

SUFFERING FOR OTHERS Sunday School- January 30, 2011

Unifying Topic: HEALED BY HIS BRUISES

Lesson Text

I. The Suffering Servant (Isaiah 53:4-6)

II. The Ministry Of Suffering (Isaiah 53:10-12)

The Main Thought: 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. (Isaiah 53:5,KJV).

Unifying Principle: People who are called to serve may sacrifice and suffer to help others. What is required of one who will serve others? Isaiah reveals that Israel's hope is secure in the Suffering Servant who will pay a terrible price for the sake of Israel—even death.

Lesson Aim: To help students appreciate how God graciously uses suffering to teach us.

Life Aim: To teach how God chose a Suffering Servant to bring salvation to all people throughout the earth. The Lord prepares His servants for their service to others and rewards them for their faithfulness.

53:4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

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.

53:10 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.

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.

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.

HISTORY:

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.

Chapter 52:13-15

52:13 These verses at the end of Chapter 52, actually goes right into the next chapter. The subject of both messages is the Servant of the Lord, here as the Messiah shall come to suffer for our sins. He is the new David who 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 was not only known for the miracles he accomplished. He began taught in the synagogue, and many who heard Him were astonished! The rest of the description is also fascinating. 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, with the words, **very high**, referring to Christ being exalted higher than any and all else.

52:14 But even when He returns, His appearance will **astonish** everyone. Their mourning will be because they see the scars of brutality which Jesus suffered still on Him. He was brutalized so badly that His appearance was **marred** more than any man. When John saw Him in Revelation, he described Jesus as *Rev. 5:6 "...a Lamb standing, as if slain...Appearing to be butchered, but alive."* And when people see Him in that state, they will finally understand what Jesus endured to pay the price of their sin. These were they who were not the people of God, but the Gentiles (*gōyim*). It is no wonder that a gentile believer has written that great hymn, "*There Is A Fountain Filled With Blood, Drawn From Immanuel's Veins, And Sinners Plunged Beneath That Flood, Lose All Their Guilty Stains!*"

52:15 So, corresponds to the last verse. As He 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 they had not heard shall they consider refers to the facts of Christ humiliation, sufferings, death, resurrection, and ascension to Heaven. These events had never entered into their hearts to conceive, and their tongue hadn't spoken.

Chapter 53:1-3

As we begin in this Chapter 53, which is the last of the four Songs of the Suffering Servant, it tells the story 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. If we hold fact the Old Testament prophecies are in fact an inspired message from God Himself, then it is fully appropriate for the prophet to identify himself with all those spokesmen of God's divine message.

53:1 Since it wasn't even conceived in their hearts nor spoken of with their tongues, the rhetorical question "**Who hath believed our report?**" 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. **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 to a haply 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 The phrase **he shall grow up before him as a tender plant** – 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 Jesse (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.

Before him, referring to God Himself; before Jehovah – under the fostering care of Jehovah—God the Father had His Eye upon the Son with a watchfulness and tenderness and love. It doesn't even matter that the ground is dry. God will sustain it with His presence. To God's Eye, Israel and the entirety of the earth for that matter were a dry ground, but that Eye rested with delight upon one tender plant which had a living root, Jesus! Thus the appearance of the Messianic Servant of the Lord upon the earth is expressed as the almost unobservable tender sprout that shall spring up out of the kingly line of Israel at a time when it is least expected.

The **root out of a dry ground** would reinforce this same concept which was that the Davidic line shall be cut down forever. It's potential for producing a Messianic King is 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 felled (*i.e., from the destroyed Davidic Monarchy*). **No form of comeliness... no beauty that we should desire Him** denotes to the fact that He had none during His sufferings; there was nothing commanding about the Servant that you would look at Him and know that He is the Messiah. There was nothing about Him that would cause all the people to follow after Him. Yet His soul was only known by the Father. And only the Holy Spirit can make Him attractive to those that really want change.

53:3 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

¹ <http://www.calvaryfullerton.org/Bstudy/index.htm>
<http://www.pitwm.net/pitwm-sundayschool.html>

is described as **a man of sorrows** (*make'obōth, severe pains*); taking all the sorrows of humanity upon Himself (His life was filled with grief and pain), **and acquainted with grief** (*choliy, sickness or injuries*). He is familiar and aware of our griefs, 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 (Psalm 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.

And we hid as it were our faces from Him, 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** (*chashabenukū, 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!

LESSON:

Isaiah 53:4-6 The Suffering Servant

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. In contrast of the order in the previous verse, grief was before sickness; we now have sickness before griefs. He was acquainted with grief, now He has borne our griefs – meaning lifted up and carried away griefs. **Griefs** meaning sickness; *pains of the body*; and **Sorrows** — *pains of the mind*. The Servant lifts up our infirmities and carries our 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 assumed 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. But He was the Son of God. Rather than seeing the Servant as the arm of the Lord, they saw Him as stricken (struck) down by God. Three severe verbs describe the process: **stricken, smitten, and afflicted**.

53:5 But He, (*a transition to the real reason for His sufferings*). While this is the assumption of men in general, 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** (*mecholah, 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*) 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 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, then 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*

² <http://kad.biblecommenter.com/isaiah/53.htm>

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

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	Our Need
Wounded	Transgressions
Bruised	Iniquities
Chastisement	Peace
Stripes	Healed

- **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 (*kullanu, all of us*) is 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 turn 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. 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 IN THE LESSON:

Key Points to vv7-9

1. **Abused Without Complaint.**
 - a. He was oppressed, afflicted, opened not his mouth:
 - b. Brought as a lamb to the slaughter,
2. **Abused, guilty in a Mocked Trial.**
 - a. He was taken from prison and from judgment:
 - b. He was cut off out of the land of the living:
 - c. For the transgression of my people was he stricken.
3. **Abused Unjustly. The Burial proved his innocents.**
 - a. He made his grave with the wicked, and with the rich in his death;
 - b. He had done no violence, neither was any deceit in his mouth.

³This is the arm of the Lord, the Servant of God; the one sent to carry away the sins of the people. 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, He did not protest the mistreatment and oppression the Servant endured. A travesty was occurring. No one cared 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 which suggests a violent, premature death; and stricken for our sins. Though He was innocent He made His grave with criminals, however, He was with the rich in His death. Joseph of Arimathea, a rich man, asked that Jesus be buried in his personal tomb instead, and so He was

Isaiah 53:10-12 Ministry Of Suffering

53:10 From all that had happened to our Lord Jesus, **Yet it pleased the Lord to bruise him:** "*Yet it was the will of the Lord to crush him*" (ESV) refers to the sufferings of Christ which proceeded from the determinate counsel and foreknowledge of God (Acts 2:23), which being permitted by Him, were in some way His doing. It takes you back to verse 5, "*He was bruised for our iniquities*" means 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.

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. **He hath put him to grief** ⁴when 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, had the weight of His people's sins, and

³ <http://www.christianmonthlystandard.com/index.php/the-suffering-servant-isaiah-53/>

⁴ <http://biblecommenter.com/isaiah/53-10.htm>

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

His Father's wrath on Him; and when He hid His face from Him, which made Him cry out, "*my God, my God, why hast thou forsaken me?*" or, "hath put Him to pain": suffered Him to be put to pain, both in body and mind. Jesus' pain had a purpose. It accomplished the work of reconciling the world to Himself.

53:10b When you shalt make his soul an offering for sin - The strength of the passage rest on this statement that the Lord would make His soul (*naphesh*) an offering for sin ('*asham, guilt offering; a trespass offering, an offering for sin*). This describes the "*trespass offering*" that is commanded and described in Numbers 5:7-10. Offerings for sin or "*Guilt Offering*" were distinct from "*Sin Offerings*." The object of the former was satisfaction; of the latter, punishment. The Servant of Jehovah was however, to be both. He was both the "*Sin Offering*" and the "*Guilt Offering*." While Jesus definitely was a "*Sin Offering*", He was not a sinner, and did not become a sinner on the cross. To have done so would have destroyed His Perfection of Sacrifice, which was demanded by God. 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. Since the Lord Jesus was sinless, He is not making a trespass offering for His own sin; it is for our sin. The rest of the 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, it's the Resurrection! **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 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 The chapter ends with the glorification and exaltation of the Servant of the Lord. **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 reads, '*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** means 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.26:65; 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** began 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 the transgressors** 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 ⁵*First*, people who looked upon Him thought that He was suffering on account of His own sins rather than theirs. *Second*, He suffered a violent physical death. He was "pierced," "crushed," chastened, and scourged. *Third*, God laid our sins upon Him. 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*, all that the Servant did He did for us. . ."for our well-being" and healing. He opened not His mouth! All it pleased the Father. 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!

APPLICATION:

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

⁵ <http://www.bibleteachingnotes.com/templates/System/details.asp?id=29183&fetch=8174>

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