

Intro.

- A. 739-681 (martyred by Manasseh?).
- B. Themes of Isaiah.
 - 1. Disobedience to God's will brings terrible consequences.
 - 2. The remedy lies in fulfilling the Covenant obligations.
 - 3. There is hope for the people of God.
- C. Book of Consolation (40-66).
- D. Last of the six servant songs (41-53).

I. The successful servant (52: 13-15).

- A. The success (13).
- B. The shame (14).
 - 1. Disfigured.
 - 2. Causes horror.
- C. The effect (15).
 - 1. Startles the nations.
 - a. Translation (startle vs. sprinkle).
 - b. From deepest humiliation to greatest glorification.
 - 2. A new attitude prevails.

II. The unbelief of his people (53: 1-3).

- A. Such a change seems beyond belief. (1)
 - 1. "Arm of the LORD" = salvation (52:10; cf. Ex.6:6).
 - 2. Salvation depends on faith.
 - 3. Unbelief in the power of God.
- B. Reasons for unbelief (2-3).
 - 1. No physical attraction.
 - a. During his life.
 - b. At crucifixion (cf. Mt. 27:37-44)
 - 2. Rejection.
 - 3. Scorn (cf. Dt. 21:23, Gal. 3:13).

III. The suffering of the servant (4-12).

- A. Reasons for suffering (4-6).
 - 1. To carry our burden (4) (cf. Mt. 8:17).
 - a. A staggering load.
 - b. The cry of desolation.
 - 2. To bring us peace (5).
 - a. Pierced through = extensive suffering.
 - b. Crushed.
 - c. We were rebels.
 - 3. To restore our wandering (6).
 - a. Reflects the Captivity.
 - b. Reminds of Amos 7:7ff.
- B. How he suffered (7-9).
 - 1. Silently (7).
 - 2. Unjustly (8-9).
 - a. Hostile oppression.
 - b. Judicial persecution.

- C. Result of his suffering (10-12).
1. Because of the guilt offering -- (10).
 - a. Offspring (believers).
 - b. Long life (cf. Rev. 1:18).
 - c. Pleasure of the LORD.
 2. Because of the anguish -- (11).
 - a. Satisfaction.
 - b. Justification.
 3. Because of the substitution -- (12).
 - a. Glory.
 - b. Prosperity. (cf. Phil. 2:6-11).

IV. Application

- A. Substitution has been made.
- B. God's justice has been satisfied.
- C. It only remains for us to partake of God's salvation.

"Christian scholars," says Abravanel, "interpret this prophecy as referring to that man who was crucified in Jerusalem about the end of the second temple, and who, according to their view, was the Son of God, who became man in the womb of the Virgin. But Jonathan ben Uziel explains it as relating to the Messiah who has yet to come; and this is the opinion of the ancients in many of their Midrashim."

K-D, Isaiah, Vol. 2, p. 303.