

The Servant of the Lord – 4th Song part 2

Sermon 6 in the Isaiah Mini-Series

Isaiah 52:7-53:12

53:7 – The Servant’s character is on display.

He is the lamb led to the slaughter.
He is the one who “opened not his mouth”.

He did not open His mouth against His lying enemies.
But most of all – He did not open His mouth against God.

Meek and humble
He suffered great injustice – for the sake of justice.

v. 8 -- He was treated unjustly by men.

The 19th century preacher/theologian John Brown renders it, “By an oppressive judgment he is taken away”.

Verses 7 & 8 are quoted in the New Testament by Philip to the Ethiopian Eunuch in Acts 8:32-33 and applied directly to Jesus.

God moves in mysterious ways – and He is always in control!

- The injustice of man – serves the purposes of the justice of God.
- The filthy wickedness of man – serves the purpose of the cleansing of the children of God.
- Man does his very worst – God uses it to turn out best.

v. 9 – He would have been thrown into a common grave
but a rich man (Joseph of Arimathea) came forward

V. 10-12 -- the final stanza of this Servant Song.

Up to this point, it has been the Lord God, speaking about His Servant.
Now, we have an objective third person view.

It’s not the Servant speaking.

It’s not the Lord God speaking.

It is like it is the prophet is explaining what God has done in 10-11a
Then God once again becomes the speaker.

A key word in v. 11 & 12 is “many”.

There can be profound theological significance in that little word “many”.

The Hebrew word *rabbim* occurs five times in this passage

52:14-15; 53:11 and twice in 53:12

Translators labor to give a proper English translation of this Hebrew word.

Its two broad categories of translation are “much”/“many” and “great”

v. 11b – (Amplified Bible) By His knowledge [of what He has accomplished]
the Righteous One, My Servant, shall justify **the many**
[making them righteous—upright before God, in right standing with Him],
For He shall bear [the responsibility for] their sins.

Many signifies a large number – but it is also an exclusive number.

The group specified is the people of God justified by the Servant.

8c -- For the transgressions of my people He was stricken.

Who are the people of God?

All those who trust in Him alone!

Peter’s inspired commentary puts it in an exclusively Christian context.

1 Peter 2:24-25 -- who Himself **bore our sins** in His own body (**v. 12**) on the tree, that
we, having died to sins, might live for righteousness (**my righteous servant shall justify
many – v. 11**)—**by whose stripes you were healed. (v. 5)** ²⁵ For you were **like sheep
going astray (v. 6)** but have now returned to the Shepherd and Overseer of your souls.

The same inclusion and exclusion as “many” is found in verse 10 in the word “seed”.

Galatians 3:29 -- And if you *are* Christ’s, then you are Abraham’s seed, and heirs
according to the promise.

The promise of a huge number of descendants appears 3 times in Genesis

15:5 -- Look now toward heaven, and count the stars if you are able to number them.”
And He (God) said to him, “So shall your descendants be.”

22:17 -- blessing I will bless you, and multiplying I will multiply your descendants as
the stars of the heaven and as the sand which *is* on the seashore;

26:4 -- And I will make your descendants multiply as the stars of heaven;