

## INTRODUCTORY THOUGHTS TO ISAIAH 52:13 – 53:12

### SUBSTITUTIONARY DEATH OF CHRIST:

#### Concept:

1. Christ suffered on our behalf  
for our good  
in our place bearing the penalty of our sins, which we  
otherwise would ourselves have borne.
2. Substitution – one taking the place of another.

#### Passages that speak of Christ:

1. Dying for sinners:  
Mt. 20:28  
Lk. 22:19(b)  
John 6:51; 10:11, 15, 18; 15:12-13  
Rom. 5:8; 8:32  
2 Cor. 5:14, 15, 21 (made sin)  
Gal. 2:20; 3:13 (made a curse)  
Eph. 5:2  
1 Thes. 5:9-10  
1 Tim. 2:5-6  
Titus 2:13-14  
Heb. 2:9 (Heb. 6:4)  
1 Pet. 3:18  
1 John 3:16
2. Bearing our sins:  
Heb. 9:28  
1 Pet. 2:24
3. Suffering for our sins:  
Rom. 4:25; 8:3  
1 Cor. 15:3  
Gal. 1:4  
Heb. 10:12

#### Statements of note:

1. Love may long to save, but because of the unchangeable demands of justice, be powerless to do so.

Grace in God is that which love accomplishes on the ground of the truth that Christ has met the demands of justice. Rom 3:21-26

2. When Christ dies at the hand of His Father as an offering for sin, it is evident:
  - a. That there was no other way which sinners could be saved. Gal. 3:21
  - b. Christ, by His death, met the demands of justice in behalf of the sinner.
  - c. As a consequence, those who will come to God by Christ are saved without the slightest infringement upon divine holiness.
3. God saves His own people – those who trust Him – from His own wrath. Job 42:7-8; Hos. 6:1
4. The principle of works represents all that man can do for himself; the principle of faith represents all that God can do for man.
5. Job 9:32-33

How the Jewish teachers have handled this section of Scripture:

(The following is taken from “The Suffering Messiah of Isaiah 53” by Dr. Arnold Fruchtenbaum.)

1. Two different Messiahs:
  - Son of Joseph – suffering Messiah
  - Son of David – reigning Messiah

2 lines of messianic prophecies.

This was later changed, saying that the passage represented Jewish people suffering in a Gentile world – collective body rather than an individual.
2. First rabbi – Rashi (1040-1105AD) – in 1100AD he proposed this new interpretation. In the 1800’s it became the dominant view.
3. In verses 52:13 to 53:12, of whom does Isaiah speak.
 

9 clues in how we should interpret the passages:

  - a. Pronouns we, us, our  
he, him, his  
If “we” is the Jewish people, then is “he” the Gentiles?
  - b. Servant dies for My people – Israel has never died for anyone.
  - c. Singular personality – not described as a plural.
  - d. Servant is innocent, but suffering, vs. 4, 6, 8, 9.

God never told Israel that they would suffer, though innocent – He promised the opposite.

- e. Suffering servant is suffering willingly and silently, vs. 7 (Jews were never silent, nor did it willingly).
- f. Servant suffers a substitutionary death, vs. 4, 5, 6, 8, 10, and 11.

Nowhere do we find Israel suffering for the Gentiles – they suffer because of the Gentiles.

- g. Suffering of the servant brings healing to those who accept it, vs. 5, 11.
- h. Vs. 8, 12 – suffering servant dies (Israel never has died). Impossible to make this apply to the nation of Israel.
- i. Vs. 10, 11 – after dying, the servant is resurrected.

## ISAIAH 52:13 – 53:12

Often quoted in the New Testament:

Isa. 52:15                      John 12:38; Rom. 10:16

Isa. 53:4                        Mt. 8:17

Isa. 53:7-8                     Acts 8:32-33

Isa. 53:9                        1 Pet. 2:22

Isa. 53:12                      Lk. 22:37

### **God is doing the speaking.**

Vs. 13 My Servant – Isa. 42:1; 49:5-8; 50:6

1. Will prosper.
2. Be high and lifted up. Isa. 6:1-4; Rev. 4:2-11
3. Greatly exalted. Phil. 2:5-11; Col. 3:1; Heb. 12:2; 1 Pet. 3:21-22

Isa. 53:11-12

Vs. 14 Many (?) were astonished at the Servant's appearance.

Vs. 15 The Servant will "sprinkle" many nations:

1. The sin offering. Lev. 4:6
2. Consecration of the priests. Lev. 8:11
3. Cleansing for leprosy. Lev. 14:7

The nations of the earth (their kings) will experience a change of perspective. They misjudged Him so badly; their mouths will become closed (a king who cannot speak).

### **People of Israel do the speaking.**

Isaiah 53

Vs. 1 Israel also misjudged Him.

So few people will believe.

Vs. 2 He became flesh:

1. Frail, like a...
2. Plain, homely, un-attracting.
3. He did not appear to be royalty.

Vs. 3 He was the kind of individual people do not normally want to look at; they were repulsed by Him.

The nation despised Him and thought of Him as an embarrassment.

Vs. 4-5 He died as a substitution for the ones described above.

The Servant bore the consequences of their (our) sins.

|                               |  |                         |
|-------------------------------|--|-------------------------|
| Our griefs                    | He bore  | The consequences of sin |
| Our sorrows                   | He carried   |                         |
| Pierced through               | for our transgressions   |                         |
| Crushed                       | for our iniquities – vs. 5, 6, 11 (He will bear their iniquities.) |                         |
| Chastening for our well-being | upon Him   |                         |
| By His scourging              | we are healed  |                         |

1 Pet. 2:24; 3:18; 2 Cor. 5:21

Vs. 6 Sheep are followers – as the lead sheep goes; so the others follow.

Each has turned his own way. 1 Pet. 2:25

But, rather than lay the consequences of our own decisions and actions upon ourselves, God laid them upon the Servant.

Vs. 7-9 The Servant died willingly, though righteous (vs. 9), for other's transgressions.

Sheep have a submissive nature – they can be sheared of their wool or killed as a sacrifice and put up no resistance. Jesus, as the "Lamb of God" (John 1:29), quietly submitted to His death.

1. He did not attempt to stop what was happening to Him.
2. He remained silent, rather than defend Himself. Mt. 26:62-63; 27:14

He was willingly led to death because...Heb. 12:2

He was taken away for crucifixion after He was oppressed and received judgment.

The generation that observed (participated) was unaffected and unimpressed with what He was doing.

(They were under judicial condemnation.)

The soldiers who crucified Jesus apparently intended to bury Him as they would the other two – God had it done differently. Mt. 27:57-60

Vs. 10-11 The heart of Christ's finished work:

He became a guilt offering. Lev. 5:15; 6:5; 19:21; Rom. 3:21-26

His death will not be the end of Him:

1. He will see His offspring.
2. He will prolong His days – for eternity.
3. He will be blessed. Phil. 2

By means of His death – God is propitiated.

By knowledge of Him – many will be justified.

Vs. 12 Therefore...because

This section of Isaiah presents a complete picture of what the death of Jesus Christ accomplished on behalf of Israel (John 11:49-51) and the whole world (John 11:52; 1 John 2:2; 2 Cor. 5:14-19).