

Isaiah 52:14

Authorized King James Version (KJV)

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

Analysis

As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: The juxtaposition of exaltation (v. 13) with disfigurement creates shocking contrast. "Astonied" (shamemu, שָׁמְעָה) means appalled, horrified—not positive amazement but revulsion. The Servant's appearance provokes visceral disgust. "Visage" (mar'eh, מָרֵאָה, appearance/countenance) and "form" (to'ar, תֹּאָר, shape/beauty) describe comprehensive disfigurement affecting both face and body.

The comparative "more than any man" and "more than the sons of men" emphasizes unparalleled suffering—no human has endured such physical destruction. This prophesies Christ's passion: the scourging (Matthew 27:26), crown of thorns (Matthew 27:29), crucifixion's physical trauma. Isaiah 53:2 continues this theme: "no beauty that we should desire him." The Servant's suffering exceeds normal human experience, making Him unrecognizable as human—"marred beyond human semblance" (ESV).

From a Reformed perspective, this demonstrates the costliness of redemption. Sin's ugliness appears in the Servant's disfigurement—He bears sin's consequences physically (2 Corinthians 5:21). The revulsion He provokes reflects sin's repulsiveness to God. Yet this very marring accomplishes healing: "by his stripes we are healed" (Isaiah 53:5). The doctrine of penal substitution appears here—Christ's physical and spiritual suffering satisfies divine justice, bearing what we deserved. His disfigurement purchases our beauty (Ephesians 5:27).

Historical Context

Roman scourging typically used a flagrum—leather whip embedded with bone and metal pieces that tore flesh. Victims often died from scourging alone. The crown of thorns, mocking robe, and beatings (Matthew 27:27-31) added to disfigurement. Crucifixion involved nailing hands and feet, causing massive blood loss, shock, and eventually suffocation. Medical analyses of crucifixion describe horrific physical trauma.

Ancient witnesses like Tacitus, Josephus, and early Christian writers describe crucifixion's brutality. Archaeological discovery of a crucified man's remains (Yehohanan, first century CE) confirms Gospel accounts. Isaiah's prophecy, written 700 years before crucifixion became Roman practice, precisely describes Christ's suffering. Church tradition through art (Grünewald's Isenheim Altarpiece) and hymnody ("O Sacred Head Now Wounded") has meditated on this disfigurement, recognizing its centrality to atonement theology.

Related Passages

Genesis 1:1 — Creation of heavens and earth

Psalm 19:1 — Heavens declare God's glory

Study Questions

1. How does meditation on Christ's physical suffering deepen your understanding of sin's seriousness?
2. What does the Servant's willingness to become 'marred beyond recognition' reveal about divine love?
3. How should Christ's disfigurement for your sake affect your pursuit of worldly beauty or comfort?

Interlinear Text

מִשְׁתַּחַת	שְׁמָמָה	עַל	יְהוָה	כִּי	רַבְּיָם	שְׁמָמָה	כִּי	פָּאֵשׁ	ר
H834	were astonished	H5921	As many	H3651	was so marred				
H8074		H7227		H4893					
more than any man	at thee his visage		and his form		more than the sons				
H376	H4758		H8389		H1121				H120

Additional Cross-References

Isaiah 50:6 (Parallel theme): I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

Matthew 26:67 (Parallel theme): Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands,

Psalms 22:17 (Parallel theme): I may tell all my bones: they look and stare upon me.

Matthew 27:14 (Parallel theme): And he answered him to never a word; insomuch that the governor marvelled greatly.

Psalms 22:15 (Parallel theme): My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.

Luke 22:64 (Parallel theme): And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee?

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