

a paper:

ON THE SUFFERING SERVANT OF ISAIAH 53

וְהוּא מְחַלֵּל מִפְשָׁעֵינוּ מְדַכָּא מְעוֹנֵתֵינוּ מוֹסֵר שְׁלוֹמֵנוּ עָלָיו וּבְחִבְרָתוֹ נִרְפָּא-לָנוּ:

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2/12/2006 AD

PREFACE

What did men expect to see in The Messiah of which Isaiah prophesied? And what instead did they see? What do men see since the passion, death, resurrection and ascension of JESUS CHRIST? And what do men expect to see at CHRIST's return? This paper will focus on ISAIAH 52:13-53:12. We will seek to discern how Isaiah foresaw JESUS CHRIST coming first as The Suffering Servant of GOD to redeem fallen man. We will seek to discern how the prophet foresaw JESUS CHRIST coming again as The Ruling King of GOD to reign over those whom He has redeemed. And if we are successful, we may hope to better understand that the redemptive purposes of prophetic history work out, not according to man's dictates, but to The Word of The LORD alone!

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ABSTRACT

Entwined within ISAIAH 52:13-53:12 is the revelation of The Messiah coming first as The Suffering Servant of GOD in humiliation and death, and only thereafter as The Ruling King of GOD in exaltation and glory. He came, not to redeem a single nation from earthly suffering and death, but to redeem all mankind from eternal suffering and death. This is the sacrifice that The Lord JESUS CHRIST came at First to fulfill, as foreseen by Isaiah. This is the Kingdom of GOD now – The Church – which is being brought forth even before our eyes. And this is the glorified and exalted CHRIST JESUS Who shall come again at the time appointed by Himself to bring The full Kingdom of GOD to rule on earth as it is in Heaven!

The Book of ISAIAH is not a monolith of one stream of prophesy, but rather an intertwined and simultaneous bundle of several: 1) the downfall of the northern kingdom of Israel at the hands of Assyria in his own day; 2) the downfall of Jerusalem and Judah at the hands of the Babylonians over a century later; 3) the human earthly redeemer, a gentile king who - within 70 years of the Babylonian exile - enabled the return of the captive Jews to Jerusalem; 4) the coming of The Divine Redeemer as The Suffering Servant, which began the Kingdom of GOD among men – both Jew and Gentile - as The Church; 5) the return of The Divine Redeemer as The Sovereign Ruler over the competed Kingdom of GOD among men; 6) and through all these blessed Revelations, the sovereignty and grace of JEHOVAH over all things. It is upon the humiliation, then exaltation and triumph, of The Messiah that we will focus on in ISAIAH 52:13-53:12.

So there is within ISAIAH the prophesying of, not one messianic figure, but rather two. This is accompanied by an expectation of the reestablishment of, not one kingdom under GOD, but rather two. We must thus look for two deliverers in its pages, one human and One Divine. Just so, we must also look for two coming kingdoms of GOD in ISAIAH, one temporal and the other eternal. Firstly, there is the gentile King Cyrus of Persia – a temporal human political redeemer- whom GOD used to redeem the Jewish captives taken by the Babylonians back to Jerusalem and to reestablish their temporal and earthly kingdom in the physical Promised Land for a time.

Secondly, there is The Messiah Himself – JESUS CHRIST - Who Isaiah foresaw was to save both Jews and Gentiles as The everlasting messianic spiritual Redeemer. It is The Saviour JESUS CHRIST as GOD Incarnate Who came to suffer and die on The Cross, that He might redeem fallen men taken captive by sin, suffering in separation from GOD and destined for spiritual destruction. And it is The Messiah JESUS CHRIST Who will come again to establish His everlasting heavenly throne in the eternal Promised Land on earth as it is in Heaven. Recall that, before CHRIST went to His work on The Cross, his Jewish Apostles asked of Him, “Lord, when will The Kingdom be restored unto us?” It is here in part even now for both Jews and Gentiles in the form of The Church on earth. And it will be completed in full when JESUS The Saviour Comes Again!

EPIGRAPH

ISAIAH 53:5 in The King James Version reads, “But 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.” And in The Biblia Hebraica Stuttgartensia:

וְהוּא מְחַלֵּל מִפְּשָׁעֵינוּ מִדַּכָּא מֵעֹנֹתֵינוּ מוֹסֵר שְׁלוֹמֵנוּ עָלָיו וּבְחִבְרָתוֹ נִרְפָּא-לָנוּ:

DEDICATION

O Lord JESUS CHRIST, that You might raise up in our generation many faithful Isaiah's, through whose witness our land might again ring with the call of repentance of sinners at The blessed Cross! AMEN.

EDITORIAL NOTE

In my transliterations, I shall represent the Hebrew letter א [aleph] as ' and ע [ayin] as ”

I. PROPOSITION

O Lord JESUS CHRIST, how You were wounded for our sins, bruised for our iniquities, chastised for our peace! But by Your stripes we are healed!

II. A SCRIPTURE - ISAIAH 52:13 – 53:12 - BY HIS STRIPES WE ARE HEALED! ¹

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

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

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

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

² For 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.

³ He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not.

⁴ Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of GOD, and afflicted.

⁵ But 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.

⁶ 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.

⁷ He 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.

⁸ He 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.

⁹ And 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.

¹⁰ Yet 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.

¹¹ He 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.

¹² Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong; because He hath poured out His soul unto death: and He was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

1. 1, KJV, ISAIAH 52:13 – 53:12.

III. INTRODUCTION

Isaiah prophesied from about 760 TO 698 BC, perhaps the greatest of the latter and literary prophets of The Old Testament, to The Southern kingdom of Judah. He lived to see the fall of the Northern kingdom Israel in his lifetime and foresaw the fall of the Southern kingdom of Judah and her capital of Jerusalem.² Scofield calls Isaiah "...the prophet of redemption [of The Old Testament]. Nowhere else in The Scriptures written under The Law have we so clear a view of grace. The New Testament Church does not [yet] appear... [in the Divine plan of redemptive history], but Messiah in His Person and sufferings, and the blessing of the Gentiles through Him, are in full vision!"³

We can not begin to understand The Book of ISAIAH if we approach it as a monolith of one stream of prophesy, for it is rather an intertwined and simultaneous bundle of several: 1) the downfall of the northern kingdom of Israel at the hands of Assyria in Isaiah's own day; 2) the downfall of Jerusalem and Judah at the hands of the Babylonians over a century later; 3) the human earthly redeemer, a gentile king who within 70 years of the Babylonian exile, enabled the return of the captive Jews to Jerusalem; 4) the coming of The Divine Redeemer as The Suffering Servant, which began the Kingdom of GOD among men – both Jew and Gentile - as The Church; 5) the return of The Divine Redeemer as The Sovereign Ruler over the competed Kingdom of GOD among men; 6) and through all these blessed Revelations, the sovereignty and grace of JEHOVAH over all things. It is upon the humiliation, then exaltation and triumph, of The Messiah that we will focus on in ISAIAH 52:13-53:12.

So there is within ISAIAH the prophesying of, not one messianic figure, but rather two. This is accompanied by an expectation of the reestablishment of, not one kingdom under GOD, but rather two. We must thus look for two deliverers in its pages, one human and One Divine. Just so, we must also look for two coming kingdoms of GOD in ISAIAH, one temporal and the other eternal. Firstly, there is the gentile King Cyrus of Persia – a temporal human political redeemer- whom GOD used to redeem the

2. 2, Scofield KJV Bible, The Prophetic Books, Chronological Order of the Prophets, page 712.

3. 2, Scofield KJV Bible, ISAIAH, introduction, paragraph 1, page 713.

Jewish captives taken by the Babylonians back to Jerusalem and to reestablish their temporal and earthly kingdom in the physical Promised Land for a time.

Secondly, there is The Messiah Himself – JESUS CHRIST - Who Isaiah foresaw was to save both Jews and Gentiles as The everlasting messianic spiritual Redeemer. It is The Saviour JESUS CHRIST as GOD Incarnate Who came to suffer and die on The Cross, that He might redeem fallen men taken captive by sin, suffering in separation from GOD and destined for spiritual destruction. And it is The Messiah JESUS CHRIST Who will come again to establish His everlasting heavenly throne in the eternal Promised Land on earth as it is in Heaven. Recall that, before CHRIST went to His work on The Cross, his Jewish Apostles asked of Him, “Lord, when will The Kingdom be restored unto us?” It is here in part even now for both Jews and Gentiles in the form of The Church on earth. And it will be completed in full when JESUS The Saviour Comes Again!

Thus C. Hassell Bullock observes, “As important to the Divine plan as Cyrus was, he was hardly more than a precursors of Israel’s true Redeemer Whose portrait (52:13-53:12) is a striking contrast to Cyrus. In ISAIAH 52:7-12 we read of the work of King Cyrus on behalf of The Jews to return them to The Promised Land according to GOD’s Providence. But in ISAIAH 53 we have “The Suffering Servant [Who] is presented as the real Hero of redemption, bearing Israel’s sins (53:6) and even making Himself an offering for sin (53:10).”⁴

IV. OVERVIEW OF THE PROPHETIC CORES OF ISAIAH

One of the most central Old Testament prophecies comes to us via the prophet Isaiah. Many men in the times which ISAIAH was written, and down through the ages since the oppression and destruction of Israel by The Roman Empire, saw in it the Divine promise a political Redeemer who would rescue and reestablish Israel in The Promised Land. There is in GOD’s prophetic purposes of history embedded in ISAIAH however the even more global Divine prophecy of a spiritual Redeemer who would rescue and reestablish creation and mankind back into full communion with The Almighty – both in

4. 3, Old Testament Prophetic Books, ISAIAH 40-66, paragraph 4 page 148-149.

this life and in the next. Both of those Biblical promises in ISAIAH 53 have been kept by The LORD.

The meaning of Isaiah's prophecy here was wrapped in great mystery at the time of its writing and down through the ages of Jewish history, until the time of the birth of The Church. The Babylonian captivity and restoration of the Jews to Jerusalem was yet to come – by Divine prophetic direction - under the human redeemer, the gentile King Cyrus of Persia. Even so, this temporal reestablishment of Israel in The Promised Land was not permanent in human history, nor complete.

There was even more importantly the depravity of sinful mankind – both Jew and Gentile – that had caused all men to be separated from The Creator in both this life and the next. The restoration of man dwelling in The Presence of GOD fully was yet to come – by Divine prophetic direction – under The Divine Messiah Redeemer, JESUS CHRIST. And even here, since the birth of The Church, man has only seen the first coming of The Lord JESUS CHRIST as The Suffering Servant Messiah Who gave His life to redeem men from spiritual darkness and death. The faithful Church awaits The Second Coming of The One Who saves us from sin and spiritual death, when He shall return in all His glory as the reigning and triumphant Messiah King.

Biblical Israel was a limited kingdom of GOD on earth down through much of human history. It passed away into the dust of history because of its sin and human imperfection. And though our age has seen the miraculous rebirth of the nation of Israel in The Holy Land, that State is far removed from being a light to the nations and a glory to The Almighty! Rather, it is the birth of The Church in prophetic history that has brought forth - and continues to bring forth - the Kingdom of GOD on earth among both Jews and Gentiles across all nations, though not yet completely. The full establishment of GOD's Kingdom on earth as it is in Heaven awaits The Second Coming of The blessed Saviour JESUS CHRIST.

V. DIVIDING THE TEXT OF ISAIAH 52:13-53:12 INTO SECTIONS

This passage of Scripture on The Suffering Servant actually runs from ISAIAH 52:13 to ISAIAH 53:12. We may divide this Bible text into four sections, looking first at The King James Version text. What did these passages mean to men in ages past? And what should they mean to men today? And how then are we to understand that "...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?"⁵

A. ISAIAH 52:13-15 – THE HUMILIATION OF THE MESSIAH⁶

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

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

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

B. ISAIAH 53:1-3 – MORE ON THE HUMILIATION OF THE MESSIAH⁷

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

² For 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.

³ He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not.

C. ISAIAH 53:4-9 – YET MORE ON THE HUMILIATION OF THE MESSIAH⁸

⁴ Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of GOD, and afflicted.

⁵ But 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.

⁶ 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.

⁷ He 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.

⁸ He 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.

5. 1, KJV, ISAIAH 53:5.

6. 1, KJV, ISAIAH 52:13-15.

7. 1, KJV, ISAIAH 53:1-3.

8. 1, KJV, ISAIAH 53:4-9.

⁹ And 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.

D. ISAIAH 53:10-12 – THE EXHALTATION AND TRIUMPH OF THE MESSIAH⁹

¹⁰ Yet 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.

¹¹ He 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.

¹² Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong; because He hath poured out His soul unto death: and He was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

VI. WHAT DID THE TEXT SAY THEN?

Here we will consider the literalist Youngs' Literal Translation text. Our task is first to attempt to read the text through the eyes of the faithful Jew from the age of Isaiah and down through the Babylonian captivity, the Return and up to the age of occupied Israel at The First Coming of JESUS CHRIST. For the question in the hearts of such men would no doubt have been, "How will a Suffering Servant Messiah, Whose face and body are so abused and marred by sinful men, also become a Triumphant and Exalted Servant Messiah? How can such a Saviour save us as a people and restore and exalt national Israel to the first nation of the earth before The Almighty?"

Indeed, have not the suffering Jewish people prayed down through the ages, "O LORD, we don't want a suffering and humiliated Messiah, for how can such a One deliver us? Your Kingdom, O GOD – and our earthly nation and people – require an exalted and glorified Messiah to restore Israel and make her the pre-eminent nation among men! O LORD, send us The Perfect Moses – The Messiah triumphant - that we might be glorified before You and before men!"

VII. WHAT DID THE TEXT MEAN THEN?

A. ISAIAH 52:13-15 – THE HUMILIATION OF THE MESSIAH

9. 1, KJV, ISAIAH 53:10-12.

1. ISAIAH 52:13

Lo, My servant doth act wisely, He is high, and hath been lifted up, And hath been very high.¹⁰

¹¹ הָנָהּ יִשְׁכִּיל עֲבָדֵי יְרוֹם וְנִשָּׂא וְנִבְּהָ מֵאֲדָר:

Isaiah foresees that This Servant of GOD will be in his future three things: Firstly He will yet be exalted, from the imperfect and ongoing sense of the verb ROM - רוֹם. He will be to be set on high, raised up, uplifted and exalted.¹² Secondly He has thus been extolled, from the perfect and completed sense of the verb NASA' - נִשָּׂא. He has been lifted up, exalted, risen up, been taken away and carried off into Glory.¹³ Thirdly, He is high, from the perfect and finished sense of the verb GAVAH - גָּבַהּ. He is exalted and lofty in JEHOVAH's Ways.¹⁴ Isaiah sees The Suffering Messiah acting in full Divine wisdom in accordance with messianic prophesy, all according to The Will of GOD. Therefore in ISAIAH 6:1, the prophet said, "...I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the Temple."¹⁵ In the same way, the prophet now sees The All-Wise Messiah also "high and lifted up, exalted and extolled" to the same Divine glory as JEHOVAH Himself in Heaven.

10. 4, YLT, ISAIAH 52:13.

11. 5, BHS, ISAIAH 52:13.

12. 6, Whittaker's Hebrew Lexicon, B9242 ROM - רוֹם – verb, Qal imperfect 3rd person masculine singular, to be exalted, to be high, to rise: ...be high, literally [as a mighty] rock...; be (set on) high, (of stars)... of mountains, ...throne, trees... heights (of heaven)... 2. be raised, uplifted... [to lift up to God one's] voice... b. figuratively, of hand, symbol of might...; of eyes, figuratively, of arrogance; of heart, figuratively, of reckless elation... c. of persons, be exalted... of king...; of God, show His exaltation... 3. be lifted... of Ark, of cherubim... (pg 926)

13. 6, Whittaker's Hebrew Lexicon, B6552 NASA' - נִשָּׂא - verb Niphal perfect waw consecutive 3rd person singular, to be extolled, to be lifted up: lift, carry, take -- Qal 1. lift, lift up... esp. lift in order to hold, carry away, etc.; lift up wings to fly; lift up, upon... Niph. 4) ...take away, guilt, iniquity, transgression, etc., i.e. forgive... of sin... f. take and carry away, receive... Niph. 1. be lifted up [as in a Divine] ...vision...; metaphorically, of judgment on Babylon reaching up to the sky...; particularly elevated, exalted (of... throne, in vision)... b. figuratively, be exalted, of kings, kingdom... 2. reflexively, lift oneself up, rise up... to display power in judgment. 3. be borne, carried. 4. be taken away. carried off...; be swept away... (pg 669)

14. 6, Whittaker's Hebrew Lexicon, B1585 GAVAH - גָּבַהּ - verb Qal perfect waw consecutive 3rd person masculine singular, to be high and lifted up: be high, exalted -- Qal 1. be high, lofty, tall. 2. be exalted of man in dignity and honour, a servant of Yahweh, God, God's ways. 3. lofty... a. in a good sense, encouraged in the ways of Yahweh; b. elsewhere in a bad sense, be haughty... (pg 147)

15. 1, KJV, ISAIAH 6:1.

2. ISAIAH 52:14

As astonished at Thee have been many, (So marred by man His appearance, And His form by sons of men.)¹⁶

כַּאֲשֶׁר שָׁמְמוּ עָלָיָךְ רַבִּים כִּן־מִשְׁחַת מְאִישׁ מִרְאֵהוּ וְתֹארוֹ
מִבְּנֵי אָדָם:¹⁷

Isaiah foresees that The Messiah's face would first be terribly disfigured and His form corrupted more so than any man has ever endured, which we have from the noun MISHCHAT - מִשְׁחַת.¹⁸ Isaiah the mere man turns to the exalted and extolled Messiah, addressing Him as it were with these words and confessing, "As astonished at Thee have many been!" And again the prophet laments at the marred appearance of injury done to the very face of The Messiah by wicked men, "the sons of men." This is The Divine Saviour, abused by the wickedness of men, yet then exalted and extolled as JEHOVAH Himself. Wycliffe observes that "the point of the comparison is this: As astonishing as would be His humiliation, so astonishing would be His exaltation!"¹⁹

This is possible only because of GOD's love and grace towards fallen men, and because Messiah The Son is, as is recorded in JOHN, One with JEHOVAH The Father in His Person. Thus does CHRIST declare at the time of His earthly ministry to the astonished Jews in JOHN 10:30, "I and My Father are One!"²⁰ And though Isaiah may have glimpsed the nature of The Messiah in his visions, few men no doubt began to grasp This Truth until the time of The Church – that The Messiah is GOD Incarnate!

3. ISAIAH 52:15

So doth He sprinkle many nations. Concerning Him kings shut their mouth, For that which was not recounted to them they have seen, And that which they had not heard they have understood!²¹

כִּן יִזְהוּ גוֹיִם רַבִּים עָלָיו יִקְפְּצוּ מְלָכִים פִּיהֶם כִּי אֲשֶׁר
לֹא־סִפְּרוּ לָהֶם רָאוּ וְאֲשֶׁר לֹא־שָׁמְעוּ הִתְבוֹנְנוּ:²²

16. 4, YLT, ISAIAH 52:14.

17. 5, BHS, ISAIAH 52:14.

18. 6, Whittaker's Hebrew Lexicon, B10180 MISHCHAT - מִשְׁחַת – noun masculine, disfigurement of face, corruption (ritual). (pg 1008)

19. 7, Wycliffe Commentaries, ISAIAH 52:13-15, page 646.

20. 1, KJV, JOHN 10:30.

21. 4, YLT, ISAIAH 52:15.

Here the prophet sees that The Messiah will cause to sprinkle many nations, from the causative and ongoing form of the verb NAZAH - נָזַח.²³ How so? Wycliffe offers that “the sprinkling [by The Saviour offered up for all men, both Jews and Gentiles] connotes the bestowal of spiritual cleansing upon the nations so evangelized.”²⁴ Indeed, when Moses took the blood of the sacrificial lamb, as EXODUS 24:8 records, “And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of The Covenant, which the LORD hath made with you concerning all these words.”²⁵

Though men reading these prophetic words in the days of Isaiah could not see, this is the promise of The New Covenant sealed by the very blood of The Messiah between Himself and those of His coming Church. Therefore, when CHRIST established and commanded the Sacrament of The Eucharist at The Last Supper, He declared of His blood in The Cup of Blessing in MATTHEW 26:28, “For this is My blood of the New Testament, which is shed for many for the remission of sins.”²⁶ Therefore would men and kings shut there mouths in wonder and amazement, being made silent in humility for lack of any self-justification at such a wondrous thing!

B. ISAIAH 53:1-3 – MORE ON THE HUMILIATION OF THE MESSIAH

1. ISAIAH 53:1

Who hath given credence to that which we heard? And the arm of Jehovah, On whom hath it been revealed?²⁷

מִי הָאֱמִין לְשִׁמְעַתְנוּ וְזָרוּעַ יְהוָה עַל-מִי נִגְלָתָה:²⁸

22. 5, BHS, ISAIAH 52:15.

23. 6, Whittaker’s Hebrew Lexicon, B6218 NAZAH - נָזַח - verb, Hiphil imperfect 3rd person masculine singular: to cause to sprinkle, to cause to startle: spurt, spatter; Hiph. sprinkle -- Qal spurt, spatter, always of blood... Hiph. cause to spurt, sprinkle upon, in ceremonials: ...persons (water)... religious context, especially... of blood; (oil); (water), (both blood and oil); ...(blood and water)...; ...the sprinkler of the water. (pg 633)

24. 7, Wycliffe Commentaries, ISAIAH 52:13-15, page 646.

25. 1, KJV, EXODUS 24:8.

26. 1, KJV, MATTHEW 26:28.

27. 4, YLT, ISAIAH 53:1.

28. 5, BHS, ISAIAH 53:1.

In verse 53:1, it is then no great wonder that the prophet cries out, “Who hath believed our report – who hath given credence to that which we heard - on such a great a thing as this?” For in the redemption of mankind by the blood of The Suffering Messiah, “The Arm of The LORD” intervenes in human affairs to deliver the faithful man from sin and damnation. The Jew reading this verse would understand the reference to “The Arm of JEHOVAH.” He surely would recall how The LORD had delivered His people Israel by mighty wonders, miracles and judgements from the hands of their masters in Egypt, that He might save them from physical and spiritual bondage and death. He would recall how GOD commanded Moses as in EXODUS 6:6, “Wherefore say unto the children of Israel, I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments!”²⁹

Here “The Arm of The LORD” refers to The Almighty’s great Divine strength, from **זְרוּעַ יְהוָה** – ZERO”A [YEHVAH³⁰] HASMEM.³¹ The Easton Bible Dictionary notes that “The Arm of The LORD” in Scripture is “used to denote [Divine] power [and]...the omnipotence of God,” to accomplish according to His will what seems impossible for men.³² By the powerful Arm of The LORD, the Israelites were delivered from earthly slavery and death in Egypt and redeemed to The Almighty. Therefore PSALM 89:8-12 declares, “O LORD GOD of Hosts, who is a strong LORD like unto Thee? Or to Thy faithfulness round about Thee? ...Thou hast scattered Thine enemies with Thy strong arm. The heavens are Thine, the earth also is Thine: as for the world and

29. 1, KJV, EXODUS 6:6.

³⁰ The practice of devout Jews is to not verbalize The Hebrew Word for The LORD - **יְהוָה** - out of respect for the holiness of His Name. They instead substitute “HASMEM,” in the reading of The Scriptures, which means in Hebrew “The Name.” I shall do so here in respect of the convictions of our Jewish brethren.

31. 6, Whittaker’s Hebrew Lexicon, B2759 ZERO”A - **זְרוּעַ** - or ZER”A - **זֶרַעַ** - noun, usually feminine, noun, arm: arm, shoulder, strength. ...In one instance where ז' is masculine it means a political or military force) -- 1. arm, a. lit., of a man; in fig... teaching... walk. b. arm as seat of (human) strength. Esp. c. Yahweh's arm as instrument of deliverance and judgment. Hence, 2. arm, as symbol of strength: a. human. b. = divine strength. 3. ...forces, political and military... (pg 283)

32. 8, Easton Bible Dictionary, entry for “Arm of The LORD.”

the fulness thereof, Thou hast founded them. Thou hast a mighty arm: strong is Thy hand, and high is Thy right hand!”³³

Therefore also Saint John quotes ISAIAH of the coming unbelief of hardhearted men who could not see or understand CHRIST as The Suffering Servant Messiah. By The powerful Arm of The LORD, The Messiah brings forth salvation of men’s souls from out of spiritual slavery and death in sin. For we read in JOHN 12:38-40, “That the saying of... [Isaiah] the prophet might be fulfilled, which he spake, Lord, who hath believed our report? And to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that... [Isaiah] said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them!”³⁴

2. ISAIAH 53:2

Yea, He cometh up as a tender plant before Him, And as a root out of a dry land, He hath no form, nor honour, when we observe him, Nor appearance, when we desire Him.³⁵

וַיֵּעַל כִּיּוֹנָק לְפָנָיו וְכִשְׂרָשׁ מֵאֲרֶץ צִיָּה לֹא תֵאָר לּוֹ
וְלֹא הָדָר וְנִרְאָהוּ וְלֹא מְרֹאָה וְנִחְמָדָהוּ:³⁶

In verse 53:2 the prophet sees the coming Suffering Messiah as a pitiful sight undesirable by men as a Deliverer, for He would have “no form, nor honour... nor appearance” that men seeking a glorified earthly Israel might be interested in. This is The suffering Messiah Whom Wycliffe observes was at His First Coming “...lack[ing] the earthly grandeur [and splendor] that allures the admiration of the world.”³⁷ Therefore men would reject The Saviour at His Coming as a Suffering Servant, for their desires were for earthly grandeur and splendor – not spiritual grandeur and splendor. They would have no use for a Messiah Who did not fit their worldly agenda! Can we not hear the hearts of these men crying, “O Messiah, deliver Israel from the Roman Army by Your Strong Right Hand, set our capital Jerusalem before men as the center of the world!

33. 1, KJV, PSALM 89:8-12.

34. 1, KJV, JOHN 12:38-40.

35. 4, YLT, ISAIAH 53:2.

36. 5, BHS, ISAIAH 53:2.

37. 7, Wycliffe, ISAIAH 53:2, page 647.

O Messiah, exalt our parties and commentaries of Torah learning over the heads of every soul for our glory! Justify us with the wreathes of our own righteousness!”

Matthew Henry lays out for our eyes the folly of dictating to GOD how and by what means He should accomplish His purposes for us! See what the suffering Jewish people have sought for in The Messiah down through the ages, but have overlooked when confronted with GOD Incarnate suffering for them and for all men: “It was expected that His extraction would be very great and noble. He was to be the Son of David, of a family that had a name like to the names of the great men that were in the earth.”³⁸ But He came to Israel from the home of a lowly Galilean fisherman, His mother a lowly unknown young virgin. “It was expected that He should make a [great] public entry, and come in pomp and with observation [all His life].”³⁹

But instead He grew up in quiet obedience to GOD and to His earthly parents until His time was upon Him to begin His ministry. “It was expected that He should have some uncommon beauty in his face and person, which should charm the eye, attract the heart, and raise the expectations of all that saw Him.”⁴⁰ But instead He had no extraordinary form in face or body that men would expect to see in GOD Incarnate. And “it was expected that He should live a pleasant life, and have a full enjoyment of all the delights of the sons and daughters of men, which would have invited all sorts to Him.”⁴¹ But instead His earthly life and death was as a man of sorrow well acquainted with grief.

3. ISAIAH 53:3

He is despised, and left of men, A Man of pains, and acquainted with sickness, And as one hiding the face from us, He is despised, and we esteemed Him not.⁴²

נְבֻזָה וְחָדַל אִישִׁים אִישׁ מִכְּאֲבוֹת וַיִּדְוֶה חָלִי וּכְמִסְתָּר פָּנִים
מִפְּנֵי נְבֻזָה וְלֹא חֲשַׁבְנָהוּ:⁴³

38. 9, Matthew Henry, ISAIAH 53:1-3, The Humiliation of The Messiah, verse 2, II, 1, (1).

39. 9, Matthew Henry, ISAIAH 53:1-3, The Humiliation of The Messiah, verse 2, II, 1, (2).

40. 9, Matthew Henry, ISAIAH 53:1-3, The Humiliation of The Messiah, verse 2, II, 1, (3).

41. 9, Matthew Henry, ISAIAH 53:1-3, The Humiliation of The Messiah, verse 2, II, 1, (4).

42. 4, YLT, ISAIAH 53:3.

43. 5, BHS, ISAIAH 53:3.

Here the prophet sees that The Suffering Messiah would not be acclaimed by men of earthly grandeur and splendor. For men are forever laboring to, as Wycliffe observes, "...avoid The real CHRIST, preferring a 'historical JESUS,' Who would not trouble them with The Cross!"⁴⁴ Therefore CHRIST explains to Nicodemus, a teacher and leader of Israel, as in JOHN 3:19, "...that the light hath come to the world, and men did love the darkness rather than the light, for their works were evil."⁴⁵ The hardened sinner always prefers the darkness of a non-Divine messiah in mere human historical terms, fleeing The Divine Messiah Who appears in prophetic history, lest his soul be convicted of sin and he confess his need to repent before GOD! Therefore Saint John records of The Saviour JESUS CHRIST in JOHN 1:5, "And the light shineth in darkness; and the darkness comprehended it not."⁴⁶ Thus Isaiah foresaw that hardened sinners would not see The Light, The Messiah at His Coming, because they would not open their eyes in His Presence.

C. ISAIAH 53:4-9 – YET MORE ON THE HUMILIATION OF THE MESSIAH

1. ISAIAH 53:4

Surely our sicknesses He hath borne, And our pains -- He hath carried them, And we -- we have esteemed Him plagued, Smitten of GOD, and afflicted.⁴⁷

אֲכֹן חָלֵינוּ הוּא נָשָׂא וּמִכָּאֲבֵינוּ סָבַלָם וְאֲנַחְנוּ חָשְׁבָנָהוּ נִגְוָע
מִכָּה אֱלֹהִים וּמַעֲנָה:⁴⁸

In verse 53:4 the prophet sees The Messiah taking upon Himself the sins of the people. Walvoord and Zuck observe that, in His suffering, The Saviour is "...taking our infirmities and ...sorrows... [which] speaks of the consequences of sin."⁴⁹ See the blessed Works which The Saviour has completed on our behalf! Here the prophet first foresees that The Messiah has carried and lifted up upon Himself our sicknesses and our pains, which were before His intervention upon us from our sins, from the completed

44. 7, Wycliffe, ISAIAH 53:1-3, page 647.

45. 1, KJV, JOHN 3:19.

46. 1, KJV, JOHN 1:5.

47. 4, YLT, ISAIAH 53:4.

48. 5, BHS, ISAIAH 53:4.

49. 10, Bible Knowledge Commentary – Old Testament, ISAIAH 53:4, page 1107.

action in the verb NASA' - נָשָׂא.⁵⁰ Here secondly the prophet foresees that The Messiah has carried our sorrows Himself completely for our sakes, from the finished action derived from the verb SAVAL - סָבַל.⁵¹ Yet haughty and sinful men who were to behold This Suffering Servant, not seeing that He was the payment sacrifice for their very sins, thought His abuse at the hands of men just punishment ordained by GOD for declaring Himself high and exalted as GOD Himself. They did not see that, in the unfathomable love of GOD for sinful men, that JESUS CHRIST - The Suffering Servant - is GOD incarnate!

2. ISAIAH 53:5

And He is pierced for our transgressions, Bruised for our iniquities, The chastisement of our peace is on Him, And by His bruise there is healing to us.⁵²

וְהוּא מְחַלְלֵנוּ מִפְּשָׁעֵנוּ מִדָּפְא מֵעוֹנֹתֵינוּ מוֹסֵר שְׁלוֹמֵנוּ עָלָיו
וּבְחִבְרָתוֹ נִרְפָּא לָנוּ:⁵³

In verse 53:5 we find the outward physical means by which The Messiah carries and lifts up the results of our sins upon Himself. He is pierced, bruised, punished and bruised. In our place He pays the penalty for our sins, which brings us healing to our souls. How so? Because CHRIST, in His enduring of suffering in our place, paid the price for our transgressions of GOD's Law, which He satisfied on our behalf. For only a Suffering Servant Messiah could restore us to fellowship with The Creator, healing us of the physical, emotional and spiritual consequences of sin. How marvelous and wondrous that, by The Messiah being "pierced for our transgressions" and "bruised for our

50. 6, Whittaker's Hebrew Lexicon, B6552 NASA' - נָשָׂא - Qal perfect 3rd person masculine singular, to carry, lift up, bear away: lift, carry, take -- Qal 1. lift, lift up... c. ...carry away, etc.; lift up wings to fly; lift up...; put a thing into scale... an oath... (1) lift up hand: against... in display of power... lift hand to heaven; in prayer.. in blessing... 2. Bear, carry: a. literally, a load or burden... armour; weapons; a load of care, responsibility; share a burden with... (help carry) my grief; take up and carry... bear... in triumph. b. especially bear guilt, or punishment... be responsible for; incur guilt; = bear guilt for others (of goat)... 3. take away...(unjustly). b. take away, carry off... sweep away = destroy... (pg 669)

51. 6, Whittaker's Hebrew Lexicon, B6655 SAVAL - סָבַל - Qal perfect 3rd person masculine singular, to bear: bear a heavy load -- Qal bear a load...; of carrying an idol; ...carrying Israel; servant... carrying load of pain and guilt; Israel bearing iniquities of fathers... (pg 687)

52. 4, YLT, ISAIAH 53:5.

53. 5, BHS, ISAIAH 53:5.

iniquities,” He becomes The Great Physician of men! Did men anticipate this in ISAIAH 53:5 when they beheld JESUS CHRIST healing the sick, afflicted, possessed and even the dead in His earthly ministry? As Walvoord & Zuck observe, CHRIST’s “...healing [of] many people’s physical illnesses... in His earthly ministry anticipated His greater work on The Cross... [which is] healing souls... [and] giving salvation from sin.”⁵⁴

3. ISAIAH 53:6

All of us like sheep have wandered, Each to his own way we have turned, And JEHOVAH hath caused to meet on Him, The punishment of us all.⁵⁵

כָּלֵנוּ כְּצֹאֵן תָּעִינוּ אִישׁ לְדַרְכּוֹ פָּנִינוּ וַיְהִיָּה הַפְּגִיעַ בּוֹ אֶת
עוֹן כָּלֵנוּ:⁵⁶

Here Isaiah confesses that we are all sinners, having all broken GOD’s Law. As sheep, we have all wandered from the fold of The Good Shepherd, our Messiah. GOD Himself takes upon Himself the grief and payment of our sins, even though we are the ones who have transgressed His Laws! Such is the love that The Almighty has for us! Thus Walvoord & Zuck observes, “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... not on [us] the ‘sheep,’ but on The Servant [The Messiah] Who died in... [our] place.”⁵⁷

4. ISAIAH 53:7

It hath been exacted, and He hath answered, And He openeth not His mouth, As a lamb to the slaughter He is brought, And as a sheep before its shearers is dumb, And He openeth not His mouth.⁵⁸

נֶגֶשׁ וְהוּא נִעְנֶה וְלֹא יִפְתַּח-פִּיּוֹ כִּשְׂהָ לְטֹבַח יוֹכֵל וּכְרִחֵל
לְפָנָי גְּזוּיָה נֶאֱלָמָה וְלֹא יִפְתַּח פִּיּוֹ:⁵⁹

In verse 53:7 the prophet foresees the horrific picture of the righteous and sinless Suffering Messiah enduring in silence the just punishment for our violations of GOD’s Laws and its terrible consequences – suffering and death! For The LORD declares in

54. 10, Bible Knowledge Commentary – Old Testament, ISAIAH 53:5, page 1107.

55. 4, YLT, ISAIAH 53:6.

56. 5, BHS, ISAIAH 53:6.

57. 10, Bible Knowledge Commentary – Old Testament, ISAIAH 53:6, page 1108.

58. 4, YLT, ISAIAH 53:7.

59. 5, BHS, ISAIAH 53:7.

EZEKIEL 18:4, “Behold, all souls are Mine; as the soul of the father, so also the soul of the son is Mine: the soul that sinneth, it shall die.”⁶⁰ And yet The Almighty also declares through His prophet Ezekiel His heartfelt desire that no man’s soul perish in his sin! For we also read also in EZEKIEL 33:11, “...As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?”⁶¹

Men who longed for an earthly political messiah figure to deliver ancient Israel from Roman oppression would have been perplexed indeed to read these words of Isaiah. No doubt, the just and humble man might then have cried out to The Creator, “Why, O LORD, would You decree The Messiah to perish as a sheep lead to slaughter?” The answer is to be found in GOD’s love for us and His desire to see us reconciled to Himself. Thus Walvoord and Zuck answer, “He was willingly led to death because He knew it would benefit those who would believe!”⁶²

5. ISAIAH 53:8

By restraint and by judgment He hath been taken, And of His generation who doth meditate, That He hath been cut off from the land of the living? By the transgression of My people He is plagued,⁶³

מֵעֶצֶר וּמִמִּשְׁפָּט לֶקַח וְאֶת־דָּוְרוֹ מִן יְשׁוּחָח כִּי נִגְזַר מֵאֲרֶץ
חַיִּים מִפֶּשַׁע עַמִּי נִגַּע לָמוֹ:⁶⁴

In verse 53:8 we find Isaiah foreseeing that the generation that would behold the suffering and death of The Messiah would not see that it was their - sins and those of sinful mankind - that would cause Him to be cut off from the land of the living! Of His righteous innocence and their own unrighteous guilt they would give no thought. How such a sight must have grieved the soul of Isaiah as The LORD showed him, as Wycliffe puts it, “...by an unjust trial a judicial murder was to be perpetrated” by religious but godless men upon The Messiah!⁶⁵

60. 1, KJV, EZEKIEL 18:4.

61. 1, KJV, EZEKIEL 33:11.

62. 10, Bible Knowledge Commentary – Old Testament, ISAIAH 53:7, page 1108.

63. 4, YLT, ISAIAH 53:8.

64. 5, BHS, ISAIAH 53:8.

65. 7, Wycliffe, ISAIAH 53:8, page 647.

What a frightening thought to think that the transgressions of the people of GOD themselves were responsible for causing The Messiah to be “cut off from the land of the living!” For CHRIST came not to a pagan nation where The Laws of GOD were unknown, but to the remnant of Israel His Chosen People! ²⁴ So we may picture this terrible scene as JESUS The Suffering Servant Messiah stood before the Roman governor, the religious leaders of the Jews and a tumultuous throng of many of the people themselves as in MATTHEW 27:24-25! While the heathen Pilate ceremoniously washed his hands before the leaders and people of Israel and declaring, “...I am innocent of the blood of this just person,” the people and leaders – in the hardness of their hearts - cried back, “...His blood be on us, and on our children!” ⁶⁶

6. ISAIAH 53:9

And it appointeth with the wicked His grave, And with the rich are His high places, Because He hath done no violence, Nor is deceit in His mouth. ⁶⁷

וַיִּתֵּן אֶת־רִשְׁעִים קְבֹרוֹ וְאֶת־עֲשִׂיר בְּמִתּוֹ עַל לֹא־חַמָּס עָשָׂה
וְלֹא מְרִמָּה בְּפִיו: ⁶⁸

Firstly, The Messiah makes His Own grave with the wicked and the rich, stated in the ongoing and unending sense from the verb NATHAN - נָתַן. ⁶⁹ Was this forced upon Him? No, for The Redeemer chose to give, bestow, consecrate, entrust and give over His body after His death on The Cross to be laid among both sinful and wealthy men. Why? Is it not because, as The Lord declares in MARK 2:17, “...They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance?” ⁷⁰ While keeping safe the souls of the godly and the righteous in His protecting arms, it is the souls of those corrupted in sin and ensnared by the idolatry of

66. 1, KJV, MATTHEW 27:24-25.

67. 4, YLT, ISAIAH 53:9.

68. 5, BHS, ISAIAH 53:9.

69. 6, Whittaker's Hebrew Lexicon, B5510 NATHAN - נָתַן - verb, Qal waw consecutive imperfect 3rd person masculine singular, to make: give, put, set -- Qal l. give: a. = give personally, deliver or hand to... b. = bestow upon...; an understanding heart, blessing, mercy; strength... d. of (gracious) bestowals of various kinds... e. grant a request.. h. = ascribe glory... to God, especially imperative to man... (pg 678)

70. 1, KJV, MARK 2:17.

the things of this world that CHRIST came to seek for His Kingdom! Therefore in death did The Son of GOD make common cause with lost men in their death, that He might raise those who are lost in darkness into the everlasting life of righteousness and light! O hallelujah, what a Saviour!

Secondly, The Messiah had done no violence and no wrong, and no deceit was in His mouth, from the noun CHAMAS - **חָמָס**.⁷¹ For The Messiah to pay the price on behalf of the sins of men - and thus redeem them from darkness, death and damnation – He had to be both perfectly GOD and perfectly man, but without sin. Therefore the prophet foresees that The CHRIST will have done no violence, wrong, cruelty or injustice all the days of His life, that He might be The Perfect Sin Sacrifice. For as HEBREWS 5:9 declares of Him, “...being made perfect, He became the author of eternal salvation unto all them that obey Him.”⁷²

Coming as The Perfect Man, but without any sin, The Messiah’s mouth was never found to contain any deceit, falseness, guile, craft or treachery, from the noun MARMAH - **מַרְמָה**.⁷³ For to take upon Himself the sins of the world, that sinful men need not suffer the just penalty for their transgressions against The Law, His mouth must speak only Truth. And so Isaiah foresees in The Messiah what the psalmist declares of GOD’s Word as in PSALM 119:60, “Thy Word is true from the beginning: and every one of Thy righteous judgments endureth for ever.”⁷⁴ And again in PSALM 119:89, “For ever, O LORD, The Word is settled in Heaven.”⁷⁵ Thus in PSALM 119:105, “Thy Word is a

71. 6, Whittaker’s R-BDB Hebrew Lexicon, B3199 - CHAMAS - **חָמָס** noun masculine: violence, wrong -- violence, specifically of physical violence; but also wrong, including injurious language, harsh treatment... of rude wickedness of men, their noisy, wild, ruthlessness... enthronement of violence... i.e. a witness that promotes violence and wrong; ...hatred characterized by violence; ...violent man... (pg 329).

72. 1, KJV, HEBREWS 5:9.

73. 6, Whittaker’s R-BDB Hebrew Lexicon, B9399 MARMAH - **מַרְמָה** noun feminine: deceit, treachery -- deceit, of balances...; esp. treachery, craftiness, ...treacherously, and (of crafty speech); ...treacherous lips... (pg 941)

74. 1, KJV, PSALM 119:60.

75. 1, KJV, PSALM 119:89.

lamp unto my feet, and a light unto my path!”⁷⁶ The perfect and eternal Word of GOD alone was always upon the mouth of The Messiah, that there was never found “deceit in His mouth.”

Thirdly, The Messiah – to pay for the infinite offenses of men against GOD The Infinite One – had to be not only fully man but without sin, but also fully Divine! The Messiah would have to be - not a man like Moses, not Moses come again, nor a nearly perfect created being come to lead men back to GOD - but GOD Incarnate Himself! This is why Isaiah foresaw that there would be no deceit in His mouth, for as we read in JOHN 1:1, “In the beginning was the Word, and the Word was with GOD, and the Word was GOD.”⁷⁷ Therefore when JESUS CHRIST speaks The Word of GOD, He is not only speaking Divine Truth, but is Divine Truth! This is why JESUS CHRIST during His First Coming was able to pray to His Father in Heaven for men as in JOHN 17:17, “Sanctify them through Thy Truth; Thy Word is Truth!”⁷⁸

D. ISAIAH 53:10-12 – THE EXHALTATION AND TRIUMPH OF THE MESSIAH

1. ISAIAH 53:10

And JEHOVAH hath delighted to bruise Him, He hath made Him sick, If his soul doth make an offering for guilt, He seeth seed -- he prolongeth days, And the pleasure of JEHOVAH in His hand doth prosper.⁷⁹

וַיִּהְיֶה חֶפֶץ בְּכַאוֹ הַחֲלִי אִם-תָּשִׂים אֲשֶׁם נַפְשׁוֹ יִרְאֶה זֶרַע
יִאֲרִיךְ יָמִים וְחֶפֶץ יְהוָה בְּיָדוֹ יִצְלַח:⁸⁰

The second part of this verse is what the ancient Israelites and the Jews down through the ages have been looking for – the Saviour triumphant come to establish the Kingdom of GOD on earth with their nation as its scepter and Jerusalem as its capital. But what has been kept from the eyes of their understanding is what is contained in the first part of this verse, that The Saviour is only The exalted and triumphant Messiah after He is first the humiliated and crucified Messiah! Only because of The Saviour’s obedient

76. 1, KJV, PSALM 119:105.

77. 1, KJV, JOHN 1:1.

78. 1, KJV, JOHN 17:17.

79. 4, YLT, ISAIAH 53:10.

80. 5, BHS, ISAIAH 53:10.

sacrifice of Himself on behalf of sinful men has the head of sin and death in the souls of the saints been crushed! By GOD's prophetic purposes, The Messiah had to become the sin offering for lost men. Therefore the prophet prophesies here first that GOD The Father would employ the very soul of GOD The Son – Himself Incarnate! – to be the guilt offering to atone for the sins of fallen men. This is why Isaiah foresaw that JEHOVAH would cause Himself Incarnate to be made sick and bruised, even taking delight in doing so, that He might take greater delight in reconciling mankind back to Himself!

Here we find the reason why GOD Incarnate came to earth to die on The Cross – to offer up Himself completely as an offering for the sin guilt of fallen men! The soul of The Messiah here refers to all that The CHRIST is in His entirety; The Saviour would sacrifice all of Himself to redeem the saints! He would give all of Who He is in His “soul, self, life, creature, person, appetite, mind, living being, desire, emotion [and] passion.” He would give His very “breathing substance.” He would give His very “living being (with life in the blood).” He would give The Perfect Man Himself, His very Person in body, mind and soul, His NEFESH - נֶפֶשׁ - for us! ⁸¹ This Isaiah foresaw would be the measure of how much JEHOVAH loves sinful man: First, as JOHN 3:16 records, “For GOD so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life!” ⁸² Second, as ROMANS 5:8 records, “⁸ But GOD commendeth His love toward us, in that, while we were yet sinners, CHRIST died for us!” ⁸³

The suffering Messiah was for the days of the Covenant Nation of ancient Israel, but she did not perceive Who He was when He came. The triumphant Messiah is for the

81. 6, Whittaker's R-BDB Hebrew Lexicon, B6463 NEFESH - נֶפֶשׁ noun feminine: soul, living being, life, self, person, desire, appetite, emotion, and passion -- 1. = that which breathes, the breathing substance or being = ψυχή, anima, the soul, the inner being of man...; departs at death and returns with life.. 2. The נֶפֶשׁ becomes a living being by God's breathing... into the nostrils of ...man... (pg 924)

82. 1, KJV, JOHN 3:16.

83. 1, KJV, ROMANS 5:8.

days of The Covenant Body of CHRIST, The Church. We live that time in part, as The Kingdom of GOD is now in the world of men in part through The Church. The reign of the triumphant Messiah will fully be brought forth when JESUS The CHRIST returns at His Second Coming. This is the Divine plan which since Calvary has been prospering in the hands of our Lord through us His saints. All who are safe within the folds of The Bride of CHRIST – The Church – are the fruits of the seed of salvation which JESUS planted with His Blood and Body on our behalf! The righteous seed of The Messiah anticipates those who are reborn into righteousness and delivered from everlasting separation from GOD by the sin offering He made for our souls, that we might not perish, but have everlasting life in Him!

So when the Jews beheld JESUS suffering and dying on That cruel Cross, they thought Him accursed of GOD and bearing punishment thereon because of His own sins. What they could not see was that The Lord was bearing punishment thereon for their sins and our sins! Yet as Matthew Henry explains, this was the very purpose for which The Saviour would first have to be the suffering Servant before He could be the exalted Servant: “It pleased the Lord to do this. He determined to do it; it was the result of an eternal counsel; and He delighted in it, as it was an effectual method for the salvation of man and the securing and advancing of the honour of GOD!”⁸⁴ Perhaps Isaiah might have thought of David’s words in PSALM 20:2-4 as he foresaw the purpose of the suffering and humiliation of The Messiah, offering up a prayer to GOD The Father on behalf of GOD The Son, “Send Thee help from the sanctuary, and strengthen Thee out of Zion; Remember all Thy offerings, and accept Thy burnt sacrifice... Grant Thee according to Thine own heart, and fulfill all Thy counsel!”⁸⁵

2. ISAIAH 53:11

Of the labour of His soul He seeth – He is satisfied, Through His knowledge give righteousness Doth the righteous one, My servant, to many, And their iniquities He doth bear.⁸⁶

מֵעֵמֶל נַפְשׁוֹ יִרְאֶה יִשְׁבַּע בְּדַעְתּוֹ יִצְדִּיק צְדִיק עַבְדִּי
לְרַבִּים וְעֹנֹתָם הוּא יִסְבֵּל:⁸⁷

84. 9, Matthew Henry, ISAIAH 53:10-13 The Exaltation of The Messiah, I, 1.

85. 1, KJV, PSALM 20:2-4.

86. 4, YLT, ISAIAH 53:11.

In verse 53:11 the prophet is promised that the labors of The Messiah will bring forth a multitude of the righteous from among all men. Walvoord & Zuck observe, “His suffering, which included His death, led to life (His resurrection).” Therefore The LORD and the hosts of Heaven rejoice in The Messiah’s substitutionary sacrifice, for “He can now justify (declare righteous) those who believe [in Him].”⁸⁸ For by His death and resurrection many are made sons and daughters of The Most High! How the Jewish mind must have rejoiced down through the ages to read these words, that The Righteous One would bring GOD’s righteousness to all men over all the earth! But how that same mind must have gazed in bewilderment, and still does today, at the thought of The righteous Messiah bearing the sins of those souls whom The Almighty takes satisfaction in!

Such men have asked time and again, “Can it be that Israel and the Jewish people themselves are bearing in GOD’s plan the iniquity of mankind as The suffering Servant, leaving The Messiah The Righteous One free to bring righteousness to mankind? For see, O LORD, how Your Chosen People have suffered at the hands of sinful men for being Your Covenant Nation! O GOD, if this is so, can you not for a time choose someone else?” But can the burdens, sorrows and shed blood of mere men – Jew or Gentile – no matter how righteous they may be in this life – pay for the sins of mankind before The Throne of The Creator?

Does not David lament of this very thing in PSALM 14:2-3, “The LORD looked down from heaven upon the children of men, to see if there were any that did understand, and seek GOD. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one!”⁸⁹ If all men are sinners, even the most godfearing, then no mere man or nation of men can, in their suffering and shed blood, bear the punishment for the iniquities of anyone – not even themselves – much less of all mankind! Therefore the concept of the Jewish people as The Suffering Servant of GOD - come to pay for the sins of mankind - is beyond the realm of what is possible.

87. 5, BHS, ISAIAH 53:11.

88. 10, Bible Knowledge Commentary – Old Testament, ISAIAH 53:11, page 1109.

89. 1, KJV, PSALM 14:2-3.

Who then is to atone for the sins of mankind? Though few others may have grasped this, Isaiah in awestruck humility confessed the fallen nature of both mankind and himself before JEHOVAH as in ISAIAH 6:5, “Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen The King, The LORD of Hosts!”⁹⁰ Isaiah understood, if others around him did not, that a mere man is forgiven for his sins only by the Grace of GOD, and is in no position to intercede as an atonement for the sins of others. Therefore Matthew Henry observes of the suffering Servant, “He bore the sin of many, who, if they had borne it themselves, would have been sunk by it to the lowest hell!”⁹¹ Indeed, great and beyond depth is the grace of GOD!

3. ISAIAH 53:12

Therefore I give a portion to Him among the many, And with the mighty He apportioneth spoil, Because that He exposed to death His soul, And with transgressors He was numbered, And He the sin of many hath borne, And for transgressors He intercedeth.⁹²

לְכֹן אֶחְלַק-לוֹ בְּרַבִּים וְאֶת-עֲצוּמִים יֶחְלַק שְׁלֵל תַּחַת אֲשֶׁר
הֶעֱרָה לְמוֹת נַפְשׁוֹ וְאֶת-פְּשָׁעִים נִמְנָה וְהוּא חֲטָא־רַבִּים נֶשְׂא
וְלַפְשָׁעִים יִפְגִּיעַ:⁹³

In verse 53:12 again the prophet foresees that The Messiah will intercede for many men’s souls by bearing their sins – and the price of their sins, which is death – upon His Own eternal Spirit. And O what a fearful task before The Saviour as the suffering Messiah: to willingly submit to the chastisement of Heaven, substituting Himself for the souls of sinners; to offer up his earthly life even unto death on behalf of the redeemed; to be numbered with transgressors of GOD’s Law before men; to expose even His own soul to death! For as we have already noted, EZEKIEL 18:20 declares this fearful truth, “The soul that sinneth, it shall die...!”⁹⁴ Therefore to save men’s souls from death, The Messiah as Matthew Henry observes, “...subjected Himself to that which to us is the wages of sin... He has poured out His soul unto death, poured it out as

90. 1, KJV, ISAIAH 6:5.

91. 9, Matthew Henry, ISAIAH 53:10-13 The Exaltation of The Messiah, I, 2.

92. 4, YLT, ISAIAH 53:12.

93. 5, BHS, ISAIAH 53:12.

94. 1, KJV, EZEKIEL 18:20.

water, so little account did He make of it, when the laying of it down was the appointed means of our redemption and salvation!”⁹⁵

VIII. SO WHAT THEN?

Most especially in the days of our Lord JESUS CHRIST, most men in occupied Israel looked for the coming of an earthly political Messiah to deliver them from the Gentile armies of Rome and restore the nation-state of Israel to the glory days of David and Solomon. They could not embrace a Suffering Servant Messiah that did not conform to their worldly expectations which they presumed to place upon GOD’s redemptive work in prophetic history. If such men in that time and place were then praying for a Redeemer come to restore the nation of Israel and rule over her in an earthly sense, these verses in ISAIAH of a Suffering Servant Messiah would have been a great stumbling stone to them! But let us not as Christians in our present modern times of The Church lift ourselves up in haughty vanity – judging the Jewish people and leaders in the time of CHRIST’s First Coming too harshly. For if we who are saved in the blessed Name of JESUS CHRIST today were instead placed by the hand of Providence in that past troubled time and place, would we not also have prayed for the same kind of a Messiah?

None the less, we note well that, when the time of The Messiah’s First Coming did dawn in the then remnant nation of Israel, He came as a Redeemer completely opposite to what men sought after! So when JESUS CHRIST appeared before the Jewish high priest and the assembled rulers of Israel, we read in MATTHEW 26:67-68, “Then did they spit in His face, and buffeted Him; and others smote Him with the palms of their hands, Saying, Prophecy unto us, Thou CHRIST, Who is he that smote Thee?”⁹⁶ And when The Lord was given over by Pilate to the Roman soldiers in MATTHEW 27:27-30 we read, “Then the soldiers of the governor took JESUS into the common hall, and gathered unto Him the whole band of soldiers. And they stripped Him, and put on Him a scarlet robe. And when they had platted a crown of thorns, they put it upon his Head, and a reed in His right hand: and they bowed the knee before Him, and mocked Him, saying,

95. 9, Matthew Henry, ISAIAH 53:10-13 The Exaltation of The Messiah, I, 3.

96. 1, KJV, MATTHEW 26:67-68.

Hail, King of the Jews! And they spit upon Him, and took the reed, and smote Him on the head.”⁹⁷

So we see that few if any men, in reading these messianic prophecies of Isaiah at the time of JESUS CHRIST, could envision an abused, beaten and murdered Messiah as the answer to their prayers for deliverance! Though we may in this now well established age of The Church look back over the messianic prophecies and the past flow of prophetic history with the insight of two millenniums, a completed New Testament and the wisdom of a great cloud of witnesses and learned Christian men, these events would not have been clear even to us if we had lived in Israel at that time. This even if we were in the place of one of the Apostles themselves! And GOD forbid, perhaps we ourselves might have even been among the majority in Israel who scoffed at the thought of The Messiah as The Passover Lamb come to redeem the souls of both Jews and Gentiles from sin and spiritual death by His suffering, humiliation and cruel death! Such a picture was anathema to the desires of the suffering Jewish people who sent up their cries unto GOD for national liberation by a miraculously victorious Messiah.

A few more comments are in order here: As is the tendency of all men in all times, most especially when they suffer oppression and distress, the Jewish people from the time of Isaiah down to and beyond the First Coming of JESUS CHRIST focused their attentions on only Scripture that spoke to their specific afflictions and heartfelt desires. And so their messiah-hungry hearts would have taken solace in such Scripture as PSALM 110:1-2,5-6 that speak of a victorious and all-conquering Saviour: “The LORD said unto My Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool. The LORD shall send the rod of Thy strength out of Zion: rule Thou in the midst of Thine enemies. The Lord at Thy right hand shall strike through kings in the day of His wrath. He shall judge among the heathen, He shall fill the places with the dead bodies; He shall wound the heads over many countries.”⁹⁸

97. 1, KJV, MATTHEW 27:27-30.

98. 1, KJV, PSALM 110:1-2,5-6.

Yet they had at their fingertips other messianic prophesy such as PSALM 16:8-10, which speaks of The Messiah rejoicing and giving thanks to JEHOVAH for delivering His soul from hell, preventing His body from the physical decay of death and resurrecting Him from the dead. For if The Saviour is to be giving thanks for such deliverance, it is clear that He would first have to die and descend into hell: “I have set the LORD always before Me: because He is at My right hand, I shall not be moved. Therefore My heart is glad, and My glory rejoiceth: My flesh also shall rest in hope. For Thou wilt not leave My soul in hell; neither wilt Thou suffer Thine Holy One to see corruption.”⁹⁹ They could not see nor reconcile such duality in the messianic prophesies of both a crucified Messiah and a reigning Messiah.

So we have seen that men in the time of CHRIST’s First Coming preferred not to gaze too deeply into Isaiah’s prophesy of a marred and bruised Suffering Servant Messiah. Even so, there were some in Israel who did see. There was for instance faithful old Simeon who, as he beheld the infant JESUS The CHRIST in The Temple with his own eyes, gave thanks unto The LORD that his eyes had seen The Messiah before his earthly death as promised him by The Almighty. For we read in LUKE 2:28-32, “Then took he Him up in his arms, and blessed GOD, and said, Lord, now lettest thou Thy servant depart in peace, according to Thy word: For mine eyes have seen Thy salvation, Which thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people Israel!”¹⁰⁰

IX. WHAT DOES THE TEXT SAY NOW?

Here we will again consider the same text, now in the more interpretative New American Bible English version. Our task is now to read the text through the eyes of the faithful Christian – both Jew and Gentile - from the time of The First Coming of JESUS CHRIST, to the destruction of Jerusalem in 70 AD and Israel’s dispersion throughout the world, to the restoration of national Israel in our own age in 1947 AD and looking forward to The Second Coming of JESUS CHRIST. For now the question in the hearts of men who recognize JESUS as The CHRIST is, “How long O Lord before You come

99. 1, KJV, PSALM 16:8-10.

100. 1, KJV, LUKE 2:28-32.

again?” Now faithful Christian men ask, “How long will The once Suffering Servant Messiah JESUS CHRIST - now ascended and glorified in Heaven - tarry until He returns again to fully establish His Kingdom on earth as it is in Heaven?”

X. WHAT DOES THE TEXT MEAN NOW?

A. ISAIAH 52:13-15 – THE HUMILIATION OF THE MESSIAH

1. ISAIAH 52:13

See, My servant shall prosper, He shall be raised high and greatly exalted.¹⁰¹

¹⁰² הִנֵּה יִשְׁכַּל עַבְדִּי יְרוּם וְנִשָּׂא וְנִבְּה מְאֹד:

Behold, The Servant of GOD shall cause to deal prudently in all he does to fulfill His messianic purposes; He will cause to consider in insight, comprehension and wisdom the full prophesy of all that He has caused to be written about Himself; in His Hands He shall cause all that He does to prosper with success! He shall cause in an ongoing sense to consider rightly, from the verb SHACHAL שָׁכַל.¹⁰³ The wisdom of man could not see, and even now can not understand, how a Suffering Servant Messiah could accomplish His work of the redemption of men. Nor can the wisdom of man truly explain how JESUS CHRIST – in His past suffering and seeming initial defeat at the hands of evil – now is high, raised up and greatly exalted in Heaven. But man’s ways and man’s wisdom are not GOD’s Ways and Wisdom. Yet this is exactly what The Almighty has brought about at The Cross of CHRIST!

Now let us fast forward to the dawning of the first Pentecost: Now men begin to see that JESUS CHRIST -Whom both Jew and Gentile caused to have mocked, scourged, marred, disfigured and crucified unto death on The Cross - is The promised Messiah! For though He was once for a time The Suffering Servant given up in sacrifice to atone for

101. 10, NAB, ISAIAH 52:13.

102. 5, BHS, ISAIAH 52:13.

103. 6, Whittaker’s Hebrew Lexicon, B9741 SHACHAL שָׁכַל – verb, Hiphil imperfect 3rd person masculine singular, to cause to deal prudently: be prudent, circumspect. Hiph. 1. look at. 2. give attention to, consider, ponder... 3. have insight, comprehension: ... insight, understanding... 4. cause to consider, give insight, teach... 5. act circumspectly, prudently.. 6. prosper, have success. 7. cause to prosper. (pg 968)

the sins of many, now He is raised up from the dead and ascended into Heaven to draw men to Himself! Now He is high! Now He has been lifted up! Now He is exalted to the very Throne of The LORD, sitting as it were by His own right hand! This is the proof that Saint Peter offered the men of Israel assembled before him on the first Pentecost, that what King David foresaw by GOD's hand in PSALM 110 had now been fulfilled in JESUS CHRIST in their own time before their own eyes!

Thus we read Saint Peter's words in ACTS 2:32-36, "This JESUS hath GOD raised up, whereof we all are witnesses. Therefore being by the right hand of GOD exalted, and having received of the Father the promise of the HOLY GHOST, He hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The LORD said unto My Lord, Sit thou on My right hand, Until I make Thy foes Thy footstool. Therefore let all the house of Israel know assuredly, that GOD hath made that same JESUS, whom ye have crucified, both Lord and CHRIST." ¹⁰⁴

2. ISAIAH 52:14

Even as many were amazed at Him-- so marred was His look beyond that of man, and His appearance beyond that of mortals-- ¹⁰⁵

כְּאִשֶּׁר שָׁמְמוּ עָלָיו רַבִּים כִּן־מוֹשְׁתַּת מֵאִישׁ מִרְאֵהוּ וְתִאֲרוֹ
מִבְּנֵי אָדָם: ¹⁰⁶

Oh, how righteous men and faithful angels must have lamented in horror at the terrible sight of The loving GOD Incarnate bearing the scars of the sins of men upon His face and body! For even the great and the mighty are astonished to behold such a sight as The Suffering Servant in His terrible Passion before His glorious Exaltation! Surely they were and are - beholding His marred face and form - desolated, appalled and awestruck, from the simple form of the verb SHAMEN שָׁמַם. ¹⁰⁷ We may picture in our minds the

104. 1, KJV, ACTS 2:32-36.

105. 11, NAB, ISAIAH 52:14.

106. 5, BHS, ISAIAH 52:14.

107. 6, Whittaker's Hebrew Lexicon, B10386 SHAMEN שָׁמַם - verb, Qal perfect 3rd person common plural, to be astonished: be desolated, appalled -- Qal 1. be desolated...deflowered, or deserted; ...desolate places; = desolations. 2. be appalled, awestruck, usually at ...judgments on others; on oneself... (pg 1030)

handful of weeping women and few faithful men at the foot of The Cross at Calvary, seeing their astonished grief and bewilderment! What they then could not see or understand, we more fully comprehend!

Do not our own hearts desire to cry out to them, “Weep not, for the suffering and death of The Messiah will soon pass away into new life and glory!” Great is indeed the astonishment and grief of men and angels at that terrible sight of The Messiah Suffering. But how much greater is now the astonishment and joy of men and angels at the wondrous sight of The Messiah Triumphant – all for the sole purpose of redeeming the souls of men from the earthly and eternal penalties of their own sins! How great is That Grace which, though many have longed to see and were denied down through the ages, we who are vouchsafed secure in The Church by His Body and Blood now behold with humble thankfulness and joy!

3. ISAIAH 52:15

So shall He startle many nations, because of Him kings shall stand speechless; For those who have not been told shall see, those who have not heard shall ponder it.¹⁰⁸

כִּן יִזְהוּ גוֹיִם רַבִּים עָלָיו יִקְפְּצוּ מְלָכִים פִּיהֶם כִּי אֲשֶׁר
לֹא-סִפְּרוּ לָהֶם רְאוּ וְאֲשֶׁר לֹא-שָׁמְעוּ הִתְבוֹנְנוּ:¹⁰⁹

The Hebrew verb NAZAH נָזַח gives the meaning of both “to startle” and “to sprinkle.”¹¹⁰ While The King James Version translates this verb as “to sprinkle,” The New American Bible translates NAZAH נָזַח as “to startle.”¹¹¹ And indeed, the rich and powerful of many nations are in fact astounded and stand speechless when they behold JESUS CHRIST! For He was marred and disfigured in face and body by the hands of sinful men for the sins of those very men! And yet He is exalted, lifted up and made high

108. 11, NAB, ISAIAH 52:15.

109. 5, BHS, ISAIAH 52:15.

110. 6, Whittaker’s Hebrew Lexicon, B6218 NAZAH נָזַח - verb, Hiphil imperfect 3rd person masculine singular, to cause to sprinkle or to cause to startle: to cause to sprinkle, to cause to startle: spurt, spatter; Hiph. sprinkle -- Qal spurt, spatter, always of blood... Hiph. cause to spurt, sprinkle upon, in ceremonials: ...persons (water)... religious context, especially... of blood; (oil); (water), (both blood and oil); ...(blood and water)...; ...the sprinkler of the water. (pg 633)

111. 11, NAB, ISAIAH 52:15.

in Heaven, seated on His Throne in Glory. Oh, what fear and trembling, when we think of being a Caiaphas or a Pilate standing in awe and fear before The Judgement Seat of the glorified, lifted up and exalted JESUS CHRIST in Heaven!

For within their trembling souls, would not this once Jewish high priest of Israel and this once Roman military governor of Jerusalem cry out, “How can this be? Did we not see to This One’s very crucifixion with our very hands? And now we see He lives? And now we discern that He is indeed The Messiah? And now we behold that He is GOD Incarnate? And His blood is upon our hands!” Thus does Fausset comment, “...Many were astonished; so many (not merely men, but) nations shall be sprinkled. They were amazed at such an abject person claiming to be Messiah; yet it is He who shall justify and purify. Men were dumb with the amazement of scorn at one marred more than the lowest of men, yet the highest: even kings... shall be dumb with awe and veneration... [with] shut mouths!”¹¹²

Therefore those who have not seen the salvation of man in JESUS CHRIST shall behold! And those who have not heard of the redemption of the world back to The Almighty shall be told! Oh, that all men might willingly see and listen in this world with humble hearts, that they would choose to confess CHRIST as Lord and Saviour unto their eternal salvation! But woe to them who must be unwillingly obliged to see and listen in the next world, that they with trembling and convicted souls will be forced against their will to confess CHRIST as Lord and Saviour unto their eternal damnation! So it is declared in PHILIPPIANS 2:9-11, “Wherefore GOD also hath highly exalted Him, and given Him a Name which is above every name: That at The Name of JESUS every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that JESUS CHRIST is Lord, to the glory of GOD the Father!”¹¹³

112. 12, A. R. FAUSSET, Bible Commentary, “The Book of Isaiah,” ISAIAH 52, 15. “sprinkle many.”

http://cf.blueletterbible.org/commentaries/comm_topic.cfm?AuthorID=7&CommTopic=Isaiah

113. 1, Works, KJV, PHILIPPIANS 2:8-11.

B. ISAIAH 53:1-3 – MORE ON THE HUMILIATION OF THE MESSIAH

1. ISAIAH 53:1

Who would believe what we have heard? To whom has the arm of the LORD been revealed?¹¹⁴

¹¹⁵ מִי הָאֱמוּן לְשִׁמְעַתְנוּ וְזָרַע יְהוָה עַל-מִי נִגְלָתָה:

As the prophet lamented before GOD when he received This Revelation, so we who love The Saviour – The One Who suffered and died to redeem us with His Blood and Body - should now cry out to The Throne of Grace, “Dear JESUS, though The Gospel be proclaimed far and wide among men in our world today, and though the knowledge of Who You are is at the fingertips of all mankind, yet so many choose to not believe, nor to confess, that You are Lord!” Therefore Matthew Henry writes, “This is a thing we ought to be much affected with; it is to be wondered at, and greatly lamented, and ministers may go to GOD and complain of it to Him, as the prophet here. What a pity is it that such rich grace should be received in vain, that precious souls should perish at the pool's side, because they will not step in and be healed!”¹¹⁶

How is it than men even today, though having so much greater Revelation, proofs and testimony that even in the time of the birth of The Church, still so often refuse to believe? How is it that “The Arm of The LORD” does not take hard-hearted men by the scruff of the neck and shake them to their knees until they should repent, confess and turn to The exalted and glorified CHRIST? Saint John supplies us with the lamentable explanation in JOHN 3:19-20: “And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov’d.”¹¹⁷ GOD’s Hand and Revelation is all around us, forever calling all men to turn to His Light at The Cross.

Walvoord and Zuck offer that the answer lies in fallen man’s love for idols. JESUS CHRIST, being The Light of GOD, sheds His Presence into and upon the souls of

114. 11, NAB, ISAIAH 53:1.

115. 5, BHS, ISAIAH 53:1.

116. 9, Matthew Henry, ISAIAH 53:1-3, The Humiliation of The Messiah, verse 1, I, 3.

117. 1, KJV, JOHN 3:19-20.

all men. Some men will repent of their sins, being convicted in their hearts of their iniquities before The Messiah. But many others will hate The Light and flee from Him, that they may keep the idols of this world in their hearts and before their eyes! “Just as natural light shows up what is otherwise unseen, so CHRIST The Light exposes people’s deeds as ‘evil’... Unbelievers have no ultimate meaning of life, no worthy motivation, no adequate goal, and a destiny of doom. Yet everyone who does evil hates the light (as well as loves darkness...) [This is so because] he fears that if he comes to the light [of CHRIST,] his deeds will be seen as worthless, and he would need to turn from them!”¹¹⁸ Why do men so often prefer to seek the darkness, though knowing the light of GOD is ever near? Because “in the ultimate sense, man’s love of darkness rather than GOD The Light... is his love for idols.”¹¹⁹ These are they who, as Saint Paul records in ROMANS 1:25, they who “...changed the Truth of GOD into a lie, and worshipped and served the creature more than The Creator, Who is blessed for ever. Amen!”¹²⁰

2. ISAIAH 53:2

He grew up like a sapling before Him, like a shoot from the parched earth; There was in Him no stately bearing to make us look at Him, nor appearance that would attract us to Him.¹²¹

וַיֵּעַל כִּיּוֹנֵק לְפָנָיו וְכִשְׁרָשׁ מֵאֲרֶץ צִיָּה לֹא־תָאֵר לוֹ
וְלֹא הָדָר וְנִרְאָהוּ וְלֹא־מְרָאָה וְנִחְמְדָהוּ:¹²²

O what a sight the prophet foresaw, that his own countrymen would some day reject The Son of GOD and call for His innocent Blood to come upon their heads and the heads of their children! For the Roman governor Pilate cried out to the assembled multitude as in MARK 15:12, “...What will ye then that I shall do unto Him whom ye call the King of the Jews?” And horror of horrors, just as their forefathers sinned against JEHOVAH and Moses at their worship of the golden calf, so MARK 15:13 records their awful words, “...Crucify Him!”¹²³ Now in all The Gospel records we find this gentile governor Pilate striving with the chief priests and the people themselves, declaring over

118. 13, Bible Knowledge Commentary – New Testament, JOHN 3:20, page 282.

119. 13, Bible Knowledge Commentary – New Testament, JOHN 3:19, page 282.

120. 1, KJV, ROMANS 1:25.

121. 11, NAB, ISAIAH 53:2.

122. 5, BHS, ISAIAH 53:2.

123. 1, KJV, MARK 15:13.

and over that This Man JESUS CHRIST before him was in no way worthy of death. At this the rulers and the multitude of the Jews cried out even more as in MATTHEW 27:23, "...Let him be crucified!"¹²⁴

And though the prophet was shown that these things would come to pass within The Providence of The Almighty's redemptive plan for mankind, how he must have shuddered at the thought of how The Messiah would be put to death by his very descendants! Did Isaiah foresee the scene of the gentile governor Pilate ceremoniously washing his hands before the rulers and people of Israel, declaring, "...I am innocent of the blood of this just person...?"¹²⁵ Did Isaiah hear the terrible echoes of his fellow Israelites yet to come when as in MATTHEW 27:25 the Jews cried back to Pilate, "...His Blood be on us, and on our children?"¹²⁶

What does this mean for the faithful Christian man today? But for the grace of GOD, we also might have found ourselves standing in that same crowd of desperate and oppressed Jews before Pilate, ourselves also crying, "Crucify Him, crucify Him!" Our task from within The Church militant is not to stand in judgement of the souls of the lost, nor to postulate who is and who is not redeemed by The Lord, but to proclaim to all men in word and deed The Light of The Gospel of The Messiah: He Who was once the humiliated and suffering Servant of GOD is now The One exalted and glorified, to the end that the lives and souls of fallen men might be redeemed! Therefore CHRIST has given us His Command in The Great Commission, as in MATTHEW 28:19-20, "Go ye therefore, and teach all nations, baptizing them in The Name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen!"

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124. 1, KJV, MATTHEW 27:23.

125. 1, KJV, MATTHEW 27:24.

126. 1, KJV, MATTHEW 27:25.

127. 1, KJV, MATTHEW 28:19-20.

3. ISAIAH 53:3

He was spurned and avoided by men, a Man of suffering, accustomed to infirmity, One of those from whom men hide their faces, spurned, and we held Him in no esteem.¹²⁸

נְבִיזָה וַחֲדָל אִישִׁים אִישׁ מִכְאֲבוֹת וַיְדוּעַ חֲלֵי וּכְמִסְתָּר פָּנִים
מִמֶּנּוּ נְבִיזָה וְלֹא חֲשַׁבְנָהּ:¹²⁹

Here the prophet foresees that The Messiah is despised, regarded with contempt and seen as vile and worthless, from the passive participle – being despised – of the verb BAZAH בָּזָה.¹³⁰ Even as the Jewish chief priests and men of Israel before Pilate and at then at Golgotha despised the suffering and humiliated CHRIST, even now many regard with haughty contempt from the hardness of their hearts The Body and Blood of the exalted and triumphant CHRIST! Isaiah foresaw that The Messiah be shunned and spurned, VACHADAL 'IYSHIYM - וַחֲדָל אִישִׁים - and rejected by men¹³¹ in His humiliation, which would precede His exaltation.

As the leaders and many of the people during CHRIST's passion and crucifixion rejected Him, even so many today also reject – to their own earthly and eternal peril - the work of GOD for their salvation at The Cross. Now as then, many continue to reject Divine Grace, turn from The Church, disdain the Holy Scriptures and make light of The holy Sacraments of CHRIST! Is there anything more tragic and foolish in all of creation, that haughty and rebellious men often spurn The LORD's loving call to repentance and eternal life? The Almighty calls all men to The Cross, that we may all be reconciled to Him and live, but not all men receive what the hand of GOD offers! Indeed, as is recorded in MATTHEW 22:14, "For many are called, but few are chosen."¹³² Does not GOD desire that all men turn from their sins and receive salvation for their souls at The

128. 11, NAB, ISAIAH 53:3.

129. 5, BHS, ISAIAH 53:3.

130. 6, Whittaker's Hebrew Lexicon B1100 BAZAH בָּזָה verb, Niphal participle masculine singular, he is being despised: despise -- Qal despise, regard with contemp... a despising of soul, i.e. one despised from the soul, thoroughly despised. Participle passive, despised... Niph. 1. despised. 2. vile, worthless. 3. despicable, contemptible... (pg 102)

131. 6, Whittaker's Hebrew Lexicon, B2862 CHADEL חָדַל adjective, forbearing, lacking: forbearth...; lacking (i.e. forsaken); ceasing, transient. (pg 293)

132. 1, KJV, MATTHEW 22:14.

Cross? Though all men are called, not all men will hear, and fewer still are redeemed by The Body and Blood of The Lord JESUS CHRIST!

When Messiah first came to men, He was spurned and avoided by men who could not see His Light. But GOD forbid that we should do so now! For if men were perchance with some excuse then, we are without excuse now! When Messiah first came, His suffering and infirmity was seen as Divine punishment for His sins. But LORD, now we understand that He was suffering for us, that He might save our souls from eternal damnation and reclaim us for Himself! When Messiah first came, men held Him in derision, of no account and turned their faces. But GOD forbid that we should do so now! For if it was a shame and a sin for men to mock and spit upon The sacrificed Blood and Body of The CHRIST at The Cross, how much more when men do so today? For then the world was still in darkness, and The Word of GOD had been revealed only in part. But now The Light Himself has come into the world of men, shining forth through the saints, The Church and the full Word of GOD!

“Where is CHRIST among us today?” men cry as they seek to remain in the darkness, there to coddle their sins and bow before the idols of their hearts! “Where are the signs and seals of His work and Presence, that we may come to know Him?” they still say with haughty heads and wagging tongues! CHRIST JESUS is here within His Body on Earth, The faithful Church. He is here with the faithful in His Holy Sacraments! Therefore Saint Paul testifies of The Lord’s institution of The Signs and Seals of The New Covenant offered to all men as in I CORINTHIANS 11:24-25, “...And when He had given thanks, He brake it, and said, Take, eat: this is My Body, which is broken for you: this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, This cup is the New Testament in My Blood: this do ye, as oft as ye drink it, in remembrance of Me!”¹³³

133. 1, KJV, I CORINTHIANS 11:24-25.

C. ISAIAH 53:4-9 – YET MORE ON THE HUMILIATION OF THE MESSIAH

1. ISAIAH 53:4

Yet it was our infirmities that He bore, our sufferings that He endured, While we thought of Him as stricken, as one smitten by GOD and afflicted.¹³⁴

אֲכֵן חָלֵינוּ הוּא נִשָּׂא וּמִכְאֲבוּנוּ סָבַלָם וְאַנְחָנוּ חִשְׁבָּנָהּוּ נִגְוָע
מִזֵּכָה אֱלֹהִים וּמִעֲנָה:¹³⁵

Why then was it necessary for The Messiah to first come as The Suffering Servant to endure our infirmities and suffer even unto death in our place? The answer is sin, that terrible corruption of creation since The Fall in The Garden and the natural inclination in the hearts of unregenerate men! The Easton Bible Dictionary defines sin as “...”any want of conformity unto or transgression of The Law of GOD,” in the inward state and habit of the soul, as well as in the outward conduct of the life, whether by omission or commission...”¹³⁶ All men sin and the created world is polluted with the sinfulness of men. Therefore I KINGS 8:46 declares, “...there is no man that sinneth not.” And again we note from The Word of GOD that penalty for sin is death, for EZEKIEL 18:20 declares, “The soul that sinneth, it shall die...”¹³⁷

Man can not atone in any real sense for his own sins, but is totally dependant upon the grace of GOD for forgiveness of his sins. This was true under The Old Covenant, and is just as true under The New Covenant. However, the imperfect animal sacrifices at Passover and throughout the year for the ancient Israelites in The Tabernacle and The Temple have long since ended. That system in fact ended with the brutal Roman destruction of Jerusalem’s Temple in 70 AD, only decades after the work of JESUS CHRIST at The Cross. Would The Almighty leave men without a means of grace for the forgiveness of their sins before His holy Throne? GOD forbid! History notes the overlap of The Messiah first coming as The Suffering Servant and the continuation of the animal sacrificial system at the Jerusalem Temple for several decades. What more would hardhearted men have The LORD GOD do to sway them to receive His grace unto their

134. 11, NAB, ISAIAH 53:4.

135. 5, BHS, ISAIAH 53:4.

136. 8, Easton Bible Dictionary, entry for Sin.

137. 1, KJV, EZEKIEL 18:20.

salvation at The Cross – open up the very gates of Heaven? But this is exactly what The Creator has done!

It is thus through His suffering, death, resurrection and ascension that we who believe are purged of the guilt and required penalty for our own sins before The Throne of GOD. A Messiah come to earth without paying the penalty for our sins could not then bring us new life and fellowship with GOD. To be exalted and lifted up, The Messiah GOD Himself first had to suffer and be brought low in our place! Only by The Saviour's sacrifice for many may we thus read as in ROMANS 5:10-11, "For if, when we were enemies, we were reconciled to GOD by the death of His Son, much more, being reconciled, we shall be saved by His life. And not only so, but we also joy in GOD through our Lord JESUS CHRIST, by Whom we have now received the atonement!" ¹³⁸

Why would GOD so substitute Himself Incarnate in our place to redeem us from the ultimate penalty of His Own righteous Law? The answer is right in front of us, and we may see it and understand it if we be not hardhearted. It is simply this, in that GOD loves us, wishes that we not perish in our sins and not be cut off from Him in either this life or in eternity. For in I JOHN 4:8 it is declared simply, "...GOD is love." ¹³⁹ It is because of His loving Nature that He came first as The Suffering Servant to redeem us, for we read in I JOHN 4:9-10 the fuller explanation: "In this was manifested the love of GOD toward us, because that GOD sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved GOD, but that He loved us, and sent His Son to be the propitiation for our sins!" ¹⁴⁰

2. ISAIAH 53:5

But He was pierced for our offenses, crushed for our sins, Upon Him was the chastisement that makes us whole, by His stripes we were healed. ¹⁴¹

וְהוּא מְחַלֵּל מִפְשָׁעֵנוּ מִדַּכָּא מִעוֹנֹתֵינוּ מוֹסֵר שְׁלוֹמֵנוּ עָלָיו
וּבְחִבְרָתוֹ נִרְפָּא לָנוּ: ¹⁴²

138. 1, KJV, ROMANS 5:10-11.

139. 1, KJV, I JOHN 4:8.

140. 1, KJV, I JOHN 4:9-10.

141. 11, NAB, ISAIAH 53:5.

142. 5, BHS, ISAIAH 53:5.

See what great works The Lord effects in us! Firstly, JESUS CHRIST was wounded for our transgressions against GOD by the breaking of His Law, for our guilt as sinners, for the punishment due us and as an offering for MIPESHA”NU - מִפְּשָׁעֵנוּ – “for our sins!”¹⁴³ Secondly, He was bruised for our perversities and depravities, for the guilt of and punishment due us ME”AVONOTEYNU - מֵעֲוֹנוֹתֵינוּ - “for our iniquities!”¹⁴⁴ Thirdly, He was chastised to secure our safety, welfare, prosperity, tranquility, contentment, SHELOMNU - שְׁלוֹמֵנוּ - our peace!”¹⁴⁵ This, so that we may have peace with GOD in Covenantal relationship with Him and with our fellow man. And fourthly, by taking upon Himself the stripes of punishment for our sins, we are healed of our hurts, distress and defects. On The Cross, by His obedience unto death, CHRIST is NIRPA’-LANU - נִרְפָּא-לָנוּ - “He is made healing for us!”¹⁴⁶

What love for sinful man is this, that The Messiah would allow Himself to be “pierced for our offenses, crushed for our sins” and bear Himself the chastisement unto

143. 6, BLB, ISAIAH 53:5, Lexicon B8176 PESHA” פָּשַׁע noun masculine, given here in the plural with 1st person common plural suffix, “our transgressions:” 1. transgression against individuals. 2. of nation, against nation... 3. against God... b. as recognized by sinner; he knows i..., does not cover it...; turns from it; casts it away from him. c. God deals with it: by visiting it..., dealing with one according to it, making it known to sinner; punishing in various ways... d. God forgives... it; pardons...; passes over...; removes...; covers over...; God blots out...; delivers from... 4. guilt of transgression [against God’s Law]... (pg 833)

144. 6, Whittaker’s Hebrew Lexicon, B7087 “AVON עֲוֹן noun masculine, given here in plural form with a 1st person common plural suffix, “our iniquities:” iniquity, guilt, or punishment of iniquity -- 1. iniquity... 2. Guilt of iniquity... 3. Consequence of, or punishment for, iniquity... bear the punishment for iniquity of others... (pg 730)

145. 6, Whittaker’s Hebrew Lexicon, B10310 SHALOM שָׁלוֹם noun masculine, given here in the singular with the 1st person common plural suffix, “our peace:” completeness, soundness, welfare, peace -- 1. completeness... 2. safety, soundness, in body. 3. welfare, health, prosperity; [as in] pregnancy... well, be well... 4. peace, quiet, tranquillity, contentment; depart life... in tranquillity; ...come in contentment. 5. peace, friendship: a. human relations... b. peace with God, especially in covenantal relation... 6. peace from war: ...make peace... (pg 1022)

146. 6, Whittaker’s Hebrew Lexicon, B9511 RAFA’ רָפָא verb, Niphal perfect 3rd person masculine singular, with a 1st person common plural suffix, “he is made healing for us:” heal -- Qal heal: 1. ...of God... b. of men, ...healer, physician. 2. figuratively, heal hurts of nation, involving ...(restored) favour (and, often, forgiveness) [most often as by God]... Niph. be healed: 1. literally, of persons; ...of disease; ...be made whole... 2. figuratively, be healed: a. of national hurts...; involving forgiveness and ...blessing [again most often by God]... b. of personal distress... (pg 950)

death rightly due upon our own souls for transgressions against His Law? The Lamb of GOD, by taking the stripes of punishment upon His body and soul that were due to ours, restores us back to life in this world and the next before The Creator. How so? Though He had no sin, suffering in our place the wrath of The Law, He causes us to live unto righteousness in both this world and the next. Thus are we restored to fellowship with The Almighty by the sacrifice of His Body and Blood for us. This is why Saint Peter writes in I PETER 2:21-24, “For even hereunto were ye called: because CHRIST also suffered for us... Who did no sin, neither was guile found in His mouth: Who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously: 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!”¹⁴⁷

3. ISAIAH 53:6

We had all gone astray like sheep, each following his own way; But The LORD laid upon Him the guilt of us all.¹⁴⁸

כָּלֵנוּ כָּצִאֵן תְּעִינֵנוּ אִישׁ לְדַרְכּוֹ פָּנִינוּ וַיִּהְיֶה הַפְּנִיעַ בּוֹ אֶת
עוֹן כָּלֵנוּ:¹⁴⁹

Every man is a sinner by The Law of GOD. Yet, when men were still lost in their sin and destined to that terrible punishment thus due their souls, The Almighty placed upon His Suffering Servant Messiah the guilt of us all! And because of The Messiah’s obedience even unto death in bearing the affronts of men before Heaven, now are we who are cleansed by His sacrifice exalted with Him unto salvation and new life! Now we may better see why Saint Paul rejoices so over such undeserved Divine love towards us in ROMANS 5:6-9: “For when we were yet without strength, in due time CHRIST died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But GOD commendeth His love toward us, in that, while we were yet sinners, CHRIST died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him.”¹⁵⁰

147. 1, KJV, I PETER 2:21-24.

148. 11, NAB, ISAIAH 53:6.

149. 5, BHS, ISAIAH 53:6.

150. 1, KJV, ROMANS 5:6-9.

4. ISAIAH 53:7

Though He was harshly treated, He submitted and opened not His mouth; Like a lamb led to the slaughter or a sheep before the shearers, He was silent and opened not His mouth.

151 נֶגֶשׁ וְהוּא נִעְנֶה וְלֹא יִפְתַּח-פִּיּוֹ כִּשְׂהָ לְטֹבַח יוֹבֵל וְכִרְחֵל
152 לְפָנַי גְּזוּיָה נֶאֱלָמָה וְלֹא יִפְתַּח פִּיּוֹ:

Easton's Bible Dictionary remarks of JESUS CHRIST as The Lamb of sacrifice under The New Covenant the following: "The lamb was a symbol of CHRIST... CHRIST is called the Lamb of GOD...The Great Sacrifice of which the former sacrifices [under The Old Covenant] were only types."¹⁵³ Now we may see more clearly the Divine Love that caused The Messiah JESUS CHRIST to submit to man's wicked brutality and evil, while all the while He opened not His mouth, nor called down from Above The Hosts of Heaven to defend and rescue Him! Truly, as John The Baptist declared when he beheld JESUS CHRIST coming to him to be baptized in JOHN 1:29, "...Behold the Lamb of God, which taketh away the sin of the world!"¹⁵⁴

And though creation is reconciled back to The Almighty through the sacrifice of The Lamb of GOD Who takes away the sins of the world, the individual man must still come in humble faith before Him and confess with all his heart, mind and soul that He is Lord. Here we see the depths of GOD's grace to us, in that He does not ask men to pay the full account, nor even the smallest part of what is due, for their sins. And though He alone is sovereign over who is saved and who is not, in The Mystery of His Providence He also gives us the choice to cooperate or reject His Grace that would cleanse us in His righteous Blood! He knows if we will bend the knee willingly before The Lamb Our Redeemer voluntarily in this life or against our will on our Day of Judgement in the next. He entreats us in His love, though He be sovereign over all men and all things, to confess willingly in The Messiah Who suffered for our sins, that we might be reconciled to Him. Therefore take note, o sinful man, of The Lord's warning to us in JOHN 8:24, "I said

151. 11, NAB, ISAIAH 53:7.

152. 5, BHS, ISAIAH 53:7.

153. 8, Easton's Bible Dictionary, entry for Lamb.

154. 1, KJV, JOHN 1:29.

therefore unto you, that ye shall die in your sins: for if ye believe not that I am He, ye shall die in your sins!”¹⁵⁵

5. ISAIAH 53:8

Oppressed and condemned, He was taken away, and who would have thought any more of His destiny? When He was cut off from the land of the living, and smitten for the sin of His people,¹⁵⁶

מֵעֶזְרָה וּמִמְשָׁפֵט לֶקַח וְאֶת־דָּוָרוֹ מִי יְשׁוּחָה כִּי נִגְזַר מֵאֲרִיץ
חַיִּים מִפֶּשַׁע עַמִּי נָגַע לָמוֹ:¹⁵⁷

How could men in the days of Isaiah possibly understand that it was The LORD's Purpose that The Messiah would come first to be oppressed, condemned, cut off from the living and smitten for the sins of mankind? Nor let us not condemn too harshly those who could not see this Divine Plan for their redemption in first century AD Israel. For it is only by GOD's grace that we are blessed with a fuller Revelation and Gift of Salvation to our souls than those who cried out before Pilate of The Holy One of Israel Incarnate, "Crucify Him! Crucify Him!" If we had walked with Adam and Even in The Garden before The Fall, would we would have seen any more clearly than they what our coming rebellion against GOD would place upon The blessed Messiah to come? And though we see and understand more clearly what they could and perhaps would not because of the hardness of their hearts, let us not rejoice in haughty spirits, but give thanks with humble hearts that we have received a fuller Revelation and greater Grace from GOD that they did not.

Even so, consider what is revealed to us through Saint Paul of the sacrificial Work of Grace done by CHIRST that undid the rebellious work begun by our First Parents as recorded in ROMANS 5:18-19: "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of One the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous."¹⁵⁸ The

155. 1, KJV, JOHN 8:24.

156. 11, NAB, ISAIAH 53:8.

157. 5, BHS, ISAIAH 53:8.

158. 1, KJV, ROMANS 5:18-19.

Creator did not leave us as lost sinful men to die in our sins under The Law, but by His Grace delivers us into eternal life before His Presence through The sacrifice of The Son. Therefore we read in ROMANS 5:20-21, “Moreover The Law entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by JESUS CHRIST our Lord!”¹⁵⁹

In The Old Testament, we saw The Suffering Servant’s Presence represented as The Ultimate and Perfect Passover Lamb sacrificed in atonement for the sins of all who dwelt in that house. Over the house of the faithful on that first Passover the sacrificial blood was placed upon the doorposts, that death would not enter therein. Now in The New Testament, we see The Suffering Servant’s Presence as The Eucharist, which when received in humble faith, is a sign and seal of our salvation, that we and all who dwell with us in GOD’s House not perish. Now The Body consumed at The Eucharist feast is not an imperfect lamb, but The Lamb of GOD! Now The Blood placed upon the doorposts of our souls is not that of an imperfect animal sacrifice, but That of The Perfect Passover Lamb, GOD Incarnate Himself, Who saves us from suffering and death! Now the house is no longer limited to ancient Israel, but is now The Church – both Jew and Gentile – The very Body of CHRIST on earth and in Heaven which safely enfolds the very objects of GOD’s love and reason for His sacrifice at Calvary – us!

6. ISAIAH 53:9

A grave was assigned Him among the wicked and a burial place with evildoers, Though He had done no wrong nor spoken any falsehood.¹⁶⁰

וַיִּתֵּן אֶת־רְשָׁעִים קְבֻרוֹ וְאֶת־עֹשֵׂי רָע בְּמֹתוֹ עַל לֹא־חַמְסַם עָשָׂה
וְלֹא מִרְמָה בְּפִיו:¹⁶¹

What man could have understood such words of Isaiah until the birth of The Church, that although the executioners of The Messiah intended His grave to be a lowly one with the wicked, it came to pass as prophesied instead that His grave was with the rich? Walvoord & Zuck comment, “The soldiers who crucified JESUS apparently

159. 1, KJV, ROMANS 5:20-21.

160. 11, NAB, ISAIAH 53:9.

161. 5, BHS, ISAIAH 53:9.

intended to bury Him with the wicked like the two criminals... However, he was buried with the rich, in the grave of a rich man named Joseph...”¹⁶² This is one of those minute fulfillment of messianic prophesy that, although we behold how it was fulfilled in such striking and unlikely detail, was hidden from the understanding of those who beheld it at the time. Indeed, the fulfillment of the messianic prophesies that have so far come to pass in JESUS CHRIST’s First Coming touch the heart of the faithful man! Do they not leave us with overwhelming awe at the controlling providence of The Almighty, and that the remainder of Biblical messianic prophesy will be fulfilled at CHRIST’s Second Coming – exactly as it has been revealed?

So in MATTHEW 27:57-60 we read, “When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was JESUS’ disciple: He went to Pilate, and begged the body of JESUS. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.”¹⁶³

D. ISAIAH 53:10-12 – THE EXHALTATION AND TRIUMPH OF THE MESSIAH

1. ISAIAH 53:10

(But The LORD was pleased to crush Him in infirmity.) If He gives His life as an offering for sin, He shall see His descendants in a long life, and the will of The LORD shall be accomplished through Him.¹⁶⁴

וַיְהִיָּה חֶפְצֵן בְּכַאֵל הַחֲלִי אִם-תְּשִׂים אֶשֶׁם נַפְשׁוֹ יִרְאֶה זֶרַע
וַיֵּאֲרִיךְ יָמָיו וְחֶפְצֵן יְהוָה בְּיָדוֹ יִצְלַח:¹⁶⁵

In verse 53:10 Isaiah foresaw that The Messiah would be The complete and full Sin Offering to redeem the souls of the saints from the penalty of The Law for their sins. This is exactly why JESUS CHRIST died obediently to the redemptive will of His Father in Heaven. The Messiah allowed Himself to suffer and die on The cruel Cross! No man forced The CHRIST to offer Himself up at Calvary for us; He did so because of His love

162. 10, Bible Knowledge Commentary – Old Testament, ISAIAH 53:9, page 1108.

163. 1, KJV, MATTHEW 27:57-60.

164. 11, NAB, ISAIAH 53:10.

165. 5, BHS, ISAIAH 53:10.

for us, that our souls not perish. CHRIST died once to pay for the “offense, sin, trespass, fault and guilt” of fallen man before The Law of GOD. Out of His love for us, CHRIST offered up His perfect Body, Blood, soul and Divinity as the payment for and atonement of our sins. He has made Himself for us our ASHAM - אֲשָׁם – our trespass or sin offering, that we might not perish for our own iniquity!¹⁶⁶ This was a price that only The Messiah, fully GOD and yet full man but without sin, could pay – to redeem from condemnation the souls of all who GOD has ordained unto salvation.

Yet CHRIST’s passion and death on The Cross was only part of GOD’s plan of redemption for mankind. There is also here the Messiah’s resurrection and exaltation – CHRIST’s exaltation and triumph! This is why Wycliffe asks, “Does this not refer to a time subsequent to His death and burial? Only His bodily resurrection could serve to fulfill such a prediction as this!”¹⁶⁷ Therefore we read in ROMANS 10:9, “That if thou shalt confess with thy mouth The Lord JESUS, and shalt believe in thine heart that GOD hath raised Him from the dead, thou shalt be saved.”¹⁶⁸ And although men could not see this in the days of Isaiah, few if any in the time of CHRIST’s earthly ministry, and not all men even today, we who now believe are blessed to see The completed Work of The Suffering Servant of ISAIAH 53 which rescues us from sickness, sorrow, sin, death and damnation!

Thus by The HOLY SPIRIT does Saint Paul reveal to us This Marvelous Gift of Grace that comes to us through The Perfect GOD-Man JESUS The CHRIST, come to undo the sad work of disobedience and death wrought by Adam upon himself and all his descendants as in ROMANS 5:15-17: “But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of GOD, and the gift by grace, which is by One Man, JESUS CHRIST, hath abounded unto many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence death

166. 6, Whittaker’s Hebrew Lexicon, B916 ‘ASHAM אֲשָׁם noun masculine singular, [sin offering for] offence, guilt: 1. offence, trespass, fault. 2. guilt. 3. compensation. 4. trespass-offering. (pg 79)

167. 7, Wycliffe Commentary, ISAIAH 53:10, page 647.

168. 1, KJV, ROMANS 10:9.

reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by One, JESUS CHRIST.)”¹⁶⁹

2. ISAIAH 53:11

Because of His affliction He shall see the light in fullness of days; Through His suffering, My servant shall justify many, and their guilt He shall bear.¹⁷⁰

מֵעַמּוֹל נַפְשׁוֹ יִרְאֶה יְשׁוּעָה בְּדַעְתּוֹ יִצְדִּיק צְדִיק עַבְדִּי
לְרַבִּים וְעוֹנֹתָם הוּא יִסְבֹּל:¹⁷¹

Are we as Christian men not blessed to live in The Age when The Church is building The Kingdom of GOD on earth as in Heaven daily? Because JESUS The CHRIST bore our afflictions unto death, The Father raised Him up back to life and exalted Him in Heaven back to Himself. The Light that The obedient GOD The Son sheds in the world of men, through His suffering for our sins against His Own Law, justifies many souls back to Himself! Is this not why Saint Paul declares in ROMANS 5:1-2 of our joyous lot in CHRIST, “Therefore being justified by faith, we have peace with GOD through our Lord JESUS CHRIST: By Whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of GOD.”¹⁷²

John Calvin offers that “Augustine calls a Sacrament a ‘visible sign’ for the reason that it represents GOD’s promises as portrayed in a picture and sets them before our sight, portrayed graphically and in the manner of images.”¹⁷³ It is The Sacrament of Holy Communion, The “Eucharist” - meaning “Thanksgiving” in Greek - The Great Sign and Seal of The Messiah’s Gift to men!¹⁷⁴ The great mysteries of The Eucharist, together with The Trinity and The Incarnation, are as J. Pohle says, “...constitute a wonderful triad, which causes the essential characteristic of Christianity, as a religion of mysteries far transcending the capabilities of reason, to shine forth in all its brilliance and

169. 1, KJV, ROMANS 5:15-17.

170. 11, NAB, ISAIAH 53:11.

171. 5, BHS, ISAIAH 53:11.

172. 1, KJV, ROMANS 5:1-2.

173. 14, Calvin as Pastor, Teacher, Theologian, quotes John Calvin Inst. 4.14.6, page 186, paragraph 1.

174. 15, Pohle, “Introduction to The Eucharist,” New Advent Encyclopedia, entry for “Eucharist,” paragraph 1. <http://www.newadvent.org/cathen/05572c.htm>

splendor...” into this dark and lost world where men are so desperate for peace, deliverance and salvation!¹⁷⁵

By CHRIST’s obedient suffering and by His bearing of our sin guilt, we are justified by His righteousness! No longer are we at enmity with GOD. No longer are our earthly lives outside the bounds of GOD’s Personal blessings. No longer are our eternal souls in danger of being forever cut off from The One Who, by His stripes, has redeemed us back to Himself! Here today in the midst of sinful men are the signs and seals of the redemption of the saints of GOD in The Holy Communion, guarded and administered by The faithful Church. The mouths of haughty sinners are shut at the justification of the saints – both Jew and Gentile - which is sealed in The Eucharist! The tongues of the wicked are stopped, where aforetime as in ISAIAH 5:18-19 they were proud to “...draw [their] iniquity with cords of vanity, and [their] sin as it were with a cart rope! ...[Who taunted against GOD’s loving longsuffering, saying,] Let Him make speed, and hasten His work, that we may see it: and let the counsel of The Holy One of Israel draw nigh and come, that we may know it!”¹⁷⁶

O with what joyful envy the prophet Isaiah must now behold how the saved among mere men may now partake of The Presence of The exalted and glorified CHRIST Himself in The Sacrament of The Eucharist! How great should be our joy in CHRIST, and how deep our reassurance, of the great promises of His grace given to us under The New Covenant whenever we rightly receive Holy Communion! O how The Lord must now rejoice to see the light for which He laboured unto death at Calvary spreading over all the earth! How The Hosts of Heaven must sing continually in thanksgiving before The Lamb of GOD, that so many souls of men are now redeemed from the clutches of sin, death and hell! And as “the fullness of days” approach and Heaven fills with the saints of JESUS CHRIST, now we who are redeemed by The Blood and Body of The Saviour may see why The early Church set upon the word “Eucharist” – Thanksgiving - for the celebration of The Lord’s Supper!

175. 15, Pohle, “Introduction to The Eucharist,” New Advent Encyclopedia, entry for “Eucharist,” paragraph 3. <http://www.newadvent.org/cathen/05572c.htm>

176. 1, KJV, ISAIAH 5:18-19.

3. ISAIAH 53:12

Therefore I will give Him His portion among the great, and He shall divide the spoils with the mighty, Because He surrendered Himself to death and was counted among the wicked; And He shall take away the sins of many, and win pardon for their offenses.¹⁷⁷

לְכֹן יִחַלֵּק-לוֹ בְּרָבִים וְאֶת-עֲצוּמִים יַחַלֵּק שְׁלֵל תַּחַת אֲשֶׁר
הֶעֱרָה לְמוֹת נַפְשׁוֹ וְאֶת-פְּשָׁעִים נִמְנָה וְהוּא חֲטָא־רַבִּים נִשָּׂא
וּלְפְשָׁעִים יַפְגִּיעַ:¹⁷⁸

The glorified CHRIST JESUS is made great by the multitude of souls made safe from death and damnation by His work at The Cross. His people in His Name do battle with and overcome sin, death and the devil by His might! The precious spoil of CHRIST's warfare against this terrible triad – sin, death and the devil - is a Heaven and new earth to be filled with the throngs of those who are His by His sacrifice! This is the great harvest that The Gospel of CHRIST brings forth! Though even Isaiah could not see the full work of The suffering and then exalted Messiah, we in The Church today are blessed to have JESUS CHRIST as our Great High Priest. For He, offering Himself once as a sacrifice on our behalf for a sin offering, has bound us to Himself by the sprinkling of as it were His righteousness upon our very souls!

Thus does the faithful man who confesses and believes CHRIST JESUS as The Messiah receive the purging of his sins before The Throne of GOD continually. For it is written in HEBREWS 7:24-28, "But this Man [JESUS CHRIST] because He continueth ever, hath an unchangeable priesthood. Wherefore He is able also to save them to the uttermost that come unto GOD by Him, seeing He ever liveth to make intercession for them. For such an High Priest became us, Who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those [merely mortal] high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this... [JESUS CHRIST] did once, when He offered up Himself. For The Law maketh [mortal] men high priests which have infirmity; but The Word of the oath, which was since The Law, maketh The Son, Who is consecrated for evermore."¹⁷⁹

177. 11, NAB, ISAIAH 53:12.

178. 5, BHS, ISAIAH 53:12.

179. 1, KJV, HEBREWS 7:24-28.

XI. SO WHAT NOW?

As The LORD was about to pour out His SPIRIT upon the faithful men gathered to hear Saint Peter's speech as the first Pentecost approached, these men of Israel were cut deep in their souls to think that they and their nation had crucified The Messiah! For they then cried out to Peter and all The Apostles as in ACTS 2:37, "...What shall we do?"¹⁸⁰ What was it that Peter preached to them? The very fulfillment before their eyes of the messianic promises of PSALM 16! Peter declared in ACTS 2:22-24 that The Messiah was indeed "...JESUS of Nazareth, a Man approved of GOD among you by miracles and wonders and signs, which GOD did by Him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of GOD, ye have taken, and by wicked hands have crucified and slain: Whom GOD hath raised up, having loosed the pains of death: because it was not possible that He should be holden of it."¹⁸¹

Saint Peter continued in ACTS 2:25-27 that JESUS CHRIST was arisen from the grave by The Father in Heaven exactly as David foresaw in PSLAM 16: "For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption."¹⁸² What indeed did these men of Israel do when hearing these words of proof by Saint Peter that The Messiah of ISAIAH 53 had come, first laid low and now exalted? The answer lies in the remainder of ACTS 2: they prayed; they gave thanks; they confessed JESUS as The CHRIST; they continued in fellowship with The Apostles and one another; they broke bread with one another; they ministered to one another; they praised GOD openly all the day long; they testified of The Messiah to their fellow man. And The HOLY SPIRIT added daily to their numbers such as were to be saved!

180. 1, KJV, ACTS 2:37.

181. 1, KJV, ACTS 2:22-24.

182. 1, KJV, ACTS 2:25-27.

But was this only a faded picture of a forgotten early Church as She was birthed by The Arm of The LORD? GOD forbid! This is a picture of The Church continuing into our own time, as she will for all time. This is The Church both Militant in this world and Triumphant in the next. This is a picture of The holy Eucharist, the foundation of The Church, which when confessed and received in humble faith brings the Christian man into the sacrifice and triumph of JESUS CHRIST, the inheritance of His saints! This is what The Lord commands us to celebrate whenever we receive Holy Communion with Him within His Church by His Body and Blood, which was given for us! This is then the fulfillment of what Isaiah foresaw in ISAIAH 53:5, “But 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!”¹⁸³

Therefore The Order for Holy Communion of The Reformed Episcopal Church declares what the Christian man receives in The Elements of The Eucharist according to The Holy Scriptures and how we are to receive such a great Gift: with rightly humble and thankful hearts! Therefore we are taught to pray in the closing of The Celebration of The Eucharist to confess, “Almighty and ever living GOD, we most heartily thank Thee!” For what do we give thanks to GOD? 1) “for that Thou dost vouchsafe to feed us, who have duly received these Holy Mysteries, with the spiritual food of the most precious Body and Blood of Thy Son our Saviour JESUS CHRIST;” 2) “and dost assure us thereby of Thy favour and goodness towards us;” 3) “and that we are very members incorporate in The Mystical Body of Thy Son, which is the blessed company of all the faithful people, [The Church];” 4) and are also heirs through hope of Thine everlasting Kingdom, by the merits of the most precious death and passion of Thy dear Son;” 5) thus giving us the joyous hope, that we may always continue to “...most humbly beseech Thee, O Heavenly Father, so to assist us with thy grace;” 6) “that we may continue in that holy fellowship, and do all such good works as Thou hast prepared for us to walk in.” All this we receive when we with humble faith receive The Elements of The blessed

183. 1, KJV, ISAIAH 53:5.

Eucharist “through JESUS CHRIT our Lord, to Whom, with Thee and The Holy Ghost, be all honour and glory, world without end. Amen!”¹⁸⁴

XII. IN CONCLUSION

We have asked, “What did the Text say then” to men before The Cross? We attempted to read the text through the eyes of the faithful Jew from the age of Isaiah and down through the Babylonian captivity, into the Return and up to the age of occupied Israel at The First Coming of JESUS CHRIST. Until the birth of The Church and the going forth of The blessed Gospel of our Lord, what man could have fully understood these redemptive purposes of GOD contained in these messianic prophecies of Isaiah? How much even Isaiah himself understood in what he foresaw remains for us unclear, though clearly such verses as ISAIAH 53:5 speak openly of The Messiah as The Suffering Servant: “But 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.”¹⁸⁵

But even since The Cross, people of Jewish heritage and faith continue to ask the same questions that they were asking before The Messiah came as The Suffering Servant of GOD: “How will a Suffering Servant Messiah, Whose face and body are so abused and marred by sinful men, also become a Triumphant and Exalted Servant Messiah? How can such a Saviour save the Jewish people and restore national Israel to the first nation of the earth before The Almighty and before men?” And though many Jews have confessed JESUS as The CHRIST, and have been redeemed as a result by The Body and Blood of The Lord down through the ages since, many more do not.

Even today since the re-establishment of Israel as a nation in The Holy Land, many Jews continue to cry out, “O LORD, we never wanted - and still do not want - a suffering and humiliated Messiah, for how can such a One deliver us?” Even worse, they cry out, “O LORD, we could not wait for Messiah to come to restore Israel and make her

184. 16, BCP, Order for The Administration of the Lord’s Supper or Holy Communion, paragraph 1, page 103.

185. 1, KJV, ISAIAH 53:5.

again a nation among men! See, we save ourselves with our own hands, and our faith is in the multitudes of our horses and chariots of war!” And even worse, “O LORD, You need no longer send us The Messiah Himself, for since You seem to have tarried in human history, we Your Chosen People in our suffering and humiliation down through the ages have become the messiah nation ourselves!” Such men refuse to see that JESUS CHRIST is The Messiah GOD Incarnate, that He has already come once, and that he will come again – all in fulfillment of Isaiah’s messianic prophesies!

But we do not mean here to cast stones only at our unbelieving Jewish brethren; such voices of doubt and blindness are heard just as loudly among Gentiles, and even within The Church! Yes, the faithful Christian man – both Jew and Gentile – sees that The Suffering Servant Messiah foreseen by Isaiah has come already in The Person of CHRIST JESUS almost two millenniums ago. But they clamor for The Saviour’s return, coming to doubt The Lord’s promises in Holy Scripture to do so. They cry out, “O LORD, when will The once Suffering Servant Messiah JESUS CHRIST, now ascended and glorified in Heaven, come again to judge the wicked, end the works of evil and bring Your full justice to the world of men?”

Many Christians forget that CHRIST is already present in this world now through His Church and through the lives of His saints! His Kingdom in Heaven is already coming in part on earth, and has been doing so since the first Pentecost! Even worse, they cry out, “O Lord JESUS, we judge that Your tarrying in Your Second Coming should end according to our purposes and not according to Yours!” Even worse, they cry out, “O Lord JESUS, if You will not act to bring peace on earth and good will among all men, then we the faithful of The Church will bring it about by our own wisdom and programs in Your Name! We will mold Your Gospel to our own agendas, be they a social gospel, a liberation gospel or a political gospel!”

But both Jew and Christian who would dictate to The Almighty the terms and conditions of His redemptive purposes for mankind are wrong! All men need to consider with humility on bended knee what are GOD’s terms and conditions for the salvation of

men – not man’s terms and conditions! Those plans Isaiah foresaw and recorded in part, that men might read the sure Word of GOD and take confidence in GOD’s plan of redemption in The Messiah. And though many men down through time would have The Almighty offer a different plan, His designs for our salvation are revealed in part for us in ISAIAH 52:13-53:15. His design of prophetic redemption of fallen man was that Messiah was to come first as The Suffering Servant of GOD, and only then as The exalted and glorified Ruler Who is GOD.

JESUS CHRIST has come once as Isaiah’s Suffering Servant of GOD two millenniums ago at The Cross at Calvary. He is coming now, and has been so - since the day which He arose from the grave and ascended into Heaven – through The Church on earth and through His saints. And He shall come again at the fullness of time according to His Divine timetable and not according to that of men. O Lord JESUS CHRIST, how You were wounded for our sins, bruised for our iniquities, chastised for our peace! But by Your stripes we are healed! Therefore O faithful Christian men – both Jew and Gentile – take comfort in these holy Words of ISAIAH 53:5, “But 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!”¹⁸⁶ Or in The Hebrew:

¹⁸⁷ והוא מחלל מפשענו מדכא מעונותינו מוסר שלומנו עליו ובחברתו נרפא לנו:

In The Name of GOD The Father, and The Son and The Holy Ghost. AMEN!

186. 1, KJV, ISAIAH 53:5.

187. 5, BHS, ISAIAH 53:5.

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