

"THE SPIRITUAL BENEFITS OF THE MESSIAH'S SUFFERING"

Isaiah 52:13 - 53:1-12
(Good Friday Service - 2000)

INTRODUCTION:

***Over 700 years before Christ was crucified, Isaiah predicted five spiritual benefits that we would have because of His suffering and death.**

I. **Christ suffered so that our <u>SIN DEBT</u> could be <u>PAID</u>** (v. 4-5a, 6)
(His sacrifice <u>VICARIOUSLY</u> <u>PAID</u> the price we owed)

II. **Christ suffered so that we could have <u>PEACE</u> with God** (v. 5b)
(His sacrifice <u>PROVIDED RECONCILIATION</u> between sinful man and a holy God)

III. **Christ suffered so that we could have <u>SPIRITUAL WHOLENESS</u> for life and eternity** (v. 5c)
(His sacrifice <u>PROVIDED HEALING</u> for the "sin-sick soul")

IV. Christ suffered so that His righteous demands against sin could be <u>SATISFIED</u> (v. 10-11a)
(His sacrifice <u>FULLY SATISFIED</u> His righteousness)

V. Christ suffered so that sinful people could be viewed and treated <u>JUST AS IF THEY HAD NEVER SINNED</u> (v. 11b)
(His sacrifice <u>JUSTIFIES</u> the unjust)

CONCLUSION:

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INTRODUCTION:

This chapter of prophecy did not have fulfillment until over <u>700 years</u> after it was given to Isaiah.

Predictive prophecy is one of the many proofs for the inspiration of Scripture.

52:13

"Behold" - Look; pay attention (shows the importance of this context)

"My servant" - A messianic title for christ

He came not to be served but to serve and to give His life a ransom for many (Mk. 10:45).

He faithfully served the Father and fulfilled His plan for the salvation of humanity.

Modern interpretation by Judaism is that the *"servant"* is not Christ but the nation of Israel.

--If so, who is the *"my people"* (v. 8) referring to?

--If so, when did Israel vicariously bear iniquity? (v. 5-6)

--This servant is called *"righteous"* (v. 11); Israel has been unrighteous (yea, even rebellious - Is. 30:9; 65:2; SEE: 64:6).

"Deal prudently" - will prosper

Christ's exaltation to such heights would not all come to fruition until after His redemptive work was accomplished.

52:14
"astonied" – shocked; appalled; horrified;
What people saw when they looked at Christ's appearance prior to and at the time of Calvary was horrific.

"Visage. . . marred" - His appearance was disfigured (due to the pummeling his face took; no doubt his nose was twisted; his eyes were blood shot and puffy (as a boxer who took a pounding to the face); With spittle covering His face. Cuts and bruises covered his body as he was lacerated with a "cat of nine tails" whip with sharp metal tied into the leather straps. Perhaps allowing internal organs to protrude out.

If Jesus was "marred **more than any man**" it means that He was disfigured more than anyone. Mel Gibson's film "The Passion of the Christ" could not portray the gruesome appearance of the Messiah who took all of the venom Satan and his cohorts had to dish out. No one who was ever crucified was so severely beaten and mistreated as Jesus Christ. It was Satan's last chance to make Christ's last hours as unbearable as possible.

Someone has said: As one looked at Him on the cross, they would not have said, "Who is that?" but "What is that?"

Why? Why such a horrific disfigurement? Why such a brutal assault? Why such an appalling slaughter? Not to mention what went on in the spiritual dimension as the Messiah consumed the dregs of that bitter cup of suffering. But Why? Answer: To show us the ugliness of our sin which He suffered for. To show us the brutal nature of our wickedness which He took upon Himself. Truly, the penalty must suit the crime. The judgment He endured must match the horrific ugliness of our sin which He paid for.

52:15
"Sprinkle" - A reference to the blood of Christ (I Pet. 1:2), which has been shed and spiritually sprinkled on the Mercy Seat in the Tabernacle of Heaven (Heb. 9:11-14; 12:24).

One day when even the world's kings see Christ on His throne, they will be speechless as they come to see Him for who He really is -- God Almighty!

V. 1
"Who hath believed our report?" -
Those who believe are in the minority (Rom. 11:5 - *"remnant";* Mt. 7:14 - *"narrow. . . few find it")*

"The <u>arm</u> of the Lord" = Christ is the arm of the Lord (NOTE: *"He"* (v. 2ff - 44 personal

pronouns pointing to Christ).

Everything the Father did (from the work of creation to the work of redemption) He did through Jesus Christ.

Christ is the *"right arm"* of God (ps. 16:11, 20:6, 44:3) and is seated at the right side of God (Heb. 12:2).

Has the *"arm of the Lord"* been revealed to You?

V. 2
"Tender plant" - lit. a suckling

"Root out of a dry (parched) ***ground" -*** hints at the miracle of the virgin birth; and the fruit that Jesus came out of Nazareth (mt. 2:23)

Christ's attractiveness was not found in His appearance. His looks and dress are not what made Him appealing. He did not come with the beauty of royalty. His beauty was inner, not exterior.

V. 3
Hymn - "There's Not a Friend Like the Lowly Jesus"

"We <u>hid</u>...from Him" - Man's tendency is to keep away from the Christ of the bible.

Two ways men hide: They either <u>avoid</u> the <u>true</u> Christ or <u>manufacture</u> a <u>false</u> one.

(Even "His own received Him not..." - Jn. 1:11-12)

V. 4
While Christ was bearing the world's griefs and sorrows on the cross, that world misinterpreted it as if God had nothing to do with Christ (Mt. 27:40f).
***Over 700 years before Christ was crucified, Isaiah predicted five spiritual benefits that we would have because of His suffering and death.**

I. Christ suffered so that our <u>SIN DEBT</u> could be <u>PAID</u> (v. 4-5a, 6)
(His sacrifice <u>VICARIOUSLY</u> <u>PAID</u> the price we owed)

He paid a debt He did not owe because we had a debt we could not pay.

I Peter 3:18 - *"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us too God, being put to death in the flesh, but quickened by the Spirit"*

V. 5

"Wounded" - Heb. *chalal* (poel participle) = pierced through; to be fatally "bore through" (cp. Ezek. 32:26 = "*slain by the sword'"*; cp. Is. 51:9)

It was your transgressions that nailed Christ to the cross!

"Transgressions" - to revolt, rebel, or refuse allegiance and duty to whom they are due; to refuse subjection to rightful authority (Wilson, p. 451).

Christ was pierced to pay for our rebellion against authority (child's disobedience, wife's insubordination, citizen's rebellion, everyone's rebellion against God).

"Bruised" - a reference to the pummelling Jesus received prior to His being nailed to the cross (Mt. 26:6, 7)

"Iniquities" - vanities and idolatries

Christ was bruised to pay for our idols of the heart.

Everything we lived for outside of Himself is vain idolatry.

V. 6
"The Lord laid on Him" - This was the "cup" Jesus dreaded most (Mt. 26:39).

"Laid on Him the iniquity" - He is our "scape goat"; He bore the weight of the world's iniquity (I. Cor. 5:21). He became a curse for us (Gal. 3:13).

"Of us all" - Not a limited atonement (cp. I Jn. 2:2; I Tim. 2:4, 6; I tim. 4:10; Heb. 2:9), Christ had to be divine to pay for the whole world's sins.

Because of His infinite suffering, we will avoid eternal suffering.

II. Christ suffered so that we could have PEACE with God (v. 5b)
(His sacrifice PROVIDED RECONCILIATION between sinful man and a holy God)

We were the offender, and God was the offended.

all human beings (via their sinful nature and actions) are at odds with God.

Rom. 5:10 - *"For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life."*

We now have peace with god (Rom. 5:1 - *"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ"*).

--He is no longer at war with us

--He is no longer at odds with us
--We are no longer enemies (Eph. 2:15)
--We are no longer under His wrath (Jn. 3:36)

III. Christ suffered so that we could have <u>SPIRITUAL WHOLENESS</u> for life and eternity (v. 5c)
(His sacrifice <u>PROVIDED HEALING</u> for the "sin-sick soul")

"Chastisement" *(muwcar)* = to correct by scourging

Christ took our beating (ILLUS: The king and his mother/ the boy who took his friend's whipping)

Why? That we might have peace with God.

"The chastisement of our peace" - the whipping that brought about our peace

"Stripes" - lashes that leave permanent marks or prints in the skin (Wilson, p. 424) (cp. Ex. 21:25).

"Healed" - spiritually and eternally (physical healing was not in Christ's atonement; He does not guarantee a healing physically in the temporal sense, but ultimately it is true that we will have new bodies one day).

But as Peter quotes this, the *"healing"* (I Pet. 2:24) is one that produces *"<u>righteousness</u>"* <u>not</u> freedom from physical sickness

We were once spiritually sick. . . a step further -- we were spiritually <u>dead</u>! (Eph. 2:1, 5; Col. 2:13)

IV. Christ suffered so that His righteous demands against sin could be <u>SATISFIED</u> (v. 10-11a)
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V. 10

"It pleased the Lord" - God was delighted with the punishment He suffered in the person of His Son.

Because of Christ's crushing and torment, God's justice was satisfied.

Nothing you do can please God (for salvation); He is only pleased in the work of His Son.

V. 11

"The travail (anguish) ***of His soul" -*** We will never fully realize the anguish Christ felt on Calvary.

"Satisfied" - God viewed Christ's work as being sufficient for salvation. He is satisfied with nothing else.

God is dissatisfied with anyone who attempts to earn Heaven by adding to Christ's work.

"The righteousness He requires is the righteousness
His righteousness requires Him to require"

V. Christ suffered so that sinful people could be viewed and treated <u>JUST AS IF THEY HAD NEVER SINNED</u> (v. 11b)
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"By His knowledge" - Two possibilities:

1) His knowledge (experience) of <u>death</u>

2) <u>Our</u> knowledge of <u>Him</u>

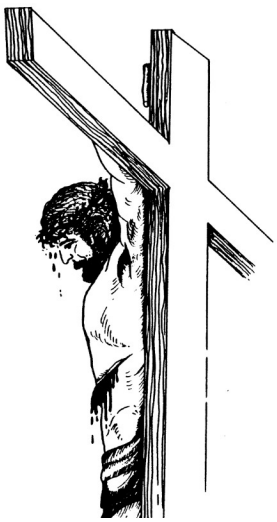
"Justify" - to declare <u>righteous</u>

"Just as if I had never sinned"

Rom. 3:26 - *"To declare, I say, at this time His righteousness: that He might be just, and the justifier of him which believeth in Jesus."*

CONCLUSION:

ILLUS: <u>The Little Red Boat</u> (made by a boy and lost; found and sold to a second-hand store; he sees it and demands it back; the store owner tells him he cannot have it, but he can pay for it; he goes and earns the money and buys it back; he clutches the boat and says, "Little boat, little boat, you are mine twice. Once because I made you and twice because i bought you back").



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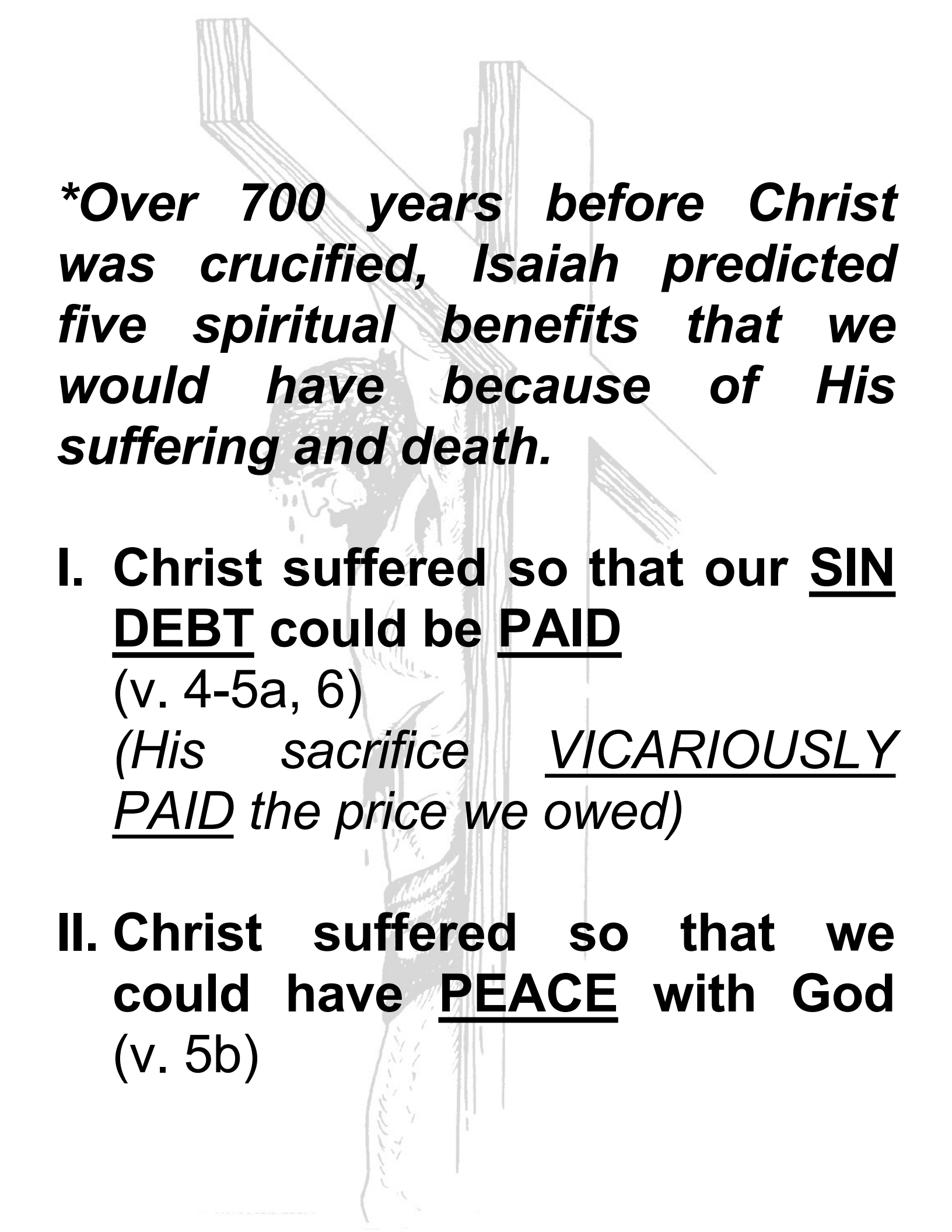
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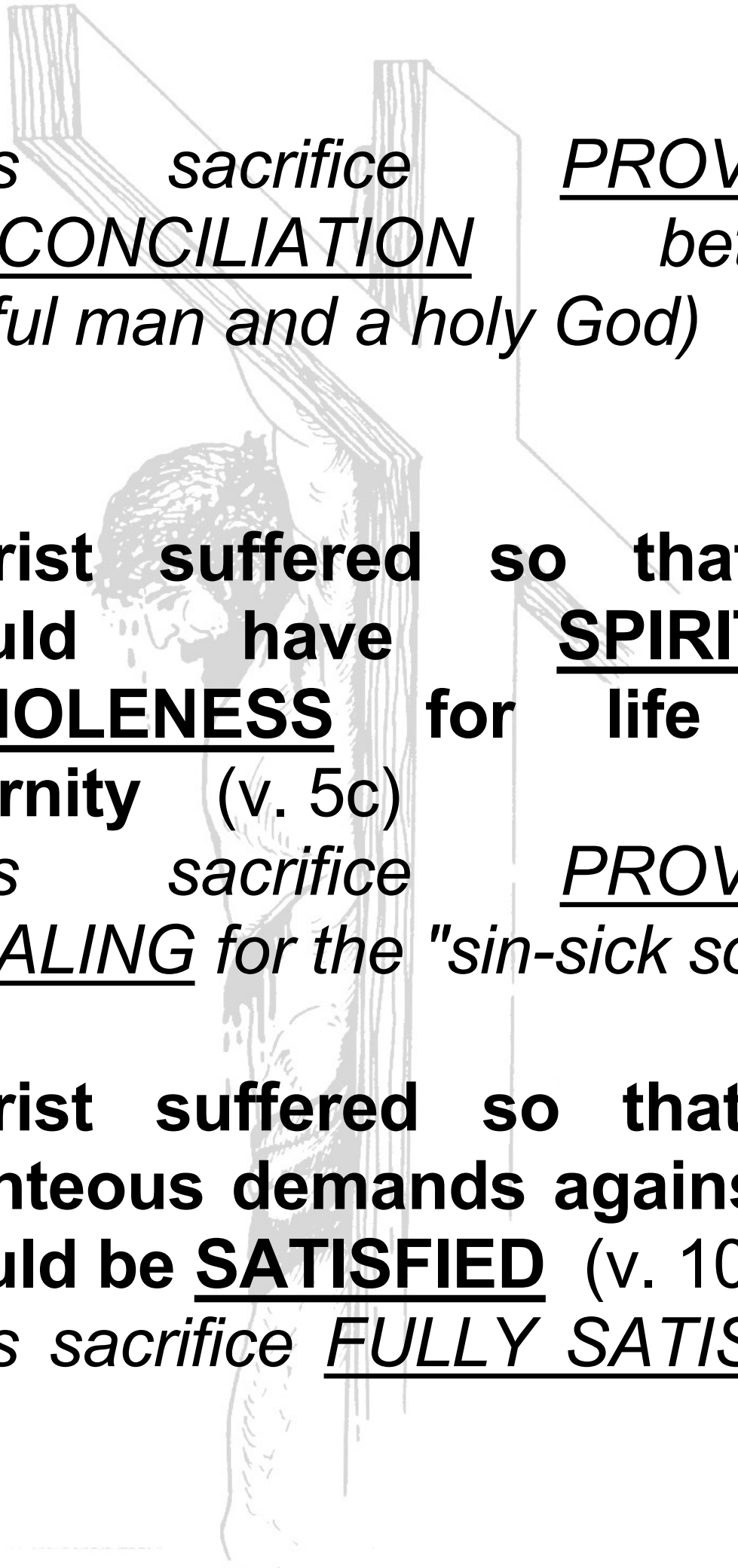
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