

10/1/00

**Isaiah 52-54**

Chapter fifty-two continues Isaiah's proclamation of deliverance and then moves into the deliverance from sin by the Suffering Messiah, the Servant of the Lord.

**52:1-6      The redemption of Jerusalem.**

**52:1-2**    The call to awaken.

- 1) The nation had asked for God to awaken in the previous chapter and to act on their behalf as in ancient times but God called her to awake from her spiritual chastening. 51:9, 17
- 2) The reality was that the people were the ones who were asleep and needed to awake not God. Vs. 1a  
\* Paul tells the Romans much the same thing. Knowing the time it is high time to awake out of sleep: for now our salvation is nearer than when we first believed....Rom. 13:11-14
- 3) The city of Jerusalem was to look forward to her celebrating her liberation in strength and festivity from captivity as the holy city, even before it took place. Vs. 1b-d

\* Adorned with her priestly garments of purity and consecration to God!

- 4) The gentile nations would no longer oppress her, the uncircumcised and unclean or defiled. Vs. 1e
- 5) The city of Jerusalem was to rise from her the humiliation of her captivity and to sit on her royal throne. Vs. 2a-c  
\* Babylon would be abased and Jerusalem exalted. Is. 47
- 6) The city was to be free of her bondage of captivity implied by the collars used to carry them away on their necks tied in a long line of prisoners. Vs. 2d-e

**52:3-6      The call to be re-enthroned.**

**52:3**      The clear reason for her captivity.

- 1) The Lord tells her that she sold herself for nothing. Vs. 3a-b
  - a ) Literally God did not receive anything for her captivity.
  - b) Their sinful life-style they chose was not worth their sufferings.
  - c) They sold themselves cheap!
  - d) They were not sold for any money.
- 2) The Lord would redeem her without money. Vs. 3c
  - a) There is nothing that can buy back your life from sin.

- b) There is nothing that can repay or replace the destruction caused to self or others through sin.
- c) There is nothing that can profit you, if you loose your soul for all eternity.
- d) Only the sovereignty of God through grace and mercy can redeem man by the precious blood of Jesus Christ.  
1Pet. 1:18-19

**52:4-5** The oppression of Israel.

- 1) By Egypt to through the Pharaoh. Vs. 4a-b
- 2) By Assyria without a cause but by the hand of God to chasten them. vs. 4c
- 3) Babylon was next and all went beyond the measure of God in chastening His people. Vs. 5
  - a) Three things were clear to God.
    - 1) God's people were taken away without being sold for money.
    - 2) Those that rule over them make them wail as they glory over them.
    - 3) God's name was being blasphemed continually every day.
  - b) Babylon would be judged.
    - 1) The people and God are intricately connected and inseparable.
    - 2) The land and the people are intricately connected and inseparable.

- 3) The blasphemy was due to the fact that the enemy boasted in the captivity of God's people!
- 4) The entire purpose of Israel's deliverance was that she know Jehovah's name and that it was He who spoke. Vs. 6
  - a) In that day, when they returned to Jerusalem.
  - b) They would know He was their deliverer and Savior.

**52:7-10** **The good news proclaimed at Zion.**

- 52:7** The messenger and the message.
- 1) The beauty and majesty of the messenger who carries the good news of proclaiming peace. Vs. 7a-b
    - a) The messenger is an attractive and beneficial envoy to a needy people.
      - 1) God had Ezekiel in Babylon telling the people to settle down, marry and seek the good of the city, until the seventy years passed and not to listen to the false prophets. Ezk. 13:6
      - 2) Jeremiah was in Jerusalem saying the same thing to those resisting the captivity by way of the false prophets in Jerusalem. Jer.

- b) The peace was regarding their reconciled relation to God and release from captivity.
- 2) The message was directed to Zion, glad tidings and salvation. Vs. 7c-d
  - a) God would be faithful to His word.
  - b) God would reign over His people in Zion.
    - 1) Nahum quotes this in the judgment of Nineveh. Nah. 1;15
    - 2) Paul quotes this verse to the Romans in fulfillment of the gospel message in the Age of Grace. Rom. 10:14-15

**52:8-9** The reign of Jehovah in Zion.

- 1) The watchmen shall sing together as they witness the restoration of Zion with their own eyes. Vs. 8
- 2) Joy will fill the once wasted area of Jerusalem at her final redemption. Vs. 9
- 3) The Lord does it through His power and evident to all the nations of the world as He establishes the Kingdom Age. Vs. 10
  - a) Bearing His arm symbolizes His activity with sufficient ability!
  - b) The entire chapter repeats the rule and reign of God. Vs. 6, 7, 8, 9, 10, 12

**52:11-12** **The call to depart in the new exodus.**

**52:11** The call to depart from Babylon.

- 1) This is a call to sanctification of the nation. Vs. 1a-f
  - a) They were to leave all the paganism of Babylon behind.
  - b) They were to not bring any pollution with them.
- 2) The call is addressed specifically to the priests who carried the vessels of the temple. Vs. 1g
  - \* Cyrus would restore them to the Ezra. Ezra 1:7-11, 8:25-34

**52:12** The manner of their exodus.

- 1) They would not leave in haste as in Egypt. Vs. 12a-b; Ex. 12:33; Deut. 16:3
- 2) They would be escorted by the Lord. Vs. 12c
- 3) They would be protected by God from any attack from behind. Vs. 12d

**52:13-53:12** **The suffering Servant of the Lord.**

**52:13-15** The Father's Servant.

- \* Polycarp called this chapter "the golden passional of the Old Testament evangelist", In fact as I see it is the climax to all the prophecies regarding the Messiah up to this point in the book of the prophet, they all have been building up to this golden passage!

- 1) The Father is the speaker regarding His Son “My Servant”. Vs. 13a-b
  - a) There are some who interpret this section as Cyrus and Darius but the interpretation through the centuries has always been the Messiah..
  - b) The Jews universally interpreted this chapter as Messianic till Aben Ezra, about A.D. 1150, then they began to attribute it to Jeremiah, Josiah and to the people and the land, the suffering nation
  - c) Christians till the nineteenth century have also interpreted as Messianic of Jesus Christ.
  - d) But no one can fulfill the specifics except for the Messiah and the nation is distinguished clearly from Messiah. Is. 42:1-5, 49:5-6
  - e) The chapter is applied to Jesus in the New Testament. Matt. 8:17; Mk. 15:28; Lk. 22:37; Jn. 12:37, 38; Acts 8:32; Rom. 10:16; 1Pet. 2:24, 25
- 2) The prognosis is that He would prosper by the phrase “deal prudently” or wisely accomplishing all in His ministry. Vs. 13b
- 3) The Servant of Jehovah would be exalted and extolled “yarum”, very high, literally lifted up describing the crucifixion. Vs. 13c

- \* Same expression is used of God exalted state. Is. 6:1; 57:15
- 4) The masses would be astonished at Him due to His visage being so marred and His form. Vs. 14
    - a) The verse describes the disfigured appearance of Jesus prior to the crucifixion.
    - b) The resemblance of Jesus was so appalling due to the fact that He was beyond recognition as a man
      - 1) The visage or face of Jesus remember was beaten by the religious rulers and soldiers.
      - 2) They plucked out His beard, blind folded Him and then stuck Him.
    - c) The identity of the Servant is a composite of Divine and human, the God-Man!
  - 5) The Servant shall sprinkle many nations, referring to the purification of sin. Vs. 15a
    - a) Some have translated the word “sprinkle” startle, leap or spring but the root word and Dead Sea Scriptures discovered affirm the idea of expiation to atone for guilt, resulting in purification! Lev. 4:6, 16:14
    - b) Many because not all will believe, despite that He died for all!

- 6) The rulers of the world will marvel at Jesus throughout the ages as they heard and consider His supreme act of love!  
Vs. 15a-d  
 \* The ultimate fulfillment will be in the Kingdom Age.

**53:1-3** The rejected Servant.

- 1) The prophet was speaking to the unbelieving people of God. vs. 1
  - a) The association of suffering and greatness is hard to reconcile or believe. Vs. 1a
  - a) John quotes this verse in fulfillment of the unbelief of Jesus by the Jews. Jn. 12:37-38
  - b) The arm of the Lord is the power of the Gospel. Rom. 1;16-17; 1Cor. 1:18-31
- 2) The decisive act of God to intervene on man's behalf is incredulous. Vs. 1b
  - a) To Israel God revealed this revelation.
  - b) To Israel He was sent.
- 3) The servant would grow up as a tender plant, from a child to adulthood before the eyes of the Father oversight. Vs. 2a-b  
 \* A shoot from Jesse. Is. 11;Rev. 5:5
- 4) The Servant would come from an insignificant place, as a root out of dry ground, of humanity and from Bethlehem. Vs. 2b; Mic. 5:2

- 5) The Servant will have no majestic kingliness to attract man, "form or comeliness", there was no royal splendor or fleshly outward appeal. Vs. 2c
- 6) There would be no beauty or physical allurements due to His physical appearance. Vs. 3d-e
- 7) The Servant will be despised, looked on with contempt and rejected or forsaken by men. Vs. 3a
  - a) By the rulers.
  - b) By the crowds.
  - c) By His disciples.
- 8) The Servant will be a man of sorrow or pains, acquainted with grief or sickness. Vs. 3b  
 \* Heb. 4:15, 2:18
- 9) The response would be to turn away in horror of his appearance of disgust, hiding their faces. Vs. 3c-e  
 \* The word is used for the leper. Lev. 13:45
- 10) The Servant would not be esteemed, meaning valued or reckoned Him of any significance. Vs. 3f

**53:4-6** The suffering Servant.

- 1) The suffering of the Servant bore our griefs "sicknesses" and carried our sorrows "our pains". Vs. 4a

- a) The Hebrew word for carried “nasa” means to take up and carry away, vicariously.  
\* This is mentioned no less than twelve times in this chapter!
- b) The word sorrows “holayin” in Hebrew indicates more specifically sicknesses.
- 1) Matthew quotes this verse in fulfillment of physical healing. Matt. 8:17
  - 2) Peter quotes it in fulfillment of our spiritual restoration. 1Pet. 2:24-5
- c) The Greek of the LXX indicates not only our infirmities but also our diseases.
- 2) The Servant was assumed to of deserved the affliction out of His own guilt mistakenly, “smitten and stricken of God”. Vs. 4b-c
  - 3) The Servant in reality was stricken on our behalf, vicariously. Vs. 5
    - a) Wounded “meholal” which means to be pierced, for our transgressions, hence nailed and speared for our rebellion. Vs. 5a
    - b) He was bruised “medhukkah, utterly crushed or shattered, ”for our iniquities or twisted or perverted crookedness. Vs. 5b

- \* The suffering was both penal and substitutionary!
- c) The chastisement of our peace was upon Him, He bore the suffering in order that we may have the benefit of peace with God. Vs. 5c; Rom. 5:1
  - d) And by His stripes we are healed, meaning there is provisions to receive healing not that all can or will be healed automatically. Vs. 5d
  - 4) The Servant died for those who had gone astray and self-willed, yet God placed on Him everyone’s iniquities. Vs. 6
    - a) Sheep stray when left alone..
    - b) The phrase “of us all” means the masses, making, the entire world in general.
    - c) The sins and guilt was accounted to Jesus, “Let this cup pass from Me, nevertheless not as I will but as You will” Matt. 26:39; 2Cor. 5:21
- 53:7-9** The submissive Servant.
- 1) The Servant was oppressed and afflicted, harshly treated and mishandled by the religious and political leaders. Vs. 7a
  - 2) The Servant opened not His mouth, having nothing to defend, all was false but all was according to God’s plan for the redemption of man. Vs. 7b

- a) He told Pilate he had no power to over Him.
- b) He said nothing before Herod who only wanted to see a miracle.  
\* Matt. 26:63; 27:12-14; Mk. 14:61; 15:5; Lk. 23:9; Jn. 19:9
- 3) The Servant was led as a lamb to the slaughter, as a sheep before it's shearers silent, opening not His mouth. Vs. 7c-e
  - a) He as a lamb to the slaughter "yubhal" means the alter of sacrifice. Jn. 1:36; Rev. 5:12
  - b) He was the substitute for sinful man. 2Cor. 5:21
- 4) The Servant was not given the proper time of His imprisonment and judgment, not to mention His execution. Vs. 8a
- 5) The injustices were to be make known as indifference and a plot to get rid of Him. vs. 8b-d
  - a) He was "cut off", executed violently and prematurely, being innocent of any crime. Vs. 8c
  - b) He was executed in the place of God's people. Vs. 8d
- 6) The Servant was to be buried with the wretched or ungodly and guilty, as well as the rich. Vs. 9a-b
  - a) The two thieves on the cross were executed along side Him.

- b) The man Joseph of Arimathaea provided the tomb. Matt. 27:57-60
  - 7) The Servant suffered so being innocent vs. 9c-d
- 53:10-12** The selfless Servant.
- 1) This pleased the Father to crush Him and put Him to grief, due to the fact that He made His soul an offering for sin. Vs. 10a-c
    - a) Being the substitute for man. Vs. 4-6
    - b) From the determinate counsel of God. Acts 2:23
  - 2) The Father seeing those to be saved, resurrected Him taking pleasure in the accomplished goal. Vs. 10d-e  
\* The work of atonement was complete, even as Jesus cried out from the cross, "It is finished". Jn. 19:30c
  - 3) The Servant would be satisfied in His the labor of His soul in His substitutionary sufferings, knowing that by this knowledge being the Father's righteous Servant many would be justified by bearing their iniquities. Vs. 11
    - a) Jesus suffered an unknown spiritual agony unlike any other.
    - b) He is the Savior of the world!
  - 4) Therefore the Father divided Him a portion with the great and allow Him to

apportion out the benefit of the achieved salvation. Vs. 12a-b

- a) Due to the fact that He poured out His soul onto death. Vs. 12c
  - b) Due to the fact that He was numbered with the transgressors. vs. 12d
  - c) Due to the fact that He bore the sin of many. Vs. 12e
  - d) Due to the fact that He made intercession for the transgressor. Vs. 12f
- \* Jn. 14:6; Acts 4:12; Phil. 2:5-11; 1Tim. 2:5; Heb. 7:25; 9:24; 1Jn. 2:1

### **54:1-17      The covenant of peace to Israel.**

**54:1-3**    The call to God's barren wife to rejoice in her future fruitfulness.

- 1) The wife of God, Israel is called to sing in faith even though she has decreased in number, for God was going to multiply her children to the extent that she being barren now would have more than the married woman. Vs. 1
  - a) Barrenness was a shame before the people.
  - b) Barrenness meant disfavor with God.
- 2) The preparations are described in the cultural background of her day as they lived in Bedouin life-style in tents. Vs. 2

- a) They were to enlarge the ground for her tent. Vs. 2a
  - b) They were to stretch out the curtains sparingly. Vs. 2b-c
  - c) They were to lengthen their cords. Vs. 2d
  - d) They were to strengthen their stakes. Vs. 2e
- \* The principle and promise is the same for the church, it is God who adds to the church daily such as are saved, not man with his programs and gimmicks.
- 3) The extent of their growth is to the left and the right and their despondence would inherit the nations. Vs. 3a-b
    - \* The short term is the new exodus from Babylon but the long-term fulfillment is the Kingdom Age.

**54:4-8**    The call to be joined with God her husband.

- 1) The exhortation is that she not fear for she would not be ashamed or disgraced. Vs. 4a-d
  - a) He would forgive her and cleanse her.
  - b) He would exalt her before the nations.
- 2) The wife of God would forget the shame of her youth. Vs. 4e
  - a) Her reconciliation would not look to the past.

- b) Her reception of God's love would give her stability.
- 3) The wife would not remember the reproach of her widowhood anymore. Vs. 4f
- 4) The wife's husband is identified. Vs. 5
  - a) Her Maker her husband. Vs. 5a
    - \* He has all the rights to her.
  - b) The Lord of hosts in His name. Vs. 5b
    - \* He is able to protect her, being the Captain of the armies of heaven.
  - c) He Redeemer is the Holy One of Israel. Vs. 5c
    - \* The One Who is the epitome is holiness and redeemed her to Himself.
  - d) He is called the God of the whole earth. Vs. 5d
    - \* He is the Eternal One, Who is in control of all that takes place in the earth.
- 6) The wife had been refuse in her youth for a short time but now with great mercies God would gather her. Vs. 6-7
- 7) God's wrath had been on her for moment, hiding His face but with everlasting kindness He would have mercy on her, Jehovah her Redeemer. Vs. 8
  - \* This will be fulfilled completely at the end of the Great-Tribulation, into the Kingdom.

**54:9-10** The promise is secured by God's oath.

- 1) Like God promise Noah to not destroy the earth by a flood again, so Her swore He would not be angry with them or rebuke them. Vs. 9
- 2) God's promise will be for eternity, for it is His covenant of peace. Vs. 10
  - a) Ezekiel make reference to this peace covenant. Ezk. 34:25-31
  - b) Jerusalem will have peace only in the Kingdom Age.

**54:11-17** The city of the New Jerusalem.

- 1) God will rebuild the city with precious stones. Vs. 11-12
  - \* The New Testament describes it . Rev. 21:9-27
- 2) God will teach Her children and they will enjoy the peace of God. Vs. 13
  - \* The eternal glory being with God.
- 3) She shall live in righteousness and tranquil harmony. Vs. 14
  - \* Justice will prevail and civil order.
- 4) God will be her protector. Vs. 15
- 5) God is in control of all those He created and uses them as He pleases, for edification or destruction. Vs. 16
- 6) No weapon will prosper against her or accusations, they will be condemned. Vs. 17a-b

- 7) This is the heritage of the servants of the Lord, the Jew in context and the Christian in principal. Vs. 17c
- 8) The reason is that their righteousness is from God. Vs. 17d