

Book of Isaiah



Chapter 53

*Theme: The suffering of the Savior;
the satisfaction of the Savior*

**Michael Fronczak
564 Schaeffer Dr.
Coldwater, Michigan 49036**

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Chapter 53

Those who are acquainted with God's Word realize that Isaiah 53 and Psalm 22 give us a more vivid account of the crucifixion of Christ than is found elsewhere in the Bible. This may be a shock to many who are accustomed to think that the four Gospels alone describe the sad episode of the horrible death of the Son of God. If you will examine the Gospel accounts carefully, you will make the discovery that only a few unrelated events connected with the Crucifixion are given and that the actual Crucifixion is passed over with reverent restraint. The Holy Spirit has drawn the veil of silence over that cross, and none of the lurid details are set forth for the curious mob to gaze at and leer upon. It is said of the brutal crowd who murdered Him that they sat down and watched Him. You and I are not permitted to join that crowd. Even they did not see all, for God placed over His Son's agony the mantle of darkness. Some sensational speakers gather to themselves a bit of notoriety by painting, with picturesque speech, the minutest details of what they think took place at the crucifixion of Christ. Art has given us the account of his death in ghastly reality. You and I probably will never know, even in eternity, the extent of His suffering.

But none of the ransomed ever knew
How deep were the waters crossed,
Nor how dark was the night that the Lord passed thro'
Ere He found His sheep that was lost.
-- Elizabeth C. Clephane,
"The Ninety and Nine"

Very likely God did not want us to become familiar with that which we need not know. He did not wish us to treat as commonplace that which is so sacred. We should remind ourselves constantly of the danger of becoming familiar with holy things. "Be ye clean, that bear the vessels of the Lord" (Isa. 52:11).

Isaiah, seven hundred years before Christ was born, lets us see something of His suffering that we will not find anywhere else. Before going any further, we should pause a moment to answer the question that someone, even now, is doubtless asking: "How do you know that Isaiah is referring to the death of Christ? Isaiah wrote seven hundred years before Christ was born." Well, that is just the question that the Ethiopian eunuch raised when Philip hitchhiked a ride from him in the desert. The Ethiopian was going from Jerusalem back to his own country, and he was reading the fifty-third chapter of Isaiah. We are even told the very place in the chapter where he was reading (see Acts 8:32).

When I was a little boy in Sunday school, I was given a picture of the Ethiopian eunuch sitting in his chariot, holding in one hand the reins and in the other hand the book he was reading. Well, with a little thought we would realize that it couldn't have happened that way. This man was an official of the government of Ethiopia. He was going across the desert in style. I am sure that he was under some sort of a shade as he sat there reading. He had a chauffeur who was doing the driving for him.

As the Ethiopian was reading Isaiah 53:7-8 his question to Philip was, "...I pray thee, of whom speaketh the prophet this? of himself, or of some other man?" (Acts 8:34). How can we be

sure that Isaiah was referring to the Lord Jesus Christ in the fifty-third chapter? Listen to Philip. He will answer the Ethiopian's question and our question as well. "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus" (Acts 8:35). Also Christ Himself in John 12:38 quoted from Isaiah 53 and made application to Himself. And the apostle Paul in Romans 10:16 quotes from this same chapter in connection with the gospel of Christ. My friend, Scripture leaves no doubt that Isaiah 53 refers to Christ. Even more than that, it is a photograph of the Cross of Christ as He was dying there.

The first nine verses will tell us of the suffering of the Savior. The remainder of the chapter tells the satisfaction of the Savior.

You will find that these two themes belong together -- suffering and satisfaction. Suffering always precedes satisfaction. Too many folk are trying to take a shortcut to happiness by attempting to avoid all the trying experiences of life. I want to tell you that there is no short route to satisfaction. This is the reason I condemn short-term courses that claim they have the answers to all of life's problems and will equip you with the whole armor of God. Well, that's not the way God does it. There is no short route. Even God did not go the short route. He could have avoided the Cross and accepted the crown. That was Satan's suggestion. But suffering always comes before satisfaction. Phraseology bears various expressions: through trial to triumph; sunshine comes after the clouds; light follows darkness; and flowers come after the rain. That seems to be God's way of doing things. Since it is His method, then it is the very best way. Perhaps you are sitting in the shadows of life today. Trials confront you, and problems overwhelm you, and the fiery furnace is your present lot, and you have tasted the bitter without the sweet. If that is your case right now, then let me encourage your heart and fortify your faith by saying that you are on the same pathway that God followed, and that it leads at last to light if you walk with Him. "...weeping may endure for a night, but joy cometh in the morning" (Ps. 30:5).

Now with this in mind, let's look at the suffering Savior.¹

"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 ... This chapter contains a beautiful summary of the most peculiar and distinguishing doctrines of Christianity." (Adam Clarke)

¹ Thru The Bible with J. Vernon McGee.

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

Rom 10:16; Jn 12:88

[believed] Put faith in, or relied upon.

[our report] Our report -- that of the prophets inspired by Jehovah.

[report] Hebrew: shemuw`ah (HSN-<H8052>), something heard; an announcement; doctrine; fame; news; report; rumor; tidings.

[and to whom is the arm of the LORD revealed]

Two Reasons All should Believe

1. The report itself. God has spoken by the mouths of the prophets since the world began (Acts 3:21; Heb. 1:1-3; 1Pet. 1:10-12). God Himself began the long list of prophecies of the coming Redeemer by promising that the Seed of the Woman would crush the serpent's head and restore man's dominion (Gen. 3:15-16). Abraham and Isaac spoke of Him coming through their seed (Gen. 12:1-3; 15:4-6; 17:4-8,19-21; 21:12; 26:4). Jacob said He would come from Judah (Gen. 49:10). Moses predicted Him as a prophet like himself (Dt. 18:15-19). David referred to Him as coming from his seed (2Sam. 7). Isaiah said He would be born of a virgin in Judah of the house of David (Isa. 7:14; 9:6-7), and pictured His rejection and sufferings (Isa. 52:13 -- Isa. 53:12). Others also made reports of His coming, so Israel had no excuse for their unbelief when He did come.

2. Miracles confirming the report. The report was not only predicted and then literally fulfilled in Jesus of Nazareth, but there were also miracles confirming to Israel the fact that He was the true Messiah sent by God (Isa. 11:1-2; 42:1-6; 61:1-2; Mt. 11:1-6; Lk. 4:16-18; Acts 2:22; 10:38). The arm of the Lord is figurative of His power, which Isaiah predicted would be revealed along with the report (Jn. 5:20,36; 10:25-38; 12:38-40; 14:10-12; 15:24).²

The prophet seems to be registering a complaint because his message is not believed. That which was revealed to him is not received by men, and this is always the sad office of the prophet. When God called this man Isaiah, back in chapter 6, He told him, "You are going to get a message that the people won't hear. When you tell them My words, they won't believe you." That certainly was Isaiah's experience.

God's messengers have not been welcomed with open arms by the world. The prophets have been stoned and the message unheeded. That is still true today. After World War I, when everyone was talking about peace and safety, it was very, very unpopular even to suggest that there might be another war. Public opinion then demanded that we sink all the battleships and disarm ourselves, because our leaders told us that the world was safe for democracy. There were a few prophets of God in that period, standing in the pulpits of the land. They were not pacifists, but they did not care for war either. They declared in unmistakable terms that God's Word said there would be wars and rumors of war so long as there was sin, unrighteousness, and evil in the world. They stated that war was not a skin disease, but a heart disease, and they were proven correct when we entered World War II. When others declared that Christ was a pacifist, they called attention to the fact that He had said that a strong man armed keepeth his palace. I can recall that the church I attended as a boy had just such a minister. He was a faithful servant of Christ, and he sought to please God rather than men. But his message was largely rejected, and he was not popular with the crowd -- they preferred the liberal preacher in the town. But time has

² Dake's Annotated Reference Bible

now proven that he was right, and current events demonstrate that he was a friend of this nation, not an enemy. He was a prophet of God and could say with Isaiah, "Who has believed our report?" There are a few prophetic voices lifted up right now in America. They are trying to call this nation back to God before it is too late, but the crowd is rushing headlong after another delusion.

Personally I am overwhelmed by the marvelous response to our Bible teaching program on radio. But every now and then we are reminded that we are in a Christ-rejecting world. Our program has been put off the air by several radio stations because they did not like our message. One radio manager called in to say that he did not like the kind of "religion" I was preaching. He wanted to know if it would be possible to give something a little bit more cheerful, because mankind was on the up-and-up and getting better and better. They weren't sinners, and things were not as bad as I seemed to think they were. This man's call, and others like it, simply serve to remind us that we are in a Christ-rejecting world, and we must accept it as such and keep on going. We rejoice today that we have as large an outlet as we do. I believe that there are many prophetic voices in our nation today trying to call us back to God before it is too late. In spite of that, the majority of the people are following any Pied Piper of liberalism who has a tune they can jig by and who makes them feel like everything is going to be all right.

Paul said the preaching of the Cross is to them that perish foolishness. From ideas publicly expressed we are given to know that there are many to whom the preaching of the Cross is foolishness. I admit there is a lot of foolish preaching and offer no apology for it. But God said they would identify the preaching of the Cross with foolishness. This message is a challenge to those folk, for there is a reason for them thinking as they do. God says, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1Cor. 2:14). Would that they would give God a chance to talk with them!

It must be remembered that God does not use man's methods and ways to accomplish things. God chooses the weak things of the world to confound the mighty and the foolish things to confound the wise. If we were to call in a specialist in a time of illness, we certainly would not expect him to use the same home remedies normally used by us. His procedure might appear foolish to us, but we would follow it faithfully. Then should we not accord to God the same dealing of fairness as we do to the specialist?

But we still have to say with Isaiah, "Who hath believed our report? and to whom is the arm of the Lord revealed?"

There is a very definite reason why men do not believe in God's gospel. Men like to think of God as sitting somewhere in heaven upon some lofty throne. The ancients spoke of the gods whose dwelling was not with mankind. The Greeks placed their deities upon Mount Olympus, and the Romans had Jupiter hurling thunderbolts from the battlements of the clouds. It is foreign to the field of religion that God has come down to this earth among men and that He suffered upon the shameful Cross. That is too much to comprehend. The modern mind calls that defeatism -- they do not care for it. A suffering deity is contrary to man's thinking. However, there is a peculiar fascination about this fifty-third chapter of Isaiah. There we see one suffering as no one else ever suffered. There we behold One in pain as a woman in travail. We are strangely drawn to Him and His cross. He said, "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32). Suffering has a singular attraction. Pain draws us all together. When you and I see some poor creature groaning in misery and covered with blood, our hearts instinctively go out in sympathy to the unfortunate victim. Somehow we want to help.

That is the reason the Red Cross makes such an appeal to our hearts. Our sympathy is keen toward those who are war's victims, or the victims of twentieth century civilized barbarism. Pain places all of us on the same plane. It is a common bond uniting all the frail children of suffering humanity. Therefore look with me upon the strange sufferings of the Son of God. Let Him draw our cold hearts into the warmth of His sacrifice and the radiance of His love.

Isaiah enlarges upon his first question by asking further, "To whom is the [bared] arm of the Lord revealed?" "Bared arm" means that God has rolled up His sleeve, symbolic of a tremendous undertaking. When God created the heavens and the earth, it is suggested that it was merely His fingerwork. For instance, Psalm 19:1 -- "The heavens declare the glory of God; and the firmament sheweth his handiwork." That word handiwork is literally "fingerwork." Dr. T. DeWitt Talmage used to say that God created the physical universe without half trying. When God created the heavens and the earth, it was without effort. He merely spoke them into existence. When He rested on the seventh day, He wasn't tired; he had just finished everything; it was completed. But when God redeemed man, it required His "bared arm," for salvation was His greatest undertaking. One of the objections offered to God's salvation is that it is free. If by that is meant that for man it is free, then this is correct. Man can pay nothing, nor does he have anything to offer for salvation. The reason that it is free for man is because it cost God everything. He had to bare His arm. He gave His Son to die upon the cross. Redemption is an infinite task that only God could perform. Salvation is free, but it certainly is not cheap. Now we have brought before us the person of Christ. We are told something of His origin on the human side.³

This chapter continues to speak of the Messiah, Jesus, who would suffer for the sins of all people. Such a prophecy is astounding! Who would believe that God would choose to save the world through a humble, suffering servant rather than a glorious king? The idea is contrary to human pride and worldly thinking. But God often works in ways we don't expect. The Messiah's strength is shown by humility, suffering, and mercy.⁴

The Jewish remnant will lament the fact that so few people will believe their message about the Servant, and that so few will acknowledge their message as coming from God and His strength.⁵

Who has believed: This rhetorical question, quoted in John 12:38 and Rom. 10:16, expects a negative answer. The word report is related to the verb "they heard" in 52:15. Our refers to the believing remnant in Israel. Arm refers to God's great work (40:10; 52:10; Ps. 118:22, 23).⁶

Who has believed our report? Prophetically, Isaiah anticipates at least two things here. 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. Second, he anticipates the rejection of the Messiah, that many would not believe our report.

To whom has the arm of the LORD been revealed? In this context of the Messiah's suffering and agony, this line seems out of place. The arm of the LORD is a picture of His strength, power, and might. Yet we will see a Messiah weak and suffering. But the strength,

³ Thru The Bible with J. Vernon McGee.

⁴ Life Application Study Bible.

⁵ The Bible Knowledge Commentary

⁶ Nelson Study Bible Notes

power, and might of God will be expressed in the midst of this suffering, seemingly weak Messiah.⁷

Who has believed: Several commentators (Delitzsch, Howell, etc.) call attention to the last verse which is verse 15 of chapter 52 to show that the people addressed here could not be the Gentiles since they were to accept that which they had not previously considered nor been told. On the other hand in chapter 53 those who would not believe the report are those among whom the suffering Messiah was to grow up and they would see, evaluate and reject him.. The Jewish nation is being described here as the one to whom the Messiah will appear and be scorned by. The idea proposed by Graetz, the renowned Jewish historian, is that the passage of the suffering Messiah refers to the Jewish nation as the Messiah. They suffer for the rest of mankind according to him. It is a kind of Messianic nationalism which Graetz believed and propounded while he made statements that would convince Christians that Jesus was the link between the Old Covenant and the New. So unseeing are our Jewish friends who still have a "veil over their hearts" according to the Apostle Paul in 2 Cor. 3:14. In recounting the history of the crucifixion of Jesus Graetz makes the following observations: "If Jesus was mocked at and forced to wear a crown of thorns in scorn of his Messianic kingship, this brutality proceeded from the Roman soldiers who were too glad of the opportunity of ridiculing in his person the entire Judean nation." and again: "He was the only man born of woman of whom it may be said without exaggeration that he accomplished more in his death than in his life." and again, "Golgotha became another Sinai to the historical world." Graetz was truly, a good man with a veil over his heart. [Graetz Vol. 2: pgs 90, 91]⁸

²For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, *there is no beauty that we should desire him.*

[**Tender**] = "fresh sprout." Used as "only" in Gen 22.

[**Plant**] = sapling (Jn 8:16; 14:7; 15:30; Ps 80:12; Ezek 17:22; Hos 14:6).

[**Root**] - root of a family tree - 11:10; Rev 5:5; Jn 15:1-6.

No form nor majesty (to the eye). (Only physical description we have of Jesus!)⁹

[**before him as a tender plant, and as a root out of a dry ground**] The Messiah was to grow before God up like a tender plant (a shoot growing out of a decayed stump that was apparently dead). This refers to His infancy already predicted by the prophet (Isa. 7:14; 9:6-7; 11:1-2). Fulfilled in Mt. 1:18-25; Lk. 2:1-52.

[**form**] Sin had marred His perfect form.

[**comeliness**] Hebrew: hadar (HSN-<H1926>), magnificence; splendor; glory; honor; excellency; majesty. He had none of this during His sufferings, but now He has it more than anyone else except the Father and the Holy Spirit (Eph. 1:20-23; Php. 2:9-11; Col. 1:15-18; 1Pet. 3:22).¹⁰

⁷ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-53.cfm?a=732001

⁸ <http://www.moellerhaus.com/isa53.htm>

⁹ Chuck Missler, Notes on Isaiah, k-house.org

¹⁰ Dake's Annotated Reference Bible

Christ was a root out of a dry ground. This means that at the time of the birth of Christ the family of David had been cut off from the kingship. They were no longer princes; they were peasants. The nation Israel was under the iron heel of Rome. They were not free. The Roman Empire produced no great civilization. They merely were good imitators of great civilizations. There was mediocre achievement and pseudoculture. The moral foundation was gone. A virile manhood and a virtuous womanhood was supplanted by a debauched and pleasure-loving citizenry. The religion of Israel had gone to seed. They merely performed an empty ritual, and their hearts remained cold and indifferent. Into such a situation Christ came. He came from a noble family that was cut off, from a nation that had become a vassal to Rome, in a day and age that was decadent. The loveliest flower of humanity came from the driest spot and period of the world's history. It was humanly impossible for His day and generation to produce Him, but He came nevertheless, for He came forth from God.

Let me use a ridiculous illustration. Christ coming where He did and when He did would be like our walking out in the desert in Arizona, without a green sprig anywhere, and suddenly coming upon a great big head of iceberg lettuce growing right out of that dry, dusty soil. We would be amazed. We would say, "How in the world can this head of lettuce grow out here?" It would be a miracle. The coming of Christ was just like that. His day could never have produced Him. Evolution has always tried to get rid of the Lord Jesus, because it cannot produce a Jesus. If it can, why doesn't it? The interesting thing is that He is different. Therefore He is the root out of a dry ground.

Now the prophet focuses our attention immediately upon His suffering and death upon the cross.

"He hath no form nor comeliness [majesty]; and when we shall see him, there is no beauty that we should desire him." Some have drawn the inference from this statement that Christ was unattractive and misshapen in some way. Some even dare to suggest that He was repulsive in His personal appearance. That cannot be true because He was the perfect man. The Gospel records do not lend support to any such viewpoint. It was on the cross that this declaration of Him became true in a very real way. His suffering was so intense that He became drawn and misshapen. The cross was not a pretty thing; it was absolutely repulsive to view. Men have fashioned crosses that look very attractive, but they do not represent His cross. His cross was not good to look upon; His suffering was unspeakable; His death was horrible. He endured what no other man endured. He did not even look human after the ordeal of the cross as we saw in the previous chapter. He was a mass of unsightly flesh.

Naturally, we are eager to learn why His death was different and horrible. What is the meaning of the depths of His suffering?¹¹

There was nothing beautiful or majestic in the physical appearance of this servant. Israel would miscalculate the servant's importance—they would consider him an ordinary man. But even though Jesus would not attract a large following based on his physical appearance, he would bring salvation and healing. Many people miscalculate the importance of Jesus' life and work, and they need faithful Christians to point out his extraordinary nature.¹²

¹¹ Thru The Bible with J. Vernon McGee.

¹² Life Application Study Bible.

Though lamenting the fact that few people will believe (v. 1), the remnant will realize that nothing about the Servant's appearance would automatically attract a large following (cf. v. 3). He grew... before God as a tender shoot (i.e., coming from David's line; cf. 11:1), and as a root out of dry ground, that is, from an arid area (spiritually speaking) where one would not expect a large plant to grow. In His appearance He did not look like a royal person (in beauty and majesty). The remnant was not excusing people for rejecting the Servant; it was merely explaining why the nation rejected Him.¹³

The prophet points to the unostentatious and humble beginnings of the Servant. The first clause is God's view of Jesus, and the second is man's view of the Servant.

Tender plant refers to a shoot rising from a plant's stem or root. A root out of dry ground suggests Christ's rejection by Israel (49:4; 50:6). No form or comeliness indicates that the Servant did not have a majestic manner.¹⁴

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). But all the while, He was as a tender plant - of seeming weakness and insignificance, not like a mighty tree.

A tender plant is weak and vulnerable - unless it is before Him, that is, before the LORD God. In God's presence, that what seems to be weak is strong. If the plant is before Him, it doesn't even matter that the ground is dry. God will sustain it with His presence.

As a root out of dry ground: Jesus grew up in the Galilee region of Roman occupied Palestine. In respect to spiritual, political, and standard of living matters, it was indeed dry ground. God can bring the most wonderful things out of dry ground!

"Do not say, 'It is useless to preach down there, or to send missionaries to that uncivilized country.' How do you know? Is it very dry ground? Ah, well, that is hopeful soil; Christ is a 'root out of a dry ground,' and the more there is to discourage the more you should be encouraged. Read it the other way. Is it dark? Then all is fair for a grand show of light; the light will never seem so bright as when the night is very very dark." (Spurgeon)

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.

This means that when we try to attract people to Jesus through form or comeliness, or beauty, we are using methods that run counter to the nature of Jesus. "These days it appears that we must dress up the gospel to make it attractive. We have to use the methods of technique which must be smart, well-presented, streamlined. There must be something about the presentation of the gospel that will appeal to people ... to what is called 'the modern mind.' I wonder if we stop to think that in our efforts to make the gospel message 'attractive' we are drawing a curtain across the face of Jesus in His humiliation? The only one who can make Him attractive is the Holy Spirit." (Redpath)¹⁵

¹³ The Bible Knowledge Commentary

¹⁴ Nelson Study Bible Notes

¹⁵ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-53.cfm?a=732001

He shall grow up: The Isaiah Targum is a paraphrase commentary-translation which was not considered to be authoritative, but simply an attempt to pass along the Rabbinical interpretations of a portion of the Old Testament. The Targum was collected and edited over a long period of time both before and after the advent of the Messiah. In this verse, and the rest of the chapter as well, there is a confusion between who suffers and who redeems. Since the idea of a suffering Messiah was not easy for the Rabbis to accept the paraphrase makes the Messiah relieve the suffering of the nation brought on itself by its own sin. Even though this confusion of purpose is present in the Targum it is plainly evident that the Rabbis of the inter-testament period saw the Messiah in this verse, as well as the rest of the chapter, as an individual person who is the Coming One. There is no confusion of "Messianic Nationalism in the Targum. The "arm of the Lord" is the person of the coming Messiah to the Jewish Targumists both before and after the birth of Jesus of Nazareth.¹⁶

The Appearance Of Jesus

Like all human beings, Jesus progressed from childhood to adulthood. Luke tells us that...

Luke 2:40 The Child continued to grow and become strong, increasing in wisdom; and the grace of God was upon Him.

The Son of God was growing, but there was nothing to distinguish Him physically from any other young Jewish man around. He was just an average looking guy. As a matter of fact, when He came riding into Jerusalem on a donkey, the crowds all said, "Who is this?" (Matt. 21:10). And later that week, when He was about to be arrested in the Garden of Gethsemane, Judas was leading the cohort to a group of 12 Jewish men that all looked somewhat similar. Because Jesus was not standing out as the tallest one or the handsomest one,

Matt. 26:48 ...he who was betraying Him gave them a sign, saying, "Whomever I kiss, He is the one; seize Him."¹⁷

³He 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.

Mt 8:17; 1 Pet 2:24.

[a man of sorrows] He was a man of sorrows, because He carried our sorrows (Isa. 53:3-4). He personally had no sin, sickness, pain, or suffering on account of His own sins, but we have these in abundance; and since He came into the world to carry them for us, He had to become identified with us in our sufferings by taking them upon Himself and bearing them unto death, so that we might be free from them. Therefore, sorrow became a characteristic of His life during His sufferings in particular. He no doubt had sorrows from the time His sensitive, pure, sinless, and untainted life began to contact the sins, depravities, corruptions, sicknesses, diseases, and pains of others.

[sorrows] Hebrew: mak'ob (HSN-<H4341>), grief. Translated "sorrows" (Isa. 53:3-4; Ex. 3:7; Ps. 32:10); "sorrow" (Eccl. 1:18; Jer. 30:15; 45:3; Lam. 1:12,18); "grief" (2Chr. 6:29; Ps. 69:26); and "pain" (Job 33:19).

¹⁶ <http://www.moellerhaus.com/isa53.htm>

¹⁷ <http://rondaniel.com/library/23-Isaiah/Isaiah5301.php>

[grief] Grief Defined

Hebrew: choliy (HSN-<H2483>), malady. Translated "grief" (Isa. 53:3-4); "disease" (2Ki. 1:2; 8:8-9; 2Chr. 16:12; 21:18; Eccl. 6:2); "sick" (Isa. 1:5); and "sickness" (Isa. 38:9,12; Dt. 7:15; 28:59,61; 1Ki. 17:17; 2Ki. 13:14; 2Chr. 21:15,19; Ps. 41:3; Eccl. 5:17). The words grief and griefs in Isa. 53:3-4 should have been translated sickness as the Hebrew word is translated elsewhere and recognized by many versions. Christ was not only acquainted with diseases and sicknesses in the sense of being able to discern and diagnose them, and by being familiar with them in others, but He actually bore them in His own body while hanging on the cross and becoming a substitute for others.¹⁸

Christ is identified as "a man of sorrows, and acquainted with grief," and the inference is that Christ was a very unhappy Man while He was here upon this earth. To fortify this position a few isolated incidents are quoted which speak of His weeping. Now I want to correct this impression if I can. In verse 4 it says that "he hath borne our griefs, and carried our sorrows." Notice that it was our sorrows and our griefs that He bore. He had no grief or sorrow of His own. He was supremely happy in His mission here upon earth. In the Epistle to the Hebrews it is said of Him "...for the joy that was set before him he endured the cross" (Heb. 12:2, italics mine). These pictures that show Him looking long-faced and very solemn misrepresent Him. Even on the cross He joyfully took our place. He made that cross an altar upon which He offered a satisfactory payment for the penalty of your sins and mine. Willingly He died there, for in verse 7 we read, "as a sheep before her shearers is dumb, so he openeth not his mouth."

Perhaps you are saying to yourself, "Preacher, that does not make sense to me. I do not believe that, nor do I care for that sort of religion. I do not want God to make a sacrifice for me. I did not ask Him to do it." Well, it is true that you did not ask Him to do it, but let me ask you a very plain and fair question. I am sure that you will agree that man has gotten this world into a very sad predicament today. The wisdom of man has failed to settle the issues of this life. Have you ever thought that man may be wrong about the next life when he dismisses God's remedy with a snap of the fingers? Vain philosophy and false science have not solved the problems of daily living. Since they are wrong in so many other areas, they may also be wrong about the Bible.

Suppose for a moment that God did give His Son to die for you and that He did make a tremendous sacrifice. Grant that the Cross is God's remedy for the sin of the world and that it is the very best that even God can do. Suppose also that you go on rejecting this gracious offer of salvation. Do you think that you can reasonably expect God to do anything for you in eternity? If God exhausted His love, His wisdom, and His power in giving Christ to die and patiently has waited for you to turn to Him, what else can He do to save you? What else do you suppose God can do for you, or for anyone, who rejects His Son? He would come again at this moment and die again if that would be the means to save you! It is no light thing to turn down God's love gift to you.

This does not end the gospel story. We do not worship a dead Christ; we worship a living One. He not only died, He rose again from the grave in victory. He ascended back into heaven. At this moment He is sitting at God's right hand, and the prophet says:¹⁹

¹⁸ Dake's Annotated Reference Bible

¹⁹ Thru The Bible with J. Vernon McGee.

The nation Israel despised and rejected the Servant who experienced sorrows (mak'ōb, "anguish or grief," also used in v. 4) and... suffering (hōl, see comments on "infirmities" in v. 4). He was the kind of individual people do not normally want to look at; they were repulsed by Him. For these reasons the nation did not esteem Him; they did not think He was important. Yet He was and is the most important Person in the world, for He is the Servant of the Lord.²⁰

“Sorrows” or “afflictions” could be either physical or spiritual.

He is despised and rejected: For related references describing the rejection of the Servant, see 42:2; 49:7; 50:6 (compare Mark 9:12). Man of sorrows does not indicate that the coming One would be humorless or dour, but He knew better than anyone the havoc that sin brings into human life. Because He is a “Man of sorrows,” He is able to comfort those who experience sorrow.²¹

He is despised and rejected by men, a Man of sorrows and acquainted with grief: Jesus was not a "life of the party" man. It would be wrong to think of Him as perpetually sad and morose; indeed, He certainly showed great joy (such as in Luke 10:21). Yet He knew sorrow and grief so intimately that He could be called a Man of sorrows. This, among other reasons, made Him despised and rejected by men.

Most of our sorrow is really just self-pity. It is feeling sorry for ourselves. Jesus never once felt sorry for Himself. His sorrow was for others, and for the fallen, desperate condition of humanity.

"He was also 'a man of sorrows,' for the variety of his woes; he was a man not of sorrow only, but of 'sorrows.' All the sufferings of the body and of the soul were known to him; the sorrows of the man who actively struggles to obey; the sorrows of the man who sits still, and passively endures. The sorrows of the lofty he knew, for he was the King of Israel; the sorrows of the poor he knew, for he 'had not where to lay his head.' Sorrows relative, and sorrows personal; sorrows mental, and sorrows spiritual; sorrows of all kinds and degrees assailed him. Affliction emptied his quiver upon him, making his heart the target for all conceivable woes." (Spurgeon)

In 1 Timothy 3, one of the requirements for leaders in the church is that they be soberminded. This word describes the person who is able to think clearly and with clarity. They do not constantly joke, but know how to deal with serious subjects in a serious way. It doesn't mean solemn and somber, but it does mean an appropriate seriousness.

And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him: Because there was nothing outwardly beautiful or charismatic about the Messiah, mankind's reaction was to withdraw from Him, to despise Him, and hold Him in low esteem. This shows that men value physical beauty and charisma far more than God does, and when we don't see it, we can reject the ones God accepts.²²

²⁰ The Bible Knowledge Commentary

²¹ Nelson Study Bible Notes

²² https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-53.cfm?a=732001

Despised And Forsaken

In chapter 49, Jesus was referred to as "the despised One." We talked about how the Jewish leadership spoke evil of Him often. But He wasn't just despised, He was forsaken of men - totally abandoned.

When He was arrested in Garden of Gethsemane,

Matt. 26:56 ...Then all the disciples left Him and fled.

And the next day, the nation to whom He was given was asked,

Mark 15:12-13 "...what shall I do with Him whom you call the King of the Jews?" They shouted back, "Crucify Him!"

He was despised and forsaken of men.

Sorrows And Grief

Jesus was also no stranger to sorrows and grief. His soul was deeply grieved to the point of death right before His arrest (Mark 14:34). Why would anyone willingly go through such an ordeal? The next three verses tell us what He was doing...²³

⁴Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

12x pronouns: vicarious sufferings (Mt 20:28; Jn 11:50-52; Rom 3:25; 5:6-8; 8:3; 2 Cor 5:18-21; 8:9; Gal 3:13; Eph 1:7; 1 Pet 2:24).

"Carried our sorrows" - (Mt 8:17?)²⁴

Borne Defined Hebrew: nasa' (HSN-<H5375>), to lift; bear; carry away; cast away; ease; erase; take away. The idea is that of one person taking the burden of another and placing it on himself, as carrying an infant; or, as the flood lifted up the ark (Isa. 53:4; Ps. 103:12; Mt. 8:16-17; 1Jn. 3:5). If Christ bore our griefs (sicknesses, as in Grief Defined, above), then they were taken away in the same sense sins are taken away, or borne, as in Isa. 53:11. This was not only done for people who lived during the few years of Christ's ministry on earth, but it was accomplished for all men of all ages. If sickness was borne only for these few, then sins were likewise borne only for these few, and others are lost, are subject to sickness, and have no remedy for either.

Carried Defined Hebrew: cabal (HSN-<H5445>), to carry; bear. Translated carried (Isa. 53:4); bear (Isa. 53:11; Gen. 49:15; 2Chr. 2:2); and burden (Eccl. 12:5). The idea in all these passages is that the full load is borne by the one carrying it so that all others might be free of it. The meaning is that Christ bore all our sicknesses and pains so that we do not need to have them; if we do have them it is because we have not unloaded them on Him, by faith. There is no need for us to bear them if He bore them. If God had not intended for His people to be free from such, then He would not have laid them upon Christ to bear for us (Isa. 53:3-4,6,8,11). One can be rid of his sicknesses as well as his sins upon the same basis of prayer and faith in the atonement. We must believe in the provision to experience the benefits. All the promises of Scripture and all benefits of the gospel are for believers, not unbelievers. The law of God is that the one who believes will be blessed, and the one who doesn't believe won't be blessed (Mk. 1:15; 16:15-20;

²³ <http://rondaniel.com/library/23-Isaiah/Isaiah5301.php>

²⁴ Chuck Missler, Notes on Isaiah, k-house.org

Jn. 7:37-39; 14:12-15; Heb. 11:6; Jas. 1:5-8). In all things the rule is: "According to your faith be it unto you" (Mt. 8:13; 9:29).

Messiah's Reception The idea here is that those who rejected the Messiah sinned the greatest by condemning Him to death, turning their faces from the very sufferings they caused, and supposing that He was suffering on account of His own sins and crimes, and that God was meting out proper justice to Him in striking, smiting, and afflicting Him (Isa. 53:4). In this they erred, for it was not His own sins, sicknesses, pains, and sorrows that He bore, but ours. It was not for His own crimes that God suffered Him to be stricken, smitten, and afflicted, but for those of all others. Being so judged by God did not prove that He was a sinner and deserved what He suffered, but that we were the greatest of sinners and deserved punishment. It only demonstrated the love of God when He freely gave Christ to be a substitute for such sufferings, and it further proved love on Christ's part when He showed Himself willing to become such a substitute. We deserved what He suffered, but He was the one who bore such penalties for sin.

Messiah Stricken Hebrew: naga` (HSN-<H5060>), to touch; lay the hand upon; strike violently; bring down; smite with a plague (Isa. 53:4; Dt. 21:4). Translated touch with various endings, 92 Times.

[smitten] Hebrew: nakah (HSN-<H5221>), to strike; beat; kill; punish; slaughter; slay; smite; wound; stripe (Isa. 53:4; 10:24; 11:4; 50:6; Zech. 12:4; Mal. 4:6). For the sins of the people He was stricken (Isa. 53:8).

[afflicted] Hebrew: `anah (HSN-<H6030>), browbeat; depress; abase self; afflict (Isa. 53:4,7; 58:3,10; 63:9).²⁵

He was "smitten of God, and afflicted." The prophet was so afraid that you and I would miss this that he mentioned it three times: "The Lord hath laid on him the iniquity of us all." "Yet it pleased the Lord to bruise Him." "He hath put him to grief." Consternation fills our souls when we recognize that it was God the Father who treated the perfect Man in such terrible fashion. Candidly, we do not understand it, and we are led to inquire why God should treat Him in this manner. What had he done to merit such treatment? Look for a moment at that cross. Christ was on the cross six hours, hanging between heaven and earth from nine o'clock in the morning until three o'clock in the afternoon. In the first three hours man did his worst. He heaped ridicule and insult upon Him, spit upon Him, nailed Him without mercy to the cruel cross, and then sat down to watch Him die. At twelve o'clock noon, after He had hung there for three hours in agony, God drew a veil over the sun, and darkness covered that scene, shutting out from human eye the transaction between the Father and the Son. Christ became the sacrifice for the sin of the world. God made His soul an offering for sin. Christ Jesus was treated as sin, for we are told that He was made sin for us who knew no sin. If you want to know if God hates sin, look at the Cross. If you want to know if God will punish sin, look at the Darling of His heart enduring the tortures of its penalty. By what vain conceit can you and I hope to escape if we neglect so great a salvation? That cross became an altar where we behold the Lamb of God taking away the sin of the world. He was dying for somebody else -- He was dying for you and me.²⁶

²⁵ Dake's Annotated Reference Bible

²⁶ Thru The Bible with J. Vernon McGee.

Though not realizing it at the time, the nation will realize that the Servant bore the consequences of their sin. His taking our infirmities and . . . sorrows (mak'ōb, see comments on v. 3) speaks of the consequences of sin. The verb took up, rendered "bore" in verse 12, translates nāšā', "to carry." His bearing "infirmities" (hōl, lit., "sickness," the same word trans. "suffering" in v. 3) refers to illnesses of the soul. His healing many people's physical illnesses (though not all of them) in His earthly ministry anticipated His greater work on the Cross. Though He does heal physical ailments today (though not all of them) His greater work is healing souls, giving salvation from sin. That this is the subject of Isaiah 53 is clear from the words "transgressions" (v. 5), "iniquities" (vv. 5, 11), "iniquity" (v. 6), "transgressions" (v. 8), "wicked" (v. 9), "transgressors" (v. 12 [twice]), and "sin" (v. 12). The Servant vicariously took on Himself all the sins (and spiritual anguish caused by sin) of the nation (and the whole world) and carried (sābal, "to carry as a burden"; cf. 46:4, 7) them on Himself (cf. 1 Peter 2:24; 3:18). When Jesus was crucified, Israel thought His hardships (being stricken... smitten, and afflicted; cf. Isa. 53:7) were deserved for His supposedly having blasphemed God. Actually He was bearing the judgment that their sin required.²⁷

"Griefs" is literally "sicknesses." "Borne" (nasa', Heb.) is used in connection with the sacrifices of expiation (cf. Lev 5:1, 17; 16:22).²⁸

Surely He has borne our griefs and carried our sorrows: At this point, the prophet does not have in mind the way the Messiah took our guilt and God's wrath upon Himself. Here, he has in view how the Messiah took our pain upon Himself. He made our griefs His own, and our sorrows as if they were His. The image is that He loaded them up and carried them on His back, so we wouldn't have to.

How many people carry around pain - griefs and sorrows - that Jesus really carried for them? He took them from us, but for it to do us any good, we must release them.

Yet we esteemed Him stricken, smitten by God, and afflicted: Curiously, this estimation was accurate. Certainly, the Messiah was stricken. He was smitten by God. He was afflicted. The problem was not in seeing these things, but in only seeing these things. Man saw the suffering Jesus, but didn't understand the reasons why.²⁹

⁵But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed.

"Chastisement of our peace" - Eph 2:15-17; Col 1:20.

"Stripes" - 1 Pet 2:24.

Two Bodily References in Making Atonement

1. Wound. Hebrew: chalal (HSN-<H2491>), to wound; bore; slay; pierce (Isa. 53:5; 51:9; Ps. 109:22). This refers to piercing the hands, feet, and side.

2. Bruise. Hebrew: daka' (HSN-<H1792>), to crumble; beat to pieces; break; bruise; crush; destroy; smite (Isa. 53:5,10; 3:15; Job 19:2; Ps. 72:4; 94:5). This refers to the stripes by

²⁷ The Bible Knowledge Commentary

²⁸ Believers Study Bible Notes

²⁹ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-53.cfm?a=732001

scourging, cuts by thorns, and other physical sufferings, and proves this was part of the work of atonement by which blood was shed. It was by this particular phase of punishment that physical healing was provided for all alike (Isa. 53:5; 1Pet. 2:24).

[chastisement] Our Correction: Hebrew: muwcar (HSN-<H4148>), correction. He did not sin, so any needed correction was ours. We had sinned and were estranged from God, so God sent Him to be chastised in our place in order that we might become reconciled and have peace with our Maker again. What was necessary to reconcile God and man was placed upon Christ to make peace again between them (Isa. 53:5).

Messiah's Stripes Hebrew: chabbuwrah (HSN-<H2250>), a black and blue mark. Translated "stripe" (Isa. 53:5; Ex. 21:25); "bruises" (Isa. 1:6); "hurt" (Gen. 4:23); "blueness" (Prov. 20:30); "wounds" (Ps. 38:5); and "spots" (Jer. 13:23). Christ could have received as many as 468 stripes from scourging alone (note, Mt. 27:26).

Messiah's Healing Power Hebrew: rapha' (HSN-<H7495>), to mend; cure; heal; repair; make whole (Isa. 53:5; 6:10). It has no reference to spiritual healing whatsoever. There are at least 14 Hebrew and Greek words found in scores of passages which plainly teach physical soundness, healing, health, preservation, salvation, and deliverance. Sometimes one of these words is used in the same passage of both body and soul, thus proving that it is not limited to the spiritual part of man.³⁰

The phrase "with His stripes we are healed" may cause questions in your mind. Of what are we healed? Are we healed of physical diseases? Is that the primary meaning of it? I am going to let Simon Peter interpret this by the inspiration of the Spirit of God. 1Peter 2:24 says, "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." Healed of what? Peter makes it quite clear that we are healed of our trespasses and sins. Now notice that marvelous sixth verse. It begins with "all" and ends with "all." "All we like sheep have gone astray" -- not some of us, but all of us. What is really the problem with mankind? What is your basic and my basic problem? It is stated in this clause: "We have turned every one to his own way." That is our problem. Man has gone his way, neglecting God's way. And the Scripture further says: "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12). Another proverb admonishes: "In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:6).³¹ Although our Lord Jesus said, "...I am the way, the truth and the life: no man cometh unto the Father, but by me" (John 14:6), we have turned every one to his own way.

How could an Old Testament person understand the idea of Christ dying for our sins—actually bearing the punishment that we deserved? The sacrifices suggested this idea, but it is one thing to kill a lamb, and something quite different to think of God's chosen servant as that Lamb. But God was pulling aside the curtain of time to let the people of Isaiah's day look ahead to the suffering of the future Messiah and the resulting forgiveness made available to all people.³²

Pierced... crushed... punishment... wounds are words that describe what the remnant will note about the Servant's condition on their behalf and because of their transgressions (peša', "rebellion"; cf. v. 8; 1:2) and iniquities. As a result those who believe in Him have inner peace

³⁰ Dake's Annotated Reference Bible

³¹ Thru The Bible with J. Vernon McGee.

³² Life Application Study Bible.

rather than inner anguish or grief (see comments on "infirmities" in 53:4) and are healed spiritually. Ironically His wounds, inflicted by the soldiers' scourging and which were followed by His death, are the means of healing believers' spiritual wounds in salvation. Jesus' physical agony in the Crucifixion was great and intense. But His obedience to the Father was what counted (cf. Phil. 2:8). His death satisfied the wrath of God against sin and allows Him to "overlook" the sins of the nation (and of others who believe) because they have been paid for by the Servant's substitutionary death.³³

The word "wounded" (meholal, Heb.) literally means "pierced." The vicarious and substitutionary nature of His suffering and death, in which Jesus laid down His own life in behalf of every man who would accept His redemption, is set forth (cf. 1 Pet 2:24, 25).³⁴

The repetition of the pronouns He, Him, and His for our and we underscores the fact that the Servant suffered in our place. The chastisement ... His stripes: For a similar reference, see 1 Pet. 2:24. Peace sums up the Servant's ministry of reconciliation, justification, adoption, and glorification (2 Cor. 5:17-21). By saying that they were healed (v. 4), the remnant expressed its faith in what God had announced in 52:13.³⁵

But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him: Yes, the Messiah was stricken, smitten by God, and afflicted. But now, the prophet explains why. It was for us - for our transgressions ... for our iniquities. It was in our place that the Messiah suffered.

Wounded is literally "pierced through."

And by His stripes we are healed: Here, the prophet sees through the centuries to know that the Messiah would be beaten with many stripes (Mark 15:15). More so, the prophet announces that provision for healing is found in the suffering of Jesus, so by His stripes we are healed.

There has been much debate as to if Isaiah had in mind spiritual healing or physical healing. As this passage is quoted in the New Testament, we see some more of the thought. In Matthew 8:16-17, the view seems to be of physical healing. In 1 Peter 2:24-25, 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.

However, some have taken this to mean that every believer has the right - the promise - to perfect health right now, and if there is any lack of health, it is simply because this promise has not been claimed in faith. In this thinking, great stress is laid upon the past tense of this phrase - by His stripes we are healed. The idea is that since it is in the past tense, perfect health is God's promise and provision for every Christian at this very moment, even as the believer has the promise to perfect forgiveness and salvation at this moment.

The problem of this view - not even counting how it terribly contradicts the personal experience of saints in the Bible and through history - is that it misunderstands the "verb tense" of both salvation and healing. We can say without reservation that perfect, total, complete healing is God's promise to every believer in Jesus Christ, paid for by His stripes and the totality of His work for us. But we must also say that it is not promised to every believer right now, just as the totality of our salvation is not promised to us right now. The Bible says that we have been

³³ The Bible Knowledge Commentary

³⁴ Believers Study Bible Notes

³⁵ Nelson Study Bible Notes

saved (Ephesians 2:8), that we are being saved (1 Corinthians 1:18), and that we will be saved (1 Corinthians 3:15). Even so, there is a sense in which we have been healed, are being healed, and one day will be healed. God's ultimate healing is called "resurrection," and it is a glorious promise to every believer. Every "patch-up" healing in this present age simply anticipates the ultimate healing that will come.

What Christians must not do is foolishly "claim" to be healed, despite "mere symptoms" that say otherwise, and believe they are standing on the promise of Isaiah 53:5. What Christians must do is pray boldly and trust God's goodness and mercy in granting gifts of healing now, even before the ultimate healing of resurrection.

"With his stripes we are healed." Will you notice that fact? The healing of a sinner does not lie in himself, nor in what he is, nor in what he feels, nor in what he does, nor in what he vows, nor in what he promises. It is not in himself at all; but there, at Gabbatha, where the pavement is stained with the blood of the Son of God, and there, at Golgotha, where the place of a skull beholds the agonies of Christ. It is in his stripes that the healing lies. I beseech thee, do not scourge thyself: 'With his stripes we are healed.'" (Spurgeon)³⁶

‘All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

“All...all.” 2 Cor 5:21.

[All we like sheep have gone astray] This is the anticipated confession of men, and the very cause for which the Messiah suffered (1Pet. 2:25).

[like sheep] Sheep are the most helpless of all animals when they go astray (note, Lk. 15:4; note, Ps. 119:176).

[we have turned every one to his own way] This has been the way of man ever since the fall. Each one pursues his own interests, makes his own plans, and seeks to gratify his own selfishness, regardless of the interest and good of the whole (Judg. 17:6; 21:25).

[laid on] Hebrew: paga` (HSN-<H6293>), to cause to fall upon, or light upon (Isa. 53:6; Ex. 5:3; 1Sam 22:17-18; 1Ki. 2:29,31). The idea is that the iniquities of men fell all at once upon Him and He bore them away. Jehovah caused the sins of the whole world to meet upon Him. He suffered the judgment for them all.³⁷

"And the Lord hath laid on him the iniquity of us all." Isaiah is making it clear that when Christ died on the cross He was merely taking your place and mine. He had done nothing amiss. He was holy, harmless, undefiled, separate from sinners. He was the Substitute whom the love of God provided for the salvation of you and me.

Surely our hearts go out in sympathy to Him as He expired there upon the tree. Certainly we are not unmoved at such pain and suffering. We would be cold-blooded, indeed, if our own hearts were not responsive. It is said that when Clovis, the leader of the Franks, was told about the crucifixion of Christ, he was so moved that he leaped to his feet, drew his sword, and exclaimed, "If I had only been there with my Franks!" Yet, my friend, Christ does not want your

³⁶ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-53.cfm?a=732001

³⁷ Dake's Annotated Reference Bible

sympathy. He did not die to win that. He didn't die to enlist us in His defense. Remember that when He was on the way to the cross and the women of Jerusalem were weeping for Him, He said, "...weep not for me, but weep for yourselves, and for your children.... For if they do these things in a green tree, what shall be done in the dry?" (Luke 23:28, 31). He did not want their sympathy, and He does not want ours.

Someone may be thinking that He died a martyr's death. He did not die a martyr's death, for He did not espouse a lost cause! He did not die as martyrs who in their death sang praises of joy and confessed that Christ was standing by them. Compare His death to that of Stephen's. Stephen in triumph said, "...Behold, I see the heavens opened, and the Son of man standing on the right hand of God" (Acts 7:56). Our Lord didn't die like that. He was forsaken of God. He said, "...My God, my God, why hast thou forsaken me?" (Matt. 26:46). His death was different. He died alone -- alone with the sins of the world upon Him.

Someone else may feel like saying what a wonderful influence the death of Christ should exercise upon our lives. As we contemplate His life and death, most assuredly we ought to be persuaded to turn from sin. However, that has not been the experience of men. By the way, how did it work in your life? That view will not satisfy as an explanation of this verse: "All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on him the iniquity of us all." None of these will suffice to explain His death, for He is the Lamb of God that taketh away the sin of the world. He took our place.³⁸

Isaiah speaks of Israel straying from God and compares them to wandering sheep. Yet God would send the Messiah to bring them back into the fold. We have the hindsight to see and know the identity of the promised Messiah, who has come and died for our sins. But if we know all that Jesus did and still reject him, our sin is much greater than that of the ancient Israelites, who could not see what we have seen. Have you given your life to Jesus Christ, the "good shepherd" (John 10:11-16), or are you still going your own way like a wandering sheep?³⁹

The redeemed remnant (and others) will acknowledge that they were guilty and that the Lord made the Servant the object of His wrath in order to take away their guilt. Sheep tend to travel together, so if the leading sheep turns aside from the path for grass or some other purpose, usually all the sheep do so. They tend to follow the lead sheep which is often dangerous. Similarly all Israel had turned aside (cf. 1 Peter 2:25) from following the Lord, from keeping His commandments. The essence of sin is going one's own way, rather than God's way. That iniquity had to be punished, so the Lord... laid the punishment for that iniquity (cf. Isa. 53:11) not on the "sheep" (Israel and other sinners) that deserved it, but on the Servant who died in their place.⁴⁰

"All" is a reference not only to the entire nation of Israel, which wandered in the wilderness in sin, but also to the whole race of mankind, who wandered from God's perfect way (cf. 66:3; Prov 12:15; 14:12). God the Father "laid" the burden of redemption upon the Son, who willingly and voluntarily accepted the burden. His redemption was as universal as man's sin.⁴¹

³⁸ Thru The Bible with J. Vernon McGee.

³⁹ Life Application Study Bible.

⁴⁰ The Bible Knowledge Commentary

⁴¹ Believers Study Bible Notes

All we like sheep have gone astray; we have turned, every one, to his own way: Here the prophet describes our need for the Messiah's atoning work. Sheep are stupid, headstrong animals, and we, like they, have gone astray. We have turned - against God's way, every one, to his own way.

We all have our own way of sin. The constant temptation is to condemn your way of sin, and to justify my way of sin. But each way that is our own way instead of the LORD's way is a sinful, destructive, damned way.

And the LORD has laid on Him the iniquity of us all: Here we see the partnership between the Father and the Son in the work on the cross. If the Messiah was wounded for our transgressions, then it was also the LORD who laid on Him the iniquity of us all. The Father judged our iniquity as it was laid on the Son.⁴²

⁷He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

Quoted in Acts 8:32-33.

Opened not his mouth (Ps 38:13, 14; 39:2,9).
Brought as the Lamb (Jn 1:29).⁴³

In the Old Testament, people offered animals as sacrifices for their sins. Here, the sinless servant of the Lord offers himself for our sins. He is the Lamb (53:7) offered for the sins of all people (John 1:29; Revelation 5:6-14). The Messiah suffered for our sake, bearing our sins to make us acceptable to God. What can we say to such love? How will we respond to him?⁴⁴

[opened not his mouth] An idiom for silence and submission (1Pet. 2:22-23). He did not complain or make any resistance, yet He had power to destroy His enemies with one word (Mt. 26:53; cp. Jer. 11:19).

[lamb] Christ is the Lamb of God -- a symbol used of Him 32 Times (note, Jn. 1:29).⁴⁵

As noted, the tendency of sheep is to follow others (v. 6), even to their destruction. In verse 7 the quiet, gentle nature of sheep is stressed. Seeing many sheep sheared for their wool or killed as sacrifices, Israelites were well aware of the submissive nature of sheep. Jesus, as the Lamb of God (John 1:29), quietly submitted to His death. He did not try to stop those who opposed Him; He remained silent rather than defend Himself (Matt. 26:63a; 27:14; 1 Peter 2:23). He was willingly led to death because He knew it would benefit those who would believe.⁴⁶

⁴² https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-53.cfm?a=732001

⁴³ Chuck Missler, Notes on Isaiah, k-house.org

⁴⁴ Life Application Study Bible.

⁴⁵ Dake's Annotated Reference Bible

⁴⁶ The Bible Knowledge Commentary

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. He was silent before His accusers (Mark 15:2-5), never speaking to defend Himself, only to glorify God.

He was led as a lamb to the slaughter, and as a sheep before its shearers is silent, so He opened not His mouth: The prophet repeats His previous point, that the Messiah will suffer without speaking to defend Himself. When Isaiah uses the phrase He was led as a lamb to the slaughter, we should not take this as indicating that Jesus was a helpless victim of circumstances, and was helpless as a lamb. Quite the contrary; even in His suffering and death, Jesus was in control (John 10:18, 19:11 and 19:30). Isaiah's point is that Jesus was silent, not helpless.

"If I were to die for any one of you, what would it amount to but that I paid the debt of nature a little sooner than I must ultimately have paid it? For we must all die, sooner or later. But the Christ needed not to die at all, so far as he himself was personally concerned. There was no cause within himself why he should go to the cross to lay down his life. He yielded himself up, a willing sacrifice for our sins." (Spurgeon)⁴⁷

Silence Like A Lamb

This verse was being read aloud by an Ethiopian eunuch during the first century as he traveled in a caravan from Jerusalem to Gaza. A deacon of the church named Philip came running up to him and asked if he understood what he was reading. Since the eunuch didn't, he invited Philip up into his chariot and asked,

Acts 8:34-35 ...“Please tell me, of whom does the prophet say this? Of himself or of someone else?” Then Philip opened his mouth, and beginning from this Scripture he preached Jesus to him.

Philip no doubt explained to the eunuch about the accusations launched against Jesus that led to His conviction and crucifixion.

Although Jesus suffered oppression and affliction, He did not try to defend Himself against all of the false charges that people brought against Him. He kept silent before the Jewish Council

Matt. 26:62-63 The high priest stood up and said to Him, “Do You not answer? What is it that these men are testifying against You?” But Jesus kept silent...

Then, when Jesus was brought to stand before Pontius Pilate, the governor of Judea, the chief priests and elders were accusing Him. Again, He did not answer (Matt. 27:12).

Matt. 27:13-14 Then Pilate *said to Him, “Do You not hear how many things they testify against You?” And He did not answer him with regard to even a single charge, so the governor was quite amazed.

You see, Jesus wasn't trying to get justice. He wasn't trying to prove Himself innocent. He was on a mission to save us. And that meant being slaughtered like a lamb. So He didn't open His mouth.⁴⁸

⁴⁷ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-53.cfm?a=732001

⁴⁸ <http://rondaniel.com/library/23-Isaiah/Isaiah5301.php>

⁸He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

“Cut-off” - snatch - gazar (seen also in Daniel).⁴⁹

Messiah a Prisoner Christ was never kept in prison, nor did He have a fair trial; so the idea here is that He was cut off, justice and judgment being denied Him. Who will be able to declare the wickedness of His generation? He was considered too wicked to be given a fair trial. Though He was declared innocent by His judge and others (note, Mt. 27:4), He was denied freedom by His enemies. They brought pressure to bear upon His judge who then thought it best to turn Him over to them that he might save himself from being accused of treason to Caesar. See notes on Mt. 26-27.⁵⁰

After His oppression (being arrested and bound, John 18:12, 24) and judgment (sentenced to die, John 19:16) Jesus was led to His death. He died not because of any sins of His own (for He, the Son of God, was sinless, 2 Cor. 5:21; Heb. 4:15; 1 John 3:5) but because of (for) the sins (transgression, *peša'*; cf. Isa. 53:5) of others. To be taken away means to be taken to death. It is parallel to being cut off from the land of the living, an obvious reference to death, and stricken. The words and who can speak of His descendants? mean He was cut off in the prime of life and left no descendants. Those words, however, could also be translated, "and who of His generation considered" (cf. niv marg.) meaning that few of those who lived then considered His death important. Some verbs in this verse ("was cut off, was stricken"), like those in verse 4 ("smitten, afflicted") and verse 5 ("was crushed"), indicate by their passive voice that these actions were done to Him by God the Father (cf. v. 10; 2 Cor. 5:21, "God made Him... to be sin for us").⁵¹

He was taken from prison and from judgment, and who will declare His generation? This not only refers to the confinement of the Messiah before His crucifixion, but it also speaks of the fact that the Messiah died childless. There was no one to declare His generation.

For He was cut off from the land of the living; for the transgressions of My people He was stricken: This is the first indication in this passage that the suffering Servant of the LORD, the Messiah Himself, would die. Up to this point, we might have thought He would only have been severely beaten. But there is no mistaking the point: He is to be cut off from the land of the living.

"The phrase 'cut off' strongly suggests not only a violent, premature death but also the just judgment of God, not simply the oppressive judgment of men." (Grogan)

This, among many aspects of this prophecy, demonstrates again that Isaiah cannot be speaking of Israel as the suffering Servant. As badly as Israel has suffered through the centuries, she has never been cut off from the land of the living. She has always endured, even as God promised Abraham.

The prophet brings the point home again and again. The Servant of the LORD, the Messiah, suffers, but not for Himself, but for the transgressions of My people.⁵²

⁴⁹ Chuck Missler, Notes on Isaiah, k-house.org

⁵⁰ Dake's Annotated Reference Bible

⁵¹ The Bible Knowledge Commentary

⁵² https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-53.cfm?a=732001

⁹And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was any* deceit in his mouth.

They assigned Him his grave. Impersonal passive voice, word “wicked” is in the plural (active voice, “rich” in singular).

In verse 12 we find he was “numbered with the transgressors.” And we know that He was hung between two thieves.

Joseph of Arimathea was rich with rank and may have been related (next of kin legally allowed to take body). Rich in His death (1 Kgs 13:31; Ps 6:5).

“No violence,” “no wrong” (Jn 8:46; Heb 7:26-28; 9:14; 1 Pet 2:22; 2 Cor 5:21; 1 Jn 3:5; Mt 27:4). Basis for New Covenant over Old.⁵³

[grave with the wicked and with the rich in his death] Messiah Buried with Criminals

Jesus Christ was buried along with the criminals who were crucified with Him, but He was put in a rich man's tomb (Isa. 53:9; Mt. 27:57-60; Mk. 15:43-46; Lk. 23:50-56; Jn. 19:38-42). In Jewish cemeteries, criminals were buried in a separate place from the others. The true meaning of the verse is that the Jews appointed Him a grave with criminals, but at the last moment Joseph, a rich man, begged the body of Jesus so he could put it in his own tomb, as predicted. The words He made in the Hebrew mean He was appointed. It was the Jews who appointed Him such a place, but when Joseph begged His body for burial this appointment was changed. Thus, the Jews even wanted to deny Him an honorable burial, but their purpose was defeated.

[because he had done no violence] The true meaning here is that He was rejected, crucified, and buried by men -- not for any personal violence or deceit, but because of the wickedness and sins of those who slew Him.

[because he had done no violence, neither was any deceit in his mouth] Quoted in 1Pet. 2:22.

[no violence] He was no rabble rouser or anarchist, and not injurious to any man. He sought to give life instead of taking it (Jn. 10:10; Acts 10:38).

[deceit in his mouth] He was accused of being a deceiver and was treated as one, but He was always open and sincere in all of His words and deeds. No deceit was found in His mouth (1Pet. 2:22). His enemies even acknowledged this (note, Mt. 22:16).⁵⁴

The soldiers who crucified Jesus apparently intended to bury Him with the wicked like the two criminals (John 19:31). However, He was buried with the rich, in the grave of a rich man named Joseph (Matt. 27:57-60).⁵⁵

Jesus, who was considered by Jewish and Roman authorities as a rebel, would normally have been buried along with the two malefactors in an unmarked grave, except for divine intervention. The rich man Joseph of Arimathea (Matt 27:57) intervened with the Roman authorities and had Jesus buried in his own private tomb (Luke 23:53).⁵⁶

⁵³ Chuck Missler, Notes on Isaiah, k-house.org

⁵⁴ Dake's Annotated Reference Bible

⁵⁵ The Bible Knowledge Commentary

⁵⁶ Believers Study Bible Notes

And they made His grave with the wicked: Jesus died in the company of the wicked (Luke 23:32-33), and it was the intention of those supervising His execution to cast Him into a common grave with the wicked.

But with the rich at His death, because He had done no violence, nor was any deceit in His mouth: Despite the intention of others to make His grave with the wicked, God allowed the Messiah to be with the rich at His death, buried in the tomb of the wealthy Joseph of Arimathea (Luke 23:50-56, Matthew 27:57-60).

The line because He had done no violence, nor was any deceit in His mouth is important. It shows that even in His death, even in His taking the transgressions of God's people, the Messiah never sinned. He remained the Holy One, despite all the pain and suffering. As a recognition of that, He was buried with the rich at His death, and would indeed be resurrected.⁵⁷

¹⁰Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand.

“It pleased the Lord” because of what it would bring us!

“Thou” - Jn 14:10.

Soul, not body. Different levels: bodily, soul (something deeper happening...).

Seed - Ps 22:30; Rom 6:9.

“Prosper” - how? - resurrection! Feast of firstfruits is celebrated on the morning after Shabbat after Passover. We are pardoned because our debts have been paid in full. All done to satisfy a righteous God.⁵⁸

Messiah Made Sick Hebrew: chalah (HSN-<H2470>), to be rubbed or worn; weak; sick; afflicted; to grieve; make sick; suffer a stroke; be diseased; have infirmity; put to pain; be wounded. It is translated "sick" 34 times (Isa. 33:24; 38:1,9; 39:1; Gen. 48:1; 1Sam. 19:14; 30:13; 2Sam. 13:2-6; 1Ki. 14:1,5; 17:17; 2Ki. 1:2; 8:7,29; 13:14; 20:1,12; 2Chr. 22:6; 32:24; Neh. 2:2; Ps. 35:13; Prov. 13:12; 23:35; Song 2:5; 5:8; Ezek. 34:4,16; Dan. 8:27; Hos. 7:5; Mic. 6:13; Mal. 1:8,13); "diseased" (1Ki. 15:23; 2Chr. 16:12); "infirmity" (Ps. 77:10); "pain" (Jer. 12:13); "wounded" (1Ki. 22:34; 2Chr. 18:33; 35:23); "grief" (Isa. 53:10; 17:11); "grieved" (Amos 6:6); and "grievous" (Jer. 10:19; 14:17; 30:12; Nah. 3:19). This should literally read: He has made Him sick. This, of course, refers to the time Christ took our infirmities and bore our sicknesses (Isa. 53:4-5,10; Mt. 8:16-17; 1Pet. 2:24). See notes on Isa. 53:3-5.

Complete Sacrifice Himself -- His entire self, not His personal soul only. It took His body, soul, and spirit to make a complete offering for sin and sickness. He was a complete substitute for man. Since the body, soul, and spirit of man had sinned and were under the sentence of death, it took the whole being of the Messiah to take man's place. The word soul is sometimes used of an individual (Gen. 12:5; 41:26). There is no such thing as sinning with the flesh and not with the soul and spirit, as taught by some. The flesh cannot be filthy and the soul and spirit be holy. The body became sinful, depraved, and diseased by sin in the fall, and the body must be redeemed from these things if redemption is to be complete.

⁵⁷ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-53.cfm?a=732001

⁵⁸ Chuck Missler, Notes on Isaiah, k-house.org

[offering for sin] Hebrew: 'asham (HSN-<H817>), trespass offering; an offering for sin (Isa. 53:10; Lev. 5:19; 7:5; 14:12,21; 19:21; 1Sam. 6:3,8,17).

[prolong his days] He shall live again in resurrection, and live eternally, for it was impossible for Him to be held in death (Jn. 10:18; Acts 2:24-36; 1Cor. 15).

[pleasure of the LORD] The pleasure of the Lord is that of seeing all creation redeemed and restored to Himself as before the rebellions of Lucifer and Adam (Rom. 8:18-25; 1Cor. 15:24-28; Eph. 1:10; 3:11; Rev. 11:15).

[in his hand] "In His hand" means by His rule and government all things will be restored to God and all enemies put down (Isa. 53:10; 1Cor. 15:24-28; Rev. 11:15).⁵⁹

The suffering and death of the Servant was clearly the Lord's will. In that sense He was "slain from the Creation of the world" (Rev. 13:8). The statement, the Lord made the Servant's life a guilt offering, does not mean that Jesus' life satisfied the wrath of God but that His life which culminated in His death was the sacrifice for sins. As indicated in Isaiah 53:7-8 He had to die to satisfy the righteous demands of God. The word for "guilt offering" is 'āšām, used in Leviticus 5:15; 6:5; 19:21 and elsewhere of an offering to atone for sin.

His death and burial appeared to end His existence (He was "cut off," Isa. 53:8), but in actuality because of His resurrection Jesus will see His offspring (those who by believing in Him become children of God, John 1:12) and He will prolong His days (live on forever as the Son of God). He will be blessed (prosper; cf. Isa. 53:12a) because of His obedience to the will (plan) of the Lord.⁶⁰

God's grace prompted Him to offer His only Son as "an offering for sin" (cf. Eph 2:8, note). The offering is specifically a guilt or trespass (also called reparation) offering (cf. Lev 5:15; see chart, "The Levitical Offerings").⁶¹

it pleased the Lord: The Old Testament pointed to the doctrine of the atonement long before Jesus died for our sins (see 1 Cor. 15:3 where Paul speaks of the doctrine coming from "the Scriptures"). The atonement was part of God's eternal plan (Eph. 1:4-7). The Father was pleased that His Son should die because it would cover up the sins of many and reconcile them to Himself (see v. 11). Offering refers to the "trespass offering," the sacrifice of a ram in order to secure the Lord's atonement for sin (Lev. 5:6, 7, 15; 7:1; 14:12; 19:21). Here the prophet Isaiah describes the Servant Jesus as a trespass offering. His seed refers to the spiritual seed, born to the Servant after His death (see Gal. 3:26-29).⁶²

Yet it pleased the LORD to bruise Him; He has put Him to grief: The prophet gloriously, and emphatically, states that the suffering of the Servant of the LORD was ordained by the LORD, even for His pleasure!

This was God's doing! He has put Him to grief! Jesus was no victim of circumstance or at the mercy of political or military power. It was the planned, ordained work of the LORD God, prophesied by Isaiah hundreds of years before it happened. This was God's victory, not Satan's or man's triumph.

⁵⁹ Dake's Annotated Reference Bible

⁶⁰ The Bible Knowledge Commentary

⁶¹ Believers Study Bible Notes

⁶² Nelson Study Bible Notes

As Paul says in 2 Corinthians 5:19, 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. This is why Isaiah can say, Yet it pleased the LORD to bruise Him (Isaiah 53:10). In and of itself, the suffering of the Son did not please the Father. But as it accomplished the work of reconciling the world to Himself, it was completely pleasing to God the Father.

When you make His soul an offering for sin: The Hebrew speaks of a specific, sacrificial sin-offering as described in Leviticus chapter 5. The idea of a substitutionary atonement for sin cannot be more specifically stated!

And it was this - the becoming of the sin-sacrifice - more than the physical suffering that Jesus dreaded. "My Lord suffered as you suffer, only more keenly; for he had never injured his body or soul by any act of excess, so as to take off the edge from his sensitiveness. His was the pouring out of a whole soul in all the phases of suffering into which perfect souls can pass. He felt the horror of sin as we who have sinned could not feel it, and the sight of evil afflicted him much more than it does the purest among us." (Spurgeon)

He shall see His seed, He shall prolong His days, and the pleasure of the LORD shall prosper in His hand: The death, the burial, the offering of the Messiah does not end the story. He lives on! He lives to see His seed, His spiritual descendants. He shall prolong His days, and not be under the curse of death. And the life He lives after His death and burial is glorious; His life shall be lived prospering in the pleasure of the LORD.⁶³

¹¹He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

Phil 2:7-11.

We are justified by Christ's righteousness, not our own!

No man ever saved by animal sacrifice (Heb 10:4).

No man ever saved by deeds of the law (Rom 3:20).

No other way but Jesus, or Gethsamene prayer was in vain!

All this description predicted eight centuries in advance!⁶⁴

[travail of his soul] The travail of His soul was for the restoration of man and his dominion as before the fall (1Cor. 15:24-28).

[by his knowledge shall my righteous servant justify many] It is through knowledge of God's plan that all men are blessed (Lk. 1:77; 1Tim. 2:4; Heb. 10:26; 2Pet. 1:2-8; 2:20; 3:18).

[righteous servant] The Messiah is called righteous because He did and always will do that which is perfectly right in all things commanded by God. It emphasizes His personal holiness (1Pet. 2:21-22).

[justify many] Justify means to declare not guilty. Faith comes by knowledge of the Word of God and such knowledge will justify when obeyed (Rom. 5:1; 10:17).

[bear their iniquities] Messiah Bore Iniquities He bore iniquities, not because He became a sinner or that sin was transferred to Him, because that would be impossible. Guilt is a personal

⁶³ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-53.cfm?a=732001

⁶⁴ Chuck Missler, Notes on Isaiah, k-house.org

quality and cannot be transferred. The consequences of sin may pass from one to another, and sufferings for sin can be assumed by another. This was done by Jesus Christ; He stood between God and man and received the blow of the sinner upon Himself. He took the punishment the sinner should have received, to save the guilty. When a sinner accepts this by faith and surrenders his life in gratitude to God, he becomes justified. There was a transfer of consequences and results of conduct to Christ, and we partake of the consequences and results of His sufferings and death on our behalf.⁶⁵

This verse tells of the enormous family of believers who will become right with God, not by their own works, but by the Messiah's great work on the cross. They are justified because they have claimed Christ, the righteous servant, as their Savior and Lord (see Romans 10:9; 2 Corinthians 5:21). Their life of sin is stripped away, and they are clothed with Christ's goodness (Ephesians 4:22-24).⁶⁶

His suffering, which included His death, led to life (His resurrection). Satisfied that His substitutionary work was completed ("It is finished," John 19:30), He now can justify (declare righteous those who believe; see comments on Rom. 1:17; and comments on 3:24) many (cf. Isa. 53:12). By His knowledge could be translated "by knowledge of Him" as in the NIV margin. He bore the punishment (cf. vv. 4, 6), for their iniquities (cf. v. 6), so that many people would not have to die. Because He died, they live.⁶⁷

He shall be see the travail of His soul, and be satisfied: The Messiah will look upon His work - with full view of the travail of His soul - and in the end, He shall be satisfied. The Messiah will have no regrets. Every bit of the suffering and agony was worth it, and brought about a satisfactory result.

As the last lines to the hymn by Maltbie Babcock put it:

*This is my Father's world:
The battle is not done;
Jesus who died shall be satisfied,
And earth and heaven be one.*

By His knowledge My righteous Servant shall justify many, for He shall bear their iniquities: It is in knowing the Messiah, in both who He is and what He has done, that makes us justified before God.⁶⁸

⁶⁵ Dake's Annotated Reference Bible

⁶⁶ Life Application Study Bible.

⁶⁷ The Bible Knowledge Commentary

⁶⁸ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-53.cfm?a=732001

¹²Therefore 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 bare the sin of many, and made intercession for the transgressors.

Reward of the Messiah This verse means that God will account the Messiah among the great, and He (the Messiah) will divide the spoils of the strong. The Septuagint reads, "divide the spoils of the mighty," referring to His mighty victory over Satan and all supernatural powers against God. If it does refer to dividing the spoils with the strong, then it means that He shares the blessings of victory with His followers who become joint-heirs with Him (Rom. 8:17-18).

[poured out his soul unto death] This refers to the shedding of His life blood (Lev. 17:11; Mt. 26:28).

[numbered with the transgressors] Quoted in Mk. 15:28; Lk. 22:37.

[made intercession for the transgressors] See Lk. 23:34; Heb. 9:24; 1Jn. 2:1.⁶⁹

Having willingly followed God's plan, the Servant is exalted (cf. 52:13). To have a portion and divide the spoils pictures a general, after winning a battle, sharing goods taken from the enemy (cf. Ps. 68:18; Eph. 4:7-8). Because He was numbered with the transgressors, that is, was considered a sinner (cf. Matt. 27:38) and bore the sin (cf. Isa. 53:6) of many, that is, everyone, He is exalted and allows believers to share in the benefits of that exaltation. And because He is alive (cf. v. 10), He now intercedes (prays; cf. Rom. 8:34; Heb. 7:25) for... transgressors (related to the word *peša'*, "transgression[s]," in Isa. 53:5, 8).

This great passage gives a tremendously complete picture of what the death of Jesus Christ accomplished on behalf of Israel (John 11:49-51) and the whole world (1 John 2:2). His death satisfied God's righteous demands for judgment against sin, thus opening the way for everyone to come to God in faith for salvation from sin.⁷⁰

The completed work of the Servant will affect not only Israel but also all the nations of the world (cf. 49:7). Intercession, i.e., prayer in behalf of others, and bearing sin are intimately entwined in the work of the Savior (cf. Rom 8:34; Heb 9:24; 1 John 2:1). The Servant pleads before God the merit and virtue of His atoning work in order to secure acceptance for the sinner for whom He dies (cf. Rev 5:12). Intercession involves these elements: (1) pleading (Gen 18:23-33), (2) concentration upon specific petitions (Gen 24:12-15), (3) unselfish devotion to another (Acts 7:60), (4) personal knowledge of the needs of another (1 Chr 29:19), and (5) selfless involvement in the problems of another (Neh 1:4-11). Intercession is made to encourage repentance (Rom 10:1-4), to secure restoration (Job 42:8-10), to ensure deliverance (1 Sam 7:5-9), to avoid judgment (Num 14:11-21), to find healing (James 5:14-16), and to bestow blessings (Num 6:23-26). Jesus interceded for His enemies as well as for His friends and disciples. When one intercedes for another, great things happen in the life of the intercessor as well as in the life of the one for whom he intercedes, e.g., power, wisdom, inner strength, discernment, knowledge of God's will, fruitfulness, patience, peace, love, holiness, comfort, and equipping for a task (Eph 1:15, 19; 3:16-19; Phil 1:9-11; Col 1:9-12; 1 Thess 3:10-13; 2 Thess 1:11, 12; 1 Tim 2:1, 2; Philem. 6; Heb 13:20, 21).⁷¹

⁶⁹ Dake's Annotated Reference Bible

⁷⁰ The Bible Knowledge Commentary

⁷¹ Believers Study Bible Notes

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You can bring added joy to His heart by accepting the gift of eternal life that He longs to give to you. He is not asking anything of you -- He wants to give you something. It is for "...him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:5). All you have to do is accept Him right where you are. He invites you to the foot of the cross where you will find forgiveness for your sins. May this be your prayer and mine:

Beneath the cross of Jesus
I fain would take my stand --
The shadow of a mighty Rock
Within a weary land;
A home within the wilderness,
A rest upon the way,
From the burning of the noontide heat,
And the burden of the day.
Upon the cross of Jesus
Mine eye at times can see
The very dying form of One
Who suffered there for me:
And from my stricken heart with tears
Two wonders I confess --
The wonders of redeeming love
And my unworthiness.
"Beneath the Cross of Jesus"
-- Elizabeth C. Clephane,
"Beneath the Cross of Jesus"

What a marvelous prayer this is for a sinner to pray! It makes it very clear that all men will not be saved, that all men must accept the Substitute or they will be lost. It also makes clear that the total depravity of man is taught in the Bible, that we are in no condition to save ourselves. All without exception are involved in guilt, and all without exception are involved in sin, and all without exception are guilty of straying, and all without exception have turned away from God, and all without exception have chosen their own way.⁷²

Therefore I will divide Him a portion with the great, and He shall divide the spoil with the strong: The Messiah's glorious work will be rewarded. With the image of dividing the spoil after a victorious battle, we see that the Messiah ultimately triumphs.

⁷² Thru The Bible with J. Vernon McGee.

Paul described this ultimate triumph in Philippians 2:10-11: 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!

"It is a strange fact that I am going to declare, but it is not less true than strange: according to our text the extraordinary glories of Christ, as Savior, have all been earned by his connection with human sin. He has gotten his most illustrious splendor, his brightest jewels, his divinest crowns, out of coming into contact with this poor fallen race." (Spurgeon)

In the end, the sufferings and humiliation of Jesus only bring Him more glory and majesty! "I do see that out of this dunghill of sin Christ has brought this diamond of his glory by our salvation. If there had been no sinners, there could not have been a Savior. If no sin, no pouring out of the soul unto death; and if no pouring out of the soul unto death, no dividing a portion with the great. If there had been no guilt, there had been no act of expiation. In the wondrous act of expiation by our great Substitute, the Godhead is more gloriously revealed than in all the creations and providences of the divine power and wisdom." (Spurgeon)

Who does the Messiah divide the spoil with? With the strong; those strong in Him. 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)

Because He poured out His soul unto death: This speaks of the totality of Jesus' sacrifice on the cross. Poured out means that it was all gone. There was nothing left, nothing more He could give.

"'He hath poured out his soul unto death.' I will say no more about it, except that you see how complete it was. Jesus gave poor sinners everything. His every faculty was laid out for them. To his last rag he was stripped upon the cross. No part of his body or of his soul was kept back from being made a sacrifice. The last drop, as I said before, was poured out till the cup was drained. He made no reserve: he kept not back even his innermost self: 'He hath poured out his soul unto death.'" (Spurgeon)

He was numbered with the transgressors: Jesus could never become a sinner; He could never be a transgressor Himself. Yet willingly, loving, He was numbered with the transgressors. Is there a roll-call taken for transgressors? Jesus says, "Put My name down with them." We would be shocked if a godly woman looked at a list of prostitutes and said, "Put my name down among them." Or what if a godly man looked at a list of murderers and said, "Number me among them." But that is what Jesus did for us, only to an even greater degree.

He bore the sin of many: Over and over again, the prophet emphasizes the point. The Servant of the LORD, the Messiah, suffers on behalf of and in the place of guilty sinners.

And made intercession for the transgressors: We know that presently, Jesus has a ministry of intercession (Hebrews 7:25). But Hebrews 7:25 speaks of intercession for the saints. This passage probably refers to Jesus' prayers on the cross itself.

This means the work of the Messiah is made available to transgressors. It is when we see ourselves as transgressors that we can reach out and receive His salvation.⁷³

⁷³ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-53.cfm?a=732001