

Thursday Evening Bible Study  
**Series: The Book of Isaiah**

Teaching Summary for Week 150

**Isaiah 52:13-53:12**

Let's begin by reading our passage – **Isaiah 52:13-53:12**.

Isaiah 52:13-53:12, together with **Psalms 22**, constitute the “Holy of Holies” in Old Testament prophecy.

Clearly Messianic, they foretell the events and significance of the death and resurrection of our Lord Jesus Christ, 700-1,000 years before these events occurred in history.

We are to approach these scriptures with a mixture of gratitude, awe, humility, reverence, sorrow and joy.

Psalms 22 shows the cross and resurrection through Jesus's eyes – his human experience of suffering and grief, followed by great joy when He comes forth from the grave. It 's a first person eyewitness account.

Isaiah 52:13 – 53:12 presents the cross and resurrection through God the Father's eyes. This passage is theological in nature. It teaches us about the plan of God for our salvation.

Isaiah gives us a divinely-inspired portrait of the suffering Servant. Isaiah 52:13 to 53:12 reveals that the Servant of the Lord is the suffering savior. The Lord God causes the iniquity of us all to fall on Him (53:6).

His death settled the sin question forever to the perfect satisfaction of God, the righteous and holy One. (53:11). This suffering Servant is the perfect guilt offering. See **Leviticus 6:1-7; 19:20-22**. He was pierced through for our transgressions, crushed for our iniquities.

In the New Testament, this suffering Servant is revealed to be the Lord Jesus Christ. This unmatched Messianic prophesy is cited a number of times in the New Testament, always referring directly to our Lord Jesus Christ. See **Matthew 8:14-17; Acts 8:26-35; 1 Peter 2:21-25; and Hebrews 10:10-18**.

Perhaps it is no surprise that Matthew, Phillip, Peter, and the writer of Hebrews were all preaching to Jews and God-fearing Gentiles (who practiced Judaism). They would need to have their eyes opened to the identity of the Suffering Messiah of the Old Testament.

Isaiah 52:13 – 53:12 is a poem: a Servant song.

It has five stanzas, with three verses in each stanza.

The stanzas can serve as our outline:

<b>Stanza</b>	<b>Subject</b>
<b>Isaiah 52:13-15 (A)</b>	The Servant will be exalted after He suffers.
<b>Isaiah 53:1-3 (B)</b>	The Servant was despised and misunderstood.
<b>Isaiah 53:4-6 (C)</b>	He suffered and died for us.
<b>Isaiah 53:7-9 (B)</b>	He willingly suffered mistreatment at the hands of godless men, ending in His death.
<b>Isaiah 53:10-12 (A)</b>	All this according to the will of God His Father, who put Him to grief and will exalt Him.

It has a chiastic structure, with Isaiah 53:4-6 at the center. So ABCBA.

It is fitting that Isaiah 53:4-6 is the central stanza. Isaiah 53:4-6 is central to the message of this song.

Henry Ironside called Isaiah 53:6 the most wonderful verse in the Bible. It is the great statement of God's grace to the undeserving.

Our passage is the fourth and final Servant Song of Isaiah.

Recall that the four Servant Songs are found in :

1. Isaiah 42:1-13
2. Isaiah 49:1-13
3. Isaiah 50:4-11
4. Isaiah 52:13-53:12

Now this fourth Servant Song is the climactic one. It completes the picture that was left unfinished by the first 3. It answers the questions that were left unanswered in the first three. Especially the HOW questions.

Actually, such questions have followed us throughout our journey through Isaiah.

Up to this point, the book of Isaiah has been a whole encyclopedia of contrasts between the sinfulness of Israel and the glory of the LORD.

And each time, you are left starting at an infinite chasm. How can Israel cross this Red Sea?

Think of it: Isaiah speaks of the wrath of the LORD on rebellious sinful Israel— and then He describes God's amazing future for Israel.

I'm missing something here. How do we get from the wrath part to the amazing future part?

What must happen to completely change our standing before the LORD? What must happen to completely change us: our sinfulness, our destiny.

What can will do about all of our sins and iniquities. More to the point: what will God do?

He says that the time will come when He remembers them no more. But how?

He knows they are real sins. He knows that we committed those sins. And He is holy. He can't just ignore our transgressions.

You cannot read or hear Isaiah 40-52 objectively and not come away with this question:

If Israel has sinned so terribly so as to deserve a blackened sky and parched land, and God is Holy, and yet promises Israel a profoundly great inheritance, how can that be???

How could God not destroy such wicked people?

Yet He doesn't. Why not?

We must be missing something.

Except it's not something. It's Someone. It's a Person. The mediator between God and man. The suffering Servant. The man Christ Jesus.

Job was given a vision of this Person, and rejoiced.

But first look at **Job 9:25-35** where he describes his predicament.

Ok, now look at **Job 19:21-27!**

And we were in the same predicament as the nation of Israel. Paul cried out, Who will rescue me from the body of this death. Thanks be to God through Jesus Christ our Lord! Let's read **Romans 7:21-8:1**.

<><><><><> my notes <><><><><>

Let's read our passage again – Isaiah 52:13-53:12 and I will point out a few things about the writing.

Interconnecting vocabulary and subjects

Pronouns

Past tense?

There are seven major New Testament citations of Isaiah 52:13 -53:12. We will examine them in turn.