

The Report worth Believing Isaiah 53 FBC Canton Sunday am April 6, 2025

Introduction:

We have habit-stacked our 2025 with change leveraging, goal obtaining disciplines.
Prayer, Bible reading and devotions, Giving, and witnessing

We are now going to turn our attention to the power needed to change...the power of the resurrection of Jesus.

Revealed authentic prophecy strengthens our belief.

Authentic means based upon fact, not sincerity...people can be sincerely wrong.
700 years before Jesus, his complete life, death, burial, resurrection and exaltation is specified.

It is so specific fringe Jews tried to remove Chapter 53;
Unfortunately for them in 1947 The Dead Sea Scrolls were found and confirmed in its contents the entire book of Isaiah, including Ch. 53!

It is amazing how accuracy silences pride!

It should produce belief! V. 1

We are about to read a complete summary of the NT.

It is the life, death, burial, resurrection and exaltation of Jesus.

- I. He lived this life to give Life. v. 1-4**
 - a. Unknown place, with an unmemorable face.**
 - b. Not desirable, just despised.**
 - c. Known by sorrow, friends with grief.**
 - d. Faces turned away, honor absent.**
- II. He died this death to beat death for us. V. 5-8**
 - a. Carried grief to lift us when we grieve.**
 - i. Stricken by God, so we could be saved by God.
 - b. Wounded for our transgressions, so our transgression's guilt could be healed.**
 - i. Bruised for our twisting, so we could be untangled from sin.
 - ii. Peace with God paid by his chastisement.
 - c. Striped so we could be healed in heaven.**
 - d. We go astray, the shepherd brings us home.**
 - i. He was oppressed without defending himself.
 - ii. He faced injustice, so mercy could overcome justice for us.
 - iii. He was crucified with the robbers, laid to rest in the rich man's grave.
 - iv. He was innocent, we are deceived.

III. He rose again to show us death does not have the final say. V. 9-12

The Lord put him through all this as an offering for our sin.

a. What He will see:

- i. The seed of promise.
- ii. Prosperity past death.
- iii. The labor of his soul's agony.

1. He will justify many, but not all will be justified.

b. His portion is one of greatness.

- i. His spoil is one of strength.

c. He makes intercession for the transgressors.

Conclusion: Have you believed this report? Will you believe it, living life by faith? Forgiveness is available to all, but not automatic to any.

F.E. Marsh: 65. Christ in Isaiah 52 and 53

References for Isa 53:1 — 1 2

1. **The Prudent Servant.** "My Servant shall deal prudently" ([Isa. 52:13](#)).
2. **The Marred Man.** "His visage was so marred" ([Isa. 52:14](#)).
3. **The Kingly Silencer.** "The kings shall shut their mouths at Him" ([Isa. 52:15](#)).
4. **The Rejected Messiah.** "Who hath believed our report?" ([Isa. 53:1](#)).
5. **The Arm of Jehovah.** "To whom is the Arm of the Lord revealed?" ([Isa. 53:1](#)).
6. **A Tender Plant.** "He shall grow up before Him as a Tender Plant" ([Isa. 53:2](#)).
7. **Independent Root.** "As a Root out of a dry ground" ([Isa. 53:2](#)).
8. **The Uncomely Saviour.** "He hath no form nor comeliness" ([Isa. 53:2](#)).
9. **The Rejected King.** "He is despised and rejected of men" ([Isa. 53:3](#)).
10. **A Man of Sorrows.** "A Man of sorrows and acquainted with grief" ([Isa. 53:3](#)).
11. **Companion of Grief.** "Surely He hath borne our griefs" ([Isa. 53:4](#)).
12. **The Unesteemed One.** "Yet we did esteem Him stricken, smitten of God, and afflicted" ([Isa. 53:4](#)).
13. **The Divine Substitute.** "The chastisement of our peace was upon Him" ([Isa. 53:5](#)).
14. **The Burden-bearer.** "The Lord hath laid on Him the iniquity of us all" ([Isa. 53:6](#)).
15. **The Afflicted Christ.** "He was oppressed and He was afflicted" ([Isa. 53:7](#)).
16. **The Dumb Sufferer.** "He opened not His mouth" ([Isa. 53:7](#)).
17. **The Severed Branch.** "He was cut off out of the land of the living" ([Isa. 53:8](#)).
18. **The Stricken Shepherd.** "For the transgression of My people was He stricken" ([Isa. 53:8](#)).
19. **The Seeming Felon.** "He made His grave with the wicked" ([Isa. 53:9](#)).
20. **The Holy Lord.** "He had done no violence, neither was any deceit in His mouth" ([Isa. 53:9](#)).
21. **The Sin-offering.** "Thou shalt make His soul an offering for sin" ([Isa. 53:10](#)).
22. **The Prosperous Servant.** "And the pleasure of the Lord shall prosper in His hand" ([Isa. 53:10](#)).
23. **The Satisfied Redeemer.** "He shall see of the travail of His soul, and be satisfied" ([Isa. 53:11](#)).

24. **The Righteous Mediator.** "My righteous Servant shall justify many" ([Isa. 53:11](#)).
25. **The Rewarded Jesus.** "Therefore will I divide Him a portion with the great" ([Isa. 53:12](#)).
26. **The Conquering Hero.** "He shall divide the spoil with the strong" ([Isa. 53:12](#)).
27. **The Drink Offering.** "He hath poured out His soul unto death" ([Isa. 53:12](#)).
28. **The Interceding Priest.** "Made intercession for the transgressors" ([Isa. 53:12](#)).

March 31st AM

*"With His stripes we are healed."
Isaiah 53:5*

Pilate delivered our Lord to the lictors to be scourged. The Roman scourge was a most dreadful instrument of torture. It was made of the sinews of oxen, and sharp bones were inter-twisted every here and there among the sinews; so that every time the lash came down these pieces of bone inflicted fearful laceration, and tore off the flesh from the bone. The Saviour was, no doubt, bound to the column, and thus beaten. He had been beaten before; but this of the Roman lictors was probably the most severe of His flagellations. My soul, stand here and weep over His poor stricken body.

Believer in Jesus, can you gaze upon Him without tears, as He stands before you the mirror of agonizing love? He is at once fair as the lily for innocence, and red as the rose with the crimson of His own blood. As we feel the sure and blessed healing which His stripes have wrought in us, does not our heart melt at once with love and grief? If ever we have loved our Lord Jesus, surely we must feel that affection glowing now within our bosoms.

*"See how the patient Jesus stands,
Insulted in His lowest case!
Sinners have bound the Almighty's hands,
And spit in their Creator's face.*

*With thorns His temples gor'd and gash'd
Send streams of blood from every part;
His back's with knotted scourges lash'd.
But sharper scourges tear His heart."*

We would fain go to our chambers and weep; but since our business calls us away, we will first pray our Beloved to print the image of His bleeding self upon the tablets of our hearts all the day, and at nightfall we will return to commune with Him, and sorrow that our sin should have cost Him so dear.

Acts 8:26-40

Now an angel of the Lord spoke to Philip, saying, "Arise and go toward the south along the road which goes down from Jerusalem to Gaza." This is desert. 27 So he arose and went. And behold, a man of Ethiopia, a eunuch of great authority under Candace the queen of the Ethiopians, who had charge of all her treasury, and had come to Jerusalem to worship, 28 was returning. And sitting in his chariot, he was reading Isaiah the prophet. 29 Then the Spirit said to Philip, "Go near and overtake this chariot." 30 So Philip ran to him, and heard him reading the prophet Isaiah, and said,

"Do you understand what you are reading?" 31 And he said, "How can I, unless someone guides me?" And he asked Philip to come up and sit with him. 32 The place in the Scripture which he read was this: "He was led as a sheep to the slaughter; And as a lamb before its shearer is silent, So He opened not His mouth. 33 In His humiliation His justice was taken away, And who will declare His generation? For His life is taken from the earth." 34 So the eunuch answered Philip and said, "I ask you, of whom does the prophet say this, of himself or of some other man?" 35 Then Philip opened his mouth, and beginning at this Scripture, preached Jesus to him. 36 Now as they went down the road, they came to some water. And the eunuch said, "See, here is water. What hinders me from being baptized?" 37 Then Philip said, "If you believe with all your heart, you may. "And he answered and said, "I believe that Jesus Christ is the Son of God." 38 So he commanded the chariot to stand still. And both Philip and the eunuch went down into the water, and he baptized him. 39 Now when they came up out of the water, the Spirit of the Lord caught Philip away, so that the eunuch saw him no more; and he went on his way rejoicing. 40 But Philip was found at Azotus. And passing through, he preached in all the cities till he came to Caesarea.

Click [here](#) to view listing below for [Isa 53:1](#)

THE ATONING SUFFERING AND VICTORY OF THE MESSIAH

"This chapter foretells the sufferings of the Messiah, the end for which he was to die, and the advantages resulting to mankind from that illustrious event.... This chapter contains a beautiful summary of the most peculiar and distinguishing doctrines of Christianity." (Adam Clarke)

A. The atoning suffering of the Servant of the LORD.

1. ([Isaiah 53:1-3](#)) How man saw the suffering Messiah.

Who has believed our report?

And to whom has the arm of the LORD been revealed?

For He shall grow up before Him as a tender plant,

And as a root out of dry ground.

He has no form or comeliness; and when we see Him,

There is no beauty that we should desire Him.

**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.**

a. **Who has believed our report?** Prophetically, Isaiah anticipates at least two things here. First, he anticipates how strange and contradictory it seems that this suffering Messiah, whose visage is marred more than any man, is at the same time salvation and cleansing to the nations. Second, he anticipates the rejection of the Messiah, that many would not believe **our report**.

b. **To whom has the arm of the LORD been revealed?** In this context of the Messiah's suffering and agony, this line seems out of place. The **arm of the LORD** is a picture of His strength, power, and might. Yet we will see a Messiah weak and suffering. But the strength, power, and might of God will be expressed in the midst of this suffering, seemingly weak Messiah.

c. **He shall grow up before Him as a tender plant:** Jesus did **grow up**, as He increased in wisdom and stature, and in favor with God and men ([Luke 2:52](#)). But all the while, He was as **a tender plant** — of seeming weakness and insignificance, not like a mighty tree.

i. A **tender plant** is weak and vulnerable — unless it is **before Him**, that is, **before** the LORD God. In God's presence, that which seems to be weak is strong. If the plant is **before Him**, it doesn't even matter that the ground is dry. God will sustain it with His presence.

d. **As a root out of dry ground:** Jesus grew up in the Galilee region of Roman occupied Palestine. In respect to spiritual, political, and standard of living matters, it was indeed **dry ground**. God can bring the most wonderful things out of **dry ground**.

i. "Do not say, 'It is useless to preach down there, or to send missionaries to that uncivilised country.' How do you know? Is it very dry ground? Ah, well, that is hopeful soil; Christ is a 'root out of a dry ground,' and the more there is to discourage the more you should be encouraged. Read it the other way. Is it dark? Then all is fair for a grand show of light; the light will never seem so bright as when the night is very very dark." (Spurgeon)

e. **He has no form or comeliness...no beauty that we should desire Him:** Prophetically, Isaiah gives a more compelling description of Jesus than we find anywhere in the gospel accounts. Jesus was not a man of remarkable **beauty** or physical attractiveness (**comeliness**). This doesn't mean that Jesus was ugly, but it does mean that He did not have the "advantage" of good looks.

i. This means that when we try to attract people to Jesus through **form or comeliness**, or **beauty**, we are using methods that run counter to the nature of Jesus. "These days it appears that we must dress up the gospel to make it attractive. We have to use the methods of technique which must be smart, well-presented, streamlined. There must be something about the presentation of the gospel that will appeal to people...to what is called 'the modern mind.' I wonder if we stop to think that in our efforts to make

the gospel message ‘attractive’ we are drawing a curtain across the face of Jesus in His humiliation? The only one who can make Him attractive is the Holy Spirit.” (Redpath)

f. **He is despised and rejected by men, a Man of sorrows and acquainted with grief**: Jesus was not a “life of the party” man. It would be wrong to think of Him as perpetually sad and morose; indeed, He certainly showed great joy (such as in [Luke 10:21](#)). Yet He knew sorrow and **grief** so intimately that He could be called **a Man of sorrows**. This, among other reasons, made Him **despised and rejected by men**.

i. Most of our sorrow is really just self-pity. It is feeling sorry for ourselves. Jesus never once felt sorry for Himself. His sorrow was for others, and for the fallen, desperate condition of humanity.

ii. “He was also ‘a man of sorrows,’ for the variety of his woes; he was a man not of sorrow only, but of ‘sorrows.’ All the sufferings of the body and of the soul were known to him; the sorrows of the man who actively struggles to obey; the sorrows of the man who sits still, and passively endures. The sorrows of the lofty he knew, for he was the King of Israel; the sorrows of the poor he knew, for he ‘had not where to lay his head.’ Sorrows relative, and sorrows personal; sorrows mental, and sorrows spiritual; sorrows of all kinds and degrees assailed him. Affliction emptied his quiver upon him, making his heart the target for all conceivable woes.” (Spurgeon)

iii. In [1 Timothy 3](#), one of the requirements for leaders in the church is that they be **soberminded**. This word describes the person who is able to think clearly and with clarity. They do not constantly joke but know how to deal with serious subjects in a serious way. It doesn’t mean solemn and somber, but it does mean an appropriate seriousness.

g. **And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him**:

Because there was nothing outwardly beautiful or charismatic about the Messiah, mankind’s reaction was to withdraw from Him, to despise Him, and hold Him in low esteem. This shows that men value physical beauty and charisma far more than God does, and when we don’t see it, we can reject the ones God accepts.

2. ([Isaiah 53:4-6](#)) The Servant of the LORD bears our sin.

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.**

a. **Surely He has borne our griefs and carried our sorrows**: At this point, the prophet does not have in mind the way the Messiah took our guilt and God's wrath upon Himself. Here, he has in view how the Messiah took our pain upon Himself. He made **our griefs** His own, and **our sorrows** as if they were His. The image is that He loaded them up and **carried** them on His back, so we wouldn't have to.

i. How many people carry around pain — **griefs** and **sorrows** — that Jesus really carried for them? He took them from us, but for it to do us any good, we must release them.

b. **Yet we esteemed Him stricken, smitten by God, and afflicted**: Curiously, this estimation was accurate. Certainly, the Messiah was **stricken**. He was **smitten by God**. He was **afflicted**. The problem was not in seeing these things, but in only seeing these things. Man saw the suffering Jesus but didn't understand the reasons why.

c. **But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement for our peace was upon Him**: Yes, the Messiah was **stricken, smitten by God, and afflicted**. But now, the prophet explains why. It was for us — **for our transgressions...for our iniquities**. It was in our place that the Messiah suffered.

i. **Wounded** is literally "pierced through."

d. **And by His stripes we are healed**: Here, the prophet sees through the centuries to know that the Messiah would be beaten with many stripes ([Mark 15:15](#)). More so, the prophet announces that provision for healing is found in the suffering of Jesus, so **by His stripes we are healed**.

i. 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.

ii. However, some have taken this to mean that every believer has the right — the promise — to perfect health right now, and if there is any lack of health, it is simply because this promise has not been claimed in faith. In this thinking, great stress is laid upon the past tense of this phrase — **by His stripes we are healed**. The idea is that since it is in the past tense, perfect health is God's promise and provision for every Christian at this very moment, even as the believer has the promise to perfect forgiveness and salvation at this moment.

iii. The problem of this view — not even counting how it terribly contradicts the personal experience of saints in the Bible and through history — is that it misunderstands the "verb tense" of both salvation and healing. We can say without reservation that perfect, total, complete healing is God's promise to every believer in Jesus Christ, paid for by **His stripes** and the totality of His work for us. But we must also say that it is not promised to every believer right now, just as the totality of our salvation is not promised to us right now. The Bible says that we have been saved ([Ephesians 2:8](#)), that we are being

saved (1 Corinthians 1:18), and that we will be saved (1 Corinthians 3:15). Even so, there is a sense in which we have been healed, are being healed, and one day will be healed. God's ultimate healing is called "resurrection," and it is a glorious promise to every believer. Every "patch-up" healing in this present age simply anticipates the ultimate healing that will come.

iv. What Christians *must not do* is foolishly "claim" to be healed, despite "mere symptoms" that say otherwise, and believe they are standing on the promise of Isaiah 53:5. 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.

v. "'With his stripes we are healed.' Will you notice that fact? The healing of a sinner does not lie in himself, nor in what he is, nor in what he feels, nor in what he does, nor in what he vows, nor in what he promises. It is not in himself at all; but there, at Gabbatha, where the pavement is stained with the blood of the Son of God, and there, at Golgotha, where the place of a skull beholds the agonies of Christ. It is in his stripes that the healing lies. I beseech thee, do not scourge thyself: 'With his stripes we are healed.'" (Spurgeon)

e. **All we like sheep have gone astray; we have turned, every one, to his own way:** Here the prophet describes our *need* for the Messiah's atoning work. Sheep are stupid, headstrong animals, and we, like they, **have gone astray**. We have **turned** — against God's way, **every one, to his own way**.

i. We all have our own **way** of sin. The constant temptation is to condemn *your way* of sin, and to justify *my way* of sin. But each way that is our **own way** instead of the LORD's way is a sinful, destructive, damned way.

f. **And the LORD has laid on Him the iniquity of us all:** Here we see the partnership between the Father and the Son in the work on the cross. If the Messiah *was wounded for our transgressions*, then it was also **the LORD** who **laid on Him the iniquity of us all**. The Father judged our **iniquity** as it was **laid on** the Son.

3. (Isaiah 53:7-9) The suffering and death of the Servant of the LORD.

**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.
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.
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.**

- a. **He was oppressed and He was afflicted, yet He opened not His mouth:** Despite the pain and the suffering of the Messiah, He never **opened...His mouth** to defend Himself. He was silent before His accusers ([Mark 15:2-5](#)), never speaking to defend Himself, only to glorify God.
- b. **He was led as a lamb to the slaughter, and as a sheep before its shearers is silent, so He opened not His mouth:** The prophet repeats His previous point, that the Messiah will suffer without speaking to defend Himself. When Isaiah uses the phrase, **He was led as a lamb to the slaughter**, we should *not* take this as indicating that Jesus was a helpless victim of circumstances and was helpless as a lamb. Quite the contrary; even in His suffering and death, Jesus was in control ([John 10:18](#), [19:11](#) and [19:30](#)). Isaiah's point is that Jesus was **silent**, not helpless.

i. "If I were to die for any one of you, what would it amount to but that I paid the debt of nature a little sooner than I must ultimately have paid it? For we must all die, sooner or later. But the Christ needed not to die at all, so far as he himself was personally concerned. There was no cause within himself why he should go to the cross to lay down his life. He yielded himself up, a willing sacrifice for our sins."
(Spurgeon)

- c. **He was taken from prison and from judgment, and who will declare His generation?** This not only refers to the confinement of the Messiah before His crucifixion, but it also speaks of the fact that the Messiah died childless. There was no one to **declare His generation**.
- d. **For He was cut off from the land of the living; for the transgressions of My people He was stricken:** This is the first indication in this passage that the suffering Servant of the LORD, the Messiah Himself, would *die*. Up to this point, we might have thought He would only have been severely beaten. But there is no mistaking the point: He is to be **cut off from the land of the living**.

- i. "The phrase 'cut off' strongly suggests not only a violent, premature death but also the just judgment of God, not simply the oppressive judgment of men." (Grogan)
- ii. This, among many aspects of this prophecy, demonstrates again that Isaiah cannot be speaking of Israel as the suffering Servant. As badly as Israel has suffered through the centuries, she has never been **cut off from the land of the living**. She has always endured, even as God promised Abraham.
- iii. The prophet brings the point home again and again. The Servant of the LORD, the Messiah, suffers, but not for Himself, but for **the transgressions of My people**.

- e. **And they made His grave with the wicked:** Jesus died in the company of **the wicked** ([Luke 23:32-33](#)), and it was the intention of those supervising His execution to cast Him into a common **grave with the wicked**.
- f. **But with the rich at His death, because He had done no violence, nor was any deceit in His mouth:** Despite the intention of others to make *His grave with the wicked*, God allowed the Messiah to

be **with the rich at His death**, buried in the tomb of the wealthy Joseph of Arimathea ([Luke 23:50-56](#), [Matthew 27:57-60](#)).

i. The line **because He had done no violence, nor was any deceit in His mouth** is important. It shows that even in His death, even in His taking the transgressions of God's people, the Messiah never sinned. He remained the Holy One, despite all the pain and suffering. As a recognition of that, He was buried **with the rich at His death**, and would indeed be resurrected.

B. The victory of the Servant of the LORD.

1. ([Isaiah 53:10-11](#)) The Messiah's satisfaction.

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.

He shall see the labor of His soul, *and* be satisfied.

By His knowledge My righteous Servant shall justify many,

For He shall bear their iniquities.

a. **Yet it pleased the LORD to bruise Him; He has put Him to grief:** The prophet gloriously, and emphatically, states that the suffering of the Servant of the LORD was ordained by the LORD, even for His *pleasure!*

i. This was *God's doing!* **He has put Him to grief!** Jesus was no victim of circumstance or at the mercy of political or military power. It was the planned, ordained work of the LORD God, prophesied by Isaiah hundreds of years before it happened. This was *God's victory*, not Satan's or man's triumph.

ii. As Paul says in [2 Corinthians 5:19](#), *God was in Christ reconciling the world to Himself*. The Father and the Son worked together at the cross. Though Jesus was *treated* as if He were an enemy of God, He was not. Even as Jesus was punished as if He were a sinner, He was performing the most holy service to God the Father ever offered. This is why Isaiah can say, **yet it pleased the LORD to bruise Him** ([Isaiah 53:10](#)). In and of itself, the suffering of the Son did not please the Father. But as it accomplished the work of *reconciling the world to Himself*, it was completely pleasing to God the Father.

b. **When you make His soul an offering for sin:** The Hebrew speaks of a specific, sacrificial sin-offering as described in Leviticus [chapter 5](#). The idea of a substitutionary atonement for sin cannot be more specifically stated.

i. And it was this — the becoming of the sin-sacrifice — more than the physical suffering that Jesus dreaded. "My Lord suffered as you suffer, only more keenly; for he had never injured his body or soul by any act of excess, so as to take off the edge from his sensitiveness. His was the pouring out of a whole soul in all the phases of suffering into which perfect souls can pass. He felt the horror of sin as

we who have sinned could not feel it, and the sight of evil afflicted him much more than it does the purest among us.” (Spurgeon)

c. **He shall see His seed, He shall prolong His days, and the pleasure of the LORD shall prosper in His hand**: The death, the burial, the offering of the Messiah does not end the story. He lives on! He lives to **see His seed**, His spiritual descendants. **He shall prolong His days**, and not be under the curse of death. And the life He lives after His death and burial is glorious; His life shall be lived prospering in **the pleasure of the LORD**.

d. **He shall see the labor of His soul, and be satisfied**: The Messiah will look upon His work — with full view of **the travail of His soul** — and in the end, He shall **be satisfied**. The Messiah will have no regrets. Every bit of the suffering and agony was worth it and brought about a satisfactory result.

i. As the last lines to the hymn by Maltbie Babcock put it:

This is my Father's world:

The battle is not done;

Jesus who died shall be satisfied,

And earth and heaven be one.

e. **By His knowledge My righteous Servant shall justify many, for He shall bear their iniquities**: It is in knowing the Messiah, in both who He is and what He has done, that makes us justified before God.

2. ([Isaiah 53:12](#)) The Messiah's work and reward.

**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.**

a. **Therefore I will divide Him a portion with the great, and He shall divide the spoil with the strong**: The Messiah's glorious work will be rewarded. With the image of dividing the spoil after a victorious battle, we see that the Messiah ultimately triumphs.

i. Paul described this ultimate triumph in [Philippians 2:10-11](#): *That at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.* That is a glorious reward.

ii. “It is a strange fact that I am going to declare, but it is not less true than strange: according to our text the extraordinary glories of Christ, as Saviour, have all been earned by his connection with human sin. He has gotten his most illustrious splendour, his brightest jewels, his divinest crowns, out of coming into contact with this poor fallen race.” (Spurgeon)

iii. In the end, the sufferings and humiliation of Jesus only bring Him more glory and majesty! “I do see that out of this dunghill of sin Christ has brought this diamond of his glory by our salvation. If there had been no sinners, there could not have been a Saviour. If no sin, no pouring out of the soul unto death; and if no pouring out of the soul unto death, no dividing a portion with the great. If there had been no guilt, there had been no act of expiation. In the wondrous act of expiation by our great Substitute, the Godhead is more gloriously revealed than in all the creations and providences of the divine power and wisdom.” (Spurgeon)

iv. Who does the Messiah divide the spoil with? With the strong; those strong in Him. We can share in the spoil of Jesus’ victory! *If children, then heirs; heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together.* ([Romans 8:17](#))

b. Because He poured out His soul unto death: This speaks of the totality of Jesus’ sacrifice on the cross. Poured out means that it was all gone. There was nothing left, nothing more He could give.

i. “‘He hath poured out his soul unto death.’ I will say no more about it, except that you see how complete it was. Jesus gave poor sinners everything. His every faculty was laid out for them. To his last rag he was stripped upon the cross. No part of his body or of his soul was kept back from being made a sacrifice. The last drop, as I said before, was poured out till the cup was drained. He made no reserve: he kept not back even his innermost self: ‘He hath poured out his soul unto death.’” (Spurgeon)

c. He was numbered with the transgressors: Jesus could never become a sinner; He could never be a transgressor Himself. Yet willingly, loving, He was numbered with the transgressors. Is there a rollcall taken for transgressors? Jesus says, “Put My name down with them.” We would be shocked if a godly woman looked at a list of prostitutes and said, “Put my name down among them.” Or what if a godly man looked at a list of murderers and said, “Number me among them.” But that is what Jesus did for us, only to an even greater degree.

d. He bore the sin of many: Over and over again, the prophet emphasizes the point. The Servant of the LORD, the Messiah, suffers on behalf of and in the place of guilty sinners.

e. And made intercession for the transgressors: We know that presently, Jesus has a ministry of intercession ([Hebrews 7:25](#)). But [Hebrews 7:25](#) speaks of intercession for the saints. This passage probably refers to Jesus’ prayers on the cross itself.

i. This means the work of the Messiah is made available to transgressors. It is when we see ourselves as transgressors that we can reach out and receive His salvation.

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Chuck Smith :: Verse by Verse Study on Isaiah 53-55 (C2000)

Aa

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By Chuck Smith

When men made chapter and verse divisions, they did make mistakes. The Word of God is divinely inspired; it's inerrant. But men, for the sake of helping us to find scriptures and to memorize passages, divided the Bible into chapter and verses. And it's a very convenient way to reference. However, many times they made the divisions in the wrong place, and in our reading we are prone to read to an end of a chapter and then quit until the next reading. And sometimes the thought carries right through, so that in the dividing of the chapters, they should have ended chapter 52 with verse 12. And they should have started chapter 53 with verse 13, because the last three verses here definitely fit in with [Isaiah 53](#). And so that we might see the relationship with 53, we will begin our study of chapter 53 with verse 13 of 52.

As God now speaks about His servant, His only begotten Son, "who was in the form of God, and thought it not something to be grasped to be equal with God: and yet He humbled Himself and took on the likeness of man or the form of man and came in likeness of man. And being humbled, He came as a servant" ([Philippians 2:6-8](#)). And so Jesus said, "I came not to do My own will but the will of the One who sent Me" ([John 6:38](#)). And in the garden He said, "Not My will, Thy will be done" ([Luke 22:42](#)), as He submitted as a servant unto the Father. Now Isaiah begins to prophesy here concerning God's servant that was to come.

Behold, my servant shall deal prudently, he shall be exalted and extolled ([Isa 52:13](#)),

The Hebrew word extolled is the word lifted up. It is the very same word that Jesus used in the New Testament when talking to His disciples said, "And I, if I be lifted up, will draw all men unto Me" ([John 12:32](#)). Now Jesus when He was referring to being lifted up was referring to the death that He was to die upon the cross, as He

would be lifted up upon a cross. "And I, if I be lifted up." And the idea is being lifted up on a cross, I will draw all men unto Me. Now that scripture has been carelessly interpreted by many people as just lifting up Jesus. If you'll just lift up Jesus, He'll draw all men to Him, you see. So in your ministry, just lift up Jesus, and they even have choruses, "Let's lift Him higher, let's lift Him higher. That all the world may see." Well, whoever wrote that chorus doesn't have a real understanding of scripture, because they have taken it out of its context. In the context, the gospel writer said, "This said He signifying the manner of death that He was going to die" ([John 12:33](#)). That is, signifying the cross, lifted up on a cross.

And so here the cross is predicted, prophesied in Isaiah. "He shall be exalted and lifted up, and be very high."

As many were astonished at thee; his visage [or face] was so marred more than any man, and his form more than the sons of men ([Isa 52:14](#)):

In the Hebrew this reads more literally, "His face was so marred that He could not be recognized as a man or as a human being."

Now we are told in the gospel that they covered His face and they began to buffet Him. That is, with His face covered they began to hit Him. Now as a general rule our bodies have an automatic reflex kind of an action, when we see a blow coming we give with the blow so it cushions the blow. You don't get the full brunt of it. If you don't cushion the blow, a surprise blow that you don't see coming, that's where you get hurt. You guys that watch the Monday night football, you know that. When a quarterback gets blindsided, he's in trouble. If he can see the guy coming, you just sort of, you reflex action to it and you sort of go with it. And you may get bounced all over, but you're reacting and coordinating with it and thus it's a lot easier to take. But if you don't see that big tackle barreling in on you, and he hits you without your having any ability to defend yourself by the feigning that a person does, that's when you get the broken bones. And that's when you get laid out of the game. Those blindsides are the really thing that will put you out.

Now with Jesus as they covered His face and began to buffet Him, no way to feign or to give with the blow, and thus His face must have been horribly disfigured. Here Isaiah declares that it was so shocking. "As many as looked upon you was shocked when they saw how marred your face was. So marred that you could not be recognized as a man, as a human being."

So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them they shall see; and that which they had not heard shall they consider. But who hath believed our report? and to whom is the arm of the LORD revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: now he has no form nor comeliness; and when we shall see him, there is no beauty that we should desire him ([Isa 52:15](#), [53:1-2](#)).

Interesting prophecies concerning Jesus Christ. He has no beautiful form or comeliness. There is no beauty there that we should desire. In other words, we'll not be attracted to Him by the physical beauty. So often we

have in our minds sort of a mental picture of what a person may look like. And we sort of automatically do this even though we haven't seen a person.

I get this all the time where I go into areas where people have been listening on the radio. And I'll go into an area to speak and all they've heard is my voice. And it is interesting to watch their shocked expressions when they see me. Because they have envisioned usually something far different than what I look like. But somehow we always create sort of a mental image. It's an ambiguous kind of an image, but yet there is sort of a mental image of what the person must look like who has a voice like that. And it so often is very shocking when you see the person that you've been listening to. I was shocked when I first met Dr. McGee and I didn't think he would look like that at all with that southern voice. I expected to see some tall, Texan type of a guy, and it was just a surprise to me. And I suppose he was just as surprised to see me and to see what I look like.

So we have in our mind sort of a mental image of what Jesus is going to look like and we sort of imagine just being enthralled with the physical beauty of Christ. But as many as looked upon Him were astonished because really, there is no form or comeliness that is really attractive when we shall see Him, there is no beauty that we should desire Him. It isn't for the beautiful form that we will be attracted. And I think that this is, I think that this is rather great that it will not be the beautiful form that we're attracted to. Because face it, the majority of the people are ugly. Very few beautiful people, really beautiful people. Most of us are in the category of we can get by. But it isn't our looks that really attract people.

Now if He were one of those beautiful persons, then it would be more difficult for us to identify with Him. But the fact that it isn't the beauty of His form that is attractive or draws us to Him means that each of us can identify with Him, because it is that spiritual beauty and the love that just draws us so much that we care not what the form may look like.

Now when John was in heaven and he saw the scroll in the right hand of Him who sits upon the throne, and he heard the angel proclaim with a loud voice, "Who is worthy to take the scroll and loose the seals?" And as he observed that no one was found worthy in heaven and earth to take the scroll or to loose the seals, he began to weep. And one of the elders said unto John, "Don't weep, John. Behold, the lion of the tribe of Judah hath prevailed to take the scroll and to loose the seals." And John said, "And I turned and I saw Him as a lamb that hath been slaughtered" ([Revelation 5:2-6](#)). No beauty that we should desire Him.

John's first glimpse of Christ in heaven, he saw Him as a lamb that had been slaughtered. Not as some tremendously physical, robust, handsome creature that we all sort of envision Jesus to be. But perhaps the Lord still bears the marks of His suffering for you. He did bear those marks after the resurrection. For you remember Thomas said, "Except I can put my fingers into His hand and thrust my hand into His side, I won't believe" ([John 20:25](#)). And so the next time Jesus showed Himself to the disciples, Thomas being present, He said, "Okay, Thomas, go ahead. Put your finger in My hand. Put your hand in My side." The marks were still there. It said, "And they shall look on Him whom they have pierced" ([Zechariah 12:10](#)). And they shall say unto Him,

"What are the meaning of these wounds in Your hands?" Yet future, still bearing them; the marks of His love for you.

So as many as saw Him were astonished. "He has no form nor comeliness." That is, really an attractive, desirable or attracting feature. "When we shall see Him, there is no beauty that we should desire Him."

He is despised and rejected of men; a man of sorrows, and acquainted with grief ([Isa 53:3](#)):

Now you probably have in your mind mental pictures of what Paul must have looked like. I read the epistles of Paul and I think of him as a giant. Surely he's a spiritual giant. I read in one of the apocrypha books, one of the early writings, a description of Paul the apostle. And it describes him as a skinny little runt about five feet tall with a horribly large hooked nose and eyes that were red, swollen and constantly running, and it gave this horrible... And I was upset because that's not how I pictured Paul at all. I'm in love with Paul. My, what this man has given to us of his great depth of understanding and background. And I so love the writings of Paul that I've been drawn to him. He is one of those that I'm looking forward to just really spending some time with in the future. And yet, without seeing the physical person, it is possible to be in love with an individual and yet not be physically attracted. And yet, it is interesting how so often today we only associate love with physical attraction, and not with the person themselves. And that's rather tragic. And that's why so many marriages are miserable, because the person has married the face but there's nothing behind the face. There's no depth of character. There's just the face and that's it.

One of the most miserable dates I ever had in my life was with a girl with a pretty face. Oh, I was excited. I thought, "Man alive, this is going to be great!" My sister worked with her sister, and as they talked... "My brother," "Oh, my sister..." "Well, my sister thinks your brother is cute," or something. And that's all I needed. So you call up and you make a date. Most miserable night. She had a beautiful face, but man, she was a dud. I mean, just a dull evening. No conversation, nothing. And people make mistakes many times in relationships because we relate on the physical, rather than upon the true nature of a person.

Now, "He is despised and rejected of men; He is a man of sorrows, He's acquainted with grief."

and we hid as it were our faces from him ([Isa 53:3](#));

Perhaps in shock and in horror. Have you ever looked at something that was so shocking you couldn't look; you turned your face? You couldn't stand to look at it. It was so horrible. It may be that that will be your first response when you see the marks of the suffering that He bore for you. You look and you can't even... He doesn't even look like a human being. You just sort of cringe at it.

he was despised ([Isa 53:3](#)),

He's rejected.

and we didn't esteem him ([Isa 53:3](#)).

But surely in that suffering, in that death,

He bore our griefs, and he carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions ([Isa 53:4-5](#)),

Now this is why it is so ridiculous to try to hold the Jews responsible for the death of Jesus Christ and to blame them and to persecute them as has been the history of the church; persecute them for the death of Jesus Christ. That's sheer unscriptural idiocy. They are no more responsible for the death of Jesus Christ than you or I. We are all equally responsible for His death. For He was wounded for our transgressions. It was my sin that put Him on the cross. It was my sin that brought Him that suffering and that beating and that shame and that reproach. I'm guilty! And we shouldn't seek to blame someone else for our own guilt and to persecute someone else for that for which we are ourselves responsible. Surely He hath borne our griefs, carried our sorrows. He was wounded for our transgressions.

he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed ([Isa 53:5](#)).

So we are the ones responsible for the suffering and the death of Jesus Christ, because He suffered and died for me that He might bring me the forgiveness of my sins. That He might bring me into fellowship with God. You see, God created man in the beginning for fellowship. That was the purpose of God when He created man-that God might be able to fellowship with man. But when man turned his back upon God and sinned, fellowship with God was broken. And fellowship with God who is holy and righteous cannot be restored until something is done about my sin. And that is why Jesus came that He might take the guilt of my sin. That He might bear my iniquities, my transgressions, my guilt, die in my place in order that through His death I can now come to God and have fellowship with God.

All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on Jesus Christ the iniquities of us all ([Isa 53:6](#)).

You remember Jesus cried on the cross, "My God, My God, why hast Thou forsaken Me?" Crying out the twenty-second psalm, and in the verse 3 the answer is given, "For Thou art holy, O Thou that inhabitest the praises of Thy people." God forsook His Son when your sin was placed upon Him. For that's the effect of sin. It's being forsaken of God. Being separated from God. And when your sin was placed upon Jesus Christ, He was separated from the Father. And thus the cry, "My God, My God, why hast Thou forsaken Me?" But He was forsaken of God in order that you won't have to be forsaken by God. "For God laid on Him the iniquities of us all."

He was oppressed, he was afflicted, yet he opened not his mouth ([Isa 53:7](#)):

You remember before Pilate, Pilate marvelled that He didn't answer. He said, "Answerest Thou not me? Don't You know that I have power to free Thee, the power to put Thee to death?" Jesus said, "You don't have any power except that which My Father gives you. But don't worry, those that turned Me over to you have the greater sin than you do. I know you're troubled, Pilate." He didn't know what he had on his hands and he did his best to free Him. But, "He opened not His mouth."

he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth ([Isa 53:7](#)).

All of the accusations. "Hear not all these things they accuse Thee of? What do You say for Yourself?" Jesus didn't answer.

He was taken from prison and from judgment: and who shall declare his generation? for he was cut off ([Isa 53:8](#))

You see, without any children, who's going to declare His generation?

He was cut off out of the land of the living ([Isa 53:8](#)):

Now that's an interesting phrase, "Cut off out of the land of the living." You remember that Daniel prophesies, "From the time the commandment goes forth to restore and rebuild Jerusalem to the coming of the Messiah the Prince will be seven sevens and sixty-two sevens, three score and two sevens. And the wall shall be built again in troublous times, and after the three score and two sevens shall the Messiah be cut off. But not for Himself, but for the people" ([Daniel 9:25-26](#)). For He's cut off. He'll be crucified. Out of the land of the living. And God cries out,

for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death ([Isa 53:8-9](#));

You remember Joseph of Arimathaea, a very rich man, came and begged Pilate for the body of Jesus that he might bury it. And here it is. He's with the rich in His death.

because he had done no violence, neither was any deceit in his mouth. Yet it pleased the LORD to bruise him; he hath put him to grief: when he shall make his soul an offering for sin ([Isa 53:9-10](#)),

So Christ became the sin offering for us. According to the will of God because God loved us.

he shall see his seed, and prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see the travail of his soul, and shall be satisfied ([Isa 53:10-11](#)):

That is, He travailed in order that you might be born again. And in seeing your redemption, in seeing you in fellowship with God, He's satisfied. He looks upon Him and says it was worth it all because of the redemption that He is able to offer to us. That fellowship that He can bring to us with the Father. And so, "He shall see the travail of his soul, and shall be satisfied."

and by his knowledge ([Isa 53:11](#))

That is, by the knowledge of Jesus Christ.

my righteous servant shall justify many ([Isa 53:11](#));

So how many of us tonight have been justified before God through the knowledge of Jesus Christ? So God declares, "By his knowledge shall My righteous servant justify many."

for he shall bear their iniquities ([Isa 53:11](#)).

Now all of this written 700 years before Christ was born. That is why when Peter stood up on the day of Pentecost and talked to the people who were involved in the crucifixion of Jesus Christ, he said unto them, "Jesus of Nazareth, a man who was proved to be of God by the signs and the wonders which He did while He was still living with you, whom you according to the predeterminate counsel and foreknowledge of God with your wicked hands have crucified and slain" ([Acts 2:22-23](#)). But when he talks about the crucifixion, he speaks about the predetermined counsel and the foreknowledge of God. God knew it. God had planned it in order that He might demonstrate to you how much He loves you. "Herein is love, not that we loved God, but that God loved us, and sent His Son to be a propitiation for our sins" ([I John 4:10](#)). Paul said, "For a righteous man some might dare to die: for a good man peradventure some would even give their lives. But herein is God's love manifested, in that while we were yet sinners, Christ died for the ungodly" ([Romans 5:7-8](#)). He bore your iniquities. He bore your sins.

Therefore [the Father says] will I divide him a portion with the great, and he shall divide the spoil with the strong ([Isa 53:12](#));

"Beloved, now are we the sons of God, and if sons, then heirs, joint-heirs with Jesus Christ" ([Romans 8:16-17](#)), as He divides the spoil with the strong.

because he hath poured out his soul unto death: and he was numbered with the transgressors ([Isa 53:12](#));

Two thieves on either, one on either side. "He was numbered with the transgressors."

and he bore the sin of many, and made intercession for the transgressors ([Isa 53:11](#)).

You remember even as they were nailing Him, He said, "Father, forgive them; they know not what they do" ([Luke 23:34](#)). Interceding for the transgressors. All of these things prophesied in advance. All of them fulfilled through the death of Jesus Christ. Surely it sets Him alone in history as the only man who could ever qualify to be the Messiah, the suffering servant. If Jesus is not the Messiah, there is no Messiah. No other man can qualify. But Jesus has qualified in all 300 points of prophecy that spoke about His life, His ministry, His death. And here in Isaiah, outstanding example of clear-cut prophecy. And if it doesn't refer to Jesus Christ, it can't refer to any other person in history. He stands alone as the only One who has fulfilled these things. And to reject Him after the basis of this kind of evidence is to sin against your own conscience and to sin against the truth, which becomes even a greater evil.

avid Terasaka, M.D. :: Medical Aspects of the Crucifixion of Jesus Christ

Aa

Click [here](#) to view listing below for [Isa 53:1](#)



Heb 12:2 - *"Let us fix our eyes on Jesus, the author and perfecter of our faith, who for the joy set before him endured the cross, scorning its shame, and sat down at the right hand of the throne of God."*

In the last few hours of Jesus' life what did He endure, and what shame did He suffer?

EXCRUCIATE: to cause great agony, torment

Latin : ex : out of, from cruciate : cross

"from the cross"

The tone of this presentation can best be summarized in the word *"excruciate"*, (the root of the word *"excruciating"*) which refers to something which causes great agony or torment. The Latin roots of the word are : *"ex"*, meaning from or out of, and *"cruciate"*, meaning cross. The word *"excruciate"* comes from the Latin for *"from, or out of, the cross"*. (Websters)

GENERAL OVERVIEW

Jesus spent the last hours before the crucifixion at several places in Jerusalem. He started the evening in the Upper Room, in southwest Jerusalem. At the Last Supper, He told the disciples that His body and His blood were to be given for them. ([Matt 26: 26-29](#)) He went outside of the city to the Garden of Gethesemane. He was then arrested and brought back to the palace of the High Priest, where He was questioned by Annas, a former High Priest, and Caiaphas, Annas' son in law. Afterwards, He was tried by the Sanhedrin, and found to be guilty of blasphemy by proclaiming Himself the Son of God. He was sentenced to the death penalty. Since only the Romans were able to execute criminals, He was sent to Pontius Pilate at the Antonia Fortress. Pilate, not finding anything wrong, sent Him to King Herod, who returned Him back to Pilate. Pilate, submitting to the pressure of the crowd, then ordered that Jesus be flogged and crucified. He was finally led out of the city walls to be crucified at Calvary.

THE HEALTH OF JESUS AND DEMANDS OF THE ORDEAL

It is reasonable to assume that Jesus was in good health prior to the ordeal that He faced in the hours before His death. Having been a carpenter and traveling throughout the land during His ministry would have required that He would be in good physical condition. Before the crucifixion, however, He was forced to walk 2.5 miles over

a sleepless night, during which He suffered great anguish through His six trials, was mocked, ridiculed and severely beaten, and was abandoned by His friends and Father. (Edwards)

THE UPPER ROOM OR CENACULUM

The ordeal began in an upper room of a house at what we now call the Last Supper, where Jesus, in giving the first communion, predicted that His body and blood would be given. (Matt 26:17-29) Today in Jerusalem, one can visit the Cenacle or Cenaculum (Latin for dining hall), a room which is built over what is believed to be the site of the Upper Room, (Kollek) which was located on the southwestern aspect of the old city.

GETHESEMANE: OIL PRESS

Luke 22:44 And being in anguish, he prayed more earnestly, *and his sweat was like drops of blood falling to the ground.*

"the Spirit of God....crushed"

From the upper room, Jesus went outside of the city walls where he spent time in prayer at the Garden of Gethesemane. The garden has many ancient olive trees today, some of which may have grown from the roots of the trees that were present in Jesus' time. (All trees in and around Jerusalem were cut down when the Romans conquered the city in 70 A.D. Olive trees can regenerate from their roots and live for thousands of years.) The name "*Gethesemane*", comes from the Hebrew Gat Shmanim, meaning "*oil press*" (Kollek). Since "*oil*" is used in the Bible to symbolize the Holy Spirit, it may be said that the garden is where "*the Spirit of God was crushed*". (Missler). It was here that Jesus agonized in prayer over what was to occur. It is significant that this is the only place in the KJV where the word "*agony*" is mentioned. (Strong's concordance) The Greek word for agony means to be "*engaged in combat*" (Pink) Jesus agonizes over what He is to go through, feeling that He is at the point of death. (Mark 14:34) Yet He prays, "*Not my will, but thine be done.*"

Of medical significance is that Luke mentions Him as having sweat like blood. The medical term for this, "*hemohidrosis*" or "*hematidrosis*" has been seen in patients who have experienced, extreme stress or shock to their systems. (Edwards) The capillaries around the sweat pores become fragile and leak blood into the sweat. A case history is recorded in which a young girl who had a fear of air raids in WW1 developed the condition after a gas explosion occurred in the house next door. (Scott) Another report mentions a nun who, as she was threatened with death by the swords of the enemy soldiers, "*was so terrified that she bled from every part of her body and died of hemorrhage in the sight of her assailants.*" (Grafenberg) As a memorial to Jesus' ordeal, a church which now stands in Gethesemane is known as the Church of the Agony. (also called the Church of the Nations because many nations donated money to its construction. (Kollek)

ABANDONED BY MAN

Matthew 26:56: "*Then all the disciples deserted him and fled.*"

Psa 22:11: "*Do not be far from me, for trouble is near and there is no one to help.*"

While in Gethesemane, Jesus is betrayed by Judas and arrested by the Jews. His disciples all desert Him, even at the expense of running away naked ([Mark 14:51-52](#)). He is bound ([John 18:12](#)) then brought back to the city to the court of the High Priest, which is located near the Upper room.

ILLEGAL ASPECTS OF THE TRIAL OF JESUS

Following are some of the illegal aspects of the trial of Jesus:

- Trials could occur only in the regular meeting places of the Sanhedrin (not in the palace of the High Priest)
- Trials could not occur on the eve of the Sabbath or Feast Days or at night
- A sentence of 'guilty' might only be pronounced on the day following the trial

THE ISSUE OF WITNESSES

Deut 19:15: *"One witness is not enough to convict a man accused of any crime or offense he may have committed. A matter must be established by the testimony of two or three witnesses."*

Deut 17:6: *"On the testimony of two or three witnesses a man shall be put to death, but no one shall be put to death on the testimony of only one witness."*

Mark 14:56: *"Many testified falsely against him, but their statements did not agree."*

While in the court of the High Priest, He was questioned by Annas ([John 18:13](#)) and struck by a soldier ([John 18:22](#)). He was then brought to Caiaphas and the Sanhedrin. who sought to put Jesus to death by the false testimony of many witnesses. The witnesses brought against Him did not agree. By the law, no one could be put to death without the agreement of two or three witnesses. Although the witnesses did not agree, He was found guilty of blasphemy when He told them of His identity as the Son of God. He was sentenced to death. Jesus suffered ridicule from the palace guards, who spat on Him, beat Him and slapped Him on the face. ([Mark 14:65](#).) During the trial, Peter denies Him three times. The proceedings of Jesus' trial violated many of the laws of His society. Among some of the other broken laws were:(Bucklin)

1. Any arrest could not be made at night.
2. The time and date of the trial were illegal because it took place at night and on the eve of the Sabbath. This time precluded any chance for the required adjournment to the next day in the event of a conviction.
3. The Sanhedrin was without authority to instigate charges. It was only supposed to investigate charges brought before it. In Jesus' trial, the court itself formulated the charges.
4. The charges against Jesus were changed during the trial. He was initially charged with blasphemy based upon His statement that He would be able to destroy and rebuild the Temple of God within three days, as well as His claim to be the Son of God. When He was brought before Pilate, the charge was that Jesus was a King and did not advocate paying taxes to the Romans.
5. As stated above, the requirement of two witnesses in agreement to merit the death penalty was not met.
6. The court did not meet in the regular meeting place of the Sanhedrin, as required by Jewish law.
7. Christ was not permitted a defense. Under Jewish law, an exhaustive search into the facts presented by the witnesses should have occurred.

8. The Sanhedrin pronounced the death sentence. Under law, the Sanhedrin were not allowed to convict and put the death sentence into effect. ([John 18:31](#))

Today, one can visit the palace of the High Priest. where one can stand in the midst of the ruins of the courtyard. A model of the structure in Jesus' time is available for viewing.

PILATE'S VERDICT

[Mark 15:15](#) - *"Wanting to satisfy the crowd, Pilate released Barabbas to them. He had Jesus flogged, and handed him over to be crucified."*

The Sanhedrin met early the next morning and sentenced Him to death. ([Matthew 27:1](#)) Because the Jews were not, and the Romans were, able to carry out an execution, Jesus was brought before Pilate. The charge was now changed to an allegation that Jesus claimed to be King and forbade the nation to pay taxes to Caesar. ([Luke 23:5](#)) In spite of all the charges, Pilate finds nothing wrong. He sends Jesus to Herod. Jesus is speechless before Herod, except to affirm that He is King of the Jews. Herod sends Him back to Pilate. Pilate is unable to convince the crowds of Jesus' innocence and orders Jesus to be put to death. Some sources state that it was Roman law that a criminal that was to be crucified had to be flogged first.(McDowell) Others believe that Jesus was flogged first by Pilate in the hope of getting Him off with a lighter punishment.(Davis) In spite of his efforts, the Jews allow Barabbas to be released and demand that Jesus be crucified, even crying that, *"His blood be on us and on our children!"* ([Matthew 27:25](#)) Pilate hands Jesus over to be flogged and crucified.



It is at this point that Jesus suffers a severe physical beating. (Edwards) During a flogging, a victim was tied to a post, leaving his back entirely exposed. The Romans used a whip, called a flagrum or flagellum which consisted of small pieces of bone and metal attached to a number of leather strands. The number of strikes is not recorded in the gospels. The number of blows in Jewish law was set



in [Deuteronomy 25:3](#) at forty, but later reduced to 39 to prevent excessive blows by a counting error. (Holmans). The victim often died from the beating. (39 hits were believed to bring the criminal to *"one from death"*.) Roman law did not put any limits on the number of blows given. (McDowell) During the flogging, the skin was stripped from the back, exposing a bloody mass of muscle and bone (*"hamburger"*: Metherall). Extreme blood loss occurred from this beating, weakening the victim. perhaps to the point of being unconscious.

ROMAN SOLDIERS MOCK AND BEAT JESUS

[Matthew 27:28-30](#) (The soldiers) stripped him and put a scarlet robe on him and then twisted together a crown of thorns and set it on his head. They put a staff in his right hand and knelt in front of him and mocked him. *"Hail, king of the Jews!"* they said. They spit on him, and took the staff and struck him on the head again and again. Jesus was then beaten by the Roman soldiers. In mockery, they dressed Him in what was probably the cloak of a Roman officer, which was colored dark purple or scarlet.(Amplified Bible) He also wore the crown of thorns. Unlike the traditional crown which is depicted by an open ring, the actual crown of thorns may have covered the entire scalp.(Lumpkin) The thorns may have been 1 to 2 inches long. The gospels state that the Roman soldiers continued to beat Jesus on the head. The blows would drive the thorns into the scalp (one of the most vascular areas of the body) and forehead, causing severe bleeding.



THE CROWN OF THORNS AND THE ROBE

[Genesis 3:17-18](#): *"Cursed is the ground because of you; through painful toil you will eat of it all the days of your life. It will produce thorns and thistles for you, and you will eat the plants of the field."* [Isaiah 1:18](#) *"Come now, let us reason together,"* says the LORD. *"Though your sins are like scarlet, they shall be as white as snow; though they are red as crimson, they shall be like wool."* The significance of the scarlet robe and crown of thorns is to emphasize Jesus' taking the sins of the world upon His body. The Bible describes sin by the color of scarlet ([Is 1:18](#)) and that thorns first appeared after the fall, as a sign of the curse. Thus, the articles that He wore are symbols to show that Jesus took on the sins (and the curse) of the world upon Himself. It is not clear that He wore the crown of thorns on the cross. Matthew describes that the Romans removed His clothes after the beating, and that they put His own clothes back on Him. ([Matt 27:31](#))

THE SEVERITY OF THE BEATING

[Isaiah 50:6](#): *"I offered my back to those who beat me, my cheeks to those who pulled out my beard; I did not hide my face from mocking and spitting."*

[Isaiah 52:14](#): *"..... Just as there were many who were appalled at him -- his appearance was so disfigured beyond that of any man and his form marred beyond human likeness--"*

The severity of the beating is not detailed in the gospels. However, in the book of Isaiah, it suggests that the Romans pulled out His beard. ([Isaiah 50:6](#)). It also mentions that Jesus was beaten so severely that His form did not look like that of *"a son of a man"* i.e. that of a human being. The literal translation of the verse reads, *"So marred from the form of man was His aspect, that His appearance was not as that of a son of a man."* People were appalled to look at Him ([Isaiah 52:13](#)). His disfigurement may explain why He was not easily recognized in His post resurrection appearances.(Missler) Today, one can visit a site known as the Lithostrotos, traditionally believed to be the floor of the Antonio Fortress.(although recent excavations may cast doubt on this theory (Gonen)) The floor is marked for games once played by the Roman soldiers

From the beating, Jesus walked on a path, now known as the Via Dolorosa or the "way of suffering", to be crucified at Golgotha. The total distance has been estimated at 650 yards. (Edwards). A narrow street of stone, it was probably surrounded by markets in Jesus' time. He was led through the crowded streets carrying the crossbar of the cross (called a patibulum) across His shoulders. The crossbar probably weighed between 80 to 110 pounds. He was surrounded by a guard of Roman soldiers, one of which carried a titulus, a sign which announced His crime of being "the King of the Jews" in Hebrew, Latin and Greek. On the way, He was unable to carry the cross. Some theorize that he may have fallen while going down the steps of the Antonio Fortress. A fall with the heavy patibulum on His back may have led to a contusion of the heart, predisposing His heart to rupture on the cross. (Ball) Simon of Cyrene (currently North Africa (Tripoli)), who apparently was affected by these events, was summoned to help.

The present Via Dolorosa was marked in the 16th century as the route over which Christ was led to His crucifixion. (Magi) As is the location of Calvary, the true location of the Via Dolorosa is disputed. Much tradition as to what happened to Jesus is encountered on the Via Dolorosa today. There are 14 stations of 'events' that occurred and 9 churches on the way today. The stations of the cross were established in the 1800's. (Magi) Today, there is one section of the path where one can walk on the stones which were used during Jesus time.

SUFFERING ON THE CROSS

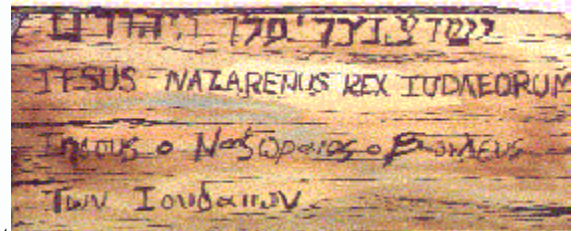
Psalm 22:16-17: *Dogs have surrounded me; a band of evil men has encircled me, they have pierced my hands and my feet. I can count all my bones; people stare and gloat over me."*



The crucifixion event is prophesied in several places throughout the Old Testament. One of the most striking is recorded in Isaiah 52:13, where it says that, "My servant will act wisely (or prosper). He will be raised and lifted up and greatly exalted." In John 3, Jesus talks about His fulfillment of that prophecy when He says, "Just as Moses lifted up the snake in the desert, so the Son of Man must be lifted up that everyone who believes in Him may have eternal life." He refers to the events recorded in Numbers 21:6-9. The Lord had sent a plague of fiery serpents on

the people of Israel and they bit the people so that many of the people died. After the people confessed their sin to Moses, the Lord for gave them by having a bronze serpent made. Bronze is a symbol for judgment and the serpent is a symbol of the curse. Whoever was bitten by a serpent and then looked at the bronze serpent, was saved from death.. These verses are prophecies that point to the crucifixion, in the Jesus would be (lifted up) on the cross for the judgment of sin, so that whoever believed in Him should not die (an eternal death), but live an eternal life. II Cor 5

:21 amplifies this point, in that "He (the Father) made Him who knew no sin (the Son) to be sin on our behalf, so that we might become the righteousness of God in Him." (Pink) It is interesting that



the sign of Aesculapius which is the symbol of the medical profession today, had its roots from the making of

the bronze serpent.(Metherall) Indeed, Jesus is the healer of all! Jesus is led to the place of the skull (Latin Calvary, Aramaic :Golgotha) to be crucified. The actual location of Calvary is also in dispute. At the end of the Via Dolorosa, there is a *"T intersection"*. If one turns left, we go to the Church of the Holy Sepulcher. If one turns to the right, one goes to Gordon's Calvary. The Church of the Holy sepulcher has long been believed to be the traditional site of the crucifixion.

Gordon's Calvary has a possible prophetic reason for being the actual site of the crucifixion.In [Genesis 22](#), Abraham is tested by God to sacrifice Isaac on the top of a mountain. Realizing that he is acting out a prophecy, that *"God Himself will provide a Lamb"*, Abraham calls the place of the event *"Jehovah Jireh"*, meaning *"In the mount of the Lord it shall be seen."* If we take this as a prophetic event of Jesus' death, then Jesus' died on the high ground of Jerusalem. Gordon's Calvary is the highest point of Jerusalem, 777 meters above sea level.(Missler: Map from Israel tour book) Today, at Gordon's Calvary, caves in the rock are situated which give the site the appearance of a skull.

Jesus was then crucified. Crucifixion was a practice that originated with the Persians and was later passed on to the Carthaginians and the Phoenicians. The Romans perfected it as a method of execution which caused maximal pain and suffering over a period of time. Those crucified included slaves, provincials and the lowest types of criminals. Roman citizens, except perhaps for soldiers who deserted, were not subjected to this treatment. (McDowell)

The crucifixion site *"was purposely chosen to be outside the city walls because the Law forbade such within the city walls...for sanitary reasons... the crucified body was sometimes left to rot on the cross and serve as a disgrace, a convincing warning and deterrent to passers by."* (Johnson) Sometimes, the subject was eaten while alive and still on the cross by wild beasts. (Lipsius)

The procedure of crucifixion may be summarized as follows. The patibulum was put on the ground and the victim laid upon it. Nails, about 7 inches long and with a diameter of 1 cm (roughly 3/8 of an inch) were driven in the wrists. The points would go into the vicinity of the median nerve, causing shocks of pain to radiate through the arms. It was possible to place the nails between the bones so that no fractures (or broken bones) occurred. Studies have shown that nails were probably driven through the small bones of the wrist, since nails in the palms of the hand would not support the weight of a body. In ancient terminology, the wrist was considered to be part of the hand. (Davis) Standing at the crucifixion sites would be upright posts, called stipes, standing about 7 feet high.(Edwards) In the center of the stipes was a crude seat, called a sedile or sedulum, which served a support for the victim. The patibulum was then lifted on to the stipes. The feet were then nailed to the stipes. To allow for this, the knees had to be bent and rotated laterally, being left in a very uncomfortable position. The titulus was hung above the victim's head.

There were several different types of crosses used during crucifixion. In Jesus' time, it was most likely that the cross used was a T shaped (or tau cross,), not the popular Latin, or t shaped cross which is accepted today.(Lumpkin)

PHYSICAL SUFFERING ON THE CROSS

Psalm 22:14-15: *"I am poured out like water, and all my bones are out of joint. My heart has turned to wax; it has melted away within me. My strength is dried up like a potsherd, and my tongue sticks to the roof of my mouth; you lay me in the dust of death."*

Having suffered from the beatings and flogging, Jesus suffered from severe hypovolemia from the loss of blood. The verses above describe His dehydrated state and loss of His strength.

When the cross was erected upright, there was tremendous strain put on the wrists, arms and shoulders, resulting in a dislocation of the shoulder and elbow joints.(Metherall) The arms, being held up and outward, held the rib cage in a fixed end inspiratory position which made it extremely difficult to exhale, and impossible to take a full breath. The victim would only be able to take very shallow breaths.(This may explain why Jesus made very short statements while on the cross). As time passed, the muscles, from the loss of blood, lack of oxygen and the fixed position of the body, would undergo severe cramps and spasmodic contractions

ABANDONED BY GOD-SPIRITUAL DEATH

Matthew 27:46: *"About the ninth hour Jesus cried out in a loud voice, "Eloi, Eloi, lama sabachthani?"--which means, My God, my God, why have you forsaken me?"*

With the sin of the world upon Him, Jesus suffered spiritual death (separation from the Father). **Isaiah 59:2** says that sins cause a separation from God, and that He hides His face from you so that He does not hear. The Father must turn away from His Beloved Son on the cross. For the first time, Jesus does not address God as His Father. (Courson)

DEATH BY CRUCIFIXION: SLOW SUFFOCATION

1. Shallowness of breathing causes small areas of lung collapse.
2. Decreased oxygen and increased carbon dioxide causes acidic conditions in the tissues.
3. Fluid builds up in the lungs. Makes situation in step 2 worse.
4. Heart is stressed and eventually fails.

The slow process of suffering and resulting death during a crucifixion may be summarized as follows:

"...it appears likely that the mechanism of death in crucifixion was suffocation. The chain of events which ultimately led to suffocation are as follows: With the weight of the body being supported by the sedulum, the arms were pulled upward. This caused the intercostal and pectoral muscles to be stretched. Furthermore, movement of these muscles was opposed by the weight of the body. With the muscles of respiration thus stretched, the respiratory bellows became relatively fixed. As dyspnea developed and pain in the wrists and arms increased, the victim was forced to raise the body off the sedulum, thereby transferring the weight of the body to the feet. Respirations became easier, but with the weight of the body being exerted on the feet, pain in

the feet and legs mounted. When the pain became unbearable, the victim again slumped down on the sedulum with the weight of the body pulling on the wrists and again stretching the intercostal muscles. Thus, the victim alternated between lifting his body off the sedulum in order to breathe and slumping down on the sedulum to relieve pain in the feet. Eventually, he became exhausted or lapsed into unconsciousness so that he could no longer lift his body off the sedulum. In this position, with the respiratory muscles essentially paralyzed, the victim suffocated and died. (DePasquale and Burch)

Due to the shallow breathing, the victim's lungs begin to collapse in small areas, causing hypoxia and hypercarbia. A respiratory acidosis, with lack of compensation by the kidneys due to the loss of blood from the numerous beatings, resulted in an increased strain on the heart, which beats faster to compensate. Fluid builds up in the lungs.. Under the stress of hypoxia and acidosis the heart eventually fails. There are several different theories on the actual cause of death. One theory states that there was a filling of the pericardium with fluid, which put a fatal strain on the ability of the heart to pump blood (Lumpkin). Another theory states that Jesus died of cardiac rupture." (Bergsma) The actual cause of Jesus' death, however, *"may have been multifactorial and related primarily to hypovolemic shock, exhaustion asphyxia and perhaps acute heart failure."*(Edwards) A fatal cardiac arrhythmia may have caused the final terminal event. (Johnson, Edwards)

A LAST DRINK OF WINE VINEGAR

[John 19:29-30](#) *"A jar of **wine vinegar** was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus' lips."* When he had received the drink, Jesus said, ***'It is finished'.*** *"With that, he bowed his head and gave up his spirit."*

Having suffered severe blood losses from His numerous beatings and thus in a dehydrated state, Jesus, in one of His final statements, said *"I thirst."* He was offered 2 drinks on the cross. The first, which He refused, was a drugged wine (mixed with myrrh). He chose to face death without a clouded mind. Edersheim writes:

"It was a merciful Jewish practice to give to those led to execution a draught of strong wine mixed with myrrh so as to deaden consciousness" (Mass Sem 2.9; Bemid. R. 10). This charitable office was performed at the cost of, if not by, an association of women in Jerusalem (Sanh. 43a). The draught was offered to Jesus when He reached Golgotha. But having tasted it....He would not drink it.....He would meet Death, even in his sternest and fiercest mood, and conquer by submitting to the full....(p.880).

The second drink, which He accepts moments before His death, is described as a wine vinegar. Two points are important to note. The drink was given on the *"stalk of a hyssop plant"*. Remember that these events occurred at the Feast of the Passover. During this feast, ([Exod 12:22](#)) hyssop was used to apply the blood of the Passover lamb to the wooden doorposts of the Jews. It is interesting the end of this hyssop stalk pointed to the blood of the Perfect Lamb which was applied to the wooden cross for the salvation of all mankind. (Barclay) In addition, the wine vinegar is a product of fermentation, which is made from grape juice and yeast. The word literally means *"that which is soured"* and is related to the Hebrew term for *"that which is leavened"*. (Holmans) Yeast

or leaven, is a Biblical symbol of sin. When Jesus took this drink, (i.e. a drink which was "leavened") it is thus symbolic of His taking the sins of the world into His body.

CELEBRATION OF THE OPPOSITION SPIRITUAL WARFARE

Psalm 22:12-13: *"Many bulls surround me; strong bulls of Bashan encircle me. Roaring lions tearing their prey open their mouths wide against me."*

While He was on the cross, darkness covered the land (noon to three p.m.). Jesus, in **Luke 22:53**, associates those who arrested Him with the power of darkness. Where were the evil forces while Jesus was on the cross? The verses above from **Psalm 22** seem out of place when first read. There seems to be no mention of "bulls" and "lions" around the cross. The verses, however, have a deeper meaning.(Courson) Bashan was an area to the east of the Jordan River which was famous for its fertility. Cattle were raised there which grew to enormous sizes. The people there worshipped demon spirits (associated with Baal) within the cattle. In **1 Pet 5:8**, Satan is described as *"a roaring lion...seeking those who he may devour"* These verses are thus suggestive of the spiritual activity of Satan and his demons, celebrating as Jesus was suffering on the cross.

JESUS LAID DOWN HIS LIFE

John 10:17-18 *"The reason my Father loves me is that **I lay down** my life--only to take it up again. No one takes it from me, but **I lay it down** on my own accord. I have authority to lay it down and authority to take it up again. This command I received from my Father."*

Luke 23:46 *"Jesus called out with a loud voice, 'Father, into your hands I commit my spirit'."* When he had said this, he breathed his last.

The average time of suffering before death by crucifixion is stated to be about 2-4 days(Tenney), although there are reported cases where the victims lived for 9 days.(Lipsius) The actual causes of death by crucifixion were multifactorial, one of the most significant would have been the severity of the scourging. (Edwards) Jesus died a quick physical death (Pilate was surprised that He had died so soon.(**Mark 15:44**)). While many of the physical signs preceding death were present, one possibility is that Jesus did not die by physical factors which ended His ability to live, but that **He gave up His life of His own accord**. His last statement, *"Into your hands I commit my Spirit"* seems to show that Jesus' death occurred by giving Himself up. In **John 10**, He states that only He has the power to lay down His life. He proved His power over death by His resurrection. Truly, God is the one who has power over life and death

DEATH BY CRUCIFIXION:

HASTENED by the breaking of the legs, so that the victim could not push up to take a good breath.

John 19:32-33: *The soldiers therefore came and broke the legs of the first man who had been crucified with Jesus, and then those of the other. But when they came to Jesus and found that he was already dead, they did not break his legs.*

CONFIRMED by a spear thrust into the right side of the heart.

John 19:34: *Instead, one of the soldiers pierced Jesus' side with a spear, bringing a sudden flow of blood and water.* Death in crucifixion was hastened by the breaking of the legs of the victim. This procedure, called crurifracture, prevented the ability of the victim to take in a good breath. Death would quickly occur from suffocation. In Jesus' case, He died quickly and did not have His legs broken. Jesus fulfills one of the prophetic requirements of the Passover Lamb, that not a bone shall be broken. ([Exodus 12:46](#), [John 19:36](#))

To confirm that a victim was dead, the Romans inflicted a spear wound through the right side of the heart. When pierced, a sudden flow of blood and water came from Jesus' body. The medical significance of the blood and water has been a matter of debate. One theory states that Jesus died of a massive myocardial infarction, in which the heart ruptured (Bergsma) which may have resulted from His falling while carrying the cross. (Ball) Another theory states that Jesus' heart was surrounded by fluid in the pericardium, which constricted the heart and caused death. (Davis) The physical stresses of crucifixion may have produced a fatal cardiac arrhythmia. (Johnson)

The stated order of *"blood and water"* may not necessarily indicate the order of appearance, but rather the relative prominence of each fluid. In this case, a spear through the right side of the heart would allow the pleural fluid (fluid built up in the lungs) to escape first, followed by a flow of blood from the wall of the right ventricle. (Edwards) The important fact is that the medical evidence supports that Jesus did die a physical death. The story, of course, does not end here. The greatest event that separates Jesus from all others is the fact that He rose again and lives today. He intercedes for those who follow Him at the right hand of the Father. ([Heb 7:25](#))

APPEARANCE IN HEAVEN

Revelation 5:6: *Then I saw a Lamb, looking as if it had been slain, standing in the center of the throne, encircled by the four living creatures and the elders.*

In eternity, Jesus will bear the marks of His crucifixion. [Rev 5:6](#) suggests that He appears in heaven with the marks as a Lamb *"looking as if it had been slain"*. We know that when He appeared to Thomas that He bore the scars of the nails and the spear in His side. ([John 20:26-28](#)) It is also worth considering reasons as to why He was not immediately recognized after His resurrection. In [John 21:12](#), it is stated that the disciples did *"not dare to ask Him His identity, because they knew that it was the Lord."* It is possible that His resurrection body still has the marks of His beatings. *"The body of His glorification will be the body of His humiliation."* (Missler) Are we ready to meet Him? What have we done with what He has given to us?. Today, He encourages us to consider the cost of the cross and to apply it to our own lives.

FOLLOWING JESUS CHRIST

Luke 9:23: *Then he said to them all: "If anyone would come after me, he must deny himself and take up his cross daily and follow me."*

When He was on earth, Jesus stated that, *"If any man would come after me, let him take up his cross daily and follow me."* ([Luke 9:23](#)) As we have seen, in Jesus' time it meant going to your death, giving up and separating

yourself from all that you had.....your rights, your friends, your body and blood and even your ["god"](#), to follow Him.

We are challenged by the example of Simon of Cyrene. Scripture mentions Him as being the father of Alexander and Rufus. ([Mark 15:21](#)) Rufus (*"a choice man in the Lord"*) and Simon's wife were both addressed by Paul in his letter to the Roman church. ([Romans 16:13](#)) Here was a man, who indeed carried the cross...and made an impact for Christ in eternity. What commitment are you willing to make to Him now?

The Bible, God's Word ([II Timothy 3:16-17](#)), relates how God once had a personal relationship with man. God would talk and relate to man, just as you might relate to your best friend. God created man to give him a meaningful and purposeful life.

Man chose to go his own way by disobeying God. (This applies to all men as in [Romans 3:23](#)). This disobedience, called sin, caused a break in the relationship between man and God. If a man casually seeks a relationship with God by his own efforts (religion), he will find nothing, because sin has broken the communication. ([Isaiah 59:2](#))

Christianity is the story of God sacrificing His Son to restore a relationship that was broken. As stated in the above text, Jesus gave up His life to pay for the sins of mankind and taking the punishment for the sin upon Himself. Because He gave His life on the cross, any one who believes in Him will have a restoration of a personal relationship with God. Jesus Himself claimed to be the only way to God ([John 14:6](#)) and only by the knowledge of God through Jesus Christ can man have a meaningful and purposeful life. ([John 10:10](#))

God desires that all men come to know Him in a personal way. If you have never received Jesus' gift of Himself for your sins, or have any doubts to how you can have a meaningful and purposeful life by the knowledge of God through Jesus Christ, you can start by praying a simple prayer, such as:

Dear Lord Jesus. Thank you for dying on the cross for me. I confess that I am a sinner before God. I acknowledge that by your death and sacrifice that you have paid the penalty of my sins for me. Please come into my heart and become the Lord of my life. As you gave your life, I give my life to you. I will take up my cross and follow you, not as I will, but to follow Your perfect will for my life. In Jesus Name, Amen.

Would you like to know more about how you can have a personal relationship with God? If so, [click here](#)

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F.E. Marsh: 65. Christ in Isaiah 52 and 53

References for Isa 53:1 — [1](#) [2](#)

29. **The Prudent Servant.** "My Servant shall deal prudently" ([Isa. 52:13](#)).
30. **The Marred Man.** "His visage was so marred" ([Isa. 52:14](#)).
31. **The Kingly Silencer.** "The kings shall shut their mouths at Him" ([Isa. 52:15](#)).
32. **The Rejected Messiah.** "Who hath believed our report?" ([Isa. 53:1](#)).
33. **The Arm of Jehovah.** "To whom is the Arm of the Lord revealed?" ([Isa. 53:1](#)).
34. **A Tender Plant.** "He shall grow up before Him as a Tender Plant" ([Isa. 53:2](#)).
35. **Independent Root.** "As a Root out of a dry ground" ([Isa. 53:2](#)).
36. **The Uncomely Saviour.** "He hath no form nor comeliness" ([Isa. 53:2](#)).
37. **The Rejected King.** "He is despised and rejected of men" ([Isa. 53:3](#)).
38. **A Man of Sorrows.** "A Man of sorrows and acquainted with grief" ([Isa. 53:3](#)).
39. **Companion of Grief.** "Surely He hath borne our griefs" ([Isa. 53:4](#)).
40. **The Unesteemed One.** "Yet we did esteem Him stricken, smitten of God, and afflicted" ([Isa. 53:4](#)).
41. **The Divine Substitute.** "The chastisement of our peace was upon Him" ([Isa. 53:5](#)).
42. **The Burden-bearer.** "The Lord hath laid on Him the iniquity of us all" ([Isa. 53:6](#)).
43. **The Afflicted Christ.** "He was oppressed and He was afflicted" ([Isa. 53:7](#)).
44. **The Dumb Sufferer.** "He opened not His mouth" ([Isa. 53:7](#)).
45. **The Severed Branch.** "He was cut off out of the land of the living" ([Isa. 53:8](#)).
46. **The Stricken Shepherd.** "For the transgression of My people was He stricken" ([Isa. 53:8](#)).
47. **The Seeming Felon.** "He made His grave with the wicked" ([Isa. 53:9](#)).
48. **The Holy Lord.** "He had done no violence, neither was any deceit in His mouth" ([Isa. 53:9](#)).
49. **The Sin-offering.** "Thou shalt make His soul an offering for sin" ([Isa. 53:10](#)).
50. **The Prosperous Servant.** "And the pleasure of the Lord shall prosper in His hand" ([Isa. 53:10](#)).
51. **The Satisfied Redeemer.** "He shall see of the travail of His soul, and be satisfied" ([Isa. 53:11](#)).
52. **The Righteous Mediator.** "My righteous Servant shall justify many" ([Isa. 53:11](#)).
53. **The Rewarded Jesus.** "Therefore will I divide Him a portion with the great" ([Isa. 53:12](#)).

54. **The Conquering Hero.** “He shall divide the spoil with the strong” ([Isa. 53:12](#)).
55. **The Drink Offering.** “He hath poured out His soul unto death” ([Isa. 53:12](#)).
56. **The Interceding Priest.** “Made intercession for the transgressors” ([Isa. 53:12](#)).

Matthew Henry :: Commentary on Isaiah 53

Aa

References for Isa 53:1 — [1](#) [2](#) [3](#)

Chapter 53

The two great things which the Spirit of Christ in the Old-Testament prophets testified beforehand were the sufferings of Christ and the glory that should follow, [1 Pt. 1:11](#). And that which Christ himself, when he expounded Moses and all the prophets, showed to be the drift and scope of them all was that Christ ought to suffer and then to enter into his glory, [Lu. 24:26, 27](#). But nowhere in all the Old-Testament are these two so plainly and fully prophesied of as here in this chapter, out of which divers passages are quoted with application to Christ in the New-Testament. This chapter is so replenished with the unsearchable riches of Christ that it may be called rather the gospel of the evangelist Isaiah than the prophecy of the prophet Isaiah. We may observe here,

- I. The reproach of Christ's sufferings-the meanness of his appearance, the greatness of his grief, and the prejudices which many conceived in consequences against his doctrine ([v. 1-3](#)).
- II. The rolling away of this reproach, and the stamping of immortal honour upon his sufferings, notwithstanding the disgrace and ignominy of them, by four considerations:-
 - 1. That therein he did his Father's will ([v. 4](#), [6](#), [10](#)).
 - 2. That thereby he made atonement for the sin of man ([v. 4-6](#), [8](#), [11, 12](#)), for it was not for any sin of his own that he suffered ([v. 9](#)).
 - 3. That he bore his sufferings with an invincible and exemplary patience ([v. 7](#)).
 - 4. That he should prosper in his undertaking, and his sufferings should end in his immortal honour ([v. 10-12](#)).

By mixing faith with the prophecy of this chapter we may improve our acquaintance with Jesus Christ and him crucified, with Jesus Christ and him glorified, dying for our sins and rising again for our justification.