

## The Suffering Servant Pt. 2

Isaiah 53:1-3.

Sunday evening, June 8, 2008.

### I. Review of Ch. 52:13-15.

- A. The Servant will deal 'prudently' that is He will use the best means to obtain the highest ends. Vs. 13.
- B. As a result the Servant will rise and be exalted and very high; a reference to His resurrection, ascension and being seated at the right hand of the Father.
- C. The best means which the servant employs are indeed astonishing ones. They are means that would never have entered the hearts of men. Kings will shut their mouths at beholding such means. They are nothing less than the voluntary humbling of Himself which the servant employs in the incarnation; in His life of servant hood; in his suffering and death.
- D. In acting prudently this way the Servant will attain the highest ends; that is the salvation of His people. He will sprinkle many nations. Sprinkling is a reference to the ceremonial sprinkling of sacrificial blood for the forgiveness of sins and the sprinkling of ceremonial water for the cleansing of the life and the setting apart thereof to God. The Servant with His work did not effect these things ceremonially, or as a picture or illustration, but in reality. He was the true sacrifice and sent the living water of the Holy spirit.

### II. Who has believed our report? Ch. 53:1.

- A. So out of keeping with the wisdom of man are the means which the Servant employs in accomplishing the redemption of god's people, (the highest ends), that no one, left to their own devices, wants to believe it.
  - 1. To the Jew it is a stumbling block  
To be saved by a Messiah who was hung on a cross like an accursed one was to the Jew very offensive; totally unacceptable.
  - 2. To the Greeks it was foolishness. The Greeks appreciated "wisdom." This was nothing like wisdom as they understood it. It was the exact opposite. Gods were great ones to the Greeks; full of honor and majesty and power and glory; not one who died on a cross in weakness and pain, in shame and degradation.
- B. "And to whom has the arm of the Lord been revealed?" Vs. 1.
  - 1. These words form the Hebrew pattern of speech in which the same thing is said twice in a row, but in different words.
  - 2. The words are to be taken as saying the same thing as "Who has believed our report?" They teach us that believing is a supernatural work in the soul. It is worked by the Lord revealing the arm of His strength to our hearts. Faith comes by the hearing of the word of God. Romans 10:17.
  - 3. In the surprising prudent dealings of the Servant, the arm of the Lord's strength is at work. In the Servant's profound helplessness and weakness on the cross is hidden the power of God unto salvation to all those who believe. Rom. 1:16

1 Corinthians 1:18-25.

4. God reveals Himself, and the arm of his strength, to those who seek him. That is why we in humility should seek the Lord, taking our rightful place before Him as guilty sinners, and asking Him to reveal to us the arm of his strength, by the work of His Spirit.

### III. The blindness of man. Vs. 2,3.

A. The word “For” in vs. 2 makes the connection to what follows. The thought has been given in vs. 1 that it takes a supernatural revelation in the soul to get a man to see what God has done in Christ. But why is that so? In what follows Isaiah gives the reason. It is because of man’s blindness. It is because man judges by outward appearance; by what things look like on the surface; by first impressions.

B. The way the Servant will appear.

1. “He shall grow up as a tender plant (or shoot), and as a root (sprouting) out of dry ground.”

These words remind us of Isaiah 11:1 “There shall come forth a shoot from the stem of Jesse, and a branch shall grow out of his roots.”

Israel, and indeed the human race, is depicted as a tree that was cut down.

It was cut down because of sin, and it is in a deplorable condition; in dry ground. Yet a shoot sprouts out of its stump to form the new tree of redeemed humanity. So the Lord Jesus entered our fallen human race.

2. “He has no form or splendor”

The same expression is used in Genesis 29:17 about Rachel, where she is said to have been “beautiful in form and appearance.”

3. “When we see Him there is no beauty that we should desire Him.”

The reason this was true, and is true still today, is on the one hand that the Lord Jesus took upon Him the form of a lowly servant. On the other hand man judges shallowly; he judges by what things look like on the surface; he judges by appearance.

C. The way the Servant was received. (or not received.)

1. He is despised and rejected by men.

Because of wisely choosing the best possible means to obtain the highest ends, the Servant is despised and rejected. Men in their ignorance do not understand Him and so they cast Him aside. Is not that what men still do?

2. Living in this kind of hostile environment constitutes the Servant “A man of sorrow and acquainted with grief.”

3. “We hid as it were our faces from Him.”

The sense is that a convicting power and influence went out from the Servant. But men did not want to be convicted and so they kept themselves at a distance from Him; they hid themselves from His as did Adam and Eve in the garden.

4. “He was despised, and we did not esteem Him.”

Men still despise the Lord exposing their sins; they still do not like what the Lord would make of them in restoring them in His own image. And so they still do not esteem him, but rather hide their face from Him.