

PITWM VERSE BY VERSE

ISAIAH 52:13—53:12



LESSON: THE SUFFERING SERVANT —March 29, 2020

INTRODUCTION:

Isaiah has been speaking to the people about the restoration that will occur after the exile. He has revealed the problem of Israel's estrangement from God because of their sins. However, God is insisting that he will restore Israel to Himself. **52:1-12** He tells them to awake and put on strength; calling them a holy city and shake themselves from the dust; love themselves from the bonds that's been around their necks. He recalls their oppression (being in Egypt). However, there will be joy for Jerusalem for the Redeemer will bring good news; proclaim peace and Salvation. And the watchman will burst through with song when they see eye to eye the Lord bringing Zion back. All the nations will see God's holy arm, and all the ends of the earth shall see His Salvation. Now, he tells them to depart and touch no unclean thing. As they go out of Egypt, the Lord will go before them and the God of Israel will be their rear-guard

LESSON: I. THE AMAZING SERVANT ISAIAH 52:13-15

52:13 Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. Now, God speaks. The Servant of the Lord, the Messiah shall come to suffer for sins, and He comes to reestablish the Davidic line as the King of Israel. He is the "Branch" that springs up out of the Davidic line. He is the Holy One of Israel Himself. This **Servant** would personally rule the world **prudently**, meaning He will act wisely, and yet be the One to suffer on behalf of all humanity. Though coming in the form of a humble Servant, **He will be exalted and extolled**, and be very high. Jesus will not be only known for the miracles He accomplished, but, He will first begin to teach in the synagogue, and many who will hear Him will be astonished! He will be raised, lifted up, and greatly exalted. This exaltation refers to an exaltation of spiritual glory. "*Extolled*" means to be lifted up, honored, magnified, and respected, which gives meaning to the words, **very high**, referring to Christ being exalted higher than any and all else.

52:14 As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: — Jesus' appearance astonished everyone. Their mourning will be because they see the scars of brutality on Him, which Jesus suffered. He was brutalized so badly that His appearance was **marred** more than any man and his. When John saw Him in **Revelation 5:6**, he described Jesus as "*...a Lamb standing, as if slain...Appearing to be butchered, but alive.*"

52:15 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. The word "*sprinkle*" causes speculation, for it is not clarified to sprinkle with water or blood which means to purify, cleanse, and make holy, so, corresponding to the last verse, Jesus astonished men by the humiliation of His First Advent, so will He astonish them by the glory of His Second Coming. As they had mocked Him, they will stand in silent awe before Him. And "*that which had not been told them, shall they see; and that which they had not heard shall they consider*" refers to the facts of Christ humiliation, sufferings, death, resurrection, and ascension to Heaven. These events spoken of in the Old Testament had never entered into their hearts to conceive, and their tongue hadn't spoken it. Looking back and seeing Him in that marred state, people will



finally understand what Jesus endured to pay the price for their sin.

II. WHO WOULD BELIEVE IT? ISAIAH 53:1-3

INTRODUCTION:

As we begin in this Chapter 53, which is the last of the four "*Songs of the Suffering Servant*." It speaks of the Messiah, Jesus who would suffer for the sins of all people. Such a prophecy is astounding! Who would believe that God would choose to save the world through a humble, suffering Servant rather than a glories King? The idea is contrary to humanistic pride and worldly ways. But God often works in ways we don't expect. The Messiah's strength is shown by humility, by suffering, and by mercy. The speaker from 52:13 to the end of Chapter 52 is God Himself, whereas beginning with 53:1 it is considered to be Isaiah speaking.

53:1 Who hath believed our report? and to whom is the arm of the Lord revealed?— It had to be asked because the mind of this world sees nothing desirable in this Crucified One. The very Prophecy itself as well as the other Messianic Prophecies delivered by Isaiah could not be conceived—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. So, he asks, "*Who has believed our report (our message)?*" **The arm of the Lord** is a picture of His strength, power, and might, yet we will see a Messiah weak and suffering. The revelation of "*the arm of the Lord*" requires the eye of faith to see it. Unbelief can always assign the most plainly incidences (occurrences) to a by chance accident. It takes faith to believe the report that is **revealed**. To have believed the report of the prophets, and have been the recipient of the revelation of the arm of God is to have surrendered one's self by faith to the person and authority of the Lord God. While this revelation and declaration of truth is clear to the prophet, it will not be believed and received by the majority of the people. I read this illustration and want to share it; whose report will you believe about prayer? —

¹Dr. William Harris published an article in The Archive of Internal Medicine on October 24, 1999 concerning a 50 week study he conducted at Kansas City's Mid-America Heart Institute involving 990 heart patients. In the study, he had a group of people from a wide variety of Christian groups (35% non-denominational, 27% Episcopalian, and the remainder as other Protestant groups or Roman Catholic) who agreed to pray for these patients. Intercessors were given only the first name of patients whom they had never met and told to pray daily for the next 28 days for a "speedy recovery with no complications" and anything else which seemed appropriate to them. Neither the patients nor the attending physicians knew that the prayer was going on. Only Dr. Harris' team and the hospital administration knew the study was being conducted. At the end of the study, the patients who had been prayed for had shown an 11% reduction in their heart assessment scores over those who had not received prayer. Imagine that! That was with the patients not even knowing they were being prayed for!

53:2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: — The Lord's Servant grew up before Him. **Before him**, refers to before God Himself; before Jehovah – under the fostering care of Jehovah—God the Father has His Eye upon the Son with a watchfulness and tenderness of love. It doesn't even matter that the ground is dry. Israel and the entirety of the earth for that matter were a dry ground, but "*God's Eye*" rested with delight upon one **tender plant** which had a living root, "*Jesus!*" God sustains with His presence. Thus, the appearance of the Messianic Servant of the Lord God upon the earth is expressed as the almost unobservable tender sprout that shall spring up out of the kingly line of Israel at a

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time when it is least expected. No one pays attention to the growth of a small, young plant. Watching a plant grow is not interesting and is not something that catches our attention. But all the while, He was as a tender plant - of seeming weakness and insignificance, not like a mighty tree. The term **tender plant** (*yōneq, suckling*) refers to the "shoot" which shall spring up out of the decayed stump of Jessie (the Davidic line), whereas while men might expect a magnificent "*plant of renown*", the Messiah shall appear weak and vulnerable with ill-fated and humble beginnings, not of nobility. The servant will come from insignificant people and live a life of insignificance, but explosive power! The **root out of a dry ground** would reinforce the concept that the Davidic line shall be cut down forever with the potential for producing a Messianic King that was thought to be dried up indeed. There is no way it could come from Mary, so they thought! Have you ever seen a stump sprout out new branches and leaves? Well this sapling from the house of David shall become the root out of which His Church will grow. The Messiah will be a fresh sprout from the stump of a tree that had been cut down (i.e., from the destroyed Davidic Monarchy).

53:2b ...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 entourage; no gorgeous array. He does not appear in the form which was 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; a man of sorrows, and acquainted with grief:— The sad news is that the servant sent as the arm of the Lord would be **despised** (from *bazah*, to disdain or scorn, unworthy of attention); treated with contempt, and **rejected** (*chadal, abandon; did not consider Him worthy of their time*) **of men** (*'ishim, referring to individual men, rather than mankind*). Why? - He was pure holiness and they were pure corruption! Yet even in rejection, Jesus would not become bitter, but would forgive. On the cross, after having been betrayed and crucified by His own people, He would say, (Luke 23:34) "...*Father, forgive them; for they know not what they do...*" He is described as **a man of sorrows** (*make'obōth, severe pains*); taking all the sorrows of humanity upon Himself, **and acquainted with grief** (*choliy, sickness or injuries*). His life was filled with grief and pain, for He was "*familiar and aware*" of our griefs and the sicknesses of others when He performed miracles. He knows the stench and signs of it from mankind! ²The meaning is not, that He had by nature a sickly body, falling out of one disease into another; but that the wrath instigated by sin, and the zeal of self-sacrifice (*Psalms 69:10*), burnt like the fire of a fever in His soul and body, so that even if He had not died a violent death, He would have succumbed to the force of the powers of destruction that were innate in humanity in consequence of sin, and of His own self-consuming conflict with them. This is a most appropriate description for one, who would be physically crucified for our sins and thereby suffer both pains and injuries. The Lord's Servant was to be a man of pain and suffering, and person who knew afflictions.

53:3b ...and we hid as it were our faces from him; he was despised, and we esteemed him not. This



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describes the treatment of the Servant by His fellowmen. Again Why? – He was not the type of Messiah they wanted! The vivid and detailed descriptions of Christ's crucifixion given in the Gospels clearly indicate the severity of His physical suffering: the agony in the garden; His battered face; the severe scourging; and the torture of the crucifixion itself. In spite of the great agony of His suffering, **He was despised** (rejected) and **we esteemed** (*chashabe nuk*, valued) **him not**. The prophet is speaking for the nation of Israel generically. In light of the common origin and physical suffering of the Messiah, in our spiritual blindness we would not value Him to be the King and Lord that He really was. Thus, it is that God's greatest gift is not even valued by those who in their unbelief fail to see His real significance. The religious leadership of Israel esteemed Him not at all. He came to deliver men from sin, but that wasn't the type of deliverance they desired on a cross!

III. THE ATONING SERVANT ISAIAH 53:4-9

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, He was truly the Son of God, the Servant of God, and the arm of the Lord. That's how they should have seen Him.

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 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. Here is the simple doctrine of the Gospel— the death and resurrection of Christ. His purpose in coming was to die! When we look at the cross, we are to absorb within that



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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	T	Our Action
Wounded	O	Transgression
Bruised	W	Iniquities
	A	
	R	
	D	

Our Need

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 we** (*kullanu, all of us*) are both the beginning and ending word in this verse. The comparative **like sheep** is used 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, go astray; stagger*). **We have turned 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 for sheep who go astray! 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. 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.

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, 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?** This 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.

IV. THE SERVANT'S TRIUMPH 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 ³when 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 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!

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

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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 glorification and exaltation of the Servant of the Lord. 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** (*rabiym*, a 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 transgressors everyday. Such intercession comes out of a ministry of suffering! What a cross to carry!

SUMMARY:

The Servant of the Lord would personally rule the world prudently, meaning He will act wisely, and yet be the One to suffer on behalf of all humanity. Though coming in the form of a humble Servant, He will be exalted and extolled, and be very high. Jesus' appearance astonished everyone. He was brutalized so badly that His appearance was marred more than any man and his. So He will make many nations clean and holy. And the kings shall shut their mouths because of Him, for what they were told, they see; and what they have not heard, they will understand (**52:13-15**).

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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—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)**.

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."* **First**, people who looked upon Him thought that He was suffering on account of His own sins rather than theirs. **Second**, *"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."* He suffered a violent physical death. He was *"pierced," "crushed," chastened, and scourged.* **Third**, *"We are compared to sheep gone astray. We've turned every one to his 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. **Fourth**, *"He was oppressed, and afflicted, yet He didn't open His mouth: He's brought as a lamb to the slaughter, and dumb as a sheep before her shearers, still not opening His mouth. He was taken from prison and from judgment. Who shall declare His generation; who will realize it was for their sins? for He was cut off from the land of the living: for the transgression of the people He was stricken for."* No one protested 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 **(53:4-9)**.

All that the Servant did, He did for us. . . *"for our well-being"* and healing and all of it pleased the Father. He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand. *"After the suffering of His soul He will see the light of life and be satisfied. By His knowledge the righteous servant shall justify many, for He will bear their iniquities. Therefore, a portion will be divided among the great, and the spoil will be divided among the strong because he poured out His soul unto death, and was numbered with the transgressors; for He bare the sin of many, and made intercession for the transgressors."* 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)**.

GJW



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

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