

Isaiah 53: Servant to Son

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How the Servant of the LORD did wonderful things not heard before to Redeem the Elect

Children of God and was Promoted to Reign as Firstborn Son over all the Universe Forever!

Theme: God's Servant was rejected by Israel, but He saved God's elect by death, so He was glorified.

Outline:

- 13-15 Messiah to Be God's Servant for Salvation
- 1-2 Israel Despised Messiah for Lack of Beauty
- 3-4 Israel Despised Messiah for Presumed Sin
- 5-6 Messiah's Judgment Was for the Elect's Sins
- 7-9 Messiah Died Like a Lamb Without Justice
- 10-11 Messiah Finished God's Plan of Salvation
- 12 God Promoted and Rewarded His Servant

Preparatory Reading: Isaiah Chapters 40,42,50,52; Psalm 22; Psalm 45; Revelation 5.

Related Links:

1. [Exposition of Isaiah 11 \(Root of David\).](#)
2. [Exposition of Isaiah 40 \(Comfort ye\).](#)
3. [Exposition of Isaiah 42 \(My Servant\).](#)
4. [Exposition of Isaiah 50 \(My Servant\).](#)
5. [Exposition of Isaiah 52 \(My Servant\).](#)
6. [The Doctrine of Satisfaction \(Isaiah 53:11\).](#)
7. [Son that Became King \(Is 9:6\).](#)
8. [Well of Salvation \(Is 12:3\).](#)
9. [Declare His Generation?](#)
10. [Exposition of Isaiah 53 \(2002\).](#)
11. [Exposition of Isaiah 53 \(2011\).](#)
12. [Exposition of Isaiah 53 \(slides\).](#)

Introduction:

- A. Isaiah 53 is the best known, most popular chapter of Isaiah's 50s chapters, and it is all about Messiah.
 1. While Isaiah's 40s chapters have their own unique appeal and glorious content, the 50's do as well.
 2. Isaiah chapters 50 and 52 give a great introduction to Isaiah 53 for those that love the Lord Jesus.

3. Isaiah chapter 55 speaks directly about Messiah, and the last verses are in the N.T. (Is 59:20-21).
4. Jesus, Philip, and Peter confirm this passage of Christ (Matt 8:16-17; Acts 8:26-35; I Peter 2:24).
- B. Do not overlook or neglect the previous chapter, of which the last three verses introduce this chapter.
 1. Isaiah 52:13-15 is a glorious introduction to Isaiah 53, but it is overlooked or unknown by many.
 2. While some may say the chapter division is dubious, we will trust God's sovereign providence.
 3. Isaiah 52:13 is a glorious opening like Isaiah 53:12 is a conclusion – both of God exalting Messiah.
- C. We view this chapter and its prophecies from the perspective of the remnant still captive in Babylon.
 1. However, the prophecy extends far beyond Isaiah's time and rescue from Babylon 160 years later.
 2. It extends to the times of Messiah and the gospel era of the New Testament and Jews of that time.
 3. Isaiah saw the future captivity in Babylon (many chapters) and later the Messiah (some chapters).
 4. When looking forward, the largest events would rise from the horizon to minimize minor events.
- D. When reading or studying the chapters of Isaiah, remember prophetic similitudes and poetic grammar.
 1. Prophetic similitudes (stated in Hosea 12:10) are the figurative and metaphorical uses of language.
 2. Observe Isaiah's frequent change in verb tenses, for it his perspective (Is 43:12,16-17; 45:13-14).
 3. Observe Isaiah's frequent change in persons of pronouns like David in the Psalms (Is 52:14; etc.).
- E. There are many phrases and clauses in this passage to please us, but they are too many to single out!
 1. In these verses Isaiah presented Israel as unbelieving, impenitent sinners. We are saved sinners.
 2. Our first parents stood shaking in terror as God declared their fearful doom but promised a Seed.
 3. Coronation of the Servant turned Son and His sharing of His spoils with us is fabulous drama.
- F. Join the Ethiopian eunuch in his chariot to hear Philip preach Jesus from Isaiah 53 (Acts 8:26-40).
 1. Praise God for the understanding you have of this chapter in contrast to that devoted worshipper.
 2. Consider that baptism was the obvious consequence of learning about Jesus (Acts 2:37-39; 8:12).
 3. The eunuch returned to Ethiopia alone, but he rejoiced as he traveled for having heard of Jesus.
- G. Fully grasp to appreciate the promotion and coronation of Jesus as Son of God ... **This Day Have I Begotten Thee, Jesus the Son of God (1), Coronation of Jesus Christ, He Ascended Up On High (1 Sermon).**

Messiah to Be God's Servant for Salvation – Verses 13-15

13 Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.

- A. Messiah, Christ, has been introduced (Isaiah 7:14; 9:6; 11:1-5,10; 40:1-11; 50:4-9; etc.).
- B. Messiah, Christ, has also been introduced as God's *servant* (Is 42:1-7; 49:1-8; 53:11).
- C. The LORD Jehovah speaks in the first person here and also at the conclusion (Is 53:12).
 1. The following fifteen verses are some of the best in the whole Bible. Embrace them.
 2. This verse introduces the Messiah; the conclusion by *therefore* exalts Him (Is 53:12).

3. If you love drama, especially God's drama regarding His Son and salvation, enjoy!
 4. Do not be confused by noun persons or verb tenses: these verses use three of both.
- D. Let us *behold*, or see and view, this great thing, like David's Messianic psalm (Ps 45:1).
1. Behold! The Servant becomes the Son to reign over the universe at God's right hand.
 2. Behold! The sinless Victim becomes Savior of sinners by being made sin for them.
 3. Behold! The one marred more than any man becomes the glorious and majestic king.
 4. Behold! The quiet lamb becomes the roaring lion to make His enemies His footstool.
- E. Prudence, the use of wisdom in choices, was preeminently in Jesus Christ (Col 2:3).
1. Jesus dealt prudently by being subject to His parents, confounding the Jewish doctors, dealing graciously with his home town of Nazareth, silencing His enemies, teaching righteousness far exceeding that of the Pharisees, saving the woman taken in adultery, caring for His disciples, relieving the oppressed, forgiving the sinful, maintaining integrity during trial, holding courage at death, forgiving His murderers, resisting temptation, and so forth and so on. Never man spake like this man!
 2. No king has ever been as prudent. David described Him at death (II Samuel 23:1-5).
 3. The great and holy God said He was well pleased with His Son (Matthew 3:17; 17:5).
 4. Jesus always did those things that pleased His Father, Who is over all (John 8:29).
 5. When on trial for His life, no fault was found in Him (Luke 23:14-15; Matt 27:4).
- F. He was greatly exalted and extolled at His ascension (Act 2:33,36; Revelation 5:1-14).
1. It is a shame few Christians fully appreciate our Lord's ascension and coronation.
 2. **He Ascended Up on High.**
 3. **The Coronation of Jesus.**
- G. He is very high – far above all known powers (Eph 1:20-22; Heb 2:7-9; Col 1:15-18).
1. As the King of kings He is higher than kings (Ps 89:7; I Tim 6:15; Rev 1:5; 19:16).
 2. He is higher than the heavens (Heb 7:26; Ps 68:18; 89:36-37; Heb 1:3; 4:14; 8:1).
 3. The first chapter of Hebrews clearly shows His preeminent superiority to the angels.
 4. God has highly exalted Him and given Him a name above every name (Phil 2:9-11).

14 As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:

- A. The "as ... so" construction with 52:15 shows just how Messiah sprinkled many nations.
1. Identify the first two clauses and their sense – the rest of each verse is explanatory.
 2. This adverbial construction, common in scripture, states exactly how a thing is done.
 3. He only had His blood to sprinkle many nations by suffering the cruel Roman death.
 4. It was His stupendous humiliation and suffering that caused many to be astonished.
 5. Jesus Christ obeyed His Father to submit to a cruel death for His elect (I Peter 1:2).

- B. Many were astonished that God's Messiah would willingly die such a humiliating death.
 - 1. Peter did not think it proper or possible for Jesus to suffer any harm (Mat 16:21-23).
 - 2. Many women wept and lamented for our suffering Lord at Calvary (Luke 23:26-31).
 - 3. Two close, loving friends were yet dismayed after His resurrection (Luke 24:13-27).
 - 4. Pilate marveled at our Lord's quiet humility and submission on trial (Mark 15:5).
 - 5. He was a stone of stumbling and rock of offence to most Jews (Is 8:14; I Peter 2:8).
- C. Isaiah described deformity of features by grief in his life and the torture of crucifixion.
 - 1. **Visage.** The face, the front part of the head, of a person. The face with reference to the form or proportions of the features.
 - 2. The distortion of His visage and form at 30, from grief, fastings, travels, preaching, and trouble brought estimates of His age near 50 from learned Jews (John 8:57).
 - 3. His beard was plucked off His face, which is only recorded by Isaiah (Isaiah 50:6).
 - 4. The soldiers blindfolded and slapped Him, daring divine identification (Luke 22:65).
 - 5. A crown of thorns was driven into His scalp as they smote His head (Mat 27:29-30).
- D. The switch in person of pronouns is common in poetry and prose of psalms or prophets.
 - 1. These three verses about Christ are in the third person except for the first clause here.
 - 2. What Jesus had agreed to allow happen did happen (Is 50:6). He humbled Himself.

15 So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider.

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 - 4. It was His stupendous humiliation and suffering that caused many to be astonished.
 - 5. Jesus Christ obeyed His Father to submit to a cruel death for His elect (I Peter 1:2).
- B. Jesus sprinkled many nations with His blood and related blessings of grace, which were consequences and rewards of His willing humiliation and sufferings of the crucifixion.
 - 1. This prophecy is fulfilled in blood redemption of elect of every nation (Rev 5:9-10).
 - 2. The greatest attendant blessing by His death is the Holy Spirit (Ezek 36:25-28; John 7:37-39; Acts 2:33-39; 5:32; 19:5-6; Eph 1:13-14; II Thess 2:13; Tit 3:5-6; I Pet 1:2).
 - 3. The next greatest attendant blessing by His death is the gospel (Acts 1:8; Romans 10:13-15; 16:25; Ephesians 3:5-6; 4:11-16; II Thess 2:13; Hebrews 9:14; 10:22).
 - 4. As the Son of God, He declared victory over the gates of hell, which had locked the nations in abject darkness under the prince of darkness (Matthew 16:18; Rev 20:3).

5. Based on His resurrection and exaltation, He sent His apostles to all nations with a new world order (Matt 28:18-20; John 12:31-33; 16:8-11; Acts 17:6,24-31).
 6. God's doctrine is described as dew, rain, and showers also (Deut 32:2; Is 55:10-11).
 7. The mysteries of the kingdom of heaven were preached everywhere (Ro 16:25-27).
- C. Kings were silenced by the glad tidings, and they greatly desired to hear these things.
1. Many prophets and kings had desired to hear such things before Him (Luke 10:24).
 2. Herod and Agrippa desired to hear Him, and many others have heard of Him often.
 3. Constantine, no matter how sincere, had to change the Empire's religion for Christ.
 4. King James I of England wrote, *Basilikon Doron*, for his sons to be great Christians.
 5. King George II of England, upon hearing Handel's *MESSIAH* in 1742, stood for the *Hallelujah Chorus*. King of kings! Lord of lords! Hallelujah! Forever!
- D. The gospel has unseen and unheard things that even educated kings were ignorant of.
1. Consider His virgin birth, miracles, life, death, burial, resurrection, ascension, etc.
 2. Kings and great men heard of His miraculous incarnation and proven resurrection.
 3. The highest and most glorious – God Himself – humbled Himself to die for sinners.
 4. The gospel going to Gentiles fulfilled this prophecy (Romans 15:20-21; 16:25-27).
 5. **Mystery of Christ.**

Lesson: There is nothing and no one like Jehovah's Servant – the Lord Jesus Christ – and we should do all we can to exalt and extoll Him very highly, both publicly and privately.

Israel Despised Messiah for Lack of Beauty – Verses 1-2

1 Who hath believed our report? and to whom is the arm of the LORD revealed?

- A. What a shame a chapter dedicated to God's Servant begins with His people's rejection!
1. Though His character, conduct, achievements astonished kings, Jews did not believe.
 2. Though God would highly exalt Him over the universe, the Jews would not believe.
 3. His own brothers did not believe on Him and also mocked His fame (John 7:1-5).
- B. Our Lord Jesus applied this verse to the unbelieving Jews of His day (John 12:37-43).
1. The apostle Paul also applied it to unbelieving Jews of that generation (Rom 10:16).
 2. God had told Isaiah about this blindness leading to their destruction (Isaiah 6:9-13).
 3. Jesus Christ was a stumbling block to people wanting a carnal leader (Isaiah 8:14).
 4. John declared about our Lord that His own people received Him not (John 1:10-11).
 5. This profane unbelief is hard to grasp, but without God's grace we would reject Him.
 6. Though Jesus did so many miracles, the nation at large rejected Him (Jn 12:37-43).
 7. Though Jesus came by a timed prophecy, few cared (Daniel 9:24-27; Luke 2:25,38).

- C. If not for God's regenerating, sovereign, vital grace, not one of us would see (John 3:3), come (John 6:44), hear (John 8:47), believe (John 10:26), or receive Him (I Cor 2:14).
- D. If you have any desire toward Him, it is only by the mercy and blessing of God (Matt 11:25-27; 16:17; Acts 13:48; Romans 6:17; II Cor 4:3-6; II Thess 2:13; Ephesians 1:19).
- E. The arm of the LORD is Jesus Christ, the power of God unto salvation; believers know He is the power of God (Is 52:10; 63:1-5; John 12:37-38; I Cor 1:24; Rom 1:15-16).
 - 1. Your arm is the most used, effective part of your anatomy. It is your useful strength.
 - 2. The captive Jews in Babylon prayed for God's arm and received it (Is 51:9; 52:10).
 - 3. The arm of the LORD, or the power of God unto salvation, must be revealed from heaven for men to see and believe it (John 1:11; 3:27; Gal 3:23; Eph 3:5; I Cor 2:10).
 - 4. Many are called by the gospel and give lip service to it, but few are chosen by God's electing grace, for the depraved hearts of men will always despise and reject Him.
- F. Jesus Christ and spiritual things must be revealed by God, like with Lydia (Acts 16:14).
- G. Do not be confused by verb tenses, for it shall use all three tenses one way or another.
- H. **Total Depravity** (to reject Messiah).

2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

- A. God's Servant grew up in this world in obscurity and weakness in appearance to man.
 - 1. He grew up before God according to the divine plan without great strength or vitality.
 - 2. Paul identified the planned humiliation of Jesus carefully (Phil 2:5-8; Eph 4:8-10).
 - 3. Jesus came from the tribe of Judah and house of David when they were in disrepute and contemptible, for the nation was under Roman dominion without a Jewish ruler.
 - 4. His origin is told as a weak and fragile plant and malnourished root without water.
 - 5. He was born in the little obscure town of Bethlehem (Micah 5:2) and laid in a feeding trough for cattle (Luke 2:7), for there was no room in the inn for the Son of Jehovah.
 - 6. His parents were so poor His godly mother brought a cheap offering (Luke 2:22-24).
 - 7. Joseph had to run away to Egypt with Him due to Herod the Great (Matt 2:13-15).
 - 8. Even the Israelite indeed, Nathaniel, questioned His origin in Nazareth (John 1:47).
 - 9. There was nothing about visible to others that would have indicated His future glory.
 - 10. But He was everything God asked Him to be in His humiliation (Philippians 2:5-8).
- B. There was nothing naturally appealing about Jesus, for the Jews sought a powerful monarch to deliver them from Roman dominion – in the spirit and success of David.
 - A. He was not attractive in face or body; He was not beautiful like David and Solomon.
 - B. He was not handsome, charismatic, athletic, sanguine, or with the traits men admire.
 - C. He had no pedigree, education, inheritance, intelligence, appearance, strength, charisma,

successes, or other desirable traits for natural, blind Jews to desire Him.

- D. Moses was learned in all the wisdom of the Egyptians and mighty in word and deed (Act 7:22), but the Christ did not have any such things to attract the attention of men.
- E. Solomon was endowed with natural intellectual ability that caused his fame to go far and wide (I Kgs 4:29-34), but God's Son had little of this reputation for knowledge.
- F. David slew Goliath at an early age in a public setting (I Sam 17:50-54; 18:6-7), but God's Son had only the youthful demonstration of spiritual wisdom with the doctors.
- G. After He fed them all (5000), and after they tried to make Him king, they all left.
- C. He was not a self-promoter; He told those He healed to tell no man (Is 42:2; Luke 8:56).
 - 1. This was a good test for the Jews; most of them flunked it by denying their Messiah.
 - 2. This is a good test for us; the gospel is foolish to natural men (I Cor 1:18-24; 2:14).
- D. But to those who believed, Jesus was precious (Luke 10:39; John 12:20-21; I Peter 2:7).
 - 1. To the discerning eye, Christ was very wise (Matthew 7:28-29; 22:46; John 7:46).
 - 2. To the discerning eye, His miracles used great power (Mark 7:37; Luke 4:36; 8:25).
 - 3. Do not worry, God's Servant and Son is gloriously beautiful today on a white horse.
- E. Do not be confused by verb tenses, for it shall use all three tenses one way or another.

Israel Despised Messiah for Presumed Sin – Verses 3-4

3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

- A. God's Servant was in His ministry despised and rejected by Isaiah's people the Jews.
 - 1. Isaiah opened the chapter with unbelief to his word, but he then included himself.
 - 2. Note the use of the plural first person in this verse and also from verse 2 to verse 6.
 - 3. Every preacher, including Isaiah, must identify sins of the people and also his own.
 - 4. He came to His own by blood and 1500 years of doctrine, but they received Him not
 - 5. He had not strength or beauty; there was nothing about Him that looked like a king.
- B. Never was a good man, God's Son, so hated by his own people, as was the Lord Jesus.
 - 1. The Jews called Him a carpenter's son (Matt 13:55-57), a Samaritan (John 8:48), devil-possessed (John 8:48), a deceiver (Matt 27:63), and a blasphemer (Matt 26:65).
 - 2. They called Him a drunkard and a glutton and mocked His hometown of Nazareth.
 - 3. With a choice, they chose Barabbas, a seditious murderer, over Him (Mark 15:6-15).
 - 4. His own nation turned him over to a foreign power and deserted Him in His trouble.
 - 5. For what cause? Because he had done no violence, neither was deceit in His mouth.
 - 6. They hated Him out of envy with no just cause for demanding His murder by Pilate.

- C. He was a man of sorrows and acquainted with grief, not for His sins, but for our sins.
 - 1. The next verse will declare this important fact – He bore our griefs and our sorrows.
 - 2. He was perfect and without fault in perfect fellowship with His Father without us.
 - 3. His parents rebuked Him at twelve years of age, not appreciating His early business.
 - 4. Never has a man ever had such sympathy and compassion as this Man for suffering.
- D. Not popular, He was despised and rejected; not successful – He grieved and sorrowed.
 - 1. His own brothers did not believe on Him and also mocked His fame (John 7:1-5).
 - 2. He had to deal with the poor and afflicted of Israel and the weakness of His friends.
 - 3. When He told His friends of His coming death, they rebuked Him (Matt 16:21-23).
 - 4. He was so afflicted in Gethsemane He sweat like great drops of blood (Luke 22:44), yet at this crucial time His closest friends ignored His requests and slept instead.
 - 5. His best friends of several years were ashamed of Him at a public confrontation and deserted Him after their most intimate fellowship, and one denied he ever knew Him.
 - 6. At His travesty of a trial, where were the thousands He had healed and fed? They were all in Jerusalem, for it was the Passover. But they all turned their faces away.
- E. Not all were offended by Him. Are you? He asked His disciples not to be (Matt 11:6).
- F. Do not be confused by verb tenses, for it shall use all three tenses one way or another.

4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

- A. God's Servant had great burdens in His life and death, but they were ours, not His own.
 - 1. The life of Jesus was to carry human grief and sorrow, but they did not care. What gracious kindness He showed to an ungrateful nation with deliverances of all sorts.
 - 2. This text was fulfilled by many miracles to relieve physical suffering, for the cruel treatment He received for His kindness was part of the divine plan (Matt 8:16-17).
 - 3. His griefs and sorrows are not the same as the sin-bearing wounds next (Is 53:5-6).
 - 4. He met with anxiety, pain, and trouble of the sick and possessed throughout His life.
 - 5. His own brothers did not believe on Him and also mocked His fame (John 7:1-5).
 - 6. No man has ever shown such kindness toward the people that widely despised him.
 - 7. He wept with those that wept; He suffered with those that suffered, as Paul wrote.
 - 8. Read about His weeping at Lazarus' funeral and gather in all that was involved there.
- B. Though totally innocent of any charge, and in spite of all He had done, the Jews' opinion was that Jesus was a blasphemer and judged by God for it (John 10:33; Matthew 26:65).
 - 1. They viewed the circumstances of his life and death as indications of God's wrath on Him, for He had claimed to be the Son of God and would rise after three days.
 - 2. They happily took responsibility for His blood from Pilate, to their ruin (Matt 27:25).
 - 3. Esteem here is to count or consider; the Jews counted Jesus under God's judgment.

4. **Esteem.** I. To estimate value; to value. II. To estimate generally; to deem, think.
 5. The Jews considered His afflicted life and cruel death as God's judgment for His own sins, in spite of all He had done for them and no fault had been found at trial.
 6. They mocked His trust in God and lack of an answer from heaven while on the cross.
- C. The treacherous and traitorous spirit of man is here displayed for all to see and know.
1. Due to the negative view of Jesus by the Jews, Isaiah explained the truth in verse 5.
 2. The wounds, bruises, chastisement, and stripes were for our iniquities, peace, transgressions, healing. He did not die for His sins, for He died instead for our sins.
- D. The negative sense of 4b is known by the disjunctive *yet* before and *but* after, the tone of the prophecy here, the Jews' given perversity, and the general use of the word *esteem*.

Messiah's Judgment Was for the Elect's Sins – Verses 5-6

5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

- A. God's Servant had an obscure birth and a violent death of criminals, but for good cause.
- B. The disjunctive *but* opening this verse indicates it is set in contrast to the previous verse.
 1. This indicator is comparable to the disjunctive *yet* opening verse ten in its contrast.
 2. The previous three verses describe His uncomely, despised reputation among Jews.
 3. This verse explains why – the LORD Jehovah had to hurt His Son for our salvation.
 4. God did not punish Him for divine disapproval of His life but rather for all our sins.
- C. His afflicted life and cruel death, clearly divine punishments, were not for His own sins.
 1. Each of the four clauses clearly identify His suffering to pay for our criminal actions.
 2. God did not judge Messiah for blasphemy or other sin, but rather as our Substitute.
 3. All that happened to Him – wounds, bruises, chastisement, stripes – was for our sins.
 4. What He bore in life and death was for our transgressions, iniquities, peace, healing.
 5. The punishment it took to make peace with God for sinners was cause of His pain.
- D. We are legally healed in God's sight by stripes He received by scourging before death.
 1. Pilate told the Jews, *I will therefore chastise him, and release him* (Luke 23:16,22).
 2. Thus, the chastisement intended here was scourging, which clearly leaves stripes.
- E. Peter used part of this verse to explain the substitutionary role of His death (1 Pet 2:24).
 1. His difficult life and cruel death were God's judgment for sin of others, not His own.
 2. The ultimate, anti-typical sacrifice for sin was the death of Servant Jesus (Heb 9:12).
- F. **Facets of Salvation** (*Bible terms*).

6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

- A. God's Servant had to bear the punishment of our iniquity – a foolish and selfish people.
- B. Like sheep, ignorant and foolish, we chose our way rather than that of righteousness.
 - 1. When the LORD looked on the human race, He found none in the truth (Ps 14:1-3).
 - 2. He found man without thought of Him but many thoughts of sin (Ps 10:4; Gen 6:5).
 - 3. God made man upright, but they sought out many inventions, like Adam (Eccl 7:29).
 - 4. The depravity of man is horrible, one summary of which Paul gave us (Rom 3:9-18).
 - 5. **Total Depravity of Man.**
- C. The LORD made a deal with both Adams, which we call the doctrine of imputation.
 - 1. He imputed Adam's single sin against us legally, vitally, and bodily (Rom 5:12-19).
 - 2. Focus on the legal aspect, rather than the vital aspect of our nature, for original sin.
 - 3. Every conceived person is responsible for the Adam's sin, which is why babies die.
 - 4. God charged Jesus with our many sins, just as He charged us with Adam's rebellion.
 - 5. God chose the mighty Son of David to do the great work (Ps 89:19; Revelation 5:5).
- D. Sin, collective *iniquity* for sins, was laid on the Lord Jesus in a divine legal transaction.
 - 1. God would consider the substitution sufficient for His divine satisfaction (Is 53:11).
 - 2. He would absolve His elect from all their own sins and the resulting condemnation.
 - 3. He would consider them with the perfect righteousness of Jesus Christ. *Hallelujah!*
 - 4. How do we know? By reading (Ro 5:6-21; II Cor 5:18-21; Heb 10:1-14; I Pet 2:24).

Messiah Died Like a Lamb Without Justice – Verses 7-9

7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

- A. God's Servant during torture for our sins humbled Himself meekly without a response.
- B. Though enduring great oppression and affliction, Jesus did not react as He might have.
 - 1. Twice this single verse tells us that Jesus did not open His mouth for any response.
 - 2. Jesus endured resistance, slander, and attempted murder many times during His life.
 - 3. He did not revile those that reviled Him, though such is consistent in human nature.
 - 4. He was so quiet and reserved that Pilate marveled, for their charges were baseless.
 - 5. He did not call for 72,000 angels to destroy His abusers (Matthew 26:53; I Pet 2:23).
 - 6. Sing the song about His death for you, *He Could Have Called Ten Thousand Angels.*
- C. As lies and false charges were brought, He said nothing, causing marvel (Matt 27:14).

1. They mocked, dared, challenged, ridiculed Him; He took it meekly, submissively.
 2. How easily could he have told a few details of their lives and foretold hell for them.
 3. When they dared Him to identify His tormentors slapping His face, He knew every detail of their lives, ancestors, physical bodies, fears, hopes, and circumstances.
 4. They challenged Him as the Son of God, but He was God's Son. He meekly died.
 5. The thieves railed on Him, but He did not tell His righteousness or their wickedness.
 6. A repenting thief begged for mercy, and He gave Him the greatest promise in life.
 7. As sheep at shearing or slaughter, Jesus did not speak but meekly submitted to death.
 8. He could have verbally destroyed any of His persecutors, but He fulfilled this text.
- D. He perfectly fulfilled the type and shadow of 4000 years of history of sacrificed lambs.
1. When lambs are to be butchered, they do not resist but meekly submit to the knife.
 2. When sheep are sheared each spring, they could fight but they give in quite quietly.
 3. Jesus laid down His life to obey His Father and save our souls in quiet submission.
- E. What an example He gave us, but we cannot follow with slight offences (I Pet 2:20-24).
- F. He did speak – ask Caiaphas – He prophesied of the Roman destruction (Matt 26:64).

8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

- A. God's Servant was unjustly tried and convicted and destroyed without seed for our sins.
- B. Prisons are not to reform or rehabilitate as in America; they are to protect the accused.
1. Prisons protect men from revenge by enemies or mob law – like the cities of refuge.
 2. Prisons are to safeguard the accused until they can stand trial before a lawful judge.
- C. He was not given a proper and fair trial in the place where rulers are to protect citizens.
1. He stood in Pilate's judgment hall, where He should have been saved from the mob.
 2. He should have been kept in prison, though he was incarcerated only for a few hours.
 3. A honorable and just ruler would have saved Him from an angry mob merely jealous.
 4. He was taken from protection and safety, and the mob got their bloodthirsty way.
 5. Neither Pilate nor Herod would protect Him (Matt 27:24-26). God destroyed Rome.
 6. Though He was faultless before contradicting witnesses and charged out of envy.
 7. Civil justice was crushed for capital punishment yet freeing a killer worthy of death.
 8. The priests, who had God's law and duty to lead in righteousness, were leaders in it.
- D. Some think *prison* His grave and *judgment* His death to describe positive achievements.
1. There is no reason for such a stretching of the words in the midst of negative clauses.
 2. Context before and after continue a description of His humiliation and crucifixion.

- E. Who could declare or describe His *generation*, for naturally He had no family or seed.
 - 1. He was killed in the prime of life before ordinary marriage or natural descendants.
 - 2. Murder cut Him short while only 33 years old without any opportunity for progeny.
 - 3. Devils and Jews had to rejoice that the King and His kingdom message were done.
 - 4. This is not a positive statement of His future glorified generation in heaven, as some.
 - 5. The general context, the specific verse, and the coordinating conjunction *for* deny it.
 - 6. For similar uses of *generation*, see Ps 49:19; 109:13; Proverbs 27:24; Matthew 1:1.
- F. The spiritual seed or generation of Jesus was very great, but not visible to natural eyes.
 - 1. The blinded Jews could not see it (Psalm 22:30; 45:16-17; Hebrews 2:13; Rev 7:9).
 - 2. We are part of it, for which cause you should shout with joy, *Hallelujah! Hosanna!*
 - 3. **His Generation?**
- G. This travesty of a trial and cruel death were not chance or fate, but God's glorious plan.
 - 1. It was all part of God commending His love toward us by His Son's willing death.
 - 2. The Lord Jesus could have called twelve legions of angels, but He died alone for us.

9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

- A. God's Servant was killed with criminals and buried in a rich man's tomb yet innocent.
- B. He made His grave with the wicked by enduring the cruel crucifixion death of criminals.
 - 1. He was hung on a cross naked between two common, ordinary, worthless thieves.
 - 2. He was not strictly buried in a grave with criminals; the metonym grave is for death.
 - 3. God tied the thieves and Joseph of Arimathea together by the one joint verb – *made*.
- C. He made His grave with the rich by being laid in Joseph's tomb (Matthew 27:57-60).
 - 1. The metonym here presents His death, not a precise burial place or adjoining caskets.
 - 2. He was not buried with common criminals. He was not buried with the rich Joseph.
- D. Why did the Jews murder Jesus? For the reason Cain killed Abel – Jesus was righteous.
 - 1. Jesus was free from violence toward others and dishonesty or deceit of any kind.
 - 2. The Jews' works were evil and our Lord's righteous (I John 3:12; John 15:22-25).
 - 3. They hated Him without a cause, just as David prophesied of them (Ps 35:19; 69:4).
 - 4. The reward in Israel for a perfect life of holiness was to be abused and murdered.
 - 5. Pilate knew the Jews had brought Jesus on capital charges out of envy (Mark 15:10).
 - 6. Even Judas knew, when seeing He was condemned: he had betrayed innocent blood.
 - 7. Things have not changed in men – godly living will bring persecution (II Tim 3:12).

Messiah Finished God's Plan of Salvation – Verses 10-11

10 Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.

- A. Jehovah's plan for His Servant was to punish and kill Him for the salvation of the elect.
- B. The disjunctive *yet* opening this verse indicates it is set in contrast to the previous verse.
 - 1. This indicator is comparable to the disjunctive *but* opening verse five in its contrast.
 - 2. The previous three verses described torture, death, burial of the innocent Servant.
 - 3. This verse explains why – the LORD Jehovah had to hurt His Son for our salvation.
- C. Christ's death was by the secret will of God and pleased Him well (Acts 2:22-23; 4:28).
 - 1. For the great work of salvation by the everlasting covenant (Acts 15:18; Heb 13:20).
 - 2. God ordained the events and arranged the circumstances of our Lord's crucifixion.
 - 3. But the men did it with wicked hearts and hands (Acts 2:23; Luk 22:22; Matt 26:24).
 - 4. Jesus came to do the will of God, to be a sacrifice for sins (Ps 40:6-8; Heb 10:7-14).
 - 5. It was not easy for God to deliver Him, but He purposed His crucifixion for our sins.
 - 6. God's plan to save by bruising Him would prosper with Him (Ps 16:9-11; 89:19-37).
 - 7. God delivered up His Son to death for us, which guarantees all else free (Rom 8:32).
- D. Is it the LORD Jehovah, God the Father, or Jesus the Servant Himself seeing His seed?
 - 1. It is Jesus, by the third person from the previous clause where God is second person.
 - 2. Jesus knew why He died and for whom He died (Jn 6:37-38; 10:15,27; 12:24; 15:13).
 - 3. Jesus saw the joy set before Him in redeeming the elect (Heb 12:2; 2:9; Rev 5:1-9).
- E. Is it the LORD or Jesus Himself prolonging His days? If Jesus, how so, since He died?
 - 1. It is Jesus by the third person from the previous clause with only a comma between.
 - 2. Jesus prophesied of His ability to lay down His life and take it up (John 2:19; 10:18).
 - 3. He prolonged days – He lives forever (Rom 6:9; Rev 1:18; Heb 7:16,25; Deut 32:40).
- F. Jehovah's pleasure was to redeem all His elect from their condemnation. Hallelujah!
 - 1. Jesus prosperously did it (Jn 6:38-39; 17:2-3; Rom 9:10-24; Ep 1:5,9; Heb 10:1-10).
 - 2. After He had by Himself purged our sins, He sat down at God's right hand (He 1:3).
 - 3. To prove His glorious victory – read the incredibly dramatic scene of Revelation 5.

11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

- A. God would see the sacrificial pain and suffering of Jesus to be satisfied for justification.

1. Satisfaction for sin was complete when Jehovah was reconciled by Christ's death.
 2. By Jesus suffering for us, He was able to keep God just and justifier (Romans 3:26).
 3. He made peace with divine justice by death (Col 1:20-22; II Cor 5:18-21; Rom 5:10).
- B. Almighty God the Father saw the travail of Christ's soul; God the Father was satisfied.
1. The sense is not Jesus saw the travail of His own soul, for such a sense does not fit.
 2. The flow of the context directs us to the doctrine of reconciliation (II Cor 5:18-21).
 3. This is the doctrine of our acceptance in the Beloved, by His death (Ephesians 1:6).
 4. It is also reconciliation, justification, propitiation, making peace, slaying enmity, etc.
 5. **Facets of Salvation.**
- C. Jesus is called God's righteous Servant (Isaiah 42:1; 49:5-7; 52:13), for He had no sins.
- D. By whose knowledge did Jesus the righteous servant of God justify many? Who was it?
1. There are three options – man's knowledge, God's knowledge, or Jesus' knowledge.
 2. Jesus is not object of the knowledge, making it our knowledge of Him – *sola fide*.
 3. God's knowledge of Christ is far too inferior for the context and thus the third option.
 4. Jesus is the subject of the knowledge; justification is by His knowing God's will.
 5. What a travesty that some interject man's faith or knowledge into legal justification.
- E. Jesus Christ's knowledge of God was His faith and confidence that led Him all His life.
1. It caused Him to know God's will and angle on each commandment the Jews abused.
 2. It took Him through Gethsemane, His horrible trial, and His miserable crucifixion.
 3. It carried our Lord until He could finally commit His spirit to His Father as He died.
 4. He had faith and trust in God, as His enemies said (Ps 16:8; Heb 2:13; Matt 27:43).
- F. Justification is by the obedience of One; He obeyed in life and death (Rom 5:15-19).
1. God did not see anyone else doing anything else to assist in the work of justification.
 2. It is entirely the grace of God and the finished work of Jesus Christ that justifies.
 3. For much more about the timing of justification with Abraham as example ... **When Was Abraham Saved?**
- G. Jesus Christ bore our sins – as a substitutionary sacrifice – in His own body on the tree.
1. This great aspect of the Servant's work to bear our sins is repeated next (Is 53:12).
 2. The tree is the cross of Calvary (I Peter 2:24; II Cor 5:21; Heb 9:28; Galatians 3:13).
 3. **Jesus and Three Trees.**

God Promoted and Rewarded His Servant – Verses 12

12 Therefore will I divide him a portion with the great, and he shall divide

the spoil with the strong; because he hath poured out his soul unto death:
***and he was numbered with the transgressors; and he bare the sin of many,
and made intercession for the transgressors.***

- A. God would honor and reward His Servant for His willing sacrifice of Himself for others.
 - 1. Compare these rewards with Paul's N.T. counterparts (Phil 2:5-11; Heb 2:5-9; 12:2).
 - 2. God paid Nebuchadnezzar's army for work done, what of His Son (Ezek 29:18-19)?
 - 3. Jesus is now the Son of God by coronation and promotion (Acts 13:33; Heb 1:4-5).
- B. *Therefore* here, concluding a passage beginning with *behold*, should get our attention.
 - 1. The introduction or opening clearly identified great glory of the Servant (Is 52:13).
 - 2. The conclusion or finish here also prophesied of His glorious coronation in heaven.
 - 3. For those that love Christ and the great drama planned for Him, these verses are key.
- C. Do not miss the glorious switch of the LORD Jehovah to the first person in this verse.
 - 1. With earlier verses describing Messiah's work or God bruising Him, this is different.
 - 2. God exalted Jesus of Nazareth over the universe for sacrificing His life for the elect.
 - 3. The ascension and coronation of Jesus over all is a very important event in His life.
 - 4. The great mystery of godliness ends with Jesus received up into glory (I Tim 3:16).
 - 5. After His humiliation, He received glory and honor in heaven (Heb 1:1-6; 2:5-9).
- D. Jehovah would give Jesus honor, glory, and rewards for His role in saving God's elect.
 - 1. This is like great monarchs and potentates of the earth granting rewards for success.
 - 2. Men are promoted and given great portions of battle spoil for valiant efforts in a war.
 - 3. He had Jesus sit at His right hand until He makes His enemies a footstool (Heb 1:13).
 - 4. He gave Him a rod of iron to rule nations and share with His children (Rev 2:26-27).
- E. While there is a metaphor here in the picture presented, there is also very literal truth.
 - 1. Being exalted at God's right hand, He was given the Holy Spirit to pour out (Acts 2:33), which included gifts to His servants in His churches (Ps 68:18; Eph 4:8-11).
 - 2. This fabulous gift and alteration of earthly life was after His glorification (Jn 7:39).
- F. This honor and rewards were for His willing submission to death, being numbered with transgressors, bearing the sin of many, and making intercession for the transgressors.
- G. First, He willingly submitted to death by laying down His and allowing His life to end.
 - 1. He did not fight back though angels were available and though Peter tried a sword.
 - 2. It declares *He poured out His soul unto death*, indicating His willing choice to go to the cross and the horrible and slow manner of His death, which He did not resist.
- H. Second, He was *numbered with the transgressors* when he was condemned as a criminal and died between two of them, according to the inspired record (Mark 15:27-28).
- I. Third, He made *intercession for transgressors* by praying for His murderers (Lu 23:34).
 - 1. This prayer, contrary to what some fatalists presume, did not give them eternal life.

2. This prayer was simply and only for that one sin only to prove His gracious spirit.
3. Stephen followed this holy example by doing the same for his murderers (Acts 7:60).
4. His life is now engaged in intercession but for His sons (Rom 5:10; 8:34; Heb 7:25).

J. Fourth, He *bore the sin of many*, which is His substitutionary death for free justification.

1. He bore all our sins, for the singular sin is a collective noun (I Peter 2:24; Rev 1:5).
2. He bore the sin of many, for He died only for the elect (John 6:37-39; 10:26-29).
3. **Unsearchable Riches.**
4. **Limited Atonement.**

K. Here is where you should sing, *“Hallelujah, for the Lord God omnipotent reigneth!”*

1. If any man love not the Lord Jesus, let him be Anathema Maranatha (I Cor 16:22).
2. If you love Christ in your heart and desire to live for Him, you should be baptized like the eunuch after hearing this message from this place by Philip (Acts 8:26-39).
3. If baptized, you should remember His death with a church of saints (I Cor 11:26).
4. If already part of a church, you want the full dimensions of His love (Eph 3:14-19).

L. Participate in this glorious prophecy yourself and worship the Lord from your heart.

1. You could learn and sing the rare, *Ah, Dearest Jesus*, by Johann Heerman (1630).
2. You could sing a common meter version of the chapter like below, or write one.

A Song of Isaiah 53

(May be sung to any common meter tune)

King James Version	Common Meter Arrangement
52:13 Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.	Behold, my Servant is prudent, For He shall deal most wise; He'll be exalted and extolled, And shall be very high.
52:14 As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:	As many were dismayed at Thee, His visage was marred more; And His form more disfigur-ed, Than sons of men before.
52:15 So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider.	So He'll sprinkle many nations, The kings shall silent be; For those myst'ries they did not know, Shall they hear earnestly.
53:1 Who hath believed our report? and to whom is the arm of the LORD revealed?	Who hath believ-ed our report? To whom is it revealed? Can any see the Lord's right arm? Or is it still concealed?
53:2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.	He shall grow as a tender plant, And as a root well dried; He is not comely to our eyes, No beauty we can find.

53:3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.	He is despis'd and reject-ed, A man of sorr-ful pain; We hid our faces from His grief, Traitors so very plain.
53:4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.	Surely He hath borne all our griefs, And carried our sorrows; Yet we esteem-ed Him stricken, Under God's awful woes.
53:5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.	But He was wounded for our sins, Bruised for iniquity; He was chastised to earn our peace, And with His stripes we're free.
53:6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.	All we like sheep have gone astray, And turned to our own way; The Lord hath laid on Him alone, The sin of all who pray.
53:7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.	He was oppress'd and afflict-ed, Yet opened not His mouth, He goes to slaughter as a lamb, As sheep keeps closed His mouth.
53:8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.	He was taken from true judgment, His generation lost; He was cut off from the living, For sins – His life the cost.
53:9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.	He made His grave with the wicked, And with the rich He died; For He had done no vi-o-lence, Nor had He ever lied.
53:10 Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.	Yet it pleased the LORD to bruise him, And put to grief His soul; He'll see His seed and many days, God's pleasure to bestow.
53:11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.	God shall see of His soul's travail, And shall be satisfied; By His knowledge He'll justify, Since for their sins He died.
53:12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.	Therefore will God exalt Him high, And He'll share with the strong; Since He suffered so glor'ously, And died for all our wrongs.