

Online Grace Bible School

With

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**Online Grace Bible School
Phase 6
Wounded For Our Transgressions**

1) A Shocking Saviour. Isa.52:13-15

- ✓ Isaiah means salvation of Jehovah. He is quoted more than any other prophet in the N.T.
- ✓ His book is called the 5th gospel. It's like a mini-Bible. Divided into 2 sections: 39 and 27 chapters.
- ✓ Isaiah 53 is the middle chapter of the second portion.
- ✓ Verse 5 is the central verse in the passage. Thus, penal substitution is the heart of Isaiah's message.
- ✓ This is one of a series of 4 passages in Isaiah 40-55 referred to as the 'Servant Songs' presenting the 'Servant of Yahweh' who has a special mission: 1) Chosen by God to bring justice to the earth (Isa.42:1-4); 2) Called before birth to be a light to both Israel and the nations (Isa.49:1-6); 3) He will hear God's Word's and teach others (Isa.50:4-9); 4) The Suffering Servant will bring salvation to the world (52:13-53:12).

- ✓ Jesus is the Servant – one who does not act independently but does the will of the One being served.
- ✓ Jesus makes the connection to Himself, Lk.22:37.
- ✓ So do Paul (Rom.15:21) and John (Jn.12:37-38).
- ✓ In fact, the NT *quotes* from 7 of these 15 verses, and *alludes* to these verses over 50 times.
- ✓ It clearly presents Christ's death as the atonement for our sin.
- ✓ If we never had the NT, only the gospels, this would be sufficient to preach the gospel. As did the apostles. Not only Jews but Gentiles will be saved by the message contained here (52:15).

- ✓ *'Behold, My Servant shall deal prudently; He shall be exalted and extolled and be very high'* (Isa.52:13).
- ✓ Deal prudently includes 2 truths: to act wisely and to prosper. He will prosper because of his wisdom, i.e. in every situation He will perfectly fulfill the Father's will.
- ✓ *'Shall be exalted, extolled and very high'*. Jesus first humbled Himself, then was exalted, (Lk.24:25-27).

- ✓ *'Just as many were astonished at you, so His visage was marred more than any man, and His form more than the sons of men'* (Isa.52:14). The word for 'astonish' here is *shamem* which is never used in a positive way. It means to be appalled, shocked, stunned or devastated.
- ✓ He would be so disfigured that his face and body would not even appear to be human.
- ✓ What left Him marred beyond human appearance was the torture before the cross.
- ✓ The scourge would rip into his back exposing his veins, muscles, sinews, bowels and other internal organs.
- ✓ At some point Jesus would have gone into hypovolemic shock where the heart races to pump blood to where it has stopped reaching. Blood pressure drops and the victim collapses.
- ✓ The kidneys stop producing urine to provide any remaining water. This results in raging thirst.

- ✓ Crucifixion was the worst kind of execution. A new word was invented – excruciating 'out of the cross'.
- ✓ 6 inch nails driven into his wrists would crush the median nerve on impact. Then through His feet, sending a shock through His body. Hoisted on to the cross, a slow and painful death would begin.
- ✓ Death came in the form of asphyxiation. Unable to breathe without pushing up with pierced feet and legs
- ✓ After 24 hours cardiac arrest would end the terrible suffering as Jesus commended His spirit to the Father

- ✓ The people were 'astonished' at His disfigurement. This describes '...the posture of one about to vomit and of one full of revulsion, because His appearance will be so vile that many will be sick and offended.'
- ✓ The offence of the cross. This is what sin has done and this is the price Jesus paid to save us from it.

- ✓ *'So shall He sprinkle many nations. Kings shall shut their mouths at Him; for what had not been told them they shall see, and what they had not heard they shall consider'* (Isa.52:15).
- ✓ As He was humiliated and degraded to the uttermost, so He will be exalted to the highest (Matt.24:30).
- ✓ He will be exalted as our Saviour and King. See the scope of His ministry in Isaiah 52:13 to 53:12: *'He shall sprinkle many nations'* (Isa.52:15). *'...the LORD has laid on him the iniquity of us all'* (Isa.53:6). *'For the transgressions of my people He was stricken'* (53:8). *"My righteous Servant shall justify many"* (Isa.53:11). *'He bore the sin of man'* (Isa.53:12). See also Rev.1:5-6.

2) Who Has Believed? Isa.53:1-3

- ✓ *'Who has believed our report? And to whom has the arm of the LORD been revealed?'* (Isa.53:1).
- ✓ Paul quotes this verse. First he says how easy it is to be saved. But then he says that as easy as it is not all believe the gospel. *'But they have not all obeyed the gospel. For Isaiah says, "LORD, who has believed our report?"'* (Rom.10:16). The Jews had so many prophecies about Jesus. Yet didn't believe.
- ✓ They rejected His claim to fulfil Scripture concerning the Messiah (Luke 4:29).
- ✓ When He claimed deity they tried to kill Him (Jn.8:58-59).
- ✓ Why? They stumbled over twin truths told by Isaiah and other prophets, i.e. the suffering and glory of the Messiah, Lk.24:25-26; 44-47; 1 Pet.1:10-11. They despised weakness.

- ✓ Isa.53:2-3 give 3 reasons for their unbelief: 1) His humble beginning. *'For He shall grow up before Him as a tender plant, and as a root out of dry ground'* (Isa.53:2a). See Mark 6:2-3; 2) His humble appearance and character. *'He has no form or comeliness; and when we see Him, there is no beauty that we should desire Him'* (Isa.53:2b); 3) His shameful death. *'He is despised and rejected by men, a Man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him'* (Isa.53:3). Rejected, means to hold in contempt, to be seen as vile.
- ✓ The term 'man of sorrows' relates to His death. *'He took Peter, James, and John with Him, and He began to be troubled and deeply distressed. Then He said to them, "My soul is exceedingly sorrowful, even to death. Stay here and watch"'* (Mk.14:33-34).
- ✓ But His sorrow also relates to their rejection. *'Now as He drew near, He saw the city and wept over it, saying, "If you had known, even you, especially in this your day, the things that make for your peace! But now they are hidden from your eyes"'* (Lk.19:41-42).

- ✓ Unbelief leads to blinding. *'For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in'* (Rom.11:25). *'But their minds were blinded. For until this day the same veil remains unlifted in the reading of the Old Testament, because the veil is taken away in Christ'* (2 Cor.3:14).
- ✓ The Forbidden Chapter in the Tanakh (Hebrew Bible). Orthodox Jews are unfamiliar with this passage because in synagogues every Sabbath, worldwide, Isa.52:13-53:12 is never read.
- ✓ God has now blinded the minds of the Jews, Jn.12:37-41. But this is not total abandonment, Rom.11:11.

- ✓ How could the Jews so reject it? But the Gentiles who crucified Him did not recognize Him' (1 Cor.2:7-10).
- ✓ The world didn't understand Jesus when He walked on the earth, and the world still doesn't understand Him today. They look upon Jesus Christ and see no beauty that they should desire Him. Why?
- ✓ After the captivity, idolatry was never an issue. But legalism was. Their zeal for the law led to judging others, adding their own laws and using it as a way of salvation, (Rom.10:2-3).
- ✓ Thus, the second question: *'To whom has the arm of the Lord been revealed?'*
- ✓ If you have believed the gospel it is because God has revealed it to you by his Spirit. The death of Jesus Christ means nothing to an individual until God by His Spirit reveals its significance, (Matt.11:25-27).

- ✓ Jesus is described as the arm of the Lord. 'Arm of the Lord' is a symbol of His power, *'Awake, awake, put on strength, O arm of the LORD! Awake as in the ancient days, in the generations of old'* (Isa.51:9). *'The LORD has made bare His holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God'* (Isa.52:10). *'He saw that there was no man, and wondered that there was no intercessor; therefore His own arm brought salvation for Him; and His own righteousness, it sustained Him'* (Isa.59:16). *'The LORD has sworn by His right hand and by the arm of His strength: Surely I will no longer give your grain as food for your enemies; and the sons of the foreigner shall not drink your new wine, for which you have labored'* (Isa.62:8). *'He has shown strength with His arm; He has scattered the proud in the imagination of their hearts'* (Lk.1:51).
- ✓ The gospel is the arm of God, i.e. the power of God unto salvation, Rom.1:16.

3) By His Stripes We Are Healed. Isa.53:4-6

'Surely He has borne our griefs and carried our sorrows; yet we esteemed Him stricken, smitten by God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement for our peace was upon Him, and by His stripes we are healed. All we like sheep have gone astray; we have turned, every one, to his own way; and the LORD has laid on Him the iniquity of us all' (Isa.53:4-6).

'...by His stripes we are healed'? Healed in what sense? Isaiah is referring to spiritual healing.

- ✓ Jesus did not suffer and die to heal our bodies. This was not necessary. He healed many before the cross. Matt.8:17. And God healed many in OT times; even raised the dead.
- ✓ The Bible often refers to sin as sickness needing healing, (e.g. Psa.41:4; Mk.2:17)
- ✓ Isaiah also referred to sin this way, (Isa.1:4-6).
- ✓ The context is clear that the sickness is sins. 'Wounded' means pierced through. Crucifixion was unknown in Isaiah's day. He wrote under the inspiration of the Holy Spirit. 'Bruised' means overwhelmed or crushed by the burden of sins. Upon Him was the chastisement that brought our peace with God.
- ✓ The remainder of this passage also makes this clear. *'For the transgressions of My people He was stricken... When You make His soul an offering for sin, He shall see His seed, He shall prolong His days...For He shall bear their iniquities ... Because He poured out His soul unto death, and He was numbered with the transgressors, and He bore the sin of many, and made intercession for the transgressors'* (Isa.53:8,10-12).
- ✓ This is quoted by Peter. But note the context. *'...who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness—by whose stripes you were healed. For you were like sheep going astray, but have now returned to the Shepherd and Overseer of your souls'* (1 Pet.2:24-25). Neither Isaiah nor Peter intended physical healing in these references to Christ's sufferings.
- ✓ Jesus suffered stripes as punishment for sin not sickness, (Deut.25:2-3).
- ✓ If Jesus died for our sickness He didn't do a good job. Every person He healed died. In contrast, forgiveness is complete. No more record of sin. No more condemnation. No more confession of sin. Christ's satisfaction is so perfect it leaves no penal liability for any sins of the believer. Completely healed!
- ✓ The doctrine that Jesus died to take away sickness is false. The true gospel is: *'Christ died for our sins according to the Scriptures.'* (1 Cor.15:3). *'...according to the Scriptures'*, i.e. the Old Testament.
- ✓ Does God heal the sick today? Yes. But not on the basis of the atonement.
- ✓ Always? No. Our bodies are not yet redeemed. We await this fruit of the atonement, when every trace of the curse will be removed. Then there will be no sickness, pain, suffering, or death.
- ✓ Penal substitution is the only way to understand Isa. 53 and the Cross.
- ✓ Penal: There is a penalty for sin – without exception. This is called the wrath of God. God's wrath is mentioned approximately 580 times in the OT. It might not be pleasant or popular, but it is something which cannot be sidestepped. Jesus never watered down this concept (e.g. Matt. 13:41–42, 49–50; 18:8; 25:41; Mark 3:29; Mark 14:21; Luke 12:5; 13:3–5, etc.) See also Rom. 1:18; Rom. 2:5; Eph. 5:6).
- ✓ Substitution: *'But now...'* *'But Christ also suffered once for sins, the just for the unjust, that He might bring us to God'* (1 Pet 3:18). There are 3 key words which teach this: 1) 'Borne' *nāšā* - 'bear, carry away.' This term is used literally and figuratively of bearing the guilt or punishment of sin, (Gen.4:13; Lev.5:1; Num. 14:34); 2) 'Carried' *sābal* – the ability to carry a burden. Like Cain we say 'My punishment is greater than I can bear.' It would crush us; 3) 'Laid' *pāga* - 'to lay upon, to burden'. He bore it and carried it, but it was laid on Him. Sin did not kill Jesus, God did. The LORD laid these on Him. He was smitten by God. *'It pleased the LORD to bruise Him...'* (Isa.53:10). He spared not His only Son, but delivered Him up for us all' (Rom.8:32).
- ✓ He bore the wrath of God in our place. He is the propitiation for our sins. It is the greatest demonstration of love, Jn.15:13. And the only way we to escape God's wrath, Jn.5:24. *'In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins'* (1 Jn.4:10)

4) Who Shall Declare His Generation. Isa.53:7-9

His suffering, death and burial now come fully into view.

His Suffering. *'He was oppressed and He was afflicted, yet He opened not His mouth; He was led as a lamb to the slaughter, and as a sheep before its shearers is silent, so He opened not His mouth'* (Isa.53:7).

We see 4 things that happened to him and how he responded.

1. He was 'oppressed.' Stalked by His enemies, hunted like a wild animal, finally captured and tormented.
2. He was 'afflicted'. To treat with contempt, shame, belittlement, mocking, ridicule, derision.
3. He was led like a lamb to the slaughter. The slaughter came in v 8. Here He is led to it. A terrifying thing.
4. He was sheared. 'Like a sheep before its shearers...' Stripped of His clothes, friends, honor, company, etc.

How He Responded. Twice it's mentioned in v.7 that He was silent.

- ✓ His sufferings were voluntary. He was not dragged or driven, but led to the cross.
- ✓ He submitted Himself to the will of the Father (Ps. 40:8). Phil. 2:5-8.
- ✓ He was silent before the high priest and the Sanhedrin, (Matt.26:62-63).
- ✓ Before Pilate, (Jn.19:9; Mt.27:12-14).
- ✓ Before Herod, (Lk.23:9).
- ✓ Sin is willful disobedience. Only an obedient will can compensate for a rebellious will.
- ✓ He was silent before false accusations, gross injustice, enduring horrific pain, etc.

His Death. *'He was taken from prison and from judgment, and who will declare His generation? For He was cut off from the land of the living; for the transgressions of My people He was stricken'* (Isa.53:8). Acts 2:23

- ✓ He was cut off out of the land of the living. He was not just led to the slaughter. He was slaughtered.
- ✓ And like the other lambs of the Passover He was slaughtered for the transgressions of His people.
- ✓ It runs all through this chapter. Now v.8 makes it very clear: *'Christ died for us according to the scriptures'*
- ✓ Literally, 'For the transgression of my people there was a stroke to Him.' God is the One who strikes Him. God (2 Cor.5:21).
- ✓ The 'stroke' He received is the same verb in v.4. 'Stricken' always signifies suffering as a calamity proceeding from God. God has smitten Him. Not for His sins, as they thought but ours.
- ✓ As for His generation, who has declared (considered) it? 'Declare' means to muse, ponder, meditate or converse with oneself. The greatest event in the history of the world happening, yet who considers it?
- ✓ If this is our focus then we have entered into the very heart of God. The Devil will do all He can to keep us from considering this. His best strategy for this is to get us to focus on our behavior and activity:
- ✓ We will never see the results the apostles saw unless we preach their gospel. They were consumed with the gospel. They preached not themselves but Christ and Him crucified, Acts 8:34-35.
- ✓ The Jewish authorities did not command Christians to stop feeding the hungry or improving Jerusalem's culture or moralizing society, but charged them to stop preaching the gospel.

His Burial. *'And they made His grave with the wicked—but with the rich at His death, because He had done no violence, nor was any deceit in His mouth'* (Isa.53:9). *'Now when evening had come, there came a rich man from Arimathea, named Joseph, who himself had also become a disciple of Jesus'* (Matt.27:57).

- ✓ The Jewish rulers would have given Jesus a dishonorable burial with notoriously wicked criminals.
- ✓ As a 'criminal' they would have thrown His dead body into Jerusalem's garbage dump at the Valley of Hinnom (Gehenna) to be burned with the rest of the refuse in an unclean place. The religious leaders would gladly have assigned Him to be buried with the criminals who were crucified with Him.
- ✓ However, God displayed His sovereignty and intervened. Instead of His body being thrown onto the city's garbage heap it was buried in a rich man's tomb, because *'He had done no wrong'*.
- ✓ Why is that significant? The work of redemption was done. There was no more need for humiliation in burial or in Hades. Instead God honoured Him by arranging for him a burial in the grave of a rich man, the disciple, Joseph of Arimathea. No further disgrace was permitted against Him.

5) The Pleasure of the LORD. Isa.53:10-12

13 times in this song Isaiah says the Servant's suffering is borne for others. It is central to the Song and to the NT. It is the main theme of the Bible. The Servant will suffer, see the result of His suffering and be satisfied. *'Yet it pleased the LORD to bruise Him; He has put Him to grief. When You 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'* (Isa.53:10).

- ✓ God takes no pleasure in the death of the wicked (Ezek.33:11), yet takes pleasure in the death of His Son.
- ✓ He has put Him to grief - not the Romans, Jews, Herod, Pilate, etc., Acts 4:27-28.
- ✓ God unleashed the full extent of His wrath against sin upon His own Son, and was pleased to do so.
- ✓ This is not pleasure in the agony of His suffering and death but what they accomplished, Isa.53:10.
- ✓ Jesus too, Heb. 12:2. It was the outcome that pleased the Father.

A series of promises are made to Messiah:

1) He would see His seed. *'...He shall see His seed ...'*

- ✓ There can be no seed unless the grain of wheat first fall into the ground and dies.
- ✓ Unlike humans who see their descendants to 3-4 generations He will see His seed to all generations.
- ✓ He will do so because He will prolong His days, i.e. rise again never to die, Rev.1:18; Heb.7:25.
- ✓ It will be a great multitude, Rev.5:9; Rev.7:9. And He is not ashamed to call these brethren.
- ✓ The pleasure of LORD in bruising Him is the pleasure that comes from seeing the matter through to the end, and seeing its result. Jesus Himself *'...shall see the labor of His soul, and be satisfied'* (Isa.53:11).

2) He will justify many. *'By His knowledge My righteous Servant shall justify many...'*

- ✓ The Cross is God's way of making us righteous, Rom.10:1-17. Works righteousness requires moral ascent.
- ✓ In the righteousness which is of faith God has *descended* to us in salvation, Rom.10:6-9.
- ✓ Once the Suffering Servant bore our iniquities they can no longer rise up to accuse us any longer.
- ✓ For people to believe, the gospel must be proclaimed, Rom.10:2-3, 13-15.
- ✓ The message is the gospel, i.e. good news of what has been accomplished. We must not reinvent the gospel to make it more palatable. It is both an offense and the power of God unto salvation.

3) He shall prolong His days. *'He shall prolong His days ...'*

- ✓ He will prolong His days by achieving the purpose of establishing a kingdom without end.
- ✓ The Messianic kingdom, as spoken of by the prophets, will be 'forever', 2 Sam.7:16; Dan.2:44.
- ✓ He would be rewarded with a kingdom without end, as Mary was told, Luke 1:33.

4) He will prosper the Lord's pleasure. *'...and the pleasure of the LORD shall prosper in His hand'*

- ✓ His obedience unto death would accomplish the desire of the Father, John 8:29.
- ✓ And He will be pleased eternally as His Son is glorified and we are to the praise of His glory, Eph.1:12.

5) He will receive and divide spoil with the strong. *'Therefore I will divide Him a portion with the great, and He shall divide the spoil with the strong, because He poured out His soul unto death, and He was numbered with the transgressors, and He bore the sin of many, and made intercession for the transgressors'* (Isa.53:12).

- ✓ This is the last verse of the last of 4 songs. The picture is that of a conquering Victor returning from battle.
- ✓ He is given a portion, yet divides the spoil with the strong.
- ✓ What is the portion? Everything! Col.1:16; Heb.1:2. Everything was created by and for Jesus.
- ✓ But He will divide it with the strong, the overcomers, Rom.8:17; Rev.2:26-27; Rev.3:21.
- ✓ Look at what Jesus did before He was glorified: *'He poured out His soul unto death, and He was numbered with the transgressors, and He bore the sin of many, and made intercession for the transgressors'*. Now He has inherited a kingdom that will last forever. And He will share it with us
- ✓ All this is the Father's pleasure. *'Do not fear, little flock, for it is your Father's good pleasure to give you the kingdom'* (Luke 12:32).