

Isaiah Saw His Glory

Introduction. The context of the statement which forms our lesson was Jewish unbelief (John 12:37-43). When Jesus came to the earth, He manifested His divine glory (John 1:1, 14). But Jesus had glory with the Father before the foundation of the world (John 17:5, 22, 24). The disciples saw His glory in miracles (John 2:11; 11:4, 40) and in the transfiguration (Luke 9:32; 2 Peter 1:17). Let's look in this lesson at some of the ways in which the Christ would be glorious according to Isaiah.

I. ***He Would Be Born Of A Virgin***

- A. In Galatians 4:4, Jesus was "born of a woman." Literally, this means, "came to be of woman." "Virgin" is the Hebrew word *almah* (Isaiah 7:14).
 - 1. Many say that this was simply a young woman of marriageable age, thus denying the power of the miracle.
 - 2. However, *Almah* is used in other six other places, and in every instance it refers to an unmarried, chaste maiden (Genesis 24:43; Exodus 2:8; Psalm 68:25; Proverbs 30:19; Song of Solomon 1:3; 6:8)
 - 3. Moreover, Machen says that it is never clearly used of a woman who is not a virgin. Edward J. Young says that there is no evidence that it was used of a married woman.
- B. In the Septuagint, the Greek word used is *parthenos*, which is clearly means a virgin. Athena was the epitome of virginity. The Parthenon housed her statue.
- C. By Matthew's use of Isaiah 7:14 in Matthew 1:22-23, he shows that Isaiah 7:14 positively refers to Christ.

II. ***He Would Have The Government On His Shoulders***

- A. Isaiah 9:6-7 alludes back to the promise made to David (2 Samuel 7:12-17). The promise to raise up one of David's seed to sit and rule was fulfilled in Jesus (Luke 1:32-33).
- B. In Isaiah 22:22, the same idea is expressed by the "key of the house of David" that would be on his shoulder (Revelation 3:7). This clearly implies authority (Matthew 7:29; 21:23-27; 28:20).
- C. Monarchs of the Near East often received exaggerated adulation from their subjects, especially at their enthronement and other ceremonies. However, Hebrew prophecy was founded on truth, not flattery.
 - 1. Notice the terms which are used to describe Him: Wonderful Counselor, Mighty God, Eternal Father, and Prince of Peace. This must be Jesus!

2. "A child will be born to us" shows His humanity and "a son will be given to us" shows His divinity.

III. ***He Would Be The Root Of Jesse***

- A. In Isaiah 11:10, "root" ("rod" or "Branch," vs. 1) is literally the "stump" of a tree cut close to the roots, expressing the depressed state of David's royal house (cf. Isaiah 53:2).
- B. On that day the root of Jesse will stand as an ensign, a rallying place for an army or the people. He will attract the nations in darkness to His wonderful light (Isaiah 60:1-3).
- C. Paul quotes this verse in Romans 15:7-12 and applies it to the time of Christ. He shows that the Gentiles have the right to come to Christ through the gospel.
- D. Jesus is also known as the "root of David" (Revelation 5:5; 22:16) and the "son of David" (Matthew 1:1; 21:9).

IV. ***He Would Recover The Remnant***

- A. The first setting of His hand was to recover His people from Egypt, and the second setting of His hand was in Christ and His gospel (Isaiah 11:11).
- B. Like most Old Testament writers, Isaiah saw the special importance of the Exodus from Egypt, when God stretched out His hand to deliver His people. Isaiah looks forward to an event comparable to it in redemptive significance (cf. Romans 11:1-5).
- C. This time the people will not move together as a body from one point of departure but will come together from many lands and various points of the compass. Instead of going forth under a great leader (Moses), they will come together seeking a greater leader (Jesus; cf. Hebrews 3:1-6).

V. ***He Would Be A Suffering Servant***

- A. The Servant's exaltation (52:13-15).
 1. These verses contain a brief summary of what is enlarged upon in the next chapter.
 - a) In Isaiah, as well as other passages (Luke 24:26; 1 Peter 1:10-11), suffering is followed by glory or exaltation.
 - b) In Isaiah 52:13-14, exaltation is mentioned first and then suffering. In Isaiah 53:1-12, suffering is mentioned first and then exaltation.
 2. The climax of exaltation was reached when Christ was raised from the dead and sat down at God's right hand (Acts 2:32-33; Philippians 2:5-11; Hebrews 1:3).

B. The Servant's rejection (53:1-3).

1. There was a threefold rejection of Christ: His words, works, and person. This first question is answered by John and Paul (John 12:37-41; Romans 10:16-21). The "arm of God" is a metonymy for His power which is revealed in the message and exerted in the salvation which results from believing it.
2. The words "tender plant" literally means "a little bush." In other words, Christ was not a great tree, but a humble bush. When He appeared, the nation was barren and dry spiritually (Isaiah 11:1).
3. Verse 2b implies that His true intrinsic beauty was hidden from people because they looked at Him entirely from a human standpoint. There will be no regal adornments such as the people desire.
4. In vs. 3 the onlookers move from failure to desire the Servant to despising and rejecting Him, refusing even to look at Him. The words translated "sorrows" and "grief" really mean "pains" and "sickness." They are figurative designations of the severe sufferings of body and soul.

C. The Servant's redemption (53:4-6).

1. The Servant willingly took these burdens upon Himself. Verse 4a views our punishment figuratively in terms of the visitation of disease, while vs. 4b shows the onlookers coming to the wrong conclusion that the Servant was suffering for His own sins at the hand of God. He was smitten by God only in the sense that God allowed Him to suffer; God provided Him as an offering for man's sin (Matthew 8:17).
2. "Wounded" and "bruised" are both appropriate terms for the crucifixion, the first literal and the second figurative. "Peace" and "healed" view sin in terms of the estrangement from God and the marring of sinners themselves that it causes (cf. 1:5-6). "Iniquities" is derived from a verb meaning "to bend, twist, distort;" hence, iniquities are perversions or violations of what is right.
3. Verse 6 may well derive its language from the Day of Atonement (Leviticus 16:21-22); for as God was the Author of the ritual (Leviticus 17:11), the high priest was His agent for transferring the sins of the people symbolically to the scapegoat.

D. The Servant's resignation (53:7-9).

1. The term "oppressed" is appropriate in describing the trials and death of Jesus; for all those who tried Him had a measure of human authority and misused it when they condemned Him. Through it all, He demonstrated perfect meekness and patience.
2. He was not treated justly. He was taken violently "by oppression and judgment" and was not permitted to have justice (Matthew

- 27:22-31; Acts 8:33). The trial was “rigged” and the whole proceeding was illegal. Yet His generation did not protest; His disciples had forsaken Him and fled (Matthew 26:56).
3. The parallelism in this verse is not synonymous but antithetical, the first line indicating the human intention in His death and the second the divinely ordained intervention and transference (cf. Matthew 27:57-60).
- E. The Servant’s reward (53:10-12).
1. Because these sorrows would result in the pardon of an innumerable multitude of lost sinners, God experienced emotional delight or was “pleased” with what Christ experienced. As Jesus perceives good resulting from His sorrows, He is satisfied.
 2. The sinner is justified by his knowledge of the Servant and His sacrifice and work (John 1:12; Philippians 3:8-11). As they come to knowledge of Him, the righteous Servant will justify many by bearing their iniquities.
 3. The opening statement of vs. 12 shows God honoring the Servant for His faithful work and the Servant in turn distributing the spoils of battle to others (Ephesians 4:8; 6:10-17). Now He is ranked with “the great” (cf. Revelation 19:14-21).
 4. The Servant was numbered with the transgressors, not only in the outward circumstances of His death, but as a general description of the meaning of His sufferings (Mark 15:27-28; Luke 22:37).

Conclusion. Isaiah saw all of these, and gave us a magnificent portrait of Christ. Are you convinced that Jesus is the Christ? Are you impressed enough with Him that you will serve Him all your days faithfully? The power of predictive prophecy in building our faith is perhaps unequalled if we will only listen and believe.