

In these Passages, Isaiah seems to sit at the foot of the Cross of Calvary: he views the Redeemer as He hung upon the accursed tree, after He had been buffeted, crowned with thorns, smitten, scourged, and crucified, when His Face was covered with bruises and gore, His Frame and Features distorted with agony):

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 see; and that which they had not heard shall they consider. (The "as" of Verse 14 corresponds with the "so" of Verse 15. The statement is: That just as the Messiah astonished men by the humiliation of His First Advent, so will He astonish them by the Glory of His Second. For as in His First Coming, the basest of men mocked Him, so in His Second, the chiefest of men will stand in silent awe before Him.

"And that which they had not heard shall they consider," refers to the facts of Christ's Humiliation, Sufferings, Death, Resurrection, and Ascension to Heaven — events that had never entered into the hearts of men to conceive, and of which, therefore, no tongue had ever spoken.)

CHAPTER 53

(712 B.C.)

THE SUFFERING SERVANT: THE MESSIAH, JESUS CHRIST

WHO has believed our report? and to whom is the Arm of the LORD revealed? ("Our report," refers to this very Prophecy, as well as the other Messianic Prophecies delivered by Isaiah. To Israel was "the Arm of the LORD revealed." And to Israel is ascribed the "unbelief," which destroyed them.

The Revelation of "the Arm of the LORD" requires the eye of Faith to see it. Unbelief can always assign the most plainly providential arrangements to happy accident. It takes Faith to believe the report that is revealed.)

2 For He shall grow up before Him as a tender plant, and as a root out of a dry ground: He has no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him. (To God's Eye, Israel, and the entirety of the Earth for that matter, were a "dry ground," but that Eye rested with delight upon one tender plant which had a living root. It was Jesus!

The Hebrew verbs in these Verses [through Verse 7] are to be regarded as "perfects of prophetic certitude." This means that in the mind

of God all has been finished before the foundation of the world and done so in the Divine Counsels [1 Pet. 1:18-20].

The words, "Before Him," mean "before Jehovah" — under the fostering care of Jehovah. God the Father had His Eye fixed upon the Son with a watchfulness and tenderness and love.

This "sapling" from the house of David shall become the "root" out of which His Church will grow. The Messiah will be a fresh sprout from the stump of a tree that had been felled, i.e., from the destroyed Davidic Monarchy.

The words, "He has no form nor comeliness," refer to the fact that He had none during His Sufferings, but now He has it more than anyone else except the Father and the Holy Spirit [Eph. 1:20-23; Phil. 2:9-11; Col. 1:15-18; 1 Pet. 3:22].

The words, "There is no beauty that we should desire Him," refer to His Sufferings, which include His peasant upbringing and, as a consequence, His Poverty, as well as His lack of association with the aristocracy!)

3 He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from Him; He was despised, and we esteemed Him not. (Him being "rejected of men" means "One from Whom men held themselves aloof." Why? He was pure Holiness and they were pure corruption.

"A man of sorrows," refers to Jesus taking all the sorrows of humanity upon Himself.

"Acquainted with grief," actually refers to diseases and sicknesses, for that's what the word "grief" in the Hebrew means.

"And we hid as it were our faces from Him," describes the treatment of the Servant by His fellowmen. Again, Why? He was not the type of Messiah they wanted!

"He was despised, and we esteemed Him not," refers to the fact that the religious leadership of Israel esteemed Him not at all. He came to deliver men from sin, but that wasn't the type of deliverance they desired!)

4 Surely He has borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. (Twelve times within the space of nine Verses the Prophet asserts, with the most emphatic reiteration, that all the Servant's sufferings were vicarious; i.e., borne for man to save him from the consequences of his sins; to enable him to escape punishment. In other words, Jesus did this all for us.

"Yet we did esteem Him stricken, smitten of God, and afflicted," proclaims the fact that because He died on a Cross, Israel assumed that He

Jimmy Swaggart Bible Commentary

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