

# Suffering Servant

## Part Two

**Isa 52:13-53:12**



1. It will be a Successful Endeavor (52:13-15)

- a. This is Isaiah's fourth Servant Song
- b. It begins a conclusion in a threefold manner

c. Despite difficulty and suffering, it will end well (v.13)

d. His appearance won't be very attractive (v.14)

e. The Servant will be an enigma (v.15)

## 2. Scorned and Sovereign (53:1-3)

- a. The prophecy turns here as Isaiah gives the perspective of an insider
- b. The remnant of Israel was often tasked with believing God versus what they saw or what the masses chose (Num 13)

c. There were times when prophets would offer competing and contradictory prophecies and people would have to decide which was from God (Jer 29:1-11)

d. The enigma of God's Servant continues (v 2)

i. He appeared to have a completely earthly origin, which has thrown many off course throughout history

(1) Docetism- says that Jesus appeared to have a body but did not

**(2) Gnosticism-** says that Jesus is the man and Christ is the spirit within Jesus; furthermore, the body is just a carrier that Christ adopts at baptism

**(3) Eutychianism-** says that the divinity of Christ transformed his humanity into something other than human

**(4) Apollinarianism- says that the two natures of Jesus Christ are completely distinct, having nothing to do with the other**

ii. Each of these views struggles with the fallenness of humanity and seeks to explain Jesus Christ by some other means rather than the God-Man Scripture gives us (Heb 4:15-16)

**(1) He comes from the outskirts of  
the major metropolis (Jn 1:46)**

**(2) Raised in meager  
circumstances (Matt 13:55)**

iii. The verse teaches us that God often does things in unexpected ways and if we surrender to the same criteria as everyone else...

- (1) Sizing people up physically
- (2) Judging books by their cover
- (3) Demanding a certain pedigree

iv. We run a probable risk of missing the Savior of the world, as he failed in these areas

## e. Despised and Forsaken (v.3)

i. Not only is the Servant ignored, but he is despised and hated

(1) This is a rejection based upon one's perceived lot in life

(2) If you are struggling or are dealing with sickness, you are rejected because people believe there is something deficient about you, wholistically

(3) They say, "why would a person struggle to that degree if there wasn't something seriously wrong with them?"

**(4) Or, "why should I be the one to...everyone else has rejected them"**

**(5) Or, "what if I enter into their brokenness and it rubs off on me"**

ii. But this is exactly what Advent signifies...a God from up there coming down here to enter into the brokenness of humanity to the point where it doesn't just rub off on him, but he becomes it (2 Cor 5:21)

(1) I think much of the confusion to the kenosis question can be helped by a linguistic observation of Phil 2:7-8. This can be seen by taking the adverbial participles λαβών (taking v. 7), γενόμενος (becoming v.7), and γενόμενος (becoming v.8) as participles of means. This says that Christ did not empty himself of anything necessarily, but rather he emptied himself by taking on humanity.

(2) So that Incarnational living is a kind of living that knows who and what it is--it is so affirmed and grounded that it doesn't have to hold on to what it is when it encounters others

- a. The griefs the Servant bears are not his but ours
  - i. Wait--but that's not fair; every man/woman for themselves
  - ii. Every tub sits on its own bottom
  - iii. An eye for an eye--a tooth for a tooth

### 3. Our Griefs to Bear (vv.4-6)

b. You and I could not handle the consequences of our sin

i. He didn't ask for our permission to carry sorrow

ii. But he simply placed them on his back and carried them anyway

## c. Wounded for Us

- i. We learn that he was not cursed but smitten of God for our sake
- ii. Our getting better was based on him being pierced
- iii. Our healing was brought about by the stripes (wounds) he underwent

iv. The Servant does this not because of a guaranteed response by us, but he does it while we are scattered, dismissive, unloving and arrogant (Rom 5:1-8)

e. So then the images of the Suffering Servant, along with Advent, are about hope-hope that does not disappoint