Christ. It was for our sins, not for His, that He died. He had no sin.

Note the twofold emphasis in these final words of v. 9:

- 1) His works -- "because he had done no violence."
- 2) His words -- "neither was any deceit in his mouth."

"Violence" is used in Ezek. 22:26 and Zeph. 3:4 of violating God's law. The Lord Jesus was never guilty of breaking the will of God or the Word of God -- never!!!

"Neither was any deceit" -- meaning:

- 1) He never said anything that was not true.
- 2) No one ever did wrong by doing what He said.
- 3) No one ever fell into sin because of Him.

"Deceit" is the devil's word! But it does not belong to the the Lord Jesus Christ.

Remember those great NT passages:

- 1) 2 Cor. 5:21, "who knew no sin."
- 2) Heb. 4:15, "without sin."
- 3) 1 Pet. 2:22, "did no sin."
- 4) 1 John 3:5, "in him was no sin."

Talk about a memorial for a grave! Here is the greatest one of all -- made by God the Father Himself.

Concl: Thus we trace the payment for our sins though the sufferings, the trial and death, and the burial of our Lord Jesus Christ. All of it was absolutely necessary, and nothing was omitted that should have been done. Would someone believe "our report" this morning? Is "the arm of the Lord" in salvation being "revealed" to anyone here? Is so, believe in Him. Receive Him now as your Saviour. He will save.

What about those of you who hear the message all of the time? You know it, but have you received Him? Make sure today. Make sure right now.

THE TRIUMPHANT SERVANT  
Isaiah 53:10-12

Intro: This passage, from Isa. 52:13 to the end of Isa. 53, gives us the whole course of our Lord's ministry from His first coming to His second coming! He is the One who is called "my servant" in 52:13; and He is called "my righteous servant" in 53:11. So this whole passage is about Him -- the Lord Jesus Christ.

(Read the whole passage.)

Our text this morning is the last three verses.

In v. 10 Isaiah is still speaking (or, it is the redeemed of Israel). In vv. 11, 12 God, the Father speaks again. (Read the three verses showing who is being referred to by the various names and pronouns.)

In the three verses we have:

- 1) The pleasure of the Father in v. 10.
- 2) The satisfaction of the Son, the Servant of the Lord, in v. 11.
- 3) The ultimate, triumphant outcome in v. 12.

I. THE PLEASURE OF THE FATHER (Isa. 53:10).

After describing the sufferings,  
the death,  
and the burial

of the Lord Jesus Christ, we have this statement which has to be one of the most amazing in all of the Word of God:  
"Yet it pleased the Lord to bruise him."

He delighted in it; it was His will. "To bruise Him" -- wounding Him severely, incurably, crushing Him with all of the sufferings connected with the Cross, putting Him to death.

Do you want to know what was happening at the Cross? "He hath put Him to grief" -- wounding Him so that He became physically ill.

We are to understand that while man was inflicting such suffering and humiliation on the Lord Jesus, yet the Father was dealing with His Son. This was His will! Cf. v. 4b.

"When" carries the idea here of since, or because.

"Thou shalt make" -- has the idea of imputing our sin to the Lord, charging Him with our guilt, as in v. 6. "An offering for sin" is actually a trespass offering. In such an offer-

ing there was the main idea that a debt had been incurred, but that with the offering the debt was paid and the debtor cleared of all obligations. The priest in this case really represented God because the debt was against God!

Because of the above, three things are now stated about the Lord Jesus Christ as the Servant of the Lord:

1) "He shall see His seed."

"See" means not only that there will be fruit from His work on the Cross, but that that work was done with them in mind.

They are called "his seed" because they are to brought right into His family.

This is the divine guarantee that the Lord's purpose in dying, His purpose, but especially His Father's purpose, will be accomplished. These are the elect, not an indefinite number nor just anybody, but specifically and definitely, "His seed."

2) "He shall prolong his days" -- His resurrection.

Cf. John 10:18, " . . . and I have power to take it again." Also Rev. 1:18, "I am he that liveth, and was dead, and, behold, I am alive for evermore . . ."

This follows from vv. 7, His sufferings; 8, His death; 9, His burial.

3) "And the pleasure of the Lord shall prosper in His hand."

The verse ends with the same words with which it began!

Here is another word of assurance, of guarantee. "Prosper" means that it will succeed. He will accomplish all that He set out to do. He will finish it.

This has to do with the salvation of every believer. God's determinate counsel, His eternal plan and purpose, His will will prosper!

But how? BECAUSE IT IS "IN HIS HAND"! Cf. John 10:28. Also Isa. 53:1, "the arm of the Lord."

If it were in our hands it would be hopelessly destined to failure from the very beginning! We have a salvation in which we are, as Peter says, "kept by the power of God" (1 Pet. 1:5).

What a tremendously encouraging verse! But there is more!

— II. THE SATISFACTION OF THE SON (Isa. 53:11).

Note again, as in v. 10, "He shall see . . ." "Of the travail" is lit. from the travail of His soul, i.e., as a result of all of His sorrow, anguish, and death. He will see

what He has done "and be satisfied" -- which gives the idea not only of abundance, but of superabundance. His work is of infinite value. It would be adequate even if everybody in every generation were to be saved!

How does this all come about?

This points to both understanding & experience!

"By his knowledge" which seems to convey two ideas:

- 1) By the knowledge which He Himself possesses, and which He makes known to man in accordance with Matt. 11:27.
- 2) By the knowledge which men have of Him -- His Person and His work.

Now note: "Shall my righteous servant justify many," not all!

First, the Servant does the saving!

Second -

After all that the Lord has endured for our sins, having them laid upon Him, being made a trespass offering for us, HE CONTINUES TO BE RIGHTEOUS!

This can mean only one thing: that He has "put away sin by the sacrifice of himself" (Heb. 9:26). The sins are gone!

Third -

And because of the relationship between the cognate words, "righteous" and "justify," this means that to be justified in God's sight, cleared of all charges, forgiven, fully accepted with God, THE SINNER IS GIVEN A PLACE EQUAL TO THAT TO GOD'S RIGHTEOUS SERVANT. We are accepted in His righteousness. We are "in Him."

"For he shall bear their iniquities" points not only to what He has done, but to what He continues to do. Note this emphasis in Heb. 7:25.

Finally we come to . . .

### III. THE ULTIMATE, TRIUMPHANT OUTCOME (Isa. 53:12).

This verse enlarges upon Isa. 52:15.

Here the victors divide the spoil -- and through His grace we are included in that glorious victory!

God will give His Son "a portion," lit., from among the great. That is, there will be some "great" ones among those whom He has redeemed. There are not "many mighty, not many noble," but there will be SOME! Cf. 1 Cor. 1:26. This is what the Father does.

Next we see what the Son does: "And He will divide the spoil with the strong." "The strong" here are "the seed," the believers. Note what the Lord has made them -- not only justi-

justified, but "strong"! Cf. Rom. 5:6, "without strength,"  
Psa. 18:32;  
Isa. 40:31; 41:10.

What right does He have to do this? "Because" of 4 things:

- 1) "He hath poured out his soul unto death." He lit. emp-  
tied His soul, i.e., He died!
- 2) "He was numbered with the transgressors." He took His  
place, He had His part, He was counted as one of them --  
"the transgressors" -- those who have broken with God,  
revolting and rebelling against Him. He was identified  
with them!
- "He" is 3) "He bare the sin of many," meaning that He bore them  
emphatic! away. He made atonement for them so that the transgres-  
sors could be forgiven, pardoned. Cf. 1 Pet. 2:24.
- Note: "the many" as in v. 11 -- not all.

- 4) "And made intercession for the transgressors." This  
means that He made peace for them. Cf. Rom. 5:1.

Concl: Thus we can see that the chapter ends on that which is  
the most important factor in all that we must be concern-  
ed with in the Gospel: WHAT IT MEANT TO GOD! That is the main  
issue.

— Man has devised many ways of salvation, but not one of them is  
worth the breath that it takes to tell about it! Cf. Prov. 16:  
25.

God has only one way -- and that is through His Son. Cf. John  
14:6. Are you trusting Him for your salvation?

A word for those of us who know the Lord: How wonderful to see  
that God is working according to a predetermined plan, one that  
has been fully worked out -- to the minutest detail! This is  
our own personal hope. It is our encouragement and should be  
our incentive in taking the Gospel to the world. God has a  
people, a "seed," and He has sent us into the world to reach  
them. He not only guarantees their salvation, but this guaran-  
tees that there will be fruit resulting from our labors.

Praise God for His Word, and praise God for His faithful Servant,  
our Lord Jesus Christ.