

**Vicarious Sacrifice: Review; Vicarious Sacrifice: Outline of the Passage; Introduction: Isa 52:13–15; Glorification of Messiah, v. 13; Three Verbs Describing Resurrection, Ascension, & Session; Glorification of Messiah, Isa 52:13; Humiliation of Messiah, v. 14; Physical Assaults on Messiah: Brutalized, Mocked, Scourged; a Parenthesis Describing His Humiliation Explains Why People Were Shocked**

**NOTE:** I had shoulder surgery on Wednesday, 20 August. I will be unable to develop class notes for several days and possibly a couple or more weeks. During this downtime I will be reviewing Isaiah 52:13–15 and Isaiah 53:1–5.

Beginning with this lesson and continuing until the review is completed, I will attach pertinent lesson notes previously posted on this Web site. Some points may be skipped over during the course of this review.

This is lesson **CR13-112**. It references lesson notes from **13-12-01-A.CR13-01** which covered lesson #1 in the Vicarious Sacrifice series.

The six points below are simply a transition from John 10:18 to Isaiah 52:13.

1. The Lord voluntarily took on the task of carrying out God's plan of salvation. The plan was developed in eternity past. It required Jesus to monitor the two star witnesses that initiated the appeal filed by Lucifer.
2. He taught Adam and Ishah Bible class every day and instructed them in the management of the garden.
3. Once they fell through sin, the angelic conflict kicked in and He had to evangelize them in order to mount a counterattack.
4. In Genesis 3:15, Lucifer is informed that the problem of human sin will be addressed by means of human procreation.
5. The devil discerned this would be the process through which some future personality would rescue the lost.

6. Isaiah describes the process of this deliverance in this verse: (1) He will prosper: The deliverer will be undiminished deity and true humanity, (2) He will be raised up: Die for man's sins and be resurrected, (3) Lift Himself up: Ascend up to heaven, and (4) Be highly exalted: Seated at the Father's right hand.

### 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."
3. The Hebrew definition indicates insight, prudence, and devotion. The Servant will be motivated to accomplish His assigned objective which will be revealed in context.
4. His integrity will produce prosperity for all mankind through His work on the cross, however Isaiah is referring specifically to the Jewish people.
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) **רָם (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)

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.

- (2) **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) **יָבֵהוּ (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.

9. A summary of these three verbs is provided by Franz Delitzsch:

If we consider that *rum* [“He shall be raised up”: resurrection] signifies not only to be high, but to rise up and become exalted, and that *nasa’* [“He shall lift Himself up”: ascension], according to the immediate and original reflective meaning of the *Niphal*, signifies to raise one’s self, whereas *ghavah* [“be very highly exalted”: ascension] expresses merely the condition, without the subordinate idea of activity, we obtain this chain of thought: he will rise up, he will raise himself still higher, he will stand on high. The three verbs (of which the two perfects are defined by the previous future) consequently denote the commencement, the continuation, and the result or climax of the exaltation ...the three principle steps of ... the resurrection, the ascension, and the sitting down at the right hand of God [ session ].

The addition of the word *me’oth* [“very”] shows very clearly that *ghavah* is intended to be taken as the final result: the servant of Jehovah, rising from stage to stage, reaches at last the immeasurable height, that towers above everything.<sup>1</sup>

10. Thus we see in verse 13 the prophecy of the glorification of Messiah through humility, resurrection, ascension, and session. This glorification is mentioned in the New Testament including:

**Philippians 2:8** - Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on the cross.

**v. 9** - For this reason also, God highly exalted [ **ὑπερυψώω (hyperupsōō): session** ] Him, and bestowed on Him the name which is above every name.

**Acts 2:32** - “God has raised [ **ἀνίστημι (anístēmi): resurrection** ] this Jesus to life, and we are all witnesses to the fact.”

**v. 33** - “Therefore having been exalted [ **ὑψώω (hupsōō): session** ] to the right hand of God ...”

<sup>1</sup> Franz Delitzsch, *Biblical Commentary on the Prophecies of Isaiah*, trans. James Martin (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1969). 2:305.

**Ephesians 1:20** - ... which He [ God ] brought about in Christ, when He raised Him from the dead [ resurrection ] and seated Him at His right hand [ session ] in heavenly places.

**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)

## 2. The Humiliation of Messiah, v. 14

**Isaiah 52:14** - Just as many were astonished at You (His face was disfigured more than any man and His body more than any other man.) (EXT)

1. The parenthesis in this verse is perhaps the most graphic description in prophetic Scripture of the sufferings of Christ.
2. This verse contains in one statement the events of the final 24 hours before the cross.
3. Several New Testament passages describe the specific instances:

**Matthew 26:67** - Then they [ members of the 71-man Sanhedrin<sup>2</sup> ] spat in His face and beat Him with their fists; and others slapped Him.

**Matthew 27:26** - Then he [ Pilate ] released Barabbas for them [ Jewish rabble ]; but after having Jesus scourged [ φραγελλώω (phragellōō): to scourge; whip with a cat-o'-nine-tails<sup>3</sup> ], he handed Him over to be crucified.

<sup>2</sup> “In the time of Christ the Great Sanhedrin at Jerusalem enjoyed a very high measure of independence. It exercised not only civil jurisdiction, according to Jewish law, but also, in some degree, criminal. It had administrative authority and could order arrests by its own officers of justice. It was empowered to judge cases which did not involve capital punishment, which latter required the confirmation of the Roman procurator (John 18:31)” (Paul Ledertoff, “Sanhedrin,” in *The International Standard Bible Encyclopaedia*, gen. ed., James Orr [Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956], 4:2689).

<sup>3</sup> “Horace calls it *horribile flagellum*. It consisted of a handle, to which several cords of leather thongs were affixed, which were weighted with jagged pieces of bone or metal, to make the blow more painful and effective. The victim was tied to a post and the blows were applied to the back and loins. (Acts 22:25)” (Henry E. Dosker, “Scourge,” in *The International Standard Bible Encyclopaedia*, 4:2704).

**v. 27** - Then the soldiers of the governor took Jesus to the Praetorium<sup>4</sup> and gathered the whole Roman cohort [ σπείρα (*speíra*): around 600 soldiers ] around Him.

**v. 28** - They stripped Him and put a scarlet robe on Him.

**v. 29** - And after twisting together a crown of thorns, they put it on His head, and a reed in His right hand; and they knelt down before Him and mocked Him, saying, "Hail, King of the Jews!"

**v. 30** - They spat on Him, and took the reed and began to beat Him on the head.

**v. 31** - After they had mocked Him, they took the scarlet robe off Him and put His own garments back on Him, and led Him away to crucify Him. (NASB)

4. These verses may be better understood by supplementing their several events with historical information about the gruesome customs practiced by the Romans:

- (1) Jesus was stripped and then dressed in a short red cloak worn by Roman soldiers and officials.
- (2) The "crown of thorns" was made of palm spines or acanthus (prickly herbs of the Mediterranean region) that was crushed down into the Lord's scalp.
- (3) The crown was a mocking imitation of the crown worn by vassals of Rome and was intended as a scornful tribute.
- (4) Putting the reed, or scepter in His hand and the exclamation, "Hail, King of the Jews!" imitated the Roman acclamation, "Ave, Caesar!" (Hale, Caesar!"
- (5) After spitting on Him, the soldiers took the scepter and beat him over the head with it.

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<sup>4</sup> "... the statements of Josephus make it almost certain that the headquarters of the procurator were at Herod's palace" (E. W. G. Masterman, "Praetorium," in *The International Standard Bible Encyclopaedia*, 4:2428).

- (6) Further mocking ensued after which they took off the cloak, redressed him in His own garments, and led Him away for crucifixion.<sup>5</sup>
- (7) An interesting summary of the Roman act of mockery is the subject of this excerpt:

Roman soldiers in Jerusalem at the time were known to play a cruel game with condemned prisoners, especially revolutionary brigands. The prisoner was dressed up like a burlesque king and used as a game pawn. (His “scarlet robe” was the outer cloak of a Roman soldier, thorns were twisted into a crown and the “staff” was his mock scepter.) With each roll of the “dice,” the prisoner “king” moved around a game board etched in the floor. For the entertainment of the troops, they hurled verbal and physical abuse at the mock king.<sup>6</sup>

5. Isaiah 52:14 begins with the observation, “Many were astonished at you.” The word astonished is the Qal perfect of the verb **שָׁמַם** (**shamem**): “shocked.”
6. What caused this shock? The following parenthesis describes the result of the brutal attacks on the Lord’s person.

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<sup>5</sup> Points (1)–(6) are developed from: D. A. Carson, “Matthew,” in *The Expositor’s Bible Commentary*, gen. ed. Frank E. Gaebelin (Grand Rapids: Regency, 1984), 8:573.

<sup>6</sup> *Archaeological Study Bible: An Illustrated Walk through Biblical History and Culture* (Grand Rapids: Zondervan, 2005), 1614n27:28–31.