

GREATER UNDERSTANDING Sunday School- April 27, 2014

Unifying Topic: FROM SUFFERING TO GLORY

Lesson Text

I. The Messiah Will Suffer (Isaiah 53:5-8)

II. Jesus Explains His Suffering (Luke 24:25-27)

II. Jesus Provides Understanding (Luke 24:44-47)

The Main Thought: And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself (Luke 24:27), KJV).

Unifying Principle: Confusion, disappointment, and sorrow in life often result from not understanding fully what has happened. How can the true meaning be discovered and understood? After Jesus explained His life death, and resurrection within the context of Hebrew Scriptures, the two travelers on the road to Emmaus understood better what had happened.

Lesson Aim: To celebrate the resurrection of Jesus Christ on the third day.

Life Aim: To be encouraged by the assurance that God's promises are true although not always achieved in the way we expect them.

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.

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.

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.

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.

24:25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

24:26 Ought not Christ to have suffered these things, and to enter into his glory?

24:27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

24:44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

24:45 Then opened he their understanding, that they might understand the scriptures,

24:46 And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day:

24:47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

HISTORY:

¹Isaiah 53 is the last of the four Songs of the Suffering Servant, and tells the story of the Man of Sorrows or "The Suffering Servant", which became a common theme in medieval and later Christian art. The passage is known for its interpretation by many Christians to be a prophecy of the coming of Jesus, being written over 700 years before his birth. This interpretation is rejected by Jewish theologians, many of whom identify the servant to be the nation of Israel. And many Christians view the entire chapter to refer to the suffering Jesus faced as well as the release; the freeing of sins believed to be made possible by His death.

53:1 WHO hath believed our report?— Isaiah the prophet begins with a question: "*Who has believed our report?*" What report? Well we have to go back to **Chapter 52**. We see that ²God reminds the Israelites that they had voluntarily left their home and traveled to Egypt, and the Assyrians oppressed them without cause (52: 4). Throughout the chapter God declares that He will restore Israel to her land because they were now scattered. Verse 52:8, God says that He will restore her to Zion. **And to whom is the arm of the Lord revealed?**—In verse 52:10 God states that He has already "*bared His holy arm.*" That is, God was ready to demonstrate His power and ability to accomplish this task. The Lord God promised to go before them and bring them back to Jerusalem (52:12). In 52:13 "*Behold my servant shall deal...*" He is called "*my Servant*", their exalted Messiah! Just as others were astonished that Israel went into captivity, the Israelites will be astonished at the appearance of their Messiah (52:14). The face and body of their Messiah would be "*marred*", meaning "disfigured" or "*destroyed.*" Yet, their Messiah will "sprinkle" or cleanse the people of the world, not just Israel (52:15). Now we come back to 53:1 and ask how can this be, as Mary would ask the angel? Who would believe this report? Who would believe that the Messiah would suffer and be exalted? Who would understand and accept such a message?

¹ <https://ca.answers.yahoo.com/question/index?qid=20100608215409AAJle37>

² <http://www.neverthirsty.org/pp/corner/read2/r00893.html>

<http://pitwm.net/pitwm-sundayschool.html>

53:2 For he shall grow up before him as a tender plant, and as a root out of a dry ground:— Now the prophet Isaiah describes the life of Jesus Christ from His childhood until His death. The term "*a tender plant*" (*yōneq, suckling*) refers to the "*shoot*" which shall spring up out of the decayed stump of Jesse (*the Davidic line*), whereas while men might expect a magnificent plant of reknown, the Messiah shall appear with inauspicious and humble beginnings. He will just spring up upon the earth as a tender plant would sprout, and shall spring out of the kingly line of Israel at a time when it is least expected. In view that the Davidic line shall be cut down forever, still brings about its potential for producing a messianic king; something that is thought to be dried up but comes through a virgin by the name of Mary, never been touched by a man, to be the vehicle who brings forth by the power of the Holy Ghost and of the Highest; overshadowing her to conceive the child, Jesus. "*A root out of a dry ground*", He came as a tender plant, not as a great tree. He was born in poverty and grew up as a carpenter's son. And Nathaniel had said "*can anything good come out of Nazareth?*" Jh.1:46 meaning Nazareth itself was a miserable place to live in.

52:2b ...he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. You would think a sprouting plant, as Jesus is described to be would be beautiful, but Isaiah describes Jesus of having no comeliness. The word "*comeliness*" means attractiveness, pleasing appearance, and beauty. And when we shall see Him, His appearance will have no beauty that we will desire Him." What Isaiah sees is that excessive grief may have changed His natural aspect. He had no robes of royalty; no diadem sparkling on his brow; no splendid retinue; no gorgeous array. He does not appear in the form which we had anticipated. He does not come with the regal pomp and splendor which it was supposed he would assume. He is apparently of humble rank; has few attendants, and has disappointed wholly the expectation of the nation. This passage does not denote that the Messiah will be homely or ugly, but that he will be common. He will not appear on the scene in the regality of a king.

53:3 He is despised and rejected of men;—The Messiah is described as being both "*despised*" (*from bazah, to disdain, or scorn*), and "*rejected*" (*chadal, abandon*) "*of men*" (*'ishim, referring to individual men, rather than mankind*). ³The Jewish leaders rejected Him. Even His sisters and brothers did not believe He was Messiah, until after He arose from the grave. Simon Peter denied Him 3 times in the face of the crucifixion. Very few of His followers were with Him at Calvary. The disciples fled, except for John.

53:3b ...a man of sorrows,— By contrast He is described as "*a man ('iysh) of sorrows*" (*make'obōth, severe pains*). ⁴Jesus took all the sorrows of humanity (*the severe pains*) upon Himself. When He was born, Herod tried to kill Him. When He began His ministry, the people in His hometown took offense at Him (Mark 6:3). In the closing hours of His life, He was betrayed by Judas and denied by Peter. His sufferings did not begin on the cross, but it was His suffering that led Him to the cross. The pains of humanity rested upon Him.

53:3c ...and acquainted with grief:— "*Acquainted with grief*" (*choliy, sickness; infirmities; injuries*). This is a most appropriate description for one who would be physically crucified for our sins, thereby, suffer both pains; injuries; physical weakness, and sickness. He took it all: the grief; the sickness; the injuries... He made the decision for all of us, which made Him familiar with all kinds of sorrow, and that his own life was a life of grief on the cross.

53:3d ...and we hid as it were our faces from him; he was despised, and we esteemed him not. The vivid detailed description of Christ's crucifixion, clearly indicate the severity of His physical suffering: the agony in the garden; His battered face; the severe scourging; and the torturing He encountered, and "*we turned our backs on Him and looked the other way when He went by. He was despised and we didn't care.*"

53:4 Surely, he hath borne our griefs, and carried our sorrows, yet we did esteem him stricken, smitten of God and afflicted. It is no doubt that Christ bore our griefs (*sickness; infirmities; injuries*) and carried our sorrows (*severe pains*), yet He was not regarded and not revered. As He "*bore our griefs*", He lifted up and carried away a heavy load. It was used in Leviticus 16 for the scapegoat who carried away the sins of the nation. The idea is that Jesus came to lift the heavy burden of sadness brought about by our sin and the pain of living in a sinful world. He bore for man to save him from the consequences of his sins; to enable him to escape punishment. The Jews who watched Him die thought He was being punished (stricken, smitten) by God for His own sins. He was not accursed in Himself, but was made a curse for us; that is, being our substitute, He was afflicted for us.

LESSON:

Isaiah 53:5-8 The Messiah Will Suffer

³ <http://www.lovetheLord.com/books/isaiah/62.html>

⁴ <http://www.keepbelieving.com/sermon/2014-03-25-The-Misunderstood-Messiah/>

<http://pitwm.net/pitwm-sundayschool.html>

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. The prophet makes it clear that in reality 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** (*pierced through*) **for our transgressions** (*deliberate rebellion*). 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*) which means that what He suffered was not at all for Himself, but all for us. Look at the cross and say '*My sins did this!*' Here is the simple doctrine of the Gospel—the death, burial, and resurrection of Christ. His purpose in coming was to die! **The chastisement** (*mōsar, correction, or discipline*) **of our peace** (*shalom— which means "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 /chastisement*" 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 may not always heal you physically, but He will always heal you spiritually. Notice the double parallel emphasis of this verse:

His Action	For Our
Wounded	Transgressions
Bruised	Iniquities
Chastisement	Peace
Stripes	Healing

- **IMAGINE JESUS, WHO HAD BEEN PRESENT WITH THE FATHER AND WHO KNEW THE FATHER PERFECTLY, BUT THERE HAD TO BE A SPIRITUAL SEPARATION—YOU NEEDED SPIRITUAL HEALING!**
- **IMAGINE BEING STRIPPED NAKED AND HUNG HIGH FOR ALL TO SEE. THERE HE WAS MOCKED AND COMPLETELY REJECTED BY THE PEOPLE HE LOVED. THAT'S EMOTIONAL SACRIFICE—YOU NEEDED EMOTIONAL HEALING!**
- **IMAGINE, BLOOD SHED THROUGHOUT HIS BODY. THAT'S PHYSICAL ANGUISH—YOU NEEDED PHYSICAL HEALING!**

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 *of us* are compared to sheep to illustrate the desperate 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*) **turning everyone to his own way** which is against God's way. This is the reason that everything that man touches dies. Whereas everything God touches, lives. 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! Again, this verse emphasizes the substitutionary nature of the atonement with the phrase: **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. If anyone has a right to protest mistreatment, it would be the servant sent from the Father. Yet, He did not protest the mistreatment and oppression the Servant endured even 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.

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. He was broken, afflicted, not saying a word with His mouth. The sinless Servant brings Himself as the Lamb to the slaughter, as a sheep would be brought before her shearers. He was abused without complaint.

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. A travesty was occurring. No one cared about the injustice? No one protested that He did not receive a proper defense; that He was innocent! The Servant would be cut off out of the land of the living which suggests a violent, premature death; and stricken for our sins. Though He was innocent He made His grave with criminals.

Luke 24:25-27 Jesus Explains His Suffering

24:25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Two of Jesus' followers were walking on the road to a village in Judea called Emmaus and they had fallen into the pit of sadness and despair (vv.13-15), which led them to discuss the events of the past several days—Jesus' Crucifixion (v.20); maybe He's not the Messiah (v.21); and even rumors of an empty tomb and angels (v.22). Neither men recognized Jesus when He appeared and began to walk and talk with them. Jesus hearing this and seeing their faces, Jesus now speaks and calls them fools (dull and slow to believe; senseless, without understanding) and slow of heart (not quick to

perceive; giving way to doubtfulness and distrust). He reprimands them for their unbelief. They were expected to have known more than others because they were believers. The two were feeling hopeless and perplexed, full of sadness and despair for one very simple reason: unbelief! He takes them back to the prophecies of the prophets. They heard all the prophets speak of this but somehow did not believe what was spoken.

24:26 Ought not Christ to have suffered these things, and to enter into his glory? He goes on by questioning them: Should not this be the process of Christ's; for Him to suffer these things and then enter into His glory?

24:27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. Even beginning at Moses in the Book of Genesis and throughout the scriptures this was expounded upon. Was this not the prediction of the prophets? Jesus is giving them another bible lesson of Himself. It sounds like when Jesus was talking to Philip, "*Have I been with you all this time, Philip, and you still do not know me?*" Jh.14:9.

Luke 24:44-47 Jesus Provides Understanding

24:44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Jesus reminds the disciples about the times when He was with them; the writings of in the Law of Moses, and in the prophets, and in the psalms, concerning the Messiah had to be fulfilled. He didn't come to do away with the law, but he came to fulfill it.

24:45 Then opened he their understanding, that they might understand the scriptures,— We know the Old Testament is revealed in the New, while the New is concealed in the Old. Christ opens their understanding that they might understand the scriptures. Until your understanding of the Scriptures is opened by Jesus, you can read it all you want, and not know what its saying.

24:46 And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day:— He begins with—"*It is written, The Messiah had to suffer before He arose to life again three days later.*" The Old Testament passages (Psalm 22:14-17; 16:10) confers with the New.

24:47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. This verse continues from the above as Jesus speaks to them. Repentance and remission were very vital to the message to be preached among all nations, and He tells them where it is to start; in Jerusalem.

1. They were to preach **repentance**—be sorrowful for sin and forsake it; ⁵turn your back on the life you have been living and walk in newness of life. Put your sins under the blood of Jesus, and they are gone.
2. They were to preach **remission**. There will be remission for their sins—pardon or forgiveness.
3. They were to preach **in His name**. Pardon is offered by the authority of Christ, only in Jesus' name to all nations.
4. They were to preach among all nations but **begin in Jerusalem**.

⁶Preach the gospel "first" to the Jews. This was the dwelling of his murderers, and it shows his readiness to forgive the vilest sinners. It was also the holy place of the temple, the habitation of God, and it was proper that pardon should be first proclaimed there.

SUMMARY:

To get a greater understanding Isaiah 53, you had to go back to the 52nd chapter of Isaiah letting us know that God would restore Israel. The Messiah would come to take away the sins of the world. Through all that Jesus would go through we would be healed, set free and delivered—saved from our sins (**Is.53:5-8**).

To get a greater understanding to the disciples traveling on the road to Emmaus, He brings up the words of the prophets expounded on in the scriptures, explaining that He has to suffer all things before entering His time of glory. It should have been clear to them and lets them know that they were slow of heart to believe (**Lk.24:25-27**).

To get a greater understanding to Jesus' disciples, He had to bring back to their remembrance what He had taught. He quoted the Word, "*It is written...*" and their understanding was opened. Then they were to now preach repentance and remission of sins among all nations, starting in Jerusalem (**Lk.24:44-47**).

APPLICATION:

A greater understanding means to recall over and over what you have been taught.

⁵ <http://www.lovetheLord.com/books/luke/59.html>

⁶ <http://www.bibletools.org/index.cfm/fuseaction/Bible.show/sVerseID/26039/eVerseID/26039/RTD/Barnes>

<http://pitwm.net/pitwm-sundayschool.html>