

Isaiah 52:13 – 53:12

The Suitable Sacrifice for Sin

Text: Isaiah 53

Introduction:

1. God had promised that the seed of woman would crush the head of the serpent and the enemy of man would be defeated (Genesis 3:15).
2. He showed that this victory would include blessedness for all through the seed of Abraham (Genesis 12:1-3).
3. This Victor would be a mediator (Job 19:23-27), a ruler (Genesis 49:10), a star (Numbers 24:17), a prophet (Deuteronomy 18:15-19), a priest (1 Samuel 2:35), and a king (1 Samuel 2:10) - ruling from the throne of David (1 Chronicles 17:11-14).
4. During the time of David, the “sweet psalmist of Israel” (2 Samuel 23:1) recorded many prophecies of Jesus in the Psalms.
5. In the writings of the prophets, much more detail about the coming Messiah was given.
6. Isaiah declared that the Messiah would become man’s propitiation - the suitable sacrifice for sin...

I. THE BACKGROUND

- A. The name Isaiah means, “Jehovah is salvation,” “salvation is of Jehovah,” or “Jehovah saves.”
- B. Chapters 1 - 39 of Isaiah detail judgment from God on the nations of the world, including Israel and Judah.
- C. Chapters 40 - 66 record comfort from God in promises of Israel’s return and the coming of the Messiah.
- D. This passage records the fourth (and last) of the Servant Songs - prophetic of the Messiah.
- E. This song is divided into five stanzas of three verses each.
- F. It describes the Servant as the suitable sacrifice for sin by detailing His rejection, suffering, and ultimate exaltation.

II. AN OVERVIEW OF THE SERVANT’S JOURNEY (ISAIAH 52:13-15)

- A. The first verse gives the end of the story - the Servant would live wisely and be exalted.
 1. Because of His wise actions, He would prosper (cf. Jeremiah 23:5).
 2. Thus, He would accomplish the purpose of God.
 3. This would result in exaltation:
 - a. In His life - *sinlessness, doctrine, and miracles*
 - b. In His resurrection
 - c. In His ascension (cf. Ephesians 1:20-23)
 - d. “He will rise up, he will raise himself still higher, he will stand on high.”
- B. The second verse explains the suffering that would be endured before being exalted.
 1. Men would be astonished when they saw what He was forced to endure.
 2. His appearance would be one of disfigurement - marred and ruined by the abuse received in His body.
 3. More than this, however, it refers to the fact that men would reject Jesus as Savior out of disgust.
- C. The third verse shows that He would be victorious and silence those who opposed Him.

Prophecy of Jesus

1. He would provide salvation for the world – by the “sprinkling” of His blood.
2. He would cause His opponents to consider His message – the Gospel.

- III. AN ACCOUNT OF THE SERVANT’S SACRIFICE (ISAIAH 53:1-12)
- A. Despite all that God did, many would not hear nor accept Jesus as the Messiah (cf. John 12:28-43; Romans 10:8-21).
- B. They would view Him as a dry twig unable to produce or provide life.
- C. He would not appeal to physical senses of man (cf. John 18:40; 19:5, 14-15).
- D. He would be a man of sorrows and acquainted with grief.
- E. Thus, He was despised and rejected by men (cf. Genesis 25:34).
- F. Men did not esteem him – that is, they did not see His true value and worth.
- G. Yet, the sorrow and grief were not His own – He was bearing the burden of other men, the very ones who rejected Him!
- H. Homer Hailey correctly points out that “He was smitten of God only in the sense that God allowed Him to suffer; God provided Him as an offering for man’s sin.”
- I. Thus, Jesus took upon Himself the burden of our sins and carried them for us to their just punishment – thereby, carrying them away from us (cf. Galatians 3:13; Hebrews 9:28; 1 Peter 2:24; 3:18; 1 John 2:2).
- J. Jesus was wounded, bruised, and chastised for our sins.
1. The word “wounded” can be translated as “pierced” (cf. Psalm 22:16; Zechariah 12:10; John 19:34, 37).
 2. The word “bruised” means “to be crushed, broken or shattered.”
 3. Chastisement is punishment – placed upon Jesus because of our sins.
- K. Jesus endured these things that we might be at peace with God and healed (cf. Romans 5:1; 10:15; Ephesians 2:14-17).
- L. By choosing to sin, all men have gone astray like wandering sheep.
- M. Though Jesus suffered terribly, He did so in humility and submission to God.
- N. He is pictured as a sheep being sheared or being led to the slaughter – in silence, without a cry or complaint (Matthew 26:63; 27:1-14; Luke 23:9; 1 Peter 2:23).
- O. The accusations against Him were unjust and His trial was thoroughly corrupt (cf. Acts 8:33; John 18:38; 19:4, 6, 16).
- P. Jesus was “cut off” from His generation and from the land of the living.
- Q. Following His violent death, Jesus would be buried (Matthew 27:57-60; Mark 15:43-46; Luke 23:50-53; John 19:38-42).
- R. Though He was crucified among criminals, He was innocent, pure and sinless.
- S. Thus, in His suffering (vs. 7), His death (vs. 8), and His burial (vs. 9), Jesus was completely submissive to God and willing to humble Himself for man.
- T. The suffering of the servant had been pleasing to God – for a suitable sacrifice for sin had been offered.
- U. The life (soul) of Jesus was the perfect offering for sin because He was sinless (cf. Daniel 9:24; 2 Corinthians 5:21; Ephesians 5:2; Hebrews 9:14; 1 Peter 2:24; 1 John 2:2; 4:10 [and Romans 3:25]).
- V. The suffering and the sacrifice of Jesus would satisfy the justice of God.
- W. By bearing the iniquities of sinful man, the Servant would justify many.
- X. Therefore, the Servant will be victorious and exalted by God (cf. Philippians 2:8-11; Matthew 12:28-29; Luke 11:21-22; Acts 26:18; Colossians 1:13-14; 2:15; Hebrews 2:14-15).
- Y. This is possible because His death was a willing, humble submission to God on behalf of sinful man (cf. Hebrews 7:25).
- Z. Thanks be to God for the propitiation for our sins! (Cf. 1 John 2:2; 4:10)