**“Insights into Isaiah”—Chapters 52-53**

**Chapter 52—Joy in Zion, “The Holy of the Holies”**

1. **Discuss the third use of “Awake, awake,” (52:1).**
	1. **Who is God commanding to “awake?” (1-3)** Wake up to the Lords redemption of Zion. Awake, awake! Put on your strength, O Zion.
2. **See also Isaiah 51:9 (the first ‘awake’) and 51:17 (the second ‘awake’).**
	1. **Review Isaiah 51:9, the first “Awake, awake!”** Asked the Lord to *put on strength* ([Isaiah 51:9](http://www.studylight.org/desk/index.cgi?q1=Isaiah+51:9&t1=en_nas)).
	2. **See Isaiah 51:17, the second “Awake, awake!”** Asked Jerusalem to remember the Lords judgments and promises. Now, the third Awake, awake! Tells Zion to put on strength in light of the first to awakenings.
3. **Explain how this command, verse 1, seems to foreshadow the elegance of the “New Jerusalem” in the Millennium?** This is a vision of Jerusalem in the kingdom age.
	1. **What are “your beautiful garments?”**  **Put on your beautiful garments . . . for the uncircumcised and the unclean shall no longer come to you**: Jerusalem could put on clothes of beauty and glory, because the time of judgment was over. This shows that this passage has ultimate fulfillment in the very last days.
	2. **In verse 2, who redeemed Jerusalem “without money?” Jesus You shall be redeemed without money** - but it doesn’t mean that it doesn’t cost anything. The end of Isaiah 52 begins to describe the great cost of redemption, but it is a cost paid by another. In Leviticus, the redemptive coin was silver, and represented blood.
4. **Explain who is the Assyrian referenced in verse 4? The Pharaoh at the time of the Exodus was not Egyptian, but Assyrian.** Egypt held them in captivity. The Assyrian oppressed them, and the Babylonians took them away for nothing, and ruled cruelly over them.
	1. **See Exodus 1:8.**
5. **In verse 5, re-visit the nations that took them captive.**
6. **Verse 7 is one of the most beautiful sections in Isaiah. Re-cap.**
	1. **Parallel this beautiful imagery with Paul’s description of the armor of God in Ephesians 6:15, “and having shod your feet with the preparation of the gospel of peace.” Tie these two sections together.**
		1. **Is Paul tying his famous Ephesians 6 passage to Isaiah 59:17?**
7. **In verse 5-6, discuss “God’s name being blasphemed.” What happens to those guilty of this sin?**
	1. **How does this apply for us today?**
	2. **Refer to Matthew 12:31.**
8. **Re-read the entire chapter of Acts 7, the speech of Stephen.** He goes before the Sanhedrin and studies his speech; he recounts the history of the O.T. His point is that Israel always “goofs up” the first time, but gets it right the second time….pointing to Israel’s rejection of Jesus the first time. Acts 7:18 explains that the Pharaoh is not Egyptian.
9. **Talk about how verses 9-10 are describing the Millennium.**
10. **Verse 10, “The Lord has made bare His holy arm,” seems to finish the thought beginning at Isaiah 51:9, “Awake, awake, put on the strength, O arm of the Lord.” Comment.**
11. **Discuss the expression, “*made bare his holy arm.”*** *It* is a Hebrew idiom derived from rolling up long, loose sleeves before starting to work. Then the arm was bared - the symbol of any mighty undertaking or initiative.
12. **See the “prophetical near and far application” in verse 11’s “Depart, depart.”** Depart! Depart! Go out from there: Prophetically, this has both a near and a distant application. It was intended for the Babylonian captives Isaiah has prophesied to; but also for those gathered unto the Lord in the very end times. The call to separate from Babylon - both literal and spiritual - is a call to purity.
13. **In verses 11-12, God seems to be calling His people to purity. Compare with 2 Timothy 2:21.**
	1. **Is there a promise implied with this parallel?** [2 Timothy 2:21](http://www.studylight.org/desk/index.cgi?q1=2%20Timothy+2:21&t1=en_nas) has a wonderful promise for those vessels of the Lord who pursue purity: *Therefore if anyone cleanses himself from the latter, he will be a vessel for honor, sanctified and useful for the Master, prepared for every good work.*
14. **Who is the Servant of the Lord in verses 13-15?**
	1. **See also Isaiah 42:1 and 49:3 and 6.**
15. **Review Acts 8:24 and discuss the question he asked about Isaiah 52:13-53:12. Re-read.**  *Of whom does the prophet say this, of himself or of some other man?* This question is still asked today, and the answer is extremely important
16. **Where else in the book of Isaiah do we see the term “Servant?”**
	1. **Examine “Isaiah himself” in Isaiah 20:3.**
	2. **See “Eliakim” mentioned in Isaiah 22:20.**
	3. **Refer to “David” in Isaiah 37:35.**
	4. **Review “Israel” in Isaiah 41:6-9.**
	5. **Most often “Servant” stands for the Messiah—Isaiah 42:1-5=Matthew 8:16-17, 12:16-21, and also Isaiah 52:13-53:12.**
17. **Verses 13-15 seem to be part of the next chapter. Why?** This seems to be the introduction to chapter 53.
	1. **List the attributes of the Servant.**
		1. **Discuss verse 14’s phrase, “His visage was marred more than any man.” Use Isaiah 53:2-3, Psalm 22:6, Matthew 26:67, 27:30 and John 19:3 for reference. His visage was marred more than any man**: This speaks of the cruel and vicious beating Jesus endured at the hands of his enemies. Jesus was beaten so badly on His face that He hardly looked like a man. The result was so shocking that **many were astonished** when they saw Jesus.
			1. **Refer to Luke 22***:***63-64.** *Now the men who held Jesus mocked Him and beat Him. And having blindfolded Him,* ***they struck Him on the face*** *and asked Him, saying, prophesy! Who is the one who struck You?* ([Luke 22:63-64](http://www.studylight.org/desk/index.cgi?q1=Luke+22:63-64&t1=en_nas))
			2. **Review Luke 24:16, John 20:14, and 21:4.** The *astonishment* mentioned may be subtly referred to in the New Testament. On several occasions after His resurrection, the followers of Jesus were slow to recognize Him ([Luke 24:16](http://www.studylight.org/desk/index.cgi?q1=Luke+24:16&t1=en_nas), [John 20:14](http://www.studylight.org/desk/index.cgi?q1=John+20:14&t1=en_nas) and 21:4). On one occasion, they even seem awkward about His appearance: *Yet none of the disciples dared ask Him, Who are You? - knowing that it was the Lord.* **(**[**John 21:12**](http://www.studylight.org/desk/index.cgi?q1=John+21:12&t1=en_nas)**)** This may indicate that the *marred visage* of Jesus remained after His resurrection. We know that Jesus retained some of the scars of His crucifixion ([Luke 24:40](http://www.studylight.org/desk/index.cgi?q1=Luke+24:40&t1=en_nas), [John 20:25-28](http://www.studylight.org/desk/index.cgi?q1=John+20:25-28&t1=en_nas)), perhaps this extends to His face as well.
18. **Why do the Kings of the earth take note and consider Jesus in this last verse?**
19. **Sum-up Chapter 52’s main theme. Apply it to today’s truths.**

***(Within Isaiah 52:13-53 lies the Messianic hope for Israel. These verses should be linked together.)***



**Chapter 53—The Messiah, The “Holy of the Holies” of the Old Testament**

***This chapter foretells the sufferings of the Messiah, the end for which he was to die, and the advantages resulting to mankind from that illustrious event. The description of the crucifixion is interesting, indeed, because this form of execution would not be invented for 700 years by the Romans! This chapter also contains a beautiful summary of the most peculiar and distinguishing doctrines of Christianity.* This book is mentioned in all four gospels (Matthew 8, Mark 15, Luke 22, John 12), as well as in Acts, Romans, and I Peter 2. It is widely quoted throughout the whole New Testament. Isaiah 53 is divided into stanzas, beginning with the personal pronoun, “He,” which points directly to Jesus. This has been called, “The Fifth Gospel,” and Augustine also called it “a gospel.” Polycarp, a friend of John, called it the “Golden Passion of the Old Testament.” “The most central, the deepest, an epic chapter….it contains the root of “gospel theology.” The heart of all Hebrew writings; the peak of Messianic writing. Structure of Isaiah: two sections (1-39)—majors on coming judgment, with especially the captivity of Judah, historical interlude (40-43) and (44-66)—grace and salvation. (The final section of Isaiah is totally about salvation: Chapters 40-49—salvation from Babylon; chapters 49-57—salvation from sin; chapters 58-66--salvation from a cursed earth.) 680 years before Christ; with Isaiah dying around 635 B.C. Remember, at the end of Isaiah’s life, 2 Chronicles 33:9, Manasseh is truly evil and kills Isaiah, Hebrews 11! Right before Isaiah gets sawn in half by Manasseh, he writes this beautiful writing—there will come a righteous King who will come and save Israel….He will be suffer first, and then His glory will come. This is the most comprehensive O.T. chapter about the Messiah. 1000 years before Christ, Samuel begins to tell the people of Israel about the Millennium and the righteous King…..the first time in the Bible! Seven hundred years before Jesus comes, this chapter gives the perfect description of the Messiah, in minute detail. It is referred to by the N. T. writers, who quote or ‘refer to’ in Matthew, Mark, Luke, John, Acts, Romans, I Corinthians, II Corinthians, Galatians, Ephesians, Titus, I Timothy, Titus, I John, Hebrews, and I Peter. Jesus and the apostles point to it. It speaks about suffering and glory, prospering and being marred, dying and living. Dying and suffering before becoming a King, Jesus is portrayed perfectly in vivid detail.**

**This chapter answers the most important question in the entire world—“How can a sinner be right with a holy God so as to escape eternal hell and enter an eternal heaven?” or “How can a man ever be right with a moral God?” (Paul answers this question, like Isaiah does, in Romans.)……answer: a sinner can be right with God because God’s Servant died in our place; He was wounded for our transgressions. THAT IS THE HEART OF THE BIBLE—THE HEART OF THIS MESSAGE!**

1. **Verses 13-15 in Chapter 52 are mostly likely the beginning of Chapter 53 and should be included in Chapter 53. Read and explain.** They are actually the summary verses of Isaiah 53, and then the rest fill in the details.
	1. **Who is the “Servant?”** This is the Messiah, the slave of Jehovah.
		1. **See the four ‘Servant Songs’ in Isaiah 42:1-4, 49:1-6, 50:4-9, and 52:13-53:12.**
		2. **See also I Peter 1:10.**
	2. **What does “extolled” mean?** Verse 13, chapter 52**.** To be raised up…like the serpent…..like the cross.
		1. **See John 3:14, where Jesus explained this to Nicodemus. “And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up.”**
			1. **Refer also to Numbers 21:** people were murmuring, and people were bitten by serpents. Brass serpent put up for healing. Then this brass serpent which gets carried to Alexandria and becomes the basis for some Greek legends, where the symbol for healing/medicine gets this symbol. **Symbol of Asclepius, the god of medicine.**
			2. **Why brass?** Brass speaks of fire and judgment
			3. **Also refer to 2 Corinthians 5:21, “God hath made Him who knew no sin to be sin for us.”**
	3. **In verse 14, this is the “best known” example of the King James translators softening the text.** Discuss the “marred appearance” of Jesus. So marred from the form of man, so that he didn’t look like a person.
		1. **Refer back to last week’s study about His after-resurrection appearance.**
		2. **Why would people have been astounded by Him? See Isaiah 50:6.**
	4. **What does “sprinkle” ‘point to’ in Isaiah 52:15? See Leviticus 14:7, 4:6, and 8:11.** And ritual sprinkling from one who is ritualistically pure and innocent, from the Levitical offerings.
		1. **See** [**Exodus 24:8**](http://www.studylight.org/desk/index.cgi?q1=Exodus+24:8&t1=en_nas)**,** [**Leviticus 3:6**](http://www.studylight.org/desk/index.cgi?q1=Leviticus+3:6&t1=en_nas)**,** [**Numbers 19:21**](http://www.studylight.org/desk/index.cgi?q1=Numbers+19:21&t1=en_nas)**, and** [**Ezekiel 36:25**](http://www.studylight.org/desk/index.cgi?q1=Ezekiel+36:25&t1=en_nas)**.** So shall He sprinkle many nations: Sprinkling is often associated with *cleansing from sin* in the Old Testament. Here, the promise is that the work of the Messiah will bring cleansing to many nations.
		2. **Reference Leviticus 5:9**[Sprinkling](http://bible.knowing-jesus.com/topics/Sprinkling/type/kjv), “And he shall sprinkle of the blood of the sin offering upon the side of the altar; and the rest of the blood shall be wrung out at the bottom of the altar: it is a sin offering.”
	5. **Why will kings “shut their mouth?**”
2. **Read the companion passage in Psalm 22. Discuss.** This provocative passage and Psalm 22-24, seem to go together. Written by David, and the language seems to be written by Jesus, as He hung on the cross. The first and last words of this Psalm are exactly the same as Jesus’ first and last words on the cross. Written 8 centuries before Jesu**s.**
	1. **What are the medical aspects described?**
	2. **When was crucifixion developed as a torture**? Seven hundred years after this. Invented by the Romans 100 years before Jesus.
	3. **See Zechariah 12:3, 10. Why is Jerusalem mentioned**? Burden to every city.
		1. **Comment on** “**And they shall look on me whom they have pierced.”**
3. **Note how Isaiah prophetically anticipates two things which shall occur. What are they?**
	1. **First, he anticipates how strange and contradictory it seems that this suffering Messiah, whose *visage* is *marred more than any man*, is at the same time salvation and cleansing to the nations.**
	2. **Second, he anticipates the rejection of the Messiah, that many would not believe our report.**
4. **Review the day Jesus presented Himself to Jerusalem in Matthew 21:1-11**
	1. **Review Luke 19:43-44.** Why Jerusalem was destroyed…..
	2. **Parallel with John 1:11.** “He came to His own and His own received Him not.
5. **Note the use of the personal pronoun, “He,” throughout Isaiah 53. Why is God being so specific?**
6. **What does “tender,” verse 2, mean?**
	1. **See Genesis 22:1-19, where God tells Abraham to sacrifice “his only son?”**
		1. **Since “tender” means “only,” draw the “prophetical parallel” to these two stories of Abraham and his son and God and His son.** *This story is a foreshadowing of Jesus….Only son=tender.*
		2. **Look at “tender plant,” verse 2, in relationship to Luke 2:52.** He shall grow up before Him as a tender plant: Jesus did grow up, as He *increased in wisdom and stature and in favor with God and men* ([Luke 2:52](http://www.studylight.org/desk/index.cgi?q1=Luke+2:52&t1=en_nas)). But all the while, He was as a tender plant - of seeming weakness and insignificance, not like a mighty tree.
7. **Compare the use of the word “root” in verse 2 with Isaiah 11:10.**
	1. **See also Revelation 5:5.**
8. **Note Isaiah 53:2 is the only physical description of Jesus Christ. Discuss.** He has no form or comeliness . . . no beauty that we should desire Him: Prophetically, Isaiah gives a **more compelling description of Jesus than we find anywhere in the gospel accounts**. Jesus was not a man of remarkable beauty or physical attractiveness (comeliness). This doesn’t’ mean that Jesus was *ugly*, but it does mean that He did not have the advantage of good looks.
9. **Verses 3-6 are some of the most quoted passages of scripture in the Bible. Detail what the prophet is saying.**
	1. **\*\*\*\*Make a list of the descriptions of Jesus. Turn to page 253.**
	2. **Describe the “Suffering Servant” portrayed here in verses 4-5.**
		1. **Despised, rejected, man of sorrows, (we hid) and esteemed Him not….talk about these descriptors.**
		2. **Why did this happen? See verse 4.** He hath born our grief.
			1. **We are healed by His stripes. Reference Mark 15:15.** This section is clearer than any gospel about the purpose of Jesus. Here, the prophet sees through the centuries to know that the Messiah would be beaten with many stripes ([Mark 15:15](http://www.studylight.org/desk/index.cgi?q1=Mark+15:15&t1=en_nas)).
				1. **Examine** [**Matthew 8:16-17**](http://www.studylight.org/desk/index.cgi?q1=Matthew+8:16-17&t1=en_nas), the view seems to be of *physical* healing, **and** [**1 Peter 2:24-25**](http://www.studylight.org/desk/index.cgi?q1=1%20Peter+2:24-25&t1=en_nas), the view seems to be of *spiritual* healing. We can safely say that God has *both* aspects of healing in view, and both our physical and spiritual healing is provided for by the suffering of Jesus.
			2. **Verse 5’s “wounded” means “pierced through.” Apply that to the scene at the crucifixion.** Wounded is literally “pierced through.”
10. **Compare the outward appearance of the Tabernacle, badger/porpoise skins to Jesus Christ as described in verse 2.**
11. **Memorize verse 6, which describes both the predicament and the solution. The heart of the gospel.**
12. **See verse 7, and discuss the phrase, “the lamb.” Review Revelation 5:6 and 12.**
13. **Why did He offer no defense for Himself? Look to Ephesians 1:4.**
14. **In verse 8, Isaiah says that the Messiah will be killed. Comment**
15. **Discuss verse 9’s reference to the grave with the wicked** (plural**).**
16. **What does “He was with the rich after His death?” Look at** [**Luke 23:50-56**](http://www.studylight.org/desk/index.cgi?q1=Luke+23:50-56&t1=en_nas) **and** [**Matthew 27:57-60**](http://www.studylight.org/desk/index.cgi?q1=Matthew+27:57-60&t1=en_nas)**.** Joseph of Arimathea begs for His body to bury Jesus.He wasburied in the tomb of the wealthy Joseph of Arimathea.
17. **Why did it “please the Lord to bruise Him?”** The Father loved His Son, but because of the salvation for you and I.
	1. **Examine Matthew 26:39, Luke 22:42, John 1:29 and 12:27, and Acts 2:23.**
18. **Was Jesus’ soul an offering for sin?** Verse 10….1st level—body, 2nd level--soul
19. **“Prolong His days” looks forward to the resurrection. How?**
20. **According to verse 11, we are pardoned through His righteousness. Discuss.**
21. **Note in verse 6, the analogy of the sheep/lamb. Where else would we see this reference?**
22. **Was He, however, in perfect control of the situation? See John 10:18, and 19:30.** Isaiah’s point is that Jesus was **silent**, not helpless.
23. **Why did Jesus not open His mouth in His own defense? (verse 7)**  He was oppressed and He was afflicted, yet He opened not His mouth: Despite the pain and the suffering of the Messiah, He never **opened . . . His mouth** to defend Himself.
	1. **See also Mark 15:2-5.** He was silent before His accusers ([Mark 15:2-5](http://www.studylight.org/desk/index.cgi?q1=Mark+15:2-5&t1=en_nas)), never speaking to defend Himself, only to glorify God.
24. **Compare verse 9 with** [**Luke 23:32-33**](http://www.studylight.org/desk/index.cgi?q1=Luke+23:32-33&t1=en_nas)**.** **And they made His grave with the wicked**: Jesus died in the company of **the wicked**, and it was the intention of those supervising His execution to cast Him into a common **grave with the wicked**.
25. **Talk about verse 10-11. See also** [**2 Corinthians 5:19**](http://www.studylight.org/desk/index.cgi?q1=2%20Corinthians+5:19&t1=en_nas). *God was in Christ reconciling the world to Himself*. The Father and the Son worked together at the cross. Though Jesus was *treated* as if He were an enemy of God, He was not. Even as Jesus was punished as if He were a sinner, He was performing the most holy service unto God the Father ever offered.
26. **Look at verse 12. Who does Jesus divide His portion with?** Who does the Messiah **divide the spoil** with? **With the strong**; those strong in Him.
	1. **See Romans 8:17**. We can share in the spoil of Jesus victory! *If children, then heirs; heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together.* ([Romans 8:17](http://www.studylight.org/desk/index.cgi?q1=Romans+8:17&t1=en_nas))
	2. **Describe the triumph of Jesus in** [**Philippians 2:10-11**](http://www.studylight.org/desk/index.cgi?q1=Philippians+2:10-11&t1=en_nas)**.** *That at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.* That is a glorious reward!
27. **Review Jesus’ intercession for transgressors, especially view Hebrews 7:25.**
28. **Recall the incident with the Ethiopian and Eunuch in Acts 8:26-40. They were reading Isaiah 53. Discuss.**
29. **Talk about how this chapter is such a “capstone” for the whole Bible.**
30. **HOW DOES THIS CHAPTER APPLY TO YOU?**
31. **How could you use this chapter to lead a Jew to the saving knowledge of Jesus?**

**And, here are “The Promises”……**

**![C:\Users\Linda\AppData\Local\Microsoft\Windows\Temporary Internet Files\Content.IE5\O2OYS1GH\heart_png_by_goldensebbe-d31ttsw[1].png]()Isaiah 53:3-6, “He is despised and rejected by men,
A Man of sorrows and acquainted with grief.
And we hid, as it were, *our* faces from Him;
He was despised, and we did not esteem Him.**

**4Surely He has borne our griefs
and carried our sorrows;
yet we esteemed Him stricken,
Smitten by God, and afflicted.
5But He *was* wounded for our transgressions,
*He was* bruised for our iniquities;
the chastisement for our peace *was* upon Him,
And by His stripes we are healed.
6All we like sheep have gone astray;
we have turned, every one, to his own way;
and the Lord has laid on Him the iniquity of us all.”**

**![C:\Users\Linda\AppData\Local\Microsoft\Windows\Temporary Internet Files\Content.IE5\O2OYS1GH\heart_png_by_goldensebbe-d31ttsw[1].png]()Isaiah 1:18, ““Come now, and let us reason together,”
Says the Lord,
“Though your sins are like scarlet,
They shall be as white as snow;
Though they are red like crimson,
They shall be as wool.”**

**Make a detailed list of the descriptors of the Messiah as noted in Isaiah 53:**

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