

# **Isaiah**

**Chapter 52-53 Part 1**

**Christ Church**

Fall 2025

- In 51:17-23 God declares that Zion's punishment is now ended, and He will do to the nations what they had done to Israel
- In 52:1-12 the tone is anticipation as The Lord calls on Jerusalem to do the very opposite of what Babylon was required to do in Isaiah 47

- Isaiah 52 falls into two parts
  - vv. 1-6 God demonstrates His power by delivering His people from this new bondage
  - vv. 7-12 God brings the message about redemption to a conclusion
- As you would expect, Isaiah uses a graphic illustration to make his point
  - He pictures a city under siege that waits for news from a delivering army
  - Suddenly the watchmen on the city walls begin to shout for joy (v. 8)
  - They see a messenger on a far away mountain, signaling “good news”





- In v. 1 Jehovah calls Zion to wake up and get dressed . He repeats both orders
  - He wants them dressed with strength and splendor
  - He wants them to look like Himself – read Psalm 93:1
  - Also read Isaiah 59:17
  - The idea is get dressed in armor

- Strength and beauty go together – Psalm 96:6



- It is a matter of the people of Israel developing and maintaining the faith that when The Lord acts, they will be able to receive what He has done
- In v. 2 The Lord calls Zion to ‘shake off her dust’
  - Dust is the symbol of death, mourning, shame
  - Adam was made of dust, and in death humans return to dust
  - “Ashes to ashes...”





- Sitting in dust is parallel to wearing shackles. Dust and imprisonment are the same
- Zion is bound around her neck – v. 2. She resembles a beast of burden
- Jehovah will break Babylon's yoke as He broke Egypt's



- Jerusalem will be transformed from slave to queen



- Notice in vv. 3-6 the Lord speaks four times. They are arranged in a chiasm
  - A. Sold for nothing;– will be redeemed for no money
  - B. My people (Hebrew ‘ammi’) went to Egypt & Assyria
  - B’. My people (‘ammi’) were taken without cause
  - A’. Will know My Name, that I speak



- Note that in v. 7 the LXX translates the the words ‘good news’ as ‘*euangelion*’



- The only thing left to do is for the Queen to break out singing - v. 9



- Yahweh bares His arm so the nations can see the ‘salvation of our God’ – v. 10



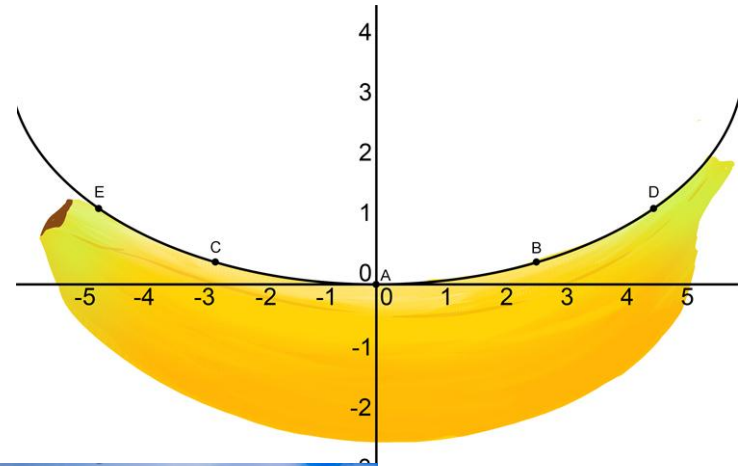
- vv. 11-12 is the summary of Crisis C
- Note that the Lord is in front and behind His people

- We come to the fourth and last Song of The Servant – Isaiah 52:13- 53:12
- It is helpful to read this like an opera or as a drama
- There are three characters in this passage
  - The one who calls the Servant “*My Servant*” (52:12). When it occurs elsewhere it is God speaking
  - There is the Servant, referred to as ‘*he*’ throughout the passage
  - And there is the ‘we’, a plural group of characters

- When we get the variety of characters in mind, we can see the real drama of the passage
- The Servant is exalted (52:13), then humiliated (52:14-53:3). He is sacrificed (53:4- 8), He dies (v.8b), is buried (v.9), and is resurrected (vv.10, 11)

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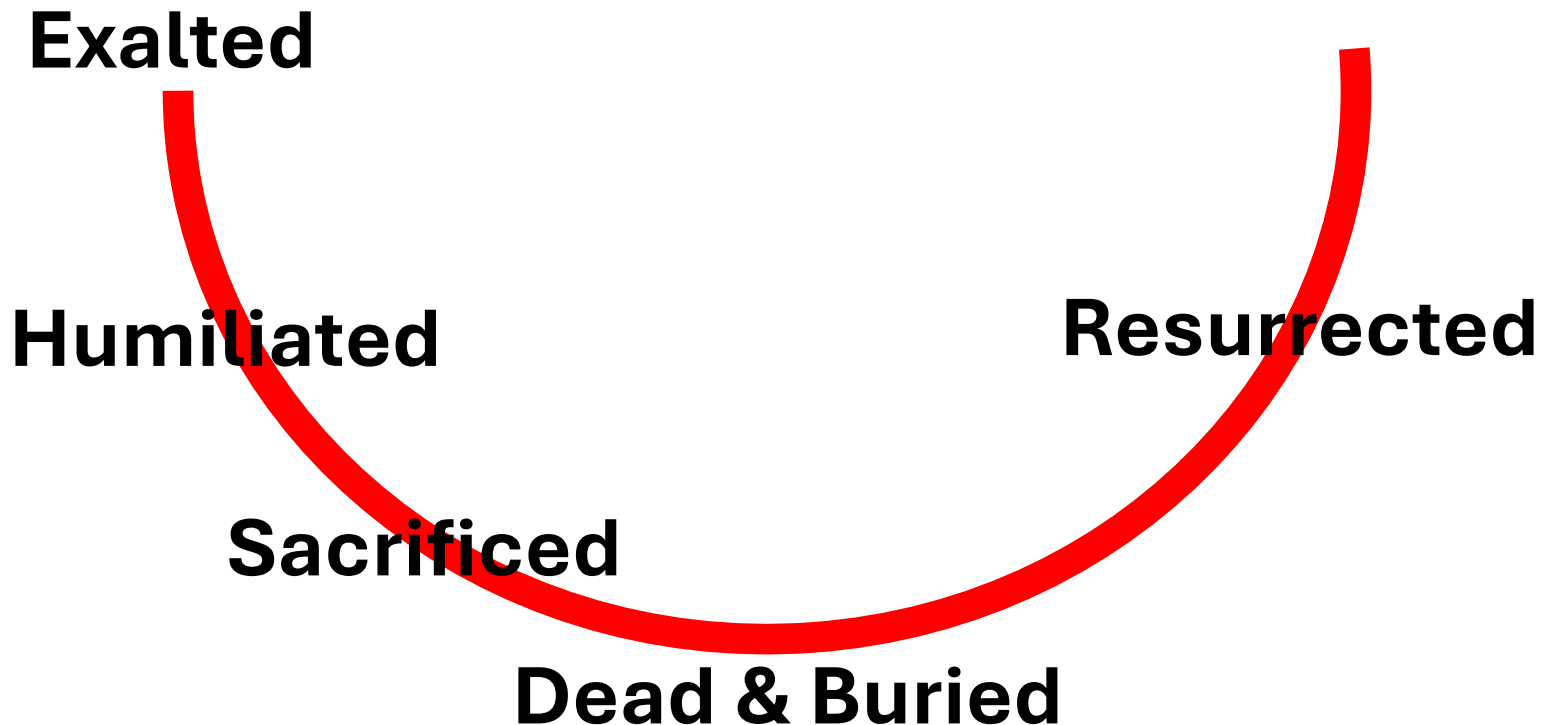






# **Parabola of Jesus's Life**

## **Isaiah 52:13-53:11**



- *“It is about the Suffering Servant, but it is equally, and narratively more importantly, about the shift in perspective that the people experience in their regard for the Servant. Initially they despise and reject Him. They consider Him to be an enemy of God. But then they confess that they are the ones who have turned away, and they recognize that the sins that the Servant bears, the sins for which He is disfigured and battered, are not His own sins but the people’s. They inflict the beatings on the Servant, and that act of injustice is the means by which the Servant becomes the bearer of their sins.”* Leithart, Isaiah blog notes p. 95





# **Isaiah**

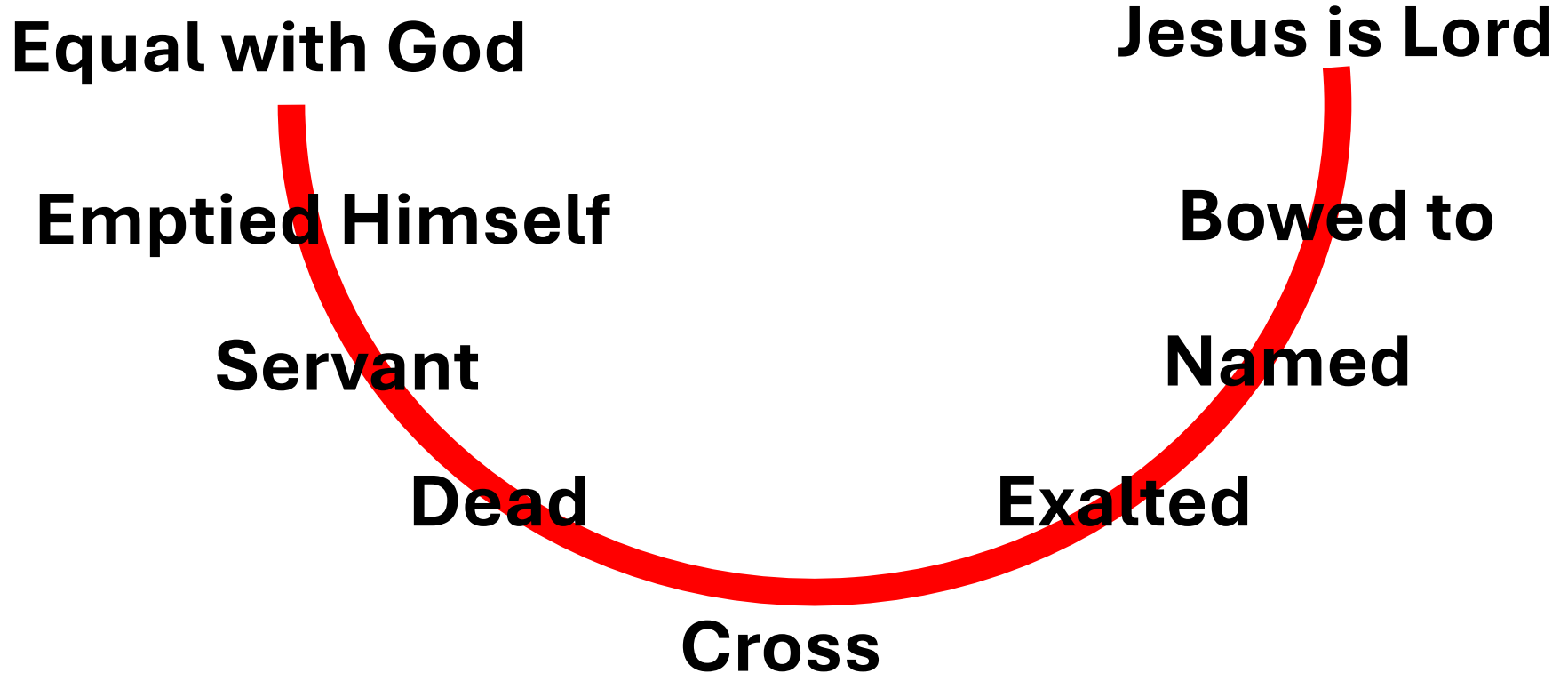
**Chapter 52-53 Part 2**

**Christ Church**

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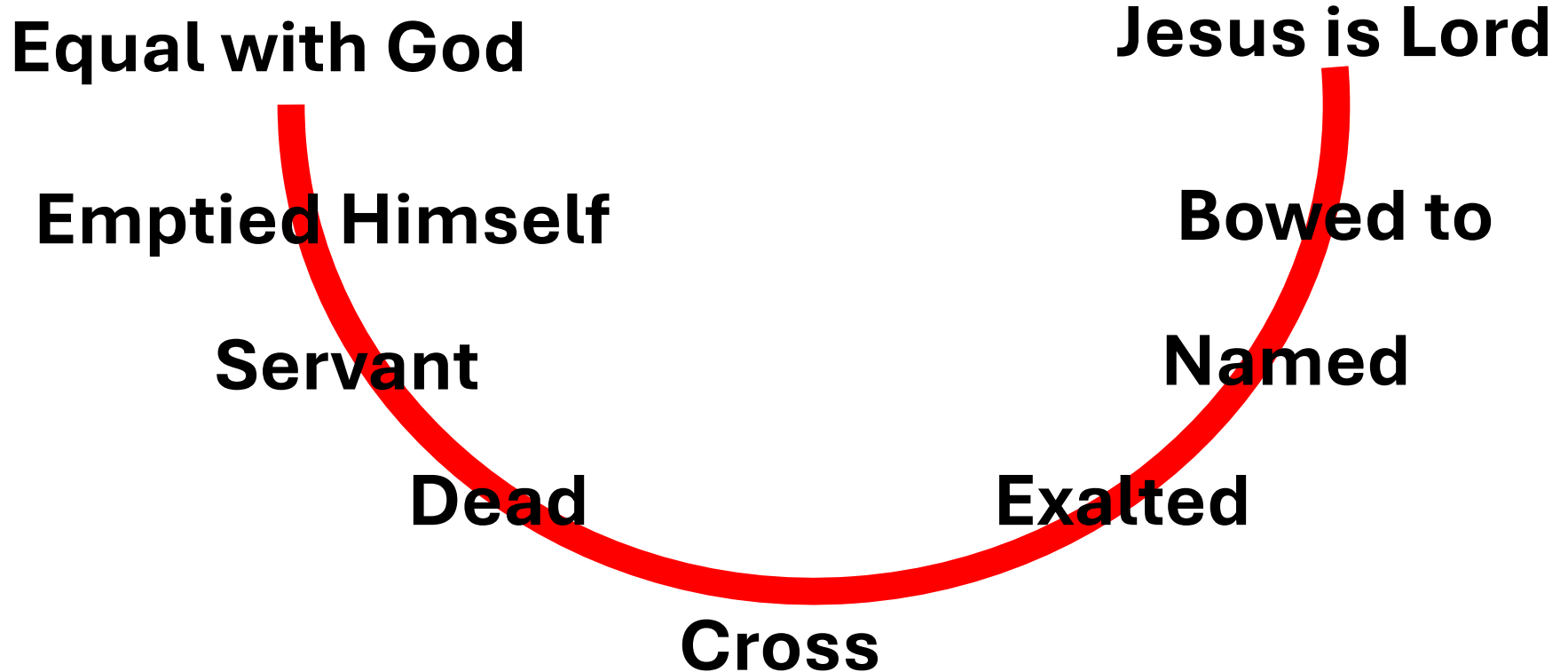
# **Parabola of Jesus's Life**

## **Philippians 2:5-11**



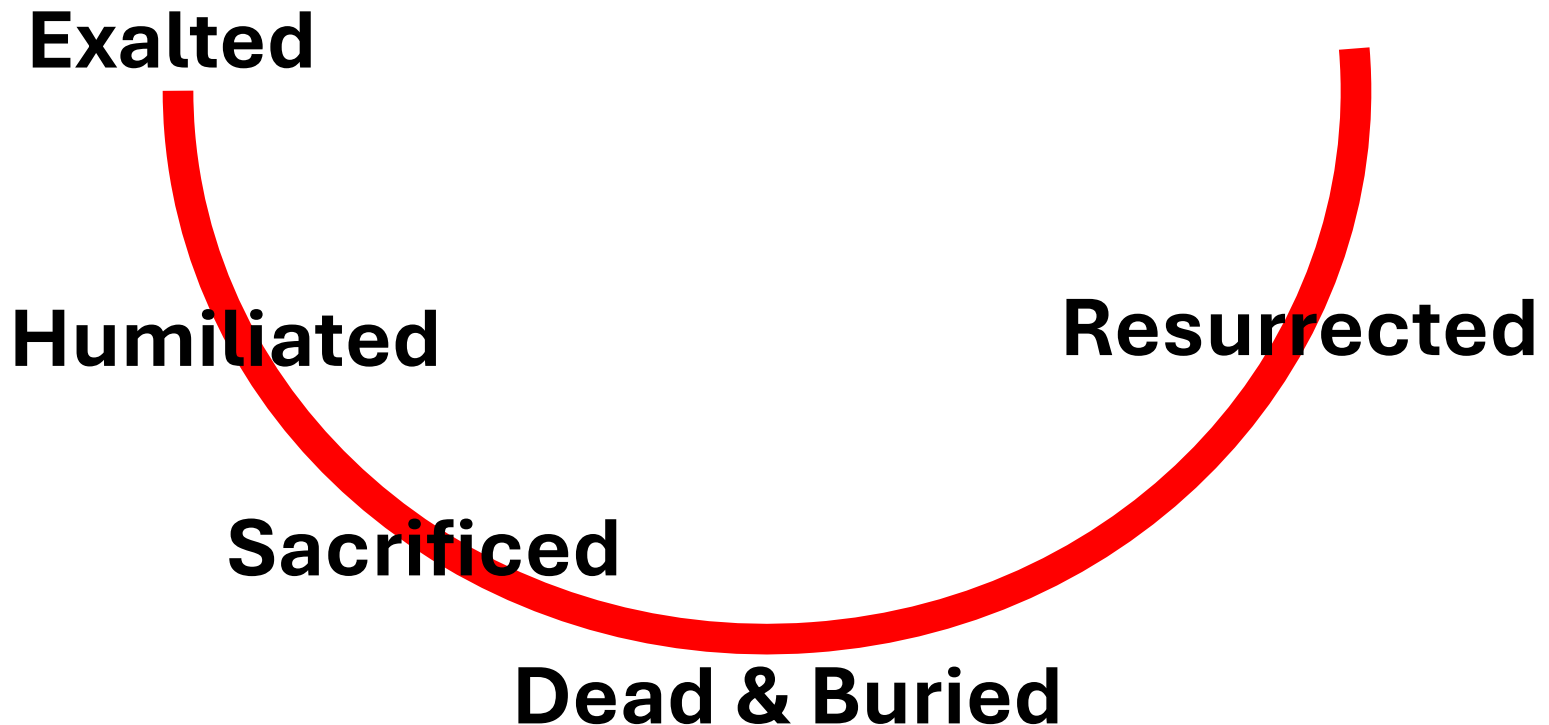
# **Parabola of Jesus's Life**

## **Philippians 2:5-11**



# **Parabola of Jesus's Life**

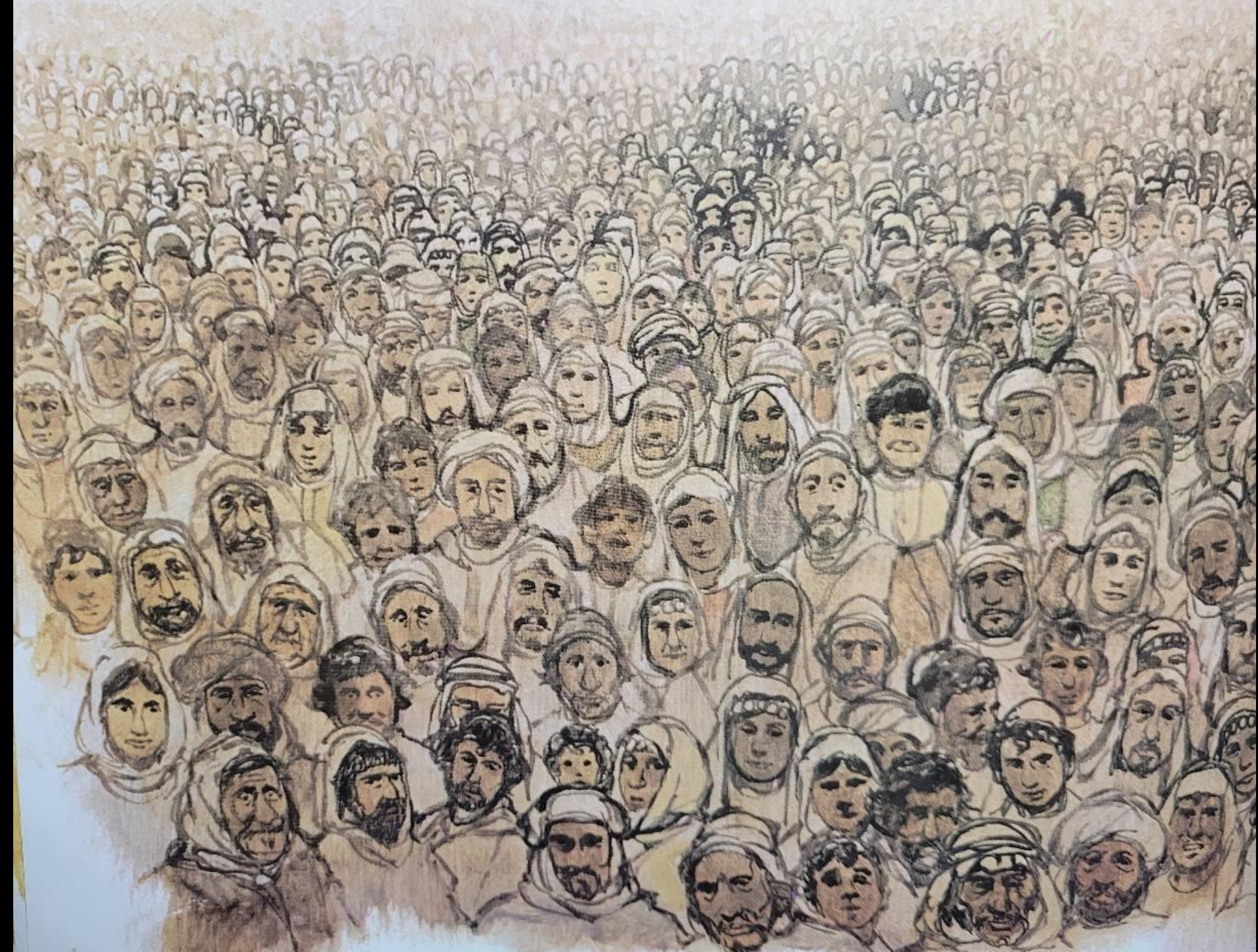
## **Isaiah 52:13-53:11**



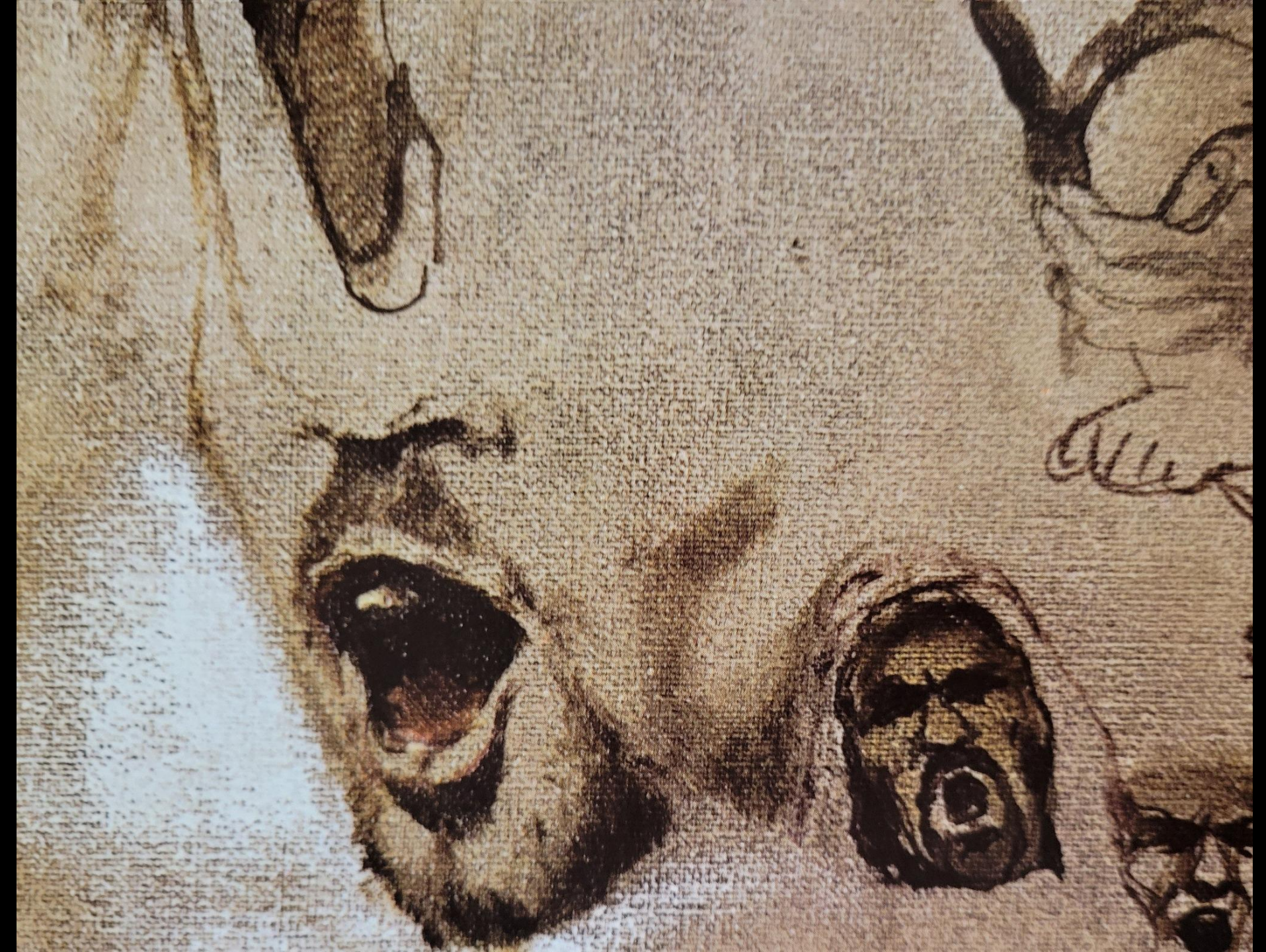
- **Exaltation** - Isaiah 52:13
  - Psalm 2
  - Daniel 7:13,14
  - Philippians 2:9
  - Revelation 19:11-16
  - The Transfiguration

- **Humiliation** - Isaiah 52:14
  - ‘*appalled*’, ‘*disfigured*’, ‘*marred*’ – this may describe an event at the crucifixion that is seldom explored; viz. ***stoning***













- Stoning was done with as much humiliation as possible – with small, sharp stones
- You aimed at the face and head
  - Isaiah 52:14
  - Mark 12:4
  - Psalm 38:10-14 (in fact the whole Psalm) with Isaiah 53:7
  - Matthew 26:26 with Psalm 34:20



- Remember **Talmud, Sanhedrin 43a**
  - *“On the eve of Passover Yeshu was hanged. For forty days before the execution took place, a herald went forth and cried, ‘He is **going forth to be stoned** because he practiced sorcery and enticed Israel to apostasy...But since nothing was brought forward in his favor **he was hanged** on the eve of Passover.”*

- *“The hurling of small and sharp stones at Christ’s body would tear away pieces of his flesh ever so slowly until after about six hours of such treatment he would have been hanging on the tree of crucifixion as a person whose visage and form would have been so marred that he would not have resembled a normal human any longer. This is how Isaiah 52:14 describes the Suffering Servant...”*  
Ernest Martin, Secrets of Golgotha, p. 190

- Further support for the added stoning/***lapidation*** factor – The Apostle Paul
  - Acts 14:19, 20 Galatians 6:17 with Galatians 4:13-15; 6:11

- Remember the ‘Blood Libel’ passage in Matthew 27:25
- They stoned Jesus – they were stoned by the Romans in 70 AD (Matthew 24:2)





- **Humiliation** - Isaiah 52:14
  - ‘appalled’, ‘disfigured’, ‘marred’ – this may describe an event at the crucifixion that is seldom explored; viz. ***stoning***
  - In v. 15 ‘*sprinkled*’ – is **sacrificial** language
    - Exodus 29:20-21
    - Leviticus 16:14-15













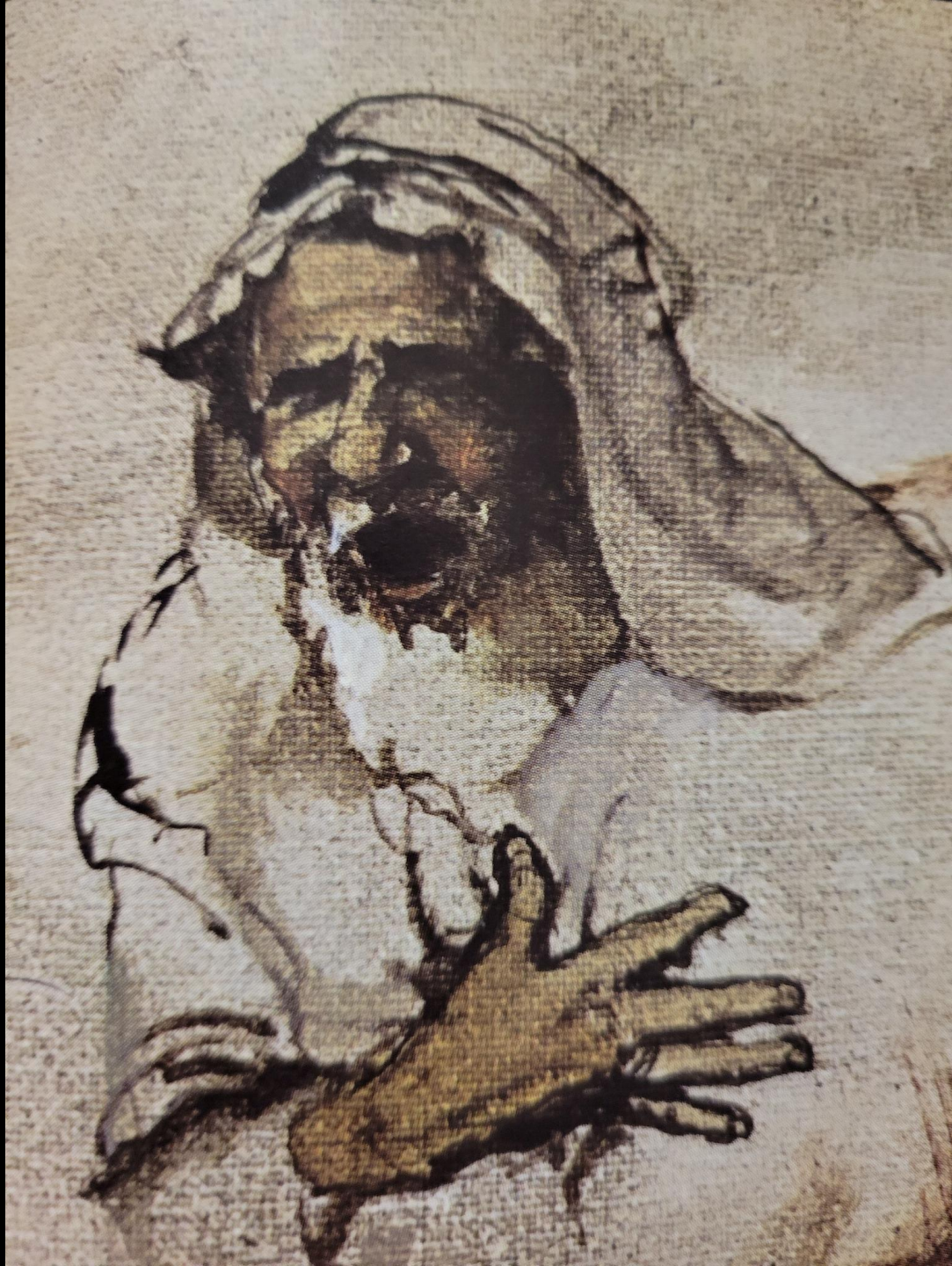


- Read Matthew 27:3-10
  - ‘*threw*’
  - ‘*blood money*’



- **Humiliation** - continued
- ‘*tender shoot*’ = delicate, ‘*no beauty*’ (53:2), ‘*nothing in His appearance*’ (.v. 2), ‘*despised*’ (ignored), ‘*rejected*’, ‘*sorrows*’ and ‘*suffering*’ (v.3)
  - ‘*sorrow*’ and ‘*suffering*’ could be translated as ‘*pains*’ and ‘*sick*’
  - Read Luke 4:23

- **Humiliation** - continued
  - Jesus faced ***rejection*** from the Jewish leaders and many others
    - See John 1:11; 45-46
    - Luke 23:18
    - Matthew 13:55-57
  - Jesus was ***despised***
    - See Mark 3:1-6; Luke 4:16-30; 22:47-71; 23:18-25; John 8:48; 19:21
  - ***Smitten by God***
    - See Deuteronomy 21:23



- In v. 4 the prophet states “*He **took up** (borne) our infirmities*”
  - See Matthew 8:16, 17



# • **Sacrificed**

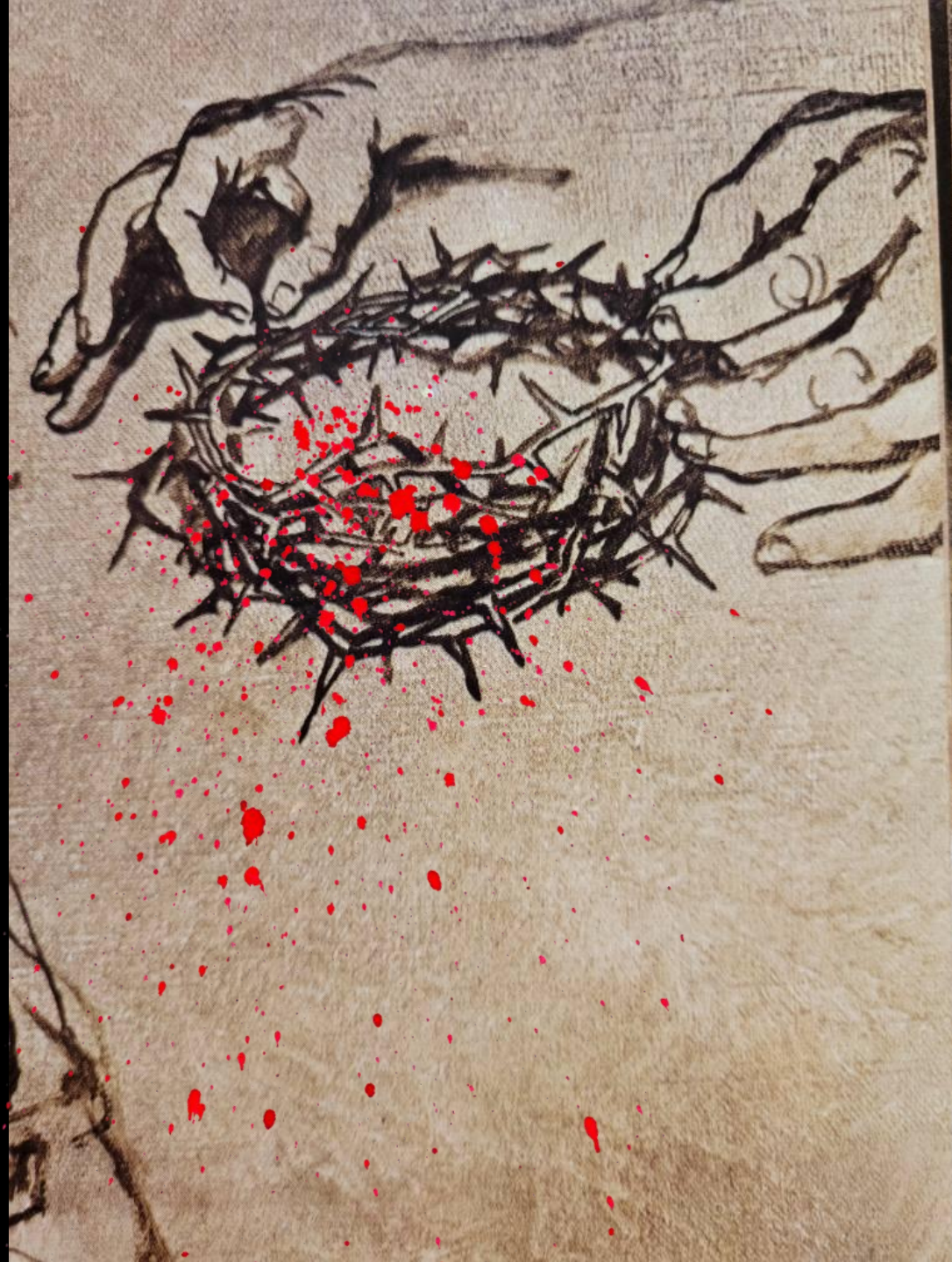
## • Isaiah 53:5

- ***‘pierced’*** – John 19:16; Acts 2:23; Colossians 2:14
- The crucifixion is the ultimate sacrifice for sin
- See 1 Peter 2:24
- Remember the language in 52:15 – ***‘sprinkled’***











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- The background of the slide is a dense, chaotic pattern of red blood splatters of various sizes, ranging from small dots to larger, more prominent droplets. The splatters are concentrated more towards the bottom and right, with the top left being relatively clearer, providing a space for the text.
- **Sacrificed** – continued
  - ‘*wounds*’
    - See Mark 15:15; John 19:1







- **Sacrificed**

- Isaiah 53:6, 7 – note the ***sheep/lamb*** language

- See John 1:29, 36; Exodus 5:6; Psalm 44:22; Revelation 5:6

- ***“He did not open His mouth”***

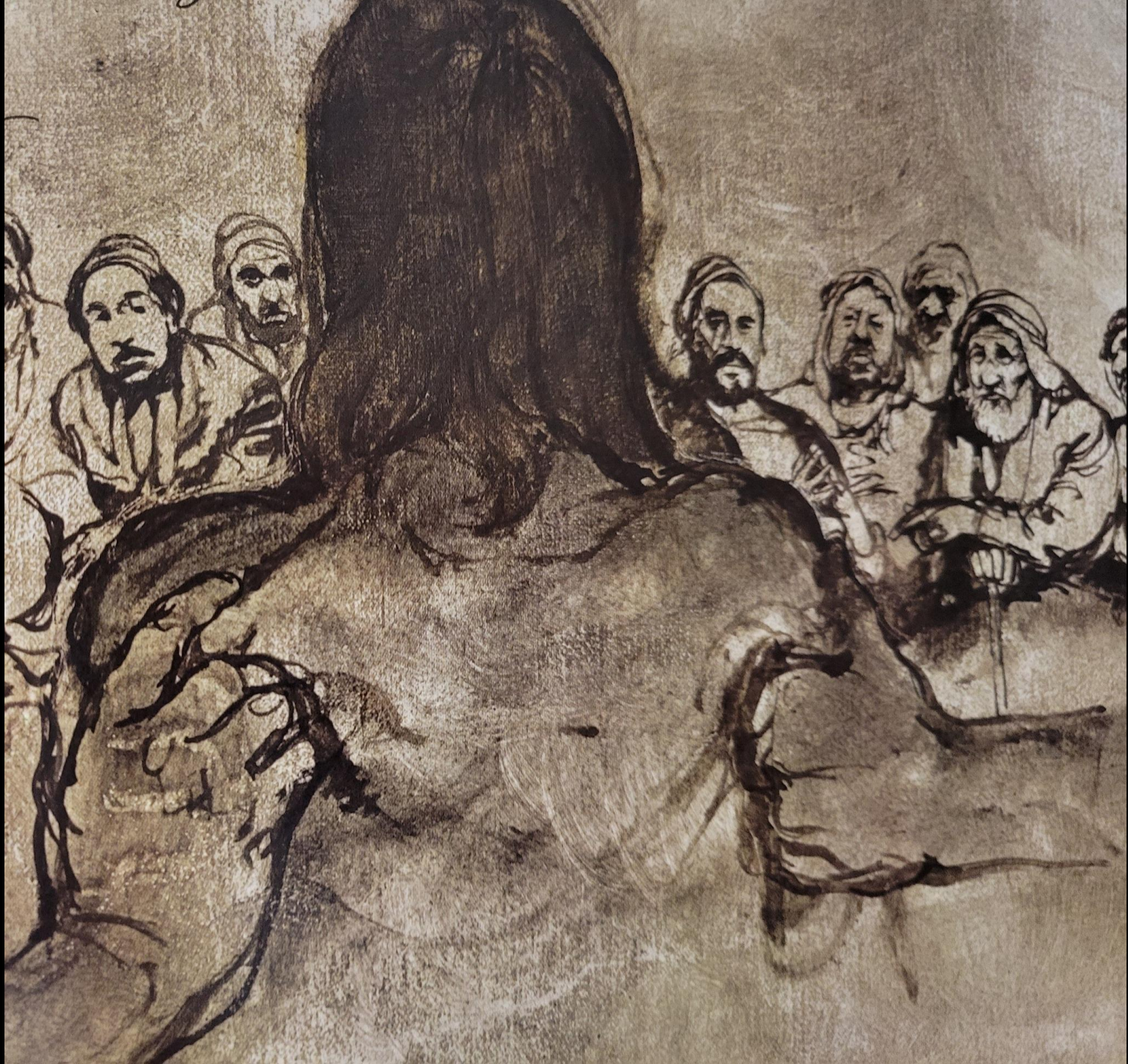
- See I Peter 2:23
- Matthew 27:12-14; Mark 14:60-61; 15:4-5; John 19:8-9; Luke 23:8-9

- Also note v. 10 – a ***‘guilt offering’***

- See Leviticus 5:14-19

- And Day of Atonement language in v.6

- See Leviticus 16:21-22; 17:11













- **Died and Buried**

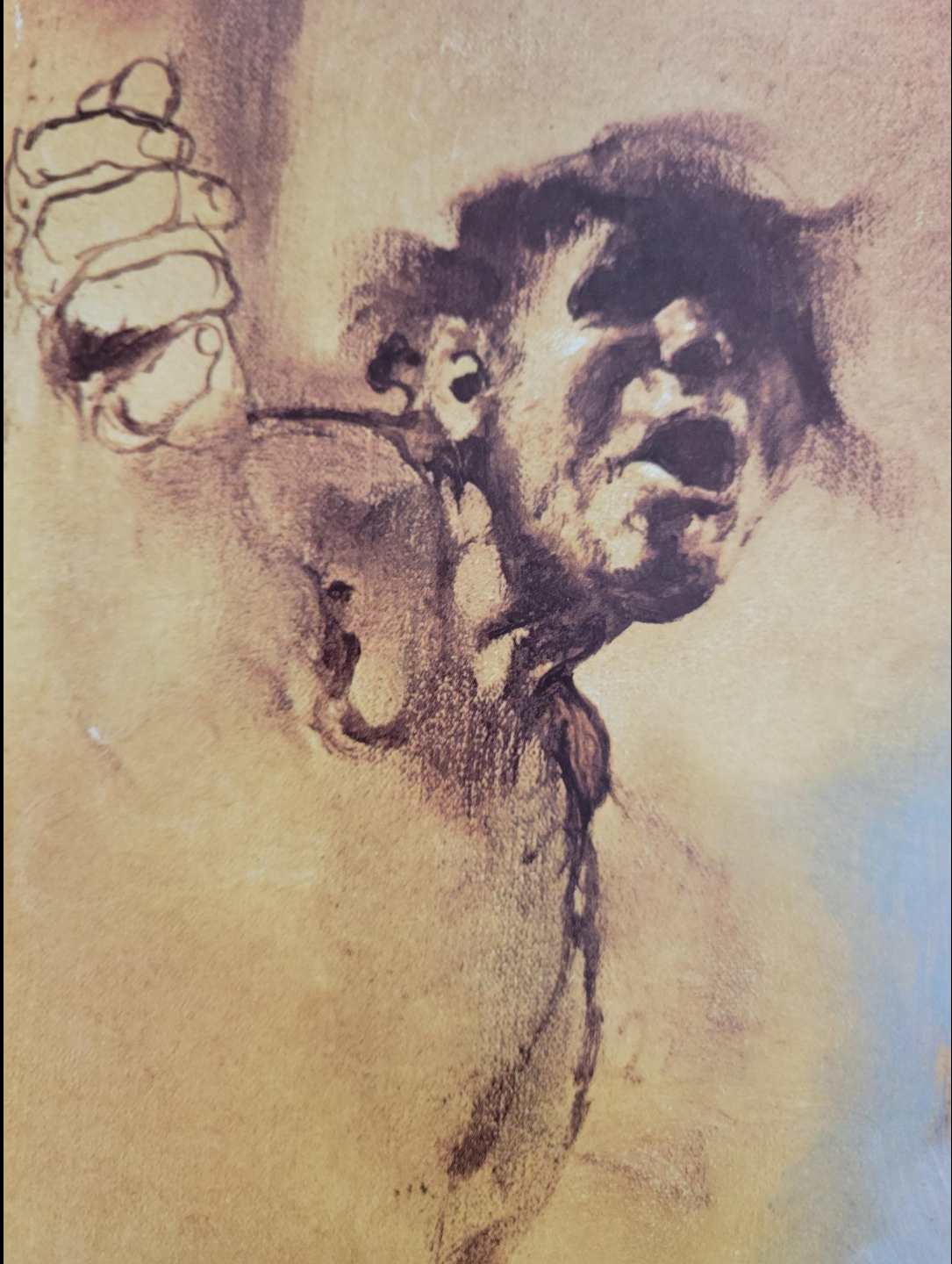
- v. 8 '***cut off from the land of the living***'

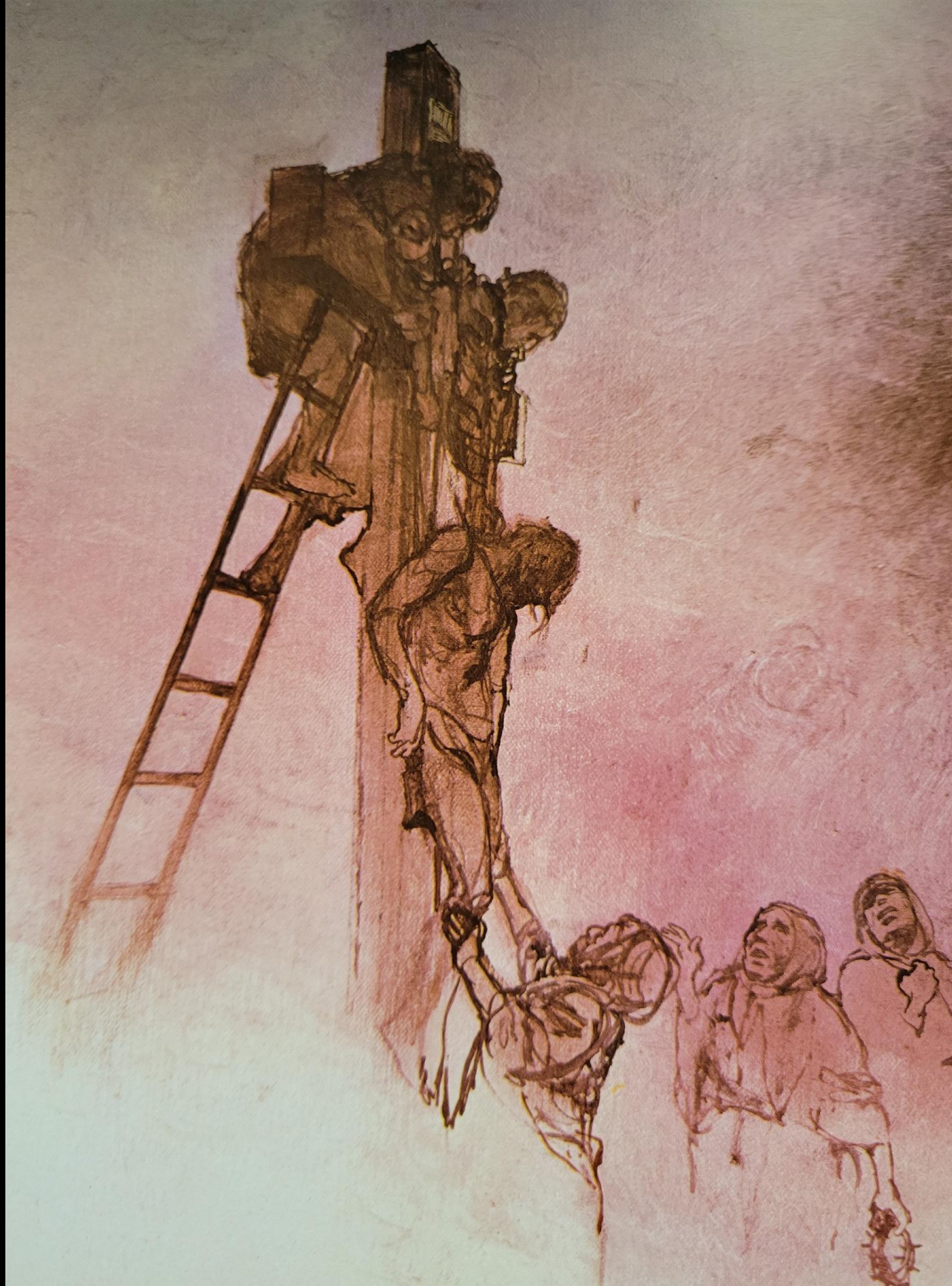
- See I Peter 3:18
    - I Corinthians 5:21; Galatians 3:10
    - Also Daniel 9:26

- v. 9 '***wicked***' and '***rich***'

- Matthew 27:44; Mark 15:27; Luke 23:32, 39-43
    - Luke 23:50-53; Mark 15:43-46; John 19:38-42







- **Resurrected**

- vv. 10-12
- See the four gospel resurrection accounts
- Philippians 2:7,9

