

**The Suffering Servant
(Part Two)
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 began our review of the gospel according to Isaiah, the high point of the Old Testament, last time we were together. So far, we have discovered the following amazing prophecies of the coming Suffering Servant and how they were fulfilled in the person of Jesus Christ.

Messiah 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)

Messiah would be horribly disfigured and would 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)

Messiah 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

Messiah 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)

Messiah 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)

We are going to be talking about the work of Christ on the cross, a word used to describe that is **atonement**. Let’s talk about what atonement is?

Atonement

The death of Christ is an atonement: The word atonement is used in a general and a particular manner. As it is popularly used, it refers to the entire provision of salvation that God made for sinners through the sacrifice of the Lord Jesus Christ. However, atonement also has a very specific meaning in Scripture. It is an Old Testament word that literally means “a covering.” For example, Leviticus states that a person who trespasses against God should bring a “trespass offering” and “... the priest shall make atonement for him before the Lord, and he shall be forgiven for any one of these things that he may have done in which he trespasses” (Lev. 6:2–7). Along with individual sins, it was also possible to make national atonement for

national sins through animal sacrifice (Lev. 4:13–20). The Old Testament concept of atonement is incomplete in describing the work of Christ. In Christ, sins are more than just covered; they are forgiven and completely removed. (Duffield and Van Cleave 2016, 177)

What Jesus did is an atonement, it is also an expiation, a big word used by some to simply say that what He did made reparation or satisfaction for our sin reconciling us back to God. Another term to be used is propitiation the thought of which is embodied in Romans 5:9 “By his blood we are now put right with God; how much more, then, will we be saved by him from God’s anger!” (GNB)

This begins to be outlined for us in detail starting in verse 4.

Isaiah 53:4

“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.” (NASB 2020)

The remnant is still speaking. They have passed along what they saw and were amazed at how He was treated by their own people, those who He came to rescue, when He was here the first time. In retrospect and looking backwards from their perspective at the end of the Great Tribulation, they now see what it is He achieved on their behalf. The first word uttered in verse 4 provides the “we were wrong” about what we thought this all meant.

What we see introduced here in verse 4 is a description of the atonement, what it is Jesus, the Suffering Servant, would accomplish here on earth. The fulfillment of what is hinted at in the activities every Jew does annually on the Day of Atonement. This is the opening and definitive battle, won by Jesus with His resurrection, of the invasion of planet earth.

We are seeing what it is that was included.

The ones who are explaining what they have learned to us are the same ones who have also experienced Zechariah 12:10 “I will pour out on the house of David and on the residents of Jerusalem a spirit of grace and of supplications, and they will look to me—the one whom they pierced.” Then they will mourn for him, as for an only son. They will grieve bitterly for him, as for a firstborn son.” (ISV)

They are confessing that the sufferings of the Servant “were altogether of a different character from what they had supposed.” (Keil and Delitzsch 1996, 507)

The very first thing considered by the remnant is that Jesus came to reverse the curse. The portion of the curse most visible to them and to us is in the form of illness. We must remember that it was never in God’s perfect design for His creation to be subjected to illness, disease, genetically based disease, spiritually based disease, disease caused by misuse of what He has provided or even aging and the results of that. His original intent was for His creation to dwell with Him in Eden.

Genesis 1:31

“Now God saw all that he had made, and indeed, it was very good! The twilight and the dawn were the sixth day.” (ISV)

That all changed because of the fall in Genesis 3. Things changed, many simply as a natural result of fall. But death and corruption were introduced, due to the fall, as the results of the decision made by our first parents. They still lived in an environment though that was conducive to long life but then there were the events of Genesis 6.

Enoch 7:1–5

“Then they took for themselves women, each of them choosing a woman for themselves. They began to go to them and defile them. And they taught them sorcery and enchantments and cutting of roots and explained herbs to them. But those who became pregnant brought forth great giants from three thousand

cubits. These giants ate up the produce of the humans. When the humans were not able to provide for them, the giants had courage against them and ate up the humans. And they began to sin against birds and wild animals and reptiles and fish, and each one of them ate up the flesh and drank the blood.” (Lexham Press 2020, Enoch 7:1-5)

Enoch 8:1–4

“Azael taught the humans to make swords, weapons, shields, and breastplates—the lessons of the angels; and they showed them their mining and craftsmanship, anklets and adornment, powders and painted eyes, and all kinds of choice stones and dying. Much ungodliness and prostitution happened, and they were led astray and ruined in all their ways. Semiaza taught enchantments and cutting of roots; Armaros, spells of healing; Rhakiel, astrology; Chochiel, the science of symptoms; Sathiel, watching the stars; Seriel, the course of the moon. Therefore the cry of the utterly destroyed people went up unto heaven.” (Lexham Press 2020, Enoch 8:1-4)

What Jesus achieved on the cross, was a full reversal of those effects. Already but not yet, for some of the aspects.

The word translated by the NASB2020 as sicknesses has been translated in other translations as griefs (ESV, NKJV, KJV, NASB1995), or sufferings (ISV, GNB). The word in the Hebrew is הָלָה (hola ye). This word was used earlier in verse 3 “...familiar with sickness...” referencing His familiarity with disease that He personally dealt with in others while He was here. The word means sickness. (Brown, Driver and Briggs 1977, 318)

So let’s wrap our head around this thought here in Isaiah, the Suffering Servant, Jesus Christ,...“it was our sicknesses that He Himself bore.”

Does this mean that when Jesus went to the cross, He took not only our sin but also our disease and illness to the cross with Him? Yes, that is indeed what it means. The word translated as bore in the Hebrew word נָשָׂא (nasa) and means to lift, carry, take. (Brown, Driver and Briggs 1977, 669)

Jesus took all the consequences of the fall with Him to the cross. We know that “Christ bore the sins of humanity vicariously as a substitute for all humans. In the same way, He also vicariously bore the sickness of humanity.” (Duffield and Van Cleave 2016, 35)

How did those who were contemporaries of Christ during His first coming understand what it was Jesus was doing in relation to this part of verse 4.

Matthew 8:14–17

“Jesus went to Peter’s home, and there he saw Peter’s mother-in-law sick in bed with a fever. He touched her hand; the fever left her, and she got up and began to wait on him. When evening came, people brought to Jesus many who had demons in them. Jesus drove out the evil spirits with a word and healed all who were sick. He did this to make what the prophet Isaiah had said come true, “He himself took our sickness and carried away our diseases.”” (GNB)

If Jesus is the Messiah and is the Suffering Servant as explained in Isaiah 52 and 53, then His dealing with illness and sickness was expected. He had begun the process of bearing our sins and sickness. He had begun the process of reversal.

There is no spiritualizing here. Jesus himself takes on (lambanō) and bears (bastazō) the infirmities of those he heals. Moreover, Matthew sees sin and sickness as connected. (Reichenbach 2006, 131)

Matthew bypasses the Septuagint’s rendering of Isaiah 53 (“this one bears our sins and suffers for us”) that closely connects verses 3 and 4 with the verses in Isaiah 53 that address sin and justification with a Greek translation of the Masoretic Text that directly connects Jesus’ healing ministry with his taking up of

our pains and sufferings. We are hard-pressed not to see Matthew intentionally referring to the healing dimension of the atonement. (Reichenbach 2006, 131)

We know that Jesus bore our sins, but as we have learned from Genesis 3, there were some natural consequences both physically and spiritually that went with the fall. “Upon the cross, Jesus bore not only our sins (the penal consequences of our sins) but also our physical imperfections (which are a part of the natural consequences of our ancestors’ and our own sins). He began to bear these physical imperfections during His public ministry, Matthew 8:16, 17, but full satisfaction for the body imperfections of all men was made only upon the cross.” (Gingrich 1993, 67-68)

What we see here is that Isaiah 53:4 “clearly teaches that bodily healing is included in the atoning work of Christ, His suffering, and His Cross. The Hebrew words for “griefs” and “sorrows” (v. 4) specifically mean physical affliction. This is verified in the fact that Matt. 8:17 says this Is. text is being exemplarily fulfilled in Jesus’ healing people of human sickness and other physical need.

Further, that the words “bore” and “carried” refer to Jesus’ atoning work on the Cross is made clear by the fact that they are the same words used to describe Christ’s bearing our sins (see v. 11; also 1 Pet. 2:24).

These texts unequivocally link the grounds of provision for both our salvation and our healing to the atoning work of Calvary. Neither is automatically appropriated however; for each provision—a soul’s eternal salvation or a person’s temporal, physical healing—must be received by faith. Christ’s work on the Cross makes each possible: simple faith receives each as we choose.” (Hayford 1997, Is 53:3)

Isaiah 53:4a “However, it was our sicknesses that He Himself bore, And our pains that He carried...” (NASB 2020)

Miracle claims, especially regarding healings, are by Western standards surprisingly common (though by no means universal) in regions of the world where such events are expected. These claims include, as in the Gospels and Acts, the healing of the blind, those unable to walk, and the raising of the dead, among many others. (Keener 2011, Kindle Location 13376)

There has been much debate as to if Isaiah had in mind spiritual healing or physical healing. As this passage is quoted in the New Testament, we see some more of the thought. In Matthew 8:16–17, the view seems to be of physical healing. In 1 Peter 2:24–25, the view seems to be of spiritual healing. We can safely say that God has both aspects of healing in view, and both our physical and spiritual healing is provided for by the suffering of Jesus. (Guzik 2000, Is 53:4-6)

Not only did Jesus bear our sins as we will see in verse 11, but He also bore our pain. Once again, a consequence related to the fall. Jesus is here to reverse the curse. “Of course, ultimately all sickness is a result of sin, in that Adam’s fall introduced corruption and death into the human race. But that does not mean that every time we get sick it is because of some specific sin we have committed. It does mean that had Adam not sinned, there would be no sickness. Sickness is the effect of sin (just like tornadoes, weeds, and sadness). But that is altogether different from saying that sickness is sin. We do not repent for having kidney stones, nor do we come under conviction for catching the measles.” (Storms 2006)

Contrary to the popular view of the time of the crucifixion, the remnant now understands everything the Suffering Servant went through was for them. They have changed their view from the initial view of those who rejected the Suffering Servant. That one was that He was suffering for things He had done wrong, and God was punishing Him for His alleged blasphemy. Here is the kick, He really is God and He was “bearing the judgment that their sin required.” (Martin 1985, 1108)

Food for Thought

The Bible tells us there are three tenses to salvation

- We are saved, we have been justified (Ephesians 2:8, Romans 5:1-2)

- We are being saved; we are being sanctified (1 Corinthians 1:18, Romans 8:1)
- We will be saved; we will be glorified (1 Corinthians 3:15, Philippians 3:20-21)

Knowing this and knowing that the Bible is silent as it pertains to whether or not the same tenses pertain to healing; as we pray for healing, it is simple. “What Christians must do is pray boldly and trust God’s goodness and mercy in granting gifts of healing now, even before the ultimate healing of resurrection.” (Guzik 2000, Is 53:4-6)

Messiah - 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)

Isaiah 53:5

“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.” (NASB 2020)

The remnant, after considering what they thought they knew about Jesus Christ and their assumptions that He was a sinner and blasphemer who deserved the punishment, have now made a different conclusion and our putting together the facts to support that. The language still conveys shock on the part of the remnant. All of their preconceived notions are being destroyed.

Part of the shock of recognition is due to the typical ancient Near Eastern understanding of the source of suffering: if a person is suffering, it is because he or she has done something to deserve it (the book of Job is the classic example in the OT). Thus if a person is smitten, it is because he or she is a sinner. But this man has been stricken because we are sinners. (Oswalt 1998, 386)

In Genesis 3, mankind rebelled against their own creator and entered into a cosmic rebellion already started by Lucifer. This rebellion has continued for thousands of years and many have arrived today at the conclusion that they really are not all that bad. That seems to be one of the major lies of the enemy. God, though, has never changed His opinion of the rebellion, it is sin and worthy of the death penalty. He was pierced, the word in the Hebrew is *לְחַלַּל* (mholal) to perforate, pierce through, to be pierced through or wounded; to loose, to lay open; to cast down, to destroy... (Gesenius and Tregelles 2003, 281)

At the time this was written, the death penalty in Israel was stoning. We have here a specific reference to a different type of penalty, to pierce through. “The predicate is not to be rendered wounded, but rather pierced through, and there accompanies this thought usually that of a piercing through unto death. Perhaps there is also included the idea of a violent death. The thought is that because we had transgressed, he was pierced through unto the death.” (Young 1972, 347)

So here is the remnant, blown away that the punishment sustained by the Suffering Servant was for our offenses, not for anything He did. He would be pierced through to the point of death for what we have done.

Isaiah 53:5a

“But He was pierced for our offenses, He was crushed for our wrongdoings...” (NASB 2020)

The suffering Servant dealt with our sinful state, and He did so at the point when we were not even looking to be set free from our slavery to sin or reconciled to God by turning from cosmic rebellion to His Son.

Romans 5:6–8

“For while we were still weak, at the right time Christ died for the ungodly. For one will scarcely die for a righteous person—though perhaps for a good person one would dare even to die— but God shows his love for us in that while we were still sinners, Christ died for us.” (ESV)

If a fellow-creature should submit to excruciating torments for us, how deeply should we feel, and how gratefully acknowledge, our obligations to him! We should wonder at such a proof of affection even from the dearest friend or relative. What then shall we say to these tokens of love from one, to whom, in the whole course of our lives, we had shewn ourselves the most determined enemies? (Simeon 1832, 358)

Isaiah 53:5

“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.” (NASB 2020)

The remnant is shocked to learn the the Servant dealt “with our sinful state (5ab), our alienation from God (5c) and our broken personhood (5d). He is an emphatic pronoun, pointing to the Servant in splendid isolation as he tackles our need.” (Motyer 1996, 430)

And by His stripes we are healed.” The word “stripes” can be literally translated “bruise.” This signifies the entire wounding or bruising of Christ including the stripes that were laid on His back, the buffeting, the plucking out of His beard, the nails driven into His hands and feet, the crown of thorns placed on His brow and the spear that was thrust into His side. All of Christ’s bodily sufferings were for the purpose of bringing forgiveness and healing to all humans. Peter confirmed this in his quote of Isaiah 53:5: “... 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” (1 Pet. 2:24).

Peter was referring to physical healing because he used the Greek verb *iaomai*, which is always associated with physical healing and physical ailments when used in the New Testament. (Duffield and Van Cleave 2016, 36)

It is by the wounds, the aggregate total of them, that we are able to claim the promises of Romans 10:9 – 11 “If you openly declare that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For it is by believing in your heart that you are made right with God, and it is by openly declaring your faith that you are saved. As the Scriptures tell us, “Anyone who trusts in him will never be disgraced.”” (NLT)

It is by His wounds as well, that we can claim the promises given to us in James 5. He is still in the business He began when He walked this planet.

James 5:14–15

“Is anyone among you ill? He should summon the elders of the church, and they should pray for him and anoint him with oil in the name of the Lord. And the prayer of faith will save the one who is sick and the Lord will raise him up—and if he has committed sins, he will be forgiven.” (NET)

In 1876, Jennie Smith published a work about how she had learned to submit to God’s will and accept her sickness, in accordance with the traditional religious perspective of the era about humble resignation to suffering. Physicians, who had applied popular treatments of the era such as electric shocks, had not been able to help her rise from her bed. By the next year, however, she was wondering if perhaps God did desire to heal everyone, hence might heal her. She also wondered whether God perhaps expected her to exercise faith for healing. On Tuesday evening, April 23, 1878, her physician, her sister, some Methodist and Presbyterian ministers, and some others began praying with her, for two hours. She asked for God’s will again, felt strength, and then sat up. Finally, she stood up, for the first time in sixteen years. She walked around the room and remained whole thereafter. She became an evangelist preaching to men on the railroad until she died in 1924 at the age of eighty-two. (Keener 2011, Kindle Location 7783-7788)

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)

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)

Isaiah 53:6

“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.” (NASB 2020)

The conclusion of the remnant, we are all like sheep. We act like sheep. Sheep are the ultimate conformists, as flock animals, if everyone is doing it, so are they. Sheep are dumb. If one has a full coat of wool and gets wet, then they fall over. They have a tendency to go where they shouldn't. Have you ever seen someone who trains sheep? Are there any sports teams today using sheep as a mascot? Ram, sure, I get that, but sheep? And dirty.

They can be perfectly at home in a pleasant pasture, until one revolutionary spirit among them finds a hole in the fence. In less time than it takes to tell, they will desert the grass and head for the hole. In five minutes flat there won't be a sheep in the pasture and there will be hundreds on the road. Honking horns, bleating lambs, screeching tires, baaing ewes turned the quiet countryside into bedlam. All because some sheep decided to go astray, leading many others after it. (Davis 1979, 56)

There is a disease that used to be common among those who sheared sheep, it was called wool sorters disease. It comes from shearing dirty sheep, we know it today as anthrax.

There is no film in the works entitled, Lambo.

And we are consistently and constantly referred to, by the Lord, as sheep.

Well, just like sheep who have found that hole in the fence and gone off, that is us. We have found something to chase after and walked away from the shepherd.

Prior to coming to Christ, yep, I was like that. Since coming to Christ, yep, I am like that.

Every morning I spend quality time with Jesus. I read His word. I talk to Him. I want my best friend to know what I am up to and I want to know what He has planned for the day. The moment I am done and leave...ohhh shiny. I am so easily distracted by other things, things that seem good but in reality, they are distractions to keep me from His tasks.

Normally getting this Bible study together is simple to do. I read and study and then sit down and put it together. Not the last two weeks. Disruptions galore. Shiny stuff all over the place. All important things, but at the end of the day, disruptions.

When you sit down to read the Bible, have you noticed that it immediately triggers the yawn button. When you pray, do you find yourself falling asleep?

We don't intend to, we have good intentions, but there is someone who wants us to go through the hole in the fence. We are sheep.

Isaiah 53:6a

“All of us, like sheep, have gone astray, Each of us has turned to his own way...” (NASB 2020)

Today the mantra is finding your own truth, doing your own thing. That really is not a new idea. The remnant diagnosed their problem as doing the same. This was a major problem for the nation of Israel, just go to the book of Judges.

Judges 17:3–6

“Her son gave back the 1,100 silver coins to his mother, and she said, “I’m totally giving this silver—from my hand to the LORD—so my son can make a carved image and a cast image. So I’m returning it to you.” When he had returned the silver to his mother, his mother took 200 of the silver coins and handed them over to a silversmith. He crafted them into a carved image and into a cast image, and they were set up in Micah’s house. This man Micah had his own shrine, had crafted his own ephod and some household idols, and had installed one of his sons as a priest. Back in those days, Israel didn’t yet have a king, so each person did whatever seemed right in his own opinion.” (ISV)

The picture, when doing life your way, I have money, I am going to remember the Lord and make a couple of idols and create my own in-house altar and let one of the kids take care of it. I have been in some homes and yes, people do this today.

The key thought was the last sentence. Moral chaos, relativism. Turn to your own way.

If Relativism is Correct

Then there are no facts that can be known or agreed upon by all. Anything requiring objective truth is, if relativism is correct, impossible to find since nothing is objectively true.

When people disagree on issues there is no why to adjudicate who is right or who is wrong. There is my truth and there is your truth.

“Education is dead; all that remains is indoctrination or propaganda. After all, there are no objective truths to convey, no historical realities to teach, no scientific laws to promulgate, and no ethical standards to inculcate.” (Anderson 2021, 53)

Finally, considering all the prior points, then that means it is impossible to grow in knowledge. How can I have a more accurate understanding of reality if only my truth is subject to that reality and yours is not.

The remnant speaking at the end of the Tribulation knows all of that. They have lived it. The coming generation that will go into exile in Babylon will also live it.

Because of our cosmic rebellion and because of our wandering around in the dark all alone in a room full of people, come the following conclusion.

Isaiah 53:6b

“... But the LORD has caused the wrongdoing of us all To fall on Him.” (NASB 2020)

The iniquity of which we are guilty does not come back to us to meet and strike us as we might rightly expect, but rather strikes him in our stead. The Lord caused our guilt to strike him not merely in the soul but in the whole person. The thought of violence is not entirely lacking. The guilt that belonged to us God caused to strike him, i.e. he as our substitute bore the punishment that the guilt of our sins required. Consequently, we are no longer without a shepherd, for the shepherd has given his life for the sheep. (Young 1972, 350)

Let’s consider what we have been looking at in these few verses. Suppose that God did give His Son to die for you and me suffering horribly and making the sacrifice of His own life in exchange for ours. Grant that the cross is God’s remedy for the fall, and the results of the fall. It is the only way the curse can be reversed in the life of anyone. The moment we acknowledge that sacrifice, we cease being cosmic rebels.

Ultimately all rebellions either succeed or fail. We have seen clearly in Isaiah that the Suffering Servant will indeed succeed, and He is the one who has personally made a way for us out of the mess of sin and corruption. We no longer have to be alone in a room full of people.

John 3:16 “For God so loved the world, that He gave His only Son, so that everyone who believes in Him will not perish, but have eternal life.” (NASB 2020)

If that is not enough for you, if you still need to think this through, what else do you think God would do?

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)

Take advantage of His offer.

Salvation is a Gift

1. Admit you are a sinner.
2. Believe in your heart that Jesus died for your sins, was buried and He rose from the dead three days later.
3. Call on the name of the Lord.

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