

**The Suffering Servant
(Part Three)
How Jesus Christ Pays for Our Sin
Isaiah 52:13 – 53:12**

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Isaiah 52:13–53:12

“Behold, My Servant will prosper, He will be high and lifted up and greatly exalted. Just as many were appalled at you, My people, So His appearance was marred beyond that of a man, And His form beyond the sons of mankind. So He will sprinkle many nations, Kings will shut their mouths on account of Him; For what they had not been told, they will see, And what they had not heard, they will understand. Who has believed our report? And to whom has the arm of the LORD been revealed? For He grew up before Him like a tender shoot, And like a root out of dry ground; He has no stately form or majesty That we would look at Him, Nor an appearance that we would take pleasure in Him. He was despised and abandoned by men, A man of great pain and familiar with sickness; And like one from whom people hide their faces, He was despised, and we had no regard for Him. However, it was our sicknesses that He Himself bore, And our pains that He carried; Yet we ourselves assumed that He had been afflicted, Struck down by God, and humiliated. But He was pierced for our offenses, He was crushed for our wrongdoings; The punishment for our well-being was laid upon Him, And by His wounds we are healed. All of us, like sheep, have gone astray, Each of us has turned to his own way; But the LORD has caused the wrongdoing of us all To fall on Him. He was oppressed and afflicted, Yet He did not open His mouth; Like a lamb that is led to slaughter, And like a sheep that is silent before its shearers, So He did not open His mouth. By oppression and judgment He was taken away; And as for His generation, who considered That He was cut off from the land of the living For the wrongdoing of my people, to whom the blow was due? And His grave was assigned with wicked men, Yet He was with a rich man in His death, Because He had done no violence, Nor was there any deceit in His mouth. But the LORD desired To crush Him, causing Him grief; If He renders Himself as a guilt offering, He will see His offspring, He will prolong His days, And the good pleasure of the LORD will prosper in His hand. As a result of the anguish of His soul, He will see it and be satisfied; By His knowledge the Righteous One, My Servant, will justify the many, For He will bear their wrongdoings. Therefore, I will allot Him a portion with the great, And He will divide the plunder with the strong, Because He poured out His life unto death, And was counted with wrongdoers; Yet He Himself bore the sin of many, And interceded for the wrongdoers.” (NASB 2020)

We are reviewing the gospel according to Isaiah, the high point of the Old Testament. So far, we have discovered 9 amazing prophecies made 700 years in advance of the coming of the Suffering Servant and how they were fulfilled in the person of Jesus Christ.

1. The Suffering Servant is to be exalted

- Prediction – Isaiah 52:13
- Fulfillment - Matthew 21:9. “Both the crowds that went ahead of him and those that followed him kept shouting, “Hosanna to the Son of David! How blessed is the one who comes in the name of the Lord! Hosanna in the highest heaven!”” (ISV)

2. The Suffering Servant will be horribly disfigured and will suffer.

- Prediction – Isaiah 52:14
- Fulfillment – Matthew 27:26 – 31 “Then he released for them Barabbas, and having scourged Jesus, delivered him to be crucified. Then the soldiers of the governor took Jesus into the governor’s headquarters, and they gathered the whole battalion before him. And they stripped him and put a scarlet robe on him, and twisting together a crown of thorns, they put it on his head and put a reed in his right hand. And kneeling before him, they mocked him, saying, “Hail, King of the Jews!” And they spit on him and took the reed and struck him on the head. And when they had mocked him, they stripped him of the robe and put his own clothes on him and led him away to crucify him.” (ESV)

3. The Suffering Servant will amaze the Gentile kings and nations.

- Prediction – Isaiah 52:15
- Fulfillment – Matthew 2:1 – 2 “After Jesus had been born in Bethlehem of Judea in the days of King Herod, wise men from the east arrived in Jerusalem and asked, “Where is the one who was born king of the Jews? We saw his star in the east and have come to worship him.” (ISV) and Acts 8:26 – 39

4. The Suffering Servant and His ministry would not be believed.

- Prediction: Isaiah 53:1 & 2
- Fulfilled: John 12:37-38. “Though he had done so many signs before them, they still did not believe in him, so that the word spoken by the prophet Isaiah might be fulfilled: “Lord, who has believed what he heard from us, and to whom has the arm of the Lord been revealed?”” (John 12:37–38, ESV)

5. The Suffering Servant will be despised.

- Prediction: Isaiah 53:3
- Fulfillment: Mark 3:20 – 22. “Then he went home, and the crowd gathered again, so that they could not even eat. And when his family heard it, they went out to seize him, for they were saying, “He is out of his mind.” And the scribes who came down from Jerusalem were saying, “He is possessed by Beelzebul,” and “by the prince of demons he casts out the demons.”” (ESV)

6. The Suffering Servant is the Burden-Bearer, Sin-Bearer, Consequences of the Fall Bearer.

- Prediction: Isaiah 53:4
- Fulfillment: Matthew 8:17 “This was to fulfill what was declared by the prophet Isaiah when he said, “It was he who took our illnesses away and removed our diseases.”” (ISV)

7. The Suffering Servant will be wounded and pierced

- Prediction: Isaiah 53:5
- Fulfillment: “But one of the soldiers pierced his side with a spear, and blood and water flowed out immediately.” (John 19:34, NET)

8. **The Suffering Servant, is our healer**

- Prediction: Isaiah 53:5
- Fulfillment: “He himself bore our sins in his body on the tree, that we may cease from sinning and live for righteousness. By his wounds you were healed.” (1 Peter 2:24, NET)

9. **The Suffering Servant is Our Sin-Taker**

- Prediction: Isaiah 53:6
- Fulfillment: 1 Peter 3:18 “For Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit,” (ESV)

Let’s pick up our study in verse 7 which is part of a three-verse thought with the topic of unjustly punished. What we will see here are three things, “the Servant’s submissiveness, his innocence, and the injustice of what was done to him. Unlike other sufferers in the OT, the majority of whom let it be known in no uncertain terms that they did not deserve what was happening to them (even when they did deserve it), this person submits without a demur, and the reader is led to ask why.” (Oswalt 1998, 391)

Isaiah 53:7

“He was oppressed and afflicted, Yet He did not open His mouth; Like a lamb that is led to slaughter, And like a sheep that is silent before its shearers, So He did not open His mouth.” (NASB 2020)

We learned in Isaiah 53:6 that we are sheep. Not exactly the most encouraging metaphor I have ever had placed on me but as we learned, one that is absolutely spot on. We are sheep. We all go looking for the hole in the fence and get distracted so easily from what it is the Lord has for us. Jesus is our shepherd. He is the one who takes care of the sheep. He explains that in John 10.

John 10:11–16

“I am the good shepherd, who is willing to die for the sheep. When the hired man, who is not a shepherd and does not own the sheep, sees a wolf coming, he leaves the sheep and runs away; so the wolf snatches the sheep and scatters them. The hired man runs away because he is only a hired man and does not care about the sheep. I am the good shepherd. As the Father knows me and I know the Father, in the same way I know my sheep and they know me. And I am willing to die for them. There are other sheep which belong to me that are not in this sheepfold. I must bring them, too; they will listen to my voice, and they will become one flock with one shepherd.” (GNB)

We are sheep and Christ is our Shepherd. Those sheep belonging to this Shepherd will only be able to enter the fold through Christ. Jesus also explained that. “So Jesus said again, “I am telling you the truth: I am the gate for the sheep. All others who came before me are thieves and robbers, but the sheep did not listen to them. I am the gate. Whoever comes in by me will be saved; they will come in and go out and find pasture. The thief comes only in order to steal, kill, and destroy. I have come in order that you might have life—life in all its fullness.” (John 10:7–10, GNB)

Christ fully embraced the same terminology and picture being drawn by Isaiah over 700 years earlier.

As our Shepherd, He took the duties a step further, He took our place. As we were being compared to sheep, the issue was our ability to get lost but now the Servant is compared to sheep and the point is He is non-defensive and submissive.

What is one of the major characteristics seen in Christ during all the ordeals leading up to the crucifixion...His silence. He did answer questions but only related to who He is. In regard to the fabricated charges...silence.

Matthew 27:12–14

“But when he was accused by the chief priests and the elders, he did not respond. Then Pilate said to him, “Don’t you hear how many charges they are bringing against you?” But he did not answer even one accusation, so that the governor was quite amazed.” (NET)

What is the one thing that individuals who are being held and accused of a crime tend to do if they are innocent, they tell you so. By the way, those who did the crime tend to assert their innocence as well, even when confronted with photographic evidence. In fact, most prisons are filled with people who will tell you they did not do the crime. Jesus' accusers know that and are flabbergasted.

For Jesus, silence meant that God was no longer willing to talk to that person on that topic. "Still more impressive was the silent scorn with which He met His accusers at the various stages of His trial, refusing in turn to answer the accusation of false witnesses (Mt 26:60–63, Mk 14:61) and the questions of the chief priests and elders (Mt 27:12, Mk 15:3, 5), of Herod (Lk 23:9), and lastly of Pilate himself (Mt 27:14, Jn 19:9)." (Moxon 1906, 579)

Silence also meant something else as well, it meant that the letter of the law was not being met. "The legal code required that a defendant answer his accusers, so Caiaphas was getting frustrated. His only hope was to get Jesus to say something that would give them evidence to convict him. Caiaphas tried to make up in intimidation what was lacking in evidence. He asked Jesus to answer his accusers and then to explain the accusations against him. Jesus had nothing to say to the group of liars who had spoken against him, so he remained silent. This had been prophesied in Scripture (Isaiah 53:7). With Jesus' silence, the court proceedings ground to a halt." They had one more trick though. (Barton, et al. 2001, 117)

Matthew 26:62–64

"So the high priest stood up and said to him, "Have you no answer? What is this that they are testifying against you?" But Jesus was silent. The high priest said to him, "I charge you under oath by the living God, tell us if you are the Christ, the Son of God." Jesus said to him, "You have said it yourself. But I tell you, from now on you will see the Son of Man sitting at the right hand of the Power and coming on the clouds of heaven."" (NET)

With that, they had Jesus on blasphemy, or so they thought. The problem is, He is God. He did not deny Himself, His deity, or His mission; and His answer reflects that they will ultimately be accountable to Him.

Mark 15:2–5

"So Pilate asked him, "Are you the king of the Jews?" He replied, "You say so." Then the chief priests began to accuse him repeatedly. So Pilate asked him again, "Have you nothing to say? See how many charges they are bringing against you!" But Jesus made no further reply, so that Pilate was amazed." (NET)

The terms used here in Isaiah are about things that those living in Jerusalem would be familiar with. "Seeing many sheep sheared for their wool or killed as sacrifices, Israelites were well aware of the submissive nature of sheep." (Martin 1985, 1108)

10. The Suffering Servant will suffer in silence

- Prediction: Isaiah 53:7
- Fulfillment: Matthew 27:14

Isaiah 53:8

"By oppression and judgment He was taken away; And as for His generation, who considered That He was cut off from the land of the living For the wrongdoing of my people, to whom the blow was due?" (NASB 2020)

To unpack this, it might be worthwhile to read it in a different translation. There are times the NASB version, since it is close to word for word, becomes tough to deal with.

Isaiah 53:8

"He was led away after an unjust trial— but who even cared? Indeed, he was cut off from the land of the living; because of the rebellion of his own people he was wounded." (NET)

Christ was arrested and then did not go through just one unjust trial, He went through six trials and based on the rule of law in operation at the time, all of them were illegal as was His original arrest.

Trials of Christ

- Before Annas – John 18:12 – 14, 19-23
- Before Caiaphas – Matthew 26:57 – 65
- Before the Sanhedrin – Matthew 27:1 – 2
- Before Pilate – Luke 23:1 – 7, John 18:28 – 32
- Before Herod – Luke 23:8 – 12
- Before Pilate – Luke 23:13 – 25, John 18:33 – 40

When Jesus was before Annas and Caiaphas, both trials were illegal since they were not supposed to happen at night. “In property cases they try the case by day and complete it by night. In capital cases, they try the case by day and complete it [by] day.” (Neusner 1988, 590)

In capital cases they come to a final decision for acquittal on the same day, but on the following day for conviction. (Therefore they do not judge [capital cases] either on the eve of the Sabbath or on the eve of a festival. (Neusner 1988, 590)

From the Mishnah we learn that there are already two strikes against the legality of the Jewish trials. There are numerous others such as the accuser also being the judge, or the High Priest tearing his clothing. Jesus pointed to what was about to happen to His body relating it back to Isaiah 53 and He also signaled the illegality of the proceedings.

The first word of the verse, by oppression, also tells us the Servant would be arrested and constrained in a manner consistent with the way criminals are.

John 18:19–24

“While this was happening, the high priest questioned Jesus about his disciples and about his teaching. Jesus replied, “I have spoken publicly to the world. I always taught in the synagogues and in the temple courts, where all the Jewish people assemble together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said. They know what I said.” When Jesus had said this, one of the high priest’s officers who stood nearby struck him on the face and said, “Is that the way you answer the high priest?” Jesus replied, “If I have said something wrong, confirm what is wrong. But if I spoke correctly, why strike me?” Then Annas sent him, still tied up, to Caiaphas the high priest.” (NET)

Every prisoner is entitled to the fullest protection of the law, and is to be considered innocent until his guilt be proved; but here the silence observed by the judges in allowing the dastardly act to go unpunished and unreprieved shows clearly that the insult was sanctioned by the entire body. The chief blame, of course, rested upon the judges, especially upon him who presided over the assembly. For if both the Bible and the Mishnah enjoin upon the judges the use of terms expressive of humanity and kindness in addressing a prisoner as, “My son, confess your sin;” ... “My very dear daughter, what is the cause of your sin?” (Joshua 7:19; Mishnah, Sotah, Chap. 1.4)—much more do they prohibit the tolerance on the part of the judges of any act of violence or brutality perpetrated against the prisoner. (Magath 2010, 793)

Then prophecy here in Isaiah 53:8a was fulfilled in Jesus Christ.

11. The Suffering Servant will endure an unjust trial.

- Prediction: Isaiah 53:8a “By oppression and judgment He was taken away...” (NASB 2020)
- Fulfillment: John 18:12 – 24

In the first illegal trial, Jesus asked for the presentation of witnesses, and of course none could be found. While witnesses were sought, He was kept incommunicado. Away from the land of the living while witnesses were being sought. There is a problem with this, the law.

Deuteronomy 19:15–19

““A single witness shall not suffice against a person for any crime or for any wrong in connection with any offense that he has committed. Only on the evidence of two witnesses or of three witnesses shall a charge be established. If a malicious witness arises to accuse a person of wrongdoing, then both parties to the dispute shall appear before the LORD, before the priests and the judges who are in office in those days. The judges shall inquire diligently, and if the witness is a false witness and has accused his brother falsely, then you shall do to him as he had meant to do to his brother. So you shall purge the evil from your midst.” (ESV)

Matthew 26:59–61

“Now the chief priests and the whole council were seeking false testimony against Jesus that they might put him to death, but they found none, though many false witnesses came forward. At last two came forward and said, “This man said, ‘I am able to destroy the temple of God, and to rebuild it in three days.’”” (ESV)

Rather than dealing with the false witnesses in this case as per Torah, the complicity of the ruling elite became clear. No one cared about justice in this case, all that was being sought was a guilty finding and death. This was all done at night to keep it away from the crowd, but the number who truly cared was quite small.

When the packed public hearing hall from Pilate was queried about who should be released, a known revolutionary and murderer named Barabbas or Jesus, the second part Isaiah 53:8 was fulfilled. Those of the Suffering Servants “generation who observed Him dying would not appreciate that He was dying a substitute death (cf. vv. 1–3). The Hebrew of this verse may point to a meaning beyond this. The Hebrew word dor, translated “generation,” also means “line.” If that is the meaning (or one of the meanings) of this word here, Isaiah may also have meant that no one would consider that the Servant died childless. Childlessness in His culture suggested a futile existence and a curse from God. People would conclude that He died cursed by God rather than as a substitute sacrifice. (Constable 2003, Is 53:8)

No one understood the meaning of all that was taking place. That the Suffering Servant would die by violent inhumane treatment, suffering and death. “He was “cut off” by violent suffering and death, a death deserved by His people, as well as all the people of the world.” (Horton 2000, 393)

Luke 23:13–21

“Then Pilate called together the chief priests, the rulers, and the people, and said to them, “You brought me this man as one who was misleading the people. When I examined him before you, I did not find this man guilty of anything you accused him of doing. Neither did Herod, for he sent him back to us. Look, he has done nothing deserving death. I will therefore have him flogged and release him.” But they all shouted out together, “Take this man away! Release Barabbas for us!” (This was a man who had been thrown into prison for an insurrection started in the city, and for murder.) Pilate addressed them once again because he wanted to release Jesus. But they kept on shouting, “Crucify, crucify him!”” (NET)

12. The Suffering Servant’s ordeal will be misunderstood by His contemporaries

- Prediction: Isaiah 53:8b “...And as for His generation, who considered (NASB 2020)
- Fulfillment: Luke 24:13 – 27 “And he said to them, “O foolish ones, and slow of heart to believe all that the prophets have spoken! Was it not necessary that the Christ should suffer these things and enter into his glory?” And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself.” (Luke 24:25–27, ESV)

13. The Suffering Servant's will be cut off, killed because of the rebellion of others.

- Prediction: Isaiah 53:8c "...That He was cut off from the land of the living For the wrongdoing of my people, to whom the blow was due?" (NASB 2020)
- Fulfillment: Acts 8:33 – 35 "In his humiliation justice was denied him. Who can describe his generation? For his life is taken away from the earth." And the eunuch said to Philip, "About whom, I ask you, does the prophet say this, about himself or about someone else?" Then Philip opened his mouth, and beginning with this Scripture he told him the good news about Jesus." (ESV)

Isaiah 53:9

"And His grave was assigned with wicked men, Yet He was with a rich man in His death, Because He had done no violence, Nor was there any deceit in His mouth." (NASB 2020)

In verse 7 we received the description, in advance, of how Jesus would suffer on our behalf, silently. Then in verse 8 we received the details surrounding His arrest, trial and death. Now in verse 9, we are receiving details about His burial.

Why is this all here in Isaiah? To make it crystal clear that this could only be all fulfilled by one person and no other.

So here is the mystery, the servant will make no defensive or self-justifying statement throughout the His ordeals, we also see there was no deceit word either. The Suffering Servant is submissive, but He is also entirely innocent. This is really amazing when you stop and think about it.

Has anyone ever been accused of a capital offense and said nothing during the process going to death. Maybe 1 out of 100,000 cases, perhaps. Has anyone ever suffered through unjust treatment silently? Maybe 1 out of every 1,000,000 or so. How someone who has been totally innocent and spoke the truth all of the time no matter the circumstances. Now we are down to only one person.

All three of those characteristics are in the Suffering Servant who we, on this side of the cross, identify as the risen Jesus Christ.

But as mystifying as such righteousness is, it at least moves us toward clearing up another mystery. How can someone suffer for others, or suffer in a way that produces healing and reconciliation in their relationship with God (v. 5; cf. 6:10; 19:22; 30:26; 57:18–19; and note that it is God who heals in every case). Only someone who did not deserve the same punishment he or she did, someone who could say in absolute sincerity that he or she had never rebelled against God, could effect such reconciliation. (Oswalt 1998, 397)

Who is the only person who could ever say that? Jesus Christ.

"And His grave was assigned with wicked men....(Isaiah 53:9a, NASB 2020)

In Israel of the time of Jesus, each family had their own burial space. Family members would anticipate that they would ultimately be placed into the same crypt as their family members. Literally gathered with their people (Genesis 25:8, 29:22, 35:29).

The only time this would change is in the event of the conviction of a capital offense.

Looking at how criminals were buried, historically there were several ways that we know of, in one, "the body of an executed criminal was placed in a court grave until the flesh had rotted away. After a year, the family came and gathered up the bones and took them to the family tomb for reburial." (Franz 2016, 318)

The Romans normally deprived "executed criminals of the rite of burial and exposing the corpses on the cross for many days." (Brown 1994, 1209)

That being said, there was a precedent that when the Romans executed someone who was otherwise, honorable burial was sought for the person by some of the Jews. For that to take place, certain things had to take place and before sundown as well.

In the case of Jesus, His body did not follow the normal process for executed criminals.

Mark 15:42–46

“It was the Day of Preparation, that is, the day before the Sabbath. Since it was already evening, Joseph of Arimathea, a highly respected member of the Council, who was waiting for the kingdom of God, went boldly to Pilate and asked for the body of Jesus. Pilate was amazed to hear that Jesus had already died, so he summoned the centurion to ask him if he was in fact dead. When he learned from the centurion that he was dead, he let Joseph have the corpse. Joseph bought some linen cloth, took the body down, wrapped it in the cloth, laid it in a tomb that had been cut out of the rock, and rolled a stone against the door of the tomb.” (ISV)

Jesus’ body, instead of being allowed to decompose on the cross, was removed by loving hands. Here is a thought for you, post crucifixion, the only ones who touched Jesus, loved Him.

He was not allowed to be taken to the normal location for criminal bodies to decompose, but rather was instead removed to the newly carved crypt of a member of the Jerusalem city council, one who was a believer and rich by the name of Joseph. A distinguished member of the Sanhedrin. This would prevent the sacred day from being profaned by His body still being on the cross.

For Joseph there is at least one primary reason for the request. “It would have been a matter of obeying God’s will, for the deuteronomic law required that even a criminal’s body not be left on the cross after sunset, a situation all the more binding because the next day was the Sabbath.” (Brown 1994, 1216)

14. The Suffering Servant’s body will be redirected from the normal criminal burial process to instead be buried in a rich man’s tomb.

- Prediction: Isaiah 53:9a “And His grave was assigned with wicked men, Yet He was with a rich man in His death...” (NASB 2020)
- Fulfillment: Matthew 27:57– 60, Mark 15:42 – 46

15. The Suffering Servant was sinless.

- Prediction: Isaiah 53:9b “...Because He had done no violence, Nor was there any deceit in His mouth.” (NASB 2020)
- Fulfillment: Ephesians 5:2 “Live lovingly, just as the Messiah also loved us and gave himself for us as an offering and sacrifice, a fragrant aroma to God.” (ISV)

As we come to verse 10, we have a sense of the why for what the Suffering Servant will go through, but there are still questions to be answered. We begin to obtain those answers in verse 10 going through verse 12. “Above everything else it makes it clear that this person’s tragic story was not an accident of history, a good person in the wrong time and in the wrong place. Moreover, it shows that this suffering was not one aspect of this person’s ministry. His purpose in living and dying was that through him (not through his message) persons might have their sins atoned for and come to know the righteousness of God.” (Oswalt 1998, 400)

Jesus Christ is our atonement. He is the one who has made the pathway to God available and clear because of what He did on the cross and, because He did not remain in the grave.

1 John 2:1–2 “My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous. He is the propitiation for our sins, and not for ours only but also for the sins of the whole world.” (ESV)

The overall tone is about to change, from mourning to celebration.

Isaiah 53:10

“But the LORD desired To crush Him, causing Him grief; If He renders Himself as a guilt offering, He will see His offspring, He will prolong His days, And the good pleasure of the LORD will prosper in His hand.” (NASB 2020)

What we have seen over the past few sessions is the absolute horror that the Suffering Servant was to be subjected too. In my research of this topic I have fallen more in love with Jesus understanding fully what it is He went through for us. He is fully God and fully man and while hanging on the cross for all of our sins, He had available to Him at any moment, billions of Divine Beings.

It was not the nails that held Him on the cross, it was His love for us and His commitment to the Father and to what it was He was to achieve.

God was pleased to submit the Messiah to such suffering, considering the justification from sin He would work for others. He saw the spiritual progeny (the justified ones) the travail would make possible. (Rosscup 2008, 1125)

Was it God’s will for Jesus to suffer on the cross? Yes, that is the purpose He came to this planet for. The Lord accomplished His will through what the Servant suffered. “Or, to put it another way: the Servant’s suffering achieved salvation; the Servant is now the Executor of the salvation he achieved. The Lord was the architect of his suffering; he lives to apply its achievements.” (Motyer 1999, 381)

Hebrews 2:9–18

“But we see him who for a little while was made lower than the angels, namely Jesus, crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for everyone. For it was fitting that he, for whom and by whom all things exist, in bringing many sons to glory, should make the founder of their salvation perfect through suffering. For he who sanctifies and those who are sanctified all have one source. That is why he is not ashamed to call them brothers, saying, “I will tell of your name to my brothers; in the midst of the congregation I will sing your praise.” And again, “I will put my trust in him.” And again, “Behold, I and the children God has given me.” Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is, the devil, and deliver all those who through fear of death were subject to lifelong slavery. For surely it is not angels that he helps, but he helps the offspring of Abraham. Therefore he had to be made like his brothers in every respect, so that he might become a merciful and faithful high priest in the service of God, to make propitiation for the sins of the people. For because he himself has suffered when tempted, he is able to help those who are being tempted.” (ESV)

The death of the Suffering Servant was not due to men nor was it due to Satan and His minions. They were all used by God to achieve what He desired, the crushing of the Servant. “For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.” (2 Corinthians 5:21, ESV)

Ephesians 5:1–2 “Therefore be imitators of God, as beloved children. And walk in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God.” (ESV)

The Suffering Servant, while being crushed, becomes our guilt offering.

In Leviticus 5 we get the description of the guilt offering. Three specific sins are listed, but a study of Leviticus 5 will show that the list is not exhaustive.

Leviticus 5:1 “If anyone sins in that he hears a public adjuration to testify, and though he is a witness, whether he has seen or come to know the matter, yet does not speak, he shall bear his iniquity;” (ESV)

Failing to come forward and testify about something you have facts on, but don't, or even worse, lying about it.

As believers, we should pay attention to this.

What has God called us to be? Witnesses.

Acts 1:8

"But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth." (ESV)

The major task – just be faithful where you are.

Leviticus 5:2 "or if anyone touches an unclean thing, whether a carcass of an unclean wild animal or a carcass of unclean livestock or a carcass of unclean swarming things, and it is hidden from him and he has become unclean, and he realizes his guilt;" (ESV)

Simple, don't pollute yourself by touching dead things. There were probably had health reasons behind it but is that all?

Leviticus 5:3 "or if he touches human uncleanness, of whatever sort the uncleanness may be with which one becomes unclean, and it is hidden from him, when he comes to know it, and realizes his guilt;" (ESV)

We are not to pollute ourselves with the uncleanness of man. So here is the question, are we busy touching dead things all around us everyday? Are we in danger of being polluted just by being in the world but not of the world?

1 John 2:15–16

"Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him, because all that is in the world (the desire of the flesh and the desire of the eyes and the arrogance produced by material possessions) is not from the Father, but is from the world." (NET)

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Leviticus 5:4

"or if anyone utters with his lips a rash oath to do evil or to do good, any sort of rash oath that people swear, and it is hidden from him, when he comes to know it, and he realizes his guilt in any of these;" (ESV)

The last sin referenced in connection to the guilt offering is careless speech. We all deal with this everyday. Each time we speak, we have the opportunity to speak life or death. It really depends on how we are doing on our walk. Paul referenced this in Romans 12.

Romans 12:1–2

"I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect." (ESV)

The half brother of Jesus, Jacob (James) really brings this into serious focus for us.

James 3:5–10

“So also the tongue is a small member, yet it boasts of great things. How great a forest is set ablaze by such a small fire! And the tongue is a fire, a world of unrighteousness. The tongue is set among our members, staining the whole body, setting on fire the entire course of life, and set on fire by hell. For every kind of beast and bird, of reptile and sea creature, can be tamed and has been tamed by mankind, but no human being can tame the tongue. It is a restless evil, full of deadly poison. With it we bless our Lord and Father, and with it we curse people who are made in the likeness of God. From the same mouth come blessing and cursing. My brothers, these things ought not to be so.” (ESV)

1 John 1:9

“If we confess our sins, He is faithful and righteous, so that He will forgive us our sins and cleanse us from all unrighteousness.” (NASB 2020)

When we confess, we are agreeing with God, we are saying the same thing that He says. How often? Since Jesus has become our guilt offering for us, which includes all sin, matters of speech are included.

Confession

Immediately, specifically, with sensitivity, realistically, and maybe even openly

Circling back to our text, the Servant is our guilt offering. The word for “guilt offering” is 'āšām, used in Leviticus 5:15; 6:5; 19:21 and elsewhere of an offering to atone for sin. (Martin 1985, 1109)

16. The Suffering Servant will be the guilt offering for all of us.

- Prediction: Isaiah 53:10a “But the LORD desired To crush Him, causing Him grief; If He renders Himself as a guilt offering...” (NASB 2020)
- Fulfillment: Ephesians 5:2 “Live lovingly, just as the Messiah also loved us and gave himself for us as an offering and sacrifice, a fragrant aroma to God.” (ISV)

He has provided for our reconciliation with the Father. The invitation is there, and it is to obtain what it is Jesus provides.

Romans 10:9 – 10

“that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved; for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation.” (NASB 2020)

Salvation is a Gift

- Admit you are a sinner, agree with Him and ask Him to forgive you. Talk to Him and tell Him that.
- Believe in your heart that Jesus died for your sins, was buried and He rose from the dead three days later.
- Call on the name of the Lord.

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