

**Vicarious Sacrifice: Principles from Isaiah 53:2: “Dry Ground”: Jesus Rejected because He Did Not Enter History with Royal Majesty, v. 3: “Despised and Forsaken”: Same Anti-Christian Arrogance and Hatred Prevalent Today, 2 Tim 3:1–5**

**Principles:**

1. The Jews expected a full-grown tree – the advent of a charismatic, dynamic, and attractive leader that would rid them of Roman oppression and deliver them into the prosperity of their own national entity.
2. What they got was a Child whose prophesied birth and its location were ignored as well as the precise time of the event provided by Daniel.
3. “Dry ground” speaks of the negative volition that infected the souls of the Jewish people during the First Advent.
4. The Lord addressed this condition in His explanation to the disciples about the meaning of the parable of the sower:

**Matthew 13:19** - “When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what has been sown in his heart. This is the one on whom seed was sown beside the road.

5. Note how the Magi of Parthia understood the celestial signs: the combination of Isaiah’s and Daniel’s prophesies enabled them to perceive the virgin birth and motivated a six-month excursion to present Jesus with gifts.
6. Religions Palestine, bound by ritual and oral law, remained ignorant although they could just as easily have read the signs as did the Magi.
7. As Root, Jesus was the Founder of the Jewish race when He performed a miracle making the elderly Joseph and Sarah fertile resulting in the birth of Isaac.
8. As Root, Jesus was the ultimate Heir of the Davidic bloodline resulting in the ultimate title of royalty, King of kings and Lord of lords.
9. As a “root out of dry ground” Jesus enters human history when religious Palestine lacks the water of the Word to identify its Savior.
1. Isaiah states that Jesus “has no stately form or majesty.” The word “form” is the noun **תֹּאֲרָה (to’ar)**. It describes the stereotypical physical appearance of a person who is associated with royalty. The masculine gender anticipates a handsome man possessing a dignified and impressive appearance.
2. However, the word is preceded by the negative adverb **לֹא (lo’)**: “not.” He has neither a handsome nor “majestic,” appearance, the latter being the masculine noun **הַתְּהָרָה (hathar)**: “splendor.”

**Hathar is the glory, the beauty, the special quality of a man. The “beauty” of old men is their gray hair (Proverbs 20:29). The Servant of God lacks all [splendor (hathar)] (Isaiah 53:2) (cf. the parallel expressions: he also has no “[handsome (to’ar)] form,” or mar’eh, “pleasant appearance” [v. 2b]. A man’s hathar is a reason for looking at him.<sup>1</sup>**

<sup>1</sup> G. Warmuth “תְּהָרָה,” in *Theological Dictionary of the Old Testament*, eds. G. Johannes Botterweck and Helmer Ringgren, trans. John T. Willis and Geoffrey W. Bromiley (Grand Rapids: William B. Eerdmans Publishing Co., 1978), 3:339.

3. This blind arrogance by the Jewish population at the time of the virgin birth is what protected the Lord from the evil schemes of Herod until the Magi arrive to finance His family's escape to Egypt.
4. The next sentence drives home the point: "that we should look upon Him."
5. The verb "look" is the Qal imperfect of **רָאָה (ra'ah)**. It means "to see" but the implication here means to "pay attention." Few paid any attention to Him.
6. The last sentence reveals that His appearance was not something that would cause the Jews to be attracted to Him. "Appearance" is the masculine noun **מַרְאֵה (mar'eh)**: He did not present a "glamorous image."
7. The lack of glamour caused the Jews to not be "attracted" to Him. This word is the Qal imperfect of the verb **חָמַד (chamad)**: "that we should continue to be desirous of Him."
8. This verse in the prophecy predicts that when the Messiah's First Advent occurs, his arrival will be little noted nor understood by those who were the authorized keepers of the Tanakh's prophetic voices.
9. The expanded translation of the verse reads this way:

**Isaiah 53:2** - The Messiah shall be caused to grow up before the Father as the tender shoot of an infant, and like a genetic root of David in the dry ground of reversionistic Palestine; He has no handsome appearance of royal splendor that we should pay any attention to Him, nor was His image such that we should continue to be desirous of Him. (EXT)

**Isaiah 53:3** - He was despised and forsaken of men, a Man of sorrows and acquainted with grief; and like one from whom men hide their face, He was despised, and we did not esteem Him. (NASB)

1. The word "despised" is the Niphal passive indicative of the verb **בָּזָה (bazah)**: "to hold in contempt; to disrespect." The passive voice indicates that the Lord received the contempt of the Jews during the Incarnation.
2. The perfect tense indicates a completed action. The Holy Spirit knew from His omnipotence that the Messiah would be despised.
3. We have already noted the insults directed to our Lord accompanied by the brutality of His captors.
4. However, God was gracious to all and had mercy on the few that had Him crucified.
5. In His deity, Jesus knew of these things in eternity past, yet went ahead and agreed to endure all this for the few who would believe.
6. The self-righteous attitude of the selectively moral and pseudo religious types of the first century is the same attitude directed toward believers today.
7. Anti-Christian arrogance is growing at an ever-increasing rate in this client nation. Paul warned of this in his final epistle:

**2 Timothy 3:1** - Realize this, that in the last days difficult times will come.

**v. 2** - For men will be lovers of self, lovers of money, boastful, arrogant, revilers, disobedient to parents, ungrateful, unholy,

**v. 3** - unloving, irreconcilable, malicious gossips, without self-control, brutal, haters of good,

**v. 4** - treacherous, reckless, conceited, lovers of pleasure rather than lovers of God,

**v. 5** - holding to a form of godliness, although they have denied its power; avoid such men as these.

8. Our Lord spoke the truth in the first century; His Word remains the truth in the twenty-first and on both occasions He is viewed with contempt for His trouble.