

Vicarious Sacrifice: Outline of the Passage; Introduction: Isa 52:13–15; Glorification of Messiah, v. 13; Three Verbs Describing Resurrection, Ascension, & Session

Vicarious Sacrifice

Isaiah 52:13–53:12

Outline of the Passage:

I. Introduction

A. Isaiah 52:13–15[†]

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II. Isaiah's Inquiry

B. Isaiah 53:1

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1. The First Advent of Messiah and the Cross, vv. 2–4
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3. Messiah's Trials and the Cross, vv. 7–8
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I. Introduction

A. Isaiah 52:13–15

1. The Glorification of Messiah, v. 13

Isaiah 52:13 - Behold, My servant will be caused to prosper [true humanity]. He shall be raised up [resurrection] and He shall lift himself up [ascension] and be very highly exalted [session]. (EXT)

1. The word "Servant" is עֶבֶד (*eveth*): "Servant or Slave." It refers to the Messiah who will execute Operation Reconciliation in the salvation plan of God.
2. Next is the word "prosper," the Hiphil imperfect of the verb שָׁכַל (*sachal*). The Hiphil stem is causative while the imperfect tense indicates that the action has not yet occurred historically, therefore the translation "will be caused to prosper."

The Hebrew definition indicates insight, prudence, and devotion. The Servant will be motivated to accomplish His assigned objective which will be revealed in context.

His integrity will produce prosperity for all mankind through His work on the cross, however Isaiah is referring specifically to the Jewish people.

**Visual:
Hebrew
Verbal
Stems**

[†] Isaiah 52:13 should be where the chapter division occurs. Verses 13–15 are actually part of chapter 53.

5. In addition, Church Age believers who respond to His prosperous act and then follow Him in the advance to spiritual maturity will receive the prosperity of escrow blessings in time and in eternity.
6. All believers prosper from belief in Jesus as Messiah which results in eternal life and resurrection body.
7. The fact that Messiah is able to provide prosperity is bound up in the fact that He must be glorified.
8. His glorification is described by the use of three verbs that dramatize the work of Jesus Christ at the end of the First Advent:

- (1) **רום (rum)** means “to rise.” It is the Qal active imperfect or future tense, therefore the translation, “He shall be raised up.” This refers to the **resurrection**. (Matthew 28:6)

Visual:
Baptism of the Holy Spirit:
Retroactive & Current
Positional Truth

(2)

This is the basis for the regathering of Israel at the Second Advent. Jesus Christ must be alive and in resurrection body to coordinate post-tribulational events.

נָסָא (nasa') the Niphal passive perfect is reflexive and means “to receive permission to be lifted up” and refers to His **ascension**.

God would not allow Jesus to ascend into heaven unless He was qualified to enter. Permission is granted by means of propitiation:

- a. Propitiation is the Godward side of the cross in which the Father is satisfied with the sacrificial work of Jesus in His vicarious work of being judged for mankind’s sins.
- b. The verb **ἱλάσκομαι (hiláskomai)** means “to be gracious and merciful” based on His integrity.
- c. Because Jesus was a qualified substitute, when justice judged our sins in Him, God’s integrity is said to have been propitiated or satisfied.
- d. Propitiation is related to the love of God:

1 John 4:10 - In this is love, not that we loved God, but that He loved us and sent His Son to be the **propitiation** for our sins.

- (3) **גָּבַהַ (ghavah)** in the Qal **perfect** means “to be exalted” plus the adverb **מְאֹד (me’oth)**: “very,” therefore the translation, “very highly exalted.” This is His ultimate glorification: **session** at the right hand of the Father.