

OLD TESTAMENT MESSIANIC PROPHECY ISAIAH 52:13-15

TEXT:

Isaiah 52:13-15

13 Behold, My Servant shall deal prudently, He shall be exalted and extolled, and be very high.

14 As many were astonished at Thee; His visage was so marred more than any man, and His form more than the sons of men:

15 So shall HE sprinkle many nations; the kings shall shut their mouths at Him: for that which had not been told them shall they all see; and that which they had not heard shall they consider.

How can we reconcile the 13th verse with the 14th? According to these two verses, ***this Servant SHALL BE EXALTED*** is speaking of something yet in the future. Yet, in verse 14 it tells us '***His visage WAS so marred more than any man, and His form (body) more than the sons of men***'.

Who is this person on which such cruelty was maliciously taken out, so that His face and body were in the time past so marred or disfigured more than any other man? Why did they do this to Him?

Whoever He is, He is described as the humiliated One becoming the exalted One. Let us see if 15th verse can shed some light on His identity.

Whoever He is, He shall sprinkle many nations. What does that mean? Sprinkle the nations with what? Note also the fact that it is to be done in the future.

The kings shall shut their mouths at Him (v. 15). He must be someone very powerful and mighty for kings to be silent in His presence. Who can that be?

The next part of verse 15 says:

For that which had not been told them, shall they see; and that which they had not heard shall they consider.

Hidden secrets and mysteries concerning this GREAT PERSON must have been kept veiled for a long time. Also, when the revelation is finally proclaimed and



made manifest, it will cause these kings to ponder and search out the whys and wherefores concerning Him.

REMEMBER! Chapter divisions were never found in the early Hebrew Scriptures. They are a more recent implementation for the sake of memorizing the locations of different passages of Scripture. So we will continue reading to see if any more light can be shed on this mysterious Personage.

Isaiah 53:1: Who hath believed our report? and to whom is the arm of the LORD revealed?

Unbelief shall be so widespread concerning this Person, that scarcely will anyone be found who will be willing to accept His identity.



1. The first clue we have to identify is: He is called ***MY SERVANT***, God's Servant, which is to be a very humble and even humiliating title. Did you know that the very next reference to ***MY SERVANT*** is found in the next chapter in verse 11? Look at the identifying evidences concerning this verse.

- a. ***Isaiah 53:11a: He shall see the travail of His soul and shall be satisfied.***

Travail speaks of grief and pain.

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of grief and
pain.

- b. ***Isaiah 53:11b: By His knowledge shall My Righteous Servant justify many.***

He shall declare many people righteous and absolve them from their crimes and sinful deeds. How can He do this? The next part of the verse tells us how.

- c. ***Isaiah 53:11c: He shall bear their iniquities.***

He shall become the sinners substitute, their sin-burden bearer, for He shall take the punishment for their wrong doings.

2. WITH THIS LIGHT ON THAT MYSTERIOUS PERSONALITY found in verse 11, shall we start backing up a few verses and see if they shall throw more light on His identity? What about the verse which follows, also? It shows Him highly exalted just like ***Isaiah 53:10*** tells us. Note how it reads:

Isaiah 53:10: Therefore will I divide HIM a portion with the GREAT, and HE shall divide the spoil with the strong; because HE hath poured out HIS SOUL unto death: and HE WAS NUMBERED with the transgressors; and HE BORE THE SIN OF MANY, and made intercession for the transgressors.

These scriptures clearly show that THIS SERVANT, Who will one day be highly exalted, was first made a sacrifice for sin. Thus the scriptures themselves explain why He had to suffer and die.

It is also clear from these verses that this SERVANT has two different and distinct advents to this earth, else how could HE be exalted and made higher than the kings of the earth AFTER HE is cut off out of the land of the living by death?

3. Perhaps someone here may ask: How do we know that He was to suffer as our sacrifice for sin BEFORE Jehovah would exalt HIM?

The answer will be found in the previous verses which come before the **11th and 12th verses** of which we have just identified the next **SERVANT** REFERENCE.

4. ***In verse 3: HE WAS despised and we esteemed HIM not.***

In verse 4: HE HATH borne our griefs.

In verse 5: HE WAS wounded for our transgressions, HE WAS bruised for our iniquities.

In verse 6: THE LORD HATH laid on HIM the iniquity of us all.

In verse 7: HE WAS oppressed and HE WAS afflicted.

In verse 8: HE WAS cut off out of the land of the living.

ALL THESE VERSES SHOW MANY THINGS WHICH HAPPENED TO HIM IN THE PAST.

In verse 10: HE SHALL see HIS seed.

In verse 10: HE SHALL prolong HIS days.

In verse 10: The pleasure of the Lord SHALL prosper HIS HAND.

In verse 12: I, Jehovah, WILL divide HIM a portion with the great.

In verse 12: HE (i.e. MY SERVANT) SHALL divide the spoil with the great.

WHO CAN THIS RIGHTEOUS SERVANT BE, this One Who became our sacrifice for sin, Who will return to the earth in the future (the Second Advent) to divide the spoil with the strong?

This amazing **53rd chapter of Isaiah** cannot refer to THE CHILDREN OF ISRAEL as our rabbis have tried to expound unto us, for it is clear that **this prophecy is speaking of AN INDIVIDUAL**, not a collective body of individuals.

Notice the SINGULAR pronouns;

- **HE** is found **TWENTY-FIVE** times,
- **HIM** is found **NINE** times,
- **HIS** is found **FOURTEEN** times,
- **A MAN** in verse 3 completely eliminates that interpretation of Israel being the **SERVANT** of the Lord.

In **Verse 8**, it tells us for what reason **THIS SERVANT** of the LORD God was so mistreated. It reads:

Isaiah 53:8: For the transgression of My people was He stricken.

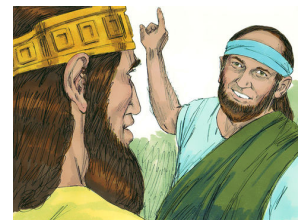
WHO ARE THESE REFERRED TO AS BEING MY PEOPLE?

First, we will have to find out who it is that recorded these writings. We know he was Isaiah, the prophet, and his genealogy is found in **II Kings 19:2, 20; 20:1; II Chronicles 26:22; 32:20, 32; Isaiah 1:1; 2:1; 7:3; 13:1; 37:2, 5-6; 38:1, 4, 21; 39:3, 5, 8:**

2 Kings 19:2, 20:

² And he sent Eliakim, which was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet the son of Amoz.

²⁰ Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the LORD God of Israel, That which thou hast prayed to Me against Sennacherib king of Assyria I have heard.



2 Kings 20:1: In those days was Hezekiah sick unto death. And the

prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the LORD, Set thine house in order; for thou shalt die, and not live.

2 Chronicles 26:22: Now the rest of the acts of Uzziah, first and last, did Isaiah the prophet, the son of Amoz, write.

2 Chronicles 32:20: And for this cause Hezekiah the king, and the prophet Isaiah the son of Amoz, prayed and cried to Heaven.

2 Chronicles 32:32: Now the rest of the acts of Hezekiah, and his goodness, behold, they are written in the vision of Isaiah the prophet, the son of Amoz, and in the book of the kings of Judah and Israel.

Isaiah 1:1: The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

Isaiah 2:1: The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

Isaiah 7:3: Then said the LORD unto Isaiah, "Go forth now to meet Ahaz, thou, and Shearjashub thy son, at the end of the conduit of the upper pool in the highway of the fuller's field;"

Isaiah 13:1: The burden of Babylon, which Isaiah the son of Amoz did see.

Isaiah 37:2, 5-6:

² And He sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth, unto Isaiah the prophet the son of Amoz.

⁵ So the servants of king Hezekiah came to Isaiah.

⁶ And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the LORD, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed Me.

Isaiah 38:1, 4, 21:

¹ In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the LORD, Set thine house in order: for thou shalt die, and not live.

⁴ Then came the word of the LORD to Isaiah, saying,

²¹ For Isaiah had said, Let them take a lump of figs, and lay it for a plaister upon the boil, and he shall recover.

Isaiah 39:3, 5, 8:

³ Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country unto me, even from Babylon.

⁵ Then said Isaiah to Hezekiah, Hear the Word of the LORD of hosts:

⁸ Then said Hezekiah to Isaiah, Good is the Word of the LORD which thou hast spoken. He said moreover, For there shall be peace and truth in my days.

Isaiah was a JEW, and so he could identify himself with Israel when he used the plural pronouns of OUR, WE, US...notice these verses:

- ***Our* in verse 1: *Who hath believed OUR report?***
- ***Our* in verse 3: *We hid as it were OUR faces from Him.***
- ***Our* in verse 4: *Surely He hath borne our griefs, and carried OUR sorrows.***
- ***Our* in verse 5: *But He was wounded for OUR transgressions, He was bruised for OUR iniquities; the chastisement of OUR peace was upon Him***

- ***WE* in verse 2: *And when WE shall see Him, there is no beauty that WE should desire Him.***
- ***WE* in verse 3: *And WE hid as it were our faces from Him; He was despised, and WE esteemed Him not.***
- ***WE* in verse 4: *Yet WE did esteem Him stricken, smitten of God, and afflicted***

- **WE** in verse 5: *And with His stripes WE are healed.*
- **WE** in verse 6: *All WE like sheep have gone astray; WE have turned everyone to his own way.*
- **US** in verse 6: *And the Lord hath laid on Him the iniquity of US all.*



MY RIGHTEOUS SERVANT . . . other references

Isaiah 42:1-4:

¹ Behold, MY SERVANT, Whom I uphold; Mine elect, in Whom My soul delighteth; I have put My Spirit upon Him: He shall bring forth judgment to the Gentiles.

² He shall not cry, nor lift up, nor cause His voice to heard in the street.

³ A bruised reed shall He not break, and the smoking flax shall He not quench: He shall bring forth judgment unto truth.

⁴ He shall not fail nor be discouraged, till He have set judgment in the earth: and the isles shall wait for His Law.

Matthew 12:16-21:

¹⁶ And charged them that they should not make Him known:

¹⁷ That it might be fulfilled which was spoken by Isaiah the prophet, saying,

¹⁸ Behold, My Servant, Whom I have chosen; My Beloved, in Whom My soul is well pleased: I will put My Spirit upon Him, and He shall show judgment to the Gentiles.

¹⁹ He shall not strive, nor cry; neither shall any man hear His voice in the streets.

²⁰ A bruised reed shall He not break, and smoking flax shall He not quench, till He send forth judgment unto victory.

²¹ And in His Name shall the Gentiles trust.

Zechariah 3:8:

⁸ Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth MY SERVANT the BRANCH.

Isaiah 52:13: Behold, MY SERVANT shall deal prudently, He shall be exalted and extolled, and be very high.

Zechariah 6:12-13:

12 And speak unto him, saying, Thus speaketh the LORD of Hosts, saying, Behold, the Man Whose name is The BRANCH; and He shall grow up out of His place, and He shall build the temple of the LORD.

13 Even He shall build the Temple of the LORD; and He shall bear the glory, and shall sit and rule upon His Throne; and He shall be a priest upon His Throne: and the counsel of peace shall be between Them both.

Jeremiah 23:5-6:

5 Behold, the days come, saith the LORD, that I will raise unto David a Righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

6 In His days Judah shall be saved, and Israel shall dwell safely: and this is His Name whereby He shall be called, THE LORD OF RIGHTEOUSNESS.

Jeremiah 33:15-16:

15 In those days, and at that time, will I cause the BRANCH of RIGHTEOUSNESS to grow up unto David; and He shall execute judgment and righteousness in the land.

16 In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called THE LORD OF RIGHTEOUSNESS.

Here, at last, I found out who that **“My righteous Servant”** is. God called David My servant, Daniel My servant, and Israel My servant; but I had always wondered who this righteous servant was who would justify man and shall bear their iniquities.

I had found many who would condemn many, but few who would justify many. I have found a few who were willing to take the punishment which belonged to the guilty. But Who is this Who that shall do so for many? Whoever that **“RIGHTEOUS SERVANT OF JEHOVAH”** is . . . of one thing I am sure. He is not Israel, because the prophet Isaiah declares that Israel ***is a sinful nation, a people laden with iniquity a seed of evil doers, children that are corrupters.***

Isaiah 1:4: Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward.

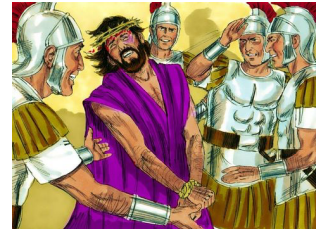
Some suggest it could be the prophet Isaiah, but **Isaiah 6:7** disproves that.

Isaiah 6:7: And he laid it upon my mouth, and said, Lo, this hath touched thy [Isaiah] lips; and thine iniquity is taken away, and thy sin purged.

Starting with **chapter 50** so I could get the context clearly in mind, I ran into a verse in **Isaiah 50:6** which says:

Isaiah 50:6a. I gave My back to the smiters.

I pondered that: *Who gave His back to the smiters?* In the beginning of the chapter it says, “***Thus saith Jehovah.***” He is the only speaker in the chapter. Jehovah gave His back to the smiters? Has the Lord got a back? When and where and why was it smitten? Who smote it?



Further on I read:

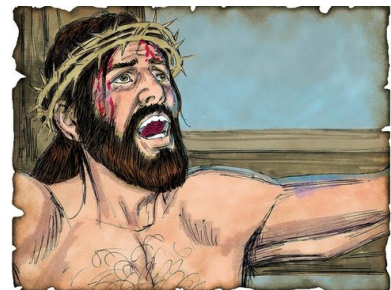
Isaiah 50:6b: and My cheeks to them that plucked off the hair: I hid not My face from shame and spitting.

What did all this mean? Who had been so abused, and who mistreated the Lord? Did Jehovah have all these human characteristics? I studied more and came then to this lesson which we have been giving here today.

Then I looked at cross references like the one in **Psalms 22:1** and **110:1**.

Psalms 22:1: My God, My God, why hast Thou forsaken Me? why art Thou so far from helping Me, and from the words of My roaring?

This is a cry of anguish over feeling deserted by God and being completely encased in Divine wrath, yet crying out to “***My God***”, showing His desire for restored love and communion with God.



In **Psalms 110:1** it is written:

Psalms 110:1: The Lord saith to my Lord, sit Thou at My right hand until I make Thine enemies Thy footstool.”

Here David, himself, was speaking of his own seed and calling Him “LORD”. How did He get up there? Why didn’t God specify?

THE TESTIMONY OF RABBI MAX WERHEIMER

The final question: It had to be solved to answer his inquiry about Jesus Christ being the Messiah, the Righteous Servant of Jehovah (Jehova-tsidkenu which means “The Lord Our Righteousness”).

Having studied this question for some time, to my surprise I found out that 275 years before Christ, King Ptolemy Philadelphus summoned men from Palestine and bade them translate the Hebrew Scriptures into Greek vernacular. They took the Pentateuch first, and when they came to the name “Joshua” they translated it the book of “Yesous,” written with the circumflex over it to show there had been a suppression of Hebrew that could not be expressed in Greek. When Joshua went into Canaan with the other eleven spies, he was called “Yehoshua” (Jehovah is the Saviour). That is exactly what the word “Jesus” means.



I could hold out in unbelief no longer. I was convinced of the truth of God as it is in Christ Jesus, I cried:

‘Lord, I believe that Thou as Jehovah Yesous hast made atonement for me. I believe Thou hast made provision for me. I believe Thou hast the ability and power; from henceforth, I will publicly confess that Jesus was the Righteous Servant of Jehovah — Jehovah-tsidenu — “The Lord our Righteousness”’.

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