



# PITWM VERSE BY VERSE

## ISAIAH 53:4-6, 10-12

### LESSON: GOD SENDS HIS SERVANT TO SUFFER FOR US— December 8, 2024

#### INTRODUCTION /SYNOPSIS:

It had to be asked *"Who has believed the report of the prophet?"* because the very Prophecy itself as well as the other Messianic Prophecies delivered by Isaiah could not be conceived about the Servant coming in humility, sufferings, death, resurrection, and ascension to Heaven. It seems that this suffering Messiah, whose countenance is marred more than any man, is at the same time salvation and cleansing to the nations. Isaiah asks, *"Who has believed our report (our message)?"* So, the mind of this world saw nothing desirable in this Crucified One. *"The arm of the Lord"*, His strength, power, and might will be seen as a weak and suffering Messiah. It takes faith to believe the report that is revealed. *"He shall grow up before God Himself as a tender plant, and as a root out of a dry ground having no form or attractiveness and when they see Him, and no beauty that they should desire Him. He is despised and rejected of men; a man of sorrows, and acquainted with grief. They hid their faces from Him. In spite of the great agony of His suffering, He was despised (rejected) and we esteemed (valued) him not"* (**53:1-3**).

#### I. SUFFERING SERVANT ISAIAH 53:4-5

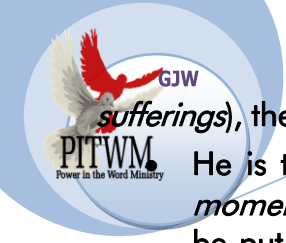
**53:4 Surely he hath borne our griefs, and carried our sorrows:** — In the opening verses of this section the prophet describes the suffering of Christ in His crucifixion in great detail. It begins with the affirmative particle, **Surely** (*without a doubt; in ready agreement*), which directs our attention to that which follows. **"He has borne"** means to lift, to carry. He was acquainted with grief (V3) (*familiar and aware*), now He has borne our griefs – meaning lifted up and carried away griefs. **Griefs** mean sickness; pains of the body. **Sorrows** mean pains of the mind. The Servant lifts up and carries away our infirmities and pains. Thus, the passage emphasizes the fact that Christ, who is Himself sinless, is the sin-bearer who carries our weight of sin and, therefore, bears the punishment which that sin deserves. In aspect of carrying our sorrows, not only did Jesus suffer for and carry our sorrows when He was on the cross, but for 33 years He also carried and endured the full load of humanness here on earth. For 33 years He endured all of its pain, all of its sorrow, and all of its temptations. He knows what we are going through. And from personal experience He knows how to help us win. Surely, He has done this for us!

**53:4b ...yet we did esteem him stricken, smitten of God, and afflicted.** This proclaims the fact that because He died on a cross, Israel would assume that He died under the curse of God, because Moses had said, *'For He who is hanged is accursed of God'* (Deut.21:23). What they did not understand was that He was not accursed, neither in Himself was cursed, but in fact was "made a curse for us." People thought that He was worthy of being condemned to death because they saw Him as an ordinary man claiming to be the Son of God stricken (struck) down by God. Three severe verbs describe the process: stricken, smitten, and afflicted. But, truly they should have seen Him, the Son of God, the Servant of God, and the arm of the Lord.

**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.** But He (*a transition to the real reason for His*

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sufferings), the Messiah will not be judged by God because of any failure of His own, but rather...

He is the One who will be **wounded** (*mecholal*, pierced through) for our **transgressions** (*the moment our "will" sins — deliberate rebellion*). Even though the people thought He deserved to be put to death, the fact was that when He was killed, He would be wounded for the sins of the people, not for His own sins. This was the manner in which He died; the price He paid for the redemption of humanity—the One whose hands, feet, and side were pierced. The word **"pierced"** carries the meaning of being pierced through to death.

- He was **bruised** (*daka' – (Pual) to be crushed, be shattered*). The word seems to speak of both inward and outward pain; both mental anguish and physical pain— for our **iniquities** (*our desire to sin; desire to act upon*) which means that what He suffered was not at all for Himself, but all for us. When we look at the cross, we are to absorb within that it was: 'My sins did this!'
- The **chastisement** (*mōsar, correction, or discipline; punishment*) of our peace (*shalom, "completeness, soundness, safety, prosperity, wellbeing*) was upon Him. If peace between God and man was to be restored, all which Adam lost, Jesus would have to bring it about. The *"punishment for our peace"* expresses a purpose that the punishment was designed for our peace.
- The final phrase, And **with His stripes** (*chaburah*, bruises or wounds) we are healed (*raphah*, to mend or cure) which definitely pertains to physical healing, but more extensively, it indicates a condition of being made whole— being healed of the terrible malady of sin. He came to heal spiritually and physically. Our physical healing may not always be on this side, but on the other side of life.

**WE NEEDED SPIRITUAL HEALING!**

- IMAGINE JESUS, WHO HAD BEEN PRESENT WITH THE FATHER AND WHO KNEW THE FATHER PERFECTLY, BUT WAS MADE SIN - A SPIRITUAL SEPARATION—

**WE NEEDED EMOTIONAL HEALING!**

- IMAGINE BEING STRIPPED NAKED AND HUNG HIGH FOR ALL TO SEE. THERE HE WAS MOCKED AND COMPLETELY REJECTED BY THE PEOPLE HE LOVED. AN EMOTIONAL SACRIFICE—

**WE NEEDED PHYSICAL HEALING!**

- IMAGINE BLOOD SHED THROUGHOUT HIS BODY. IT'S PHYSICAL ANGUISH—

His Action TOWARD	Our Action
Wounded	Transgression
Bruised	Iniquities
His Action	Our Need
Chastisement	Peace
Stripes	Healed

Our Need

## II. STRAYING SHEEP ISAIAH 53:6

**53:6 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.** **All** (*kullanu, all of us*) are both the beginning and ending word in this verse. The comparative: **we like sheep** is used to illustrate the condition of mankind. Because of our spiritual blindness (similar to the near blindness of sheep) and our lack of a shepherd for our souls, we sinners have a tendency to go astray (*to err, wander, stagger*). **"We have turned everyone to his own way"** (*turned to our own way*) which is against **God's way**. Sheep have some good qualities about them, however, without a shepherd they get lost easily. Without the right shepherd, we will wander into places where we don't belong. Jesus is that Shepherd for sheep who go astray! **The Lord hath laid on Him the iniquity of us all.** This refers to the total price He paid for our total Salvation! The Father judged our iniquity as it was laid on the Son. This is what was happening when Jesus cried out, *"And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?"* Mt 27:46.

## NOT APART OF THE LESSON: VERSES 7-9

**53:7 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.** This verse continues to show the humility of Jesus. Because of Jesus' willingness to die for our sins,





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- He was **oppressed** (*nigas*, meaning to exert demanding pressure). The word is a derivative of taskmaster, or slave driver. The idea expressed in this verse is that though the Messiah would come to do away with all such oppression (Is.9:4), He would quietly endure it Himself in order to accomplish our salvation.
- He was **afflicted** (*na'aneh*, brow-beating and often used in relation to self-chastisement) emphasizing the fact that His suffering was voluntary. What is clear is that Jesus **opened not his mouth**. He offered no self-defense or protest. The imagery is when people in the Old Testament times offered animals as sacrifices for their sins. **He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb**. In all the oppression and affliction that happened to the Lamb, He does not complain. It says he opened not his mouth.

**53:8 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.** Illegitimate trials were held for Jesus in the middle of the night by the Sanhedrin and in the early morning by Pilate, the Roman official. He was taken from prison and from judgment. It was cloaked under the formalities of a legal processed trial; a mocked trial. **Who shall declare his generation?** renders a meaning of who will seriously consider all of Jesus' life; who of His generation will mediate upon His behalf; who will realize it was for their sins? If anyone has a right to protest mistreatment, it would be the Servant sent from the Father who was accomplishing God's Will and purpose. Yet, even the Father did not protest the mistreatment and oppression the Servant endured. A travesty was occurring. But, no one could do anything about the injustice. No one protested that He did not receive a proper defense. The Servant **would be cut off out of the land of the living** suggests a violent, premature death; and stricken for our sins; suffered and killed violently **for the transgression of His people**.

**53:9 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.** Though Jesus was innocent; He had done no wrong or spoke any evil word, He made His grave with criminals, meaning He died between two thieves, and was buried like a criminal, but in a rich man's grave in His death. Joseph of Arimathea, a rich man, asked that Jesus be buried in his personal tomb instead, and so He was.

### III. SUBSTITUTIONARY SACRIFICE ISAIAH 53:10-12

**53:10 Yet it pleased the Lord to bruise him;** — From all that was to happen to our Messiah, it pleased the Lord God to **bruise him**; *"to crush him."* Verse 5 says *"He was bruised for our iniquities"* meaning the big picture shows that it pleased the Father, for the Father saw with satisfaction the Son's self-sacrifice, and He witnessed with joy man's Redemption and Deliverance as a result of it.

**53:10b ...he hath put him to grief:**— He was **put to grief**<sup>1</sup> when He spared Him not, but delivered Him up into the hands of wicked men, and unto death. He was **put to grief** in the garden, when His soul was exceeding sorrowful, and on the cross, when He was nailed to it. He had the weight of His people's sins, and His Father's wrath on Him. And when the Father hid His face from Him, which made Him cry out, *"my God, my God, why hast thou forsaken me"*, it suffered Him to be put in such pain, both emotional and physical in the body; inward (soul) and outward (physical). Jesus' pain had a purpose. It accomplished the work of reconciling the world to Himself, the Father. That's the big picture!

<sup>1</sup> <http://biblecommenter.com/isaiah/53-10.htm>  
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**53:10c ...when thou shalt make his soul an offering for sin,—** Christ is the satisfaction on our behalf to God. He is the One who will bring peace and reconciliation between God and man. Therefore, the Lord made Jesus' soul an offering for sin. While Jesus was not a sinner, and did not become a sinner on the cross, He was the Perfect Sacrifice. In other words, the Sacrifice had to be "Perfect", and He was "Perfect" in every respect! The verb "shalt make" (*siym*) means to place or designate. Thus the Lord God designates the significance of this offering; the offering of His very soul representing the giving of His very life as an offering to God. So, whose sin are we talking about? It would be ours. He is not making an offering for His own sin; it is for our sin.

**53:10d ...he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.** The ultimate purpose for the crucifixion is Salvation of His seed!— *Those who would come to believe in Him would thus become the children of God.* Since He had no physical lineage of His own, His seed must be viewed (in the spiritual sense) as those who have been born of God as a result of His atonement. This verse describes the results that will follow His sacrifice of Himself. **"He shall see his seed"**, referring to all His true followers, which include all who have ever been "Born Again!" The phrase **"He shall prolong his days"** indicates that the Servant's ministry will not end with His death. How is this possible?—Well, He will be **"Resurrected!"** **"And the pleasure of the Lord shall prosper in his hand"** refers to God's ultimate victory, which shall be accomplished by the death, burial, and resurrection of the Servant which will ultimately restore everything that Adam lost!

**53:11 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.** The travail of his soul refers again to His substitutionary suffering; His Sacrifice for sin which causes God to **be satisfied** (*yiseba*, filled or sufficed). Despite the high cost, He can see the light and be satisfied with the outcome. Still, it was worth the Redemption it accomplished! The phrase **by his knowledge** (*beda'tō*, through His knowledge) shall my righteous Servant justify many. What Jesus did at the cross made it possible for man to be fully and totally Justified in the Eyes of God, and also comes about by man exhibiting faith in Christ! The offering of His life will make many righteous, and **He will bear** (carry away) **our iniquities.** Thus, there is no justification without the provision of the Righteous One who must bear our sins if we are to be forgiven our sins.

**53:12 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.** The chapter ends with the glory-fication and exaltation of the Servant of the Lord God. The word "Therefore" calls our attention to the great work of atonement which has proceeded, and which is the basis of the exaltation which follows. The verb and its object, **will I divide him**, actually means, 'I will divide to Him.' The idea is that this will be appointed; **dividing with the great** and **dividing the spoil with the strong** is figurative language expressive of full victory. Because he poured out (*he'erah*, to expose or make naked) **His soul unto death**, meaning that the divine Son of God fully exposed Himself to the naked reality of death on our behalf! In the process of His crucifixion **He was numbered with the transgressors** (*criminals i.e. this refers to the action of the Jews toward Him.* He was crucified between two thieves: He was condemned as a blasphemer – *Matt. 25:65*; crucified with malefactors – *Lk.23:32*; called that deceiver – *Matt.27:63*; and regarded generally by the Jews as accursed — *Deut.21:23*) and He bare the sin of many (*abiym*, a

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large or great number). And made intercession which was on the cross with the compassionate words: *Father, forgive them; for they know not what they do*" Lk.23:24. This intercession for believers has continued ever since and will ever continue (Rom.8:34; Heb.7:25). His high priestly work as the Servant of the Lord makes intercession on the basis of His own Substitutionary punishment for trans-gressors everyday. Such intercession comes out of a ministry of suffering! What a cross to carry!

## SUMMARY:

This passage makes you stand in awe of the Servant, Jesus. It is truly overwhelming to all take in. In His ministry of suffering, *"He hath borne our griefs, and carried our sorrows, yet He was stricken, smitten, and afflicted."*<sup>2</sup>**First**, people who looked upon Him thought that He was suffering on account of His own sins rather than theirs. *"He was wounded for our transgressions, bruised for our iniquities, and the chastisement of our peace was upon Him. With His stripes we are healed."* **Second**, He suffered a violent physical death. He was *"pierced," "crushed," chastened, and scourged (53:4-5).*

**Third**, We are compared to **"sheep gone astray."** **We've turned every one to his own way**, (turned to our own way) which is against God's way, **"and the Lord hath laid on Him the iniquity of us all"**; the total price He paid for our total Salvation! The Servant suffered pain because of what we had done and not because of anything He had done. Our sins were the cause of His agony (**53:6**).

*"He was oppressed, afflicted, brought as a lamb to the slaughter, dumb as a sheep before her shearers, taken from prison and from judgment, cut off from the land of the living for the transgression of the people He was stricken for, still He didn't open His mouth. Fourth*, No one protested; *declare His generation* (mediated upon His behalf) that He did not receive a proper defense. Though Jesus was innocent; He had done no wrong or spoke any evil word, He made His grave with criminals, meaning He died between two thieves, and was buried like a criminal, but in a rich man's grave in His death (**53:7-9**).

**Fifth**, All that the Servant did, He did for us. . . *"for our well-being"* and healing. Yet, *"it pleased the Father to bruise, put Him to grief, make His soul an offering for sin, then the Lord will be able to see His seed (heirs), prolong His life, for the pleasure of the Lord will prosper in His hand.* The outcome is that the plan of the Lord was accomplished and completed by the sacrifice and resurrection of the Servant Jesus. Because of the cross, many will become righteous thereby justified by Christ. He continues to make intercession on our behalf. As we take notice of the Suffering Servant, we can turn to Him for complete healing because He understands our human bodies and because of the price paid to give us what we need. This type of Ministry is painful unto death! (**53:10-12**).

## APPLICATION:

If you can really understand why God did what He did, you can receive all His benefits!

<sup>2</sup><http://www.bibleteachingnotes.com/templates/System/details.asp?id=29183&fetch=8174>  
<http://www.pitwm.net/pitwm-sunday-school.html>