

Title: The Passion Prophecy

Text: Isaiah 53

Perhaps the greatest messianic prophecy of the entire Bible.
700 yrs before Jesus fulfilled these details at Calvary.
The most graphic descriptions of Jesus Christ upon the cross.
Presents details not found in the NT crucifixion account

The first person plural *we* or *our* is also found throughout.
The only likely identification of this is Israel.
The Chapter also presents the events in switching Tenses,
Past, Present, and Future.

Therefore, the ultimate scene is that of redeemed Israel
looking back during the *Day of the Lord* with remorse over
how they rejected their Messiah.

1 Who hath believed our report? and to whom is the arm of the LORD revealed?

Two questions are posed.

(1) “Who hath believed our report?”

From then to now, Jews struggled to understand how their
Messiah would suffer.

Most Jews, and even their rabbis today, ignore Isaiah 53.
They simply do not believe it!
And so, the prophet asks, “Who hath believed our report?”

(2) *And to whom is the arm of the LORD revealed?*

God is spoken of as if He had a human body—having an arm.
The metaphor speaks of the power of God.

The greater thought is ‘and to whom has the power of God
been revealed?’

Because the context of the entire chapter is clearly of Christ,
therefore the power of God unto salvation likely is what is in
view.

Historically, the arm of the Lord was revealed to and on
behalf of Israel.

They have been the primary beneficiaries thereof.

Connecting the two introductory phrases together, the prophet
essentially asks, ‘To whom has the power of God in believing
the gospel been revealed?’ Israel, in Jesus’ day, largely
rejected both Him and the gospel of the grace of God.

They continue to do so to this hour.

However, the day is coming during the Day of the Lord when
Israel will turn to their suffering, rejected Messiah.

In that day, these questions likely will be asked to Jewry,
perhaps by the two prophets or the 144,000 young Jewish
preachers.

The message of salvation through Jesus Christ always has
been to the Jew first and then to the gentile.

And, so the prophet, and by extension those preaching the
gospel to the Jews, can accurately ask; to whom has the arm
of the Lord been revealed? It has been to His people.

The focus shifts directly to the Messiah in His first coming

2a For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness.

A. For he shall grow up before him as a tender plant,
His appearance on this earth unpretentious and humble.

Jesus Christ, in His first coming, came incognito.
He did not arrive as a conquering king.
Jesus voluntarily laid aside the outward regalia of His royalty
and came as a babe in a lowly manger.
He grew up before God as a tender young child.

B. “root out of a dry ground.”
Roots don’t typically grow up out a dry ground.
Israel, in Jesus’ day, was spiritually dry.

(2 Tim 3:5) *Having a form of godliness, but denying the power thereof:*

As John came first preaching repentance, then Jesus, and
Israel, for the most part, was uninterested.
They were a spiritual desert.

C. “he hath no form nor comeliness.”
He did not come with the appearance of a king, who could
throw off the Roman tyranny.
(Jn 1:5) *And the light shineth in darkness; and the darkness comprehended it not.*

He appeared as an Ordinary, humble man, who took on the
form of a servant.

(Phil 2:7-8) *But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.*

Judas had to point Him out to the Temple Guards.
(Matt 26:48) *Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.*

2b And when we shall see him, there is no beauty that we should desire him. The word beauty, the idea of ‘appearance. There was nothing Overly attractive about him physically.
(Jn 1:10) *He was in the world, and the world was made by him, and the world knew him not.*

He did not present Himself as regal or as a king.
He arrived without the pomp and regalia of a king.
He had no appearance or bearing of royalty at all.
Israel was looking for the outward trappings of a conquering Messiah.
(Jn 18:33) *Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?*

Jesus came with virtue and divine character.
Neither, Israel, Rome, or the world had any interest in Him.

3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.
(Jn 1:11) *He came unto his own, and his own received him not*

The verb tenses in 2&3 switch back/forth, Past/Present/Future
He is despised and rejected of men; Still happening today.
(Matt 27:22) *Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified.*

we hid as it were our faces from him;

His own people, the Jews, have wanted nothing to do with Him from the day He walked this earth to the present hour.

he was despised, and we esteemed him not.

Notice here how the verb tense changes again to Past tense. The likely setting is of redeemed Israel in the Day of the Lord (i.e., the Tribulation and the Millennium) as they look back at how they had woefully rejected their Messiah and Savior.

They full well knew that He was despised because they had been guilty of the same.

In that day, Israel will admit that they had esteemed Him not.

4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

Past Tense again.

(Rom 11:25) Israel is Blind to Jesus today!

Jews will come to freely admit this, when their Spiritual blindness is removed at the Day of the Lord.

Surely he hath borne our griefs, and carried our sorrows:

The connection between grief (disease) and sorrow(pain).

The connecting point is sin.

Sin brings sorrow and grief, but also disease and pain as well.

Jesus bore it all upon the cross.

Our sin caused Him grief, sorrow, and pain.

yet we did esteem him stricken, smitten of God, and afflicted.

Israel viewed Him, or *Esteemed him*, hanging upon the cross for his own sin and folly.

Even as Job's friends thought his suffering was caused by His own sin and failures,

Yet, in the Day of the Lord, they will wake up to the terrible error their forefathers had made in so rejecting Jesus.
(Ezekiel 36:31) *Then shall ye remember your own evil ways, and your doings that were not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations.*

5 But 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.

On The Day of the Lord, Jews, the world around, will acknowledge how that their Messiah was wounded for their transgressions that fateful Passover season long ago.

They will realize that He was bruised for their iniquities.

They will understand that the chastisement of their peace was upon Him and that with His stripes, they can be healed.

Praise God, the gentile church in Christ has already come to understand what Jesus did for them on the cross.

The pointed irony of it all is that a people who were not the people of God came to realize this two millenniums before the Jews will.

(Rom 9:25-26) quoting Hosea 1&2

1967 years ago today, our Lord was wounded for our transgressions.

He was beaten, bruised, and wounded for our sin. His death was the great substitutionary atonement for us.

Because He suffered literal stripes in being scourged, we today can be healed spiritually.

The substitutionary death of Christ is depicted here more graphically than any other one place in the Bible.

We have come to understand this blessed truth. The day is coming when the Jewish people will as well.

Speaking on behalf of His own race, the prophet freely admits ***6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.***

Jews and gentiles alike have been like sheep gone astray. We have wandered away from God both in unawareness and willful rebellion.

The sinful and rebellious nature of the human heart is evident in how that “we have turned every one to his own way.”

The antithesis of repentance is at hand.

Mankind as a race (as well as individually) has willfully rebelled against God. We have turned to do our own thing. We have turned our back on God.

We have willfully pursued our own interests and goals. As rebellious servants, we have thumbed our noses at our gracious God.

Notwithstanding the rebellion and willful sin of our hearts, God in mercy and grace laid the foul burden of our sin upon His suffering Son as He hung there upon the cross that fateful day.

All of our sin was imputed to Him that day. The collective sin of every man and woman who has ever lived was laid as a terrible burden upon the back of our sinless Lord that darkened afternoon.

(2 Cor 5:21) For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

It was at that hour the sun was darkened and the earth shook. As God imputed to Him the iniquity of us all, He could no longer look upon His beloved Son.

(Habakkuk 1:13) Thou art of purer eyes than to behold evil, and canst not look on iniquity:

In that dark hour, Jesus, immediately perceiving the departure of His Father’s countenance upon Him, cried out, *(Matt 27:46) “My God, my God, why hast thou forsaken me?”*

That day, Jesus died not only with our sin, but for our sin.

7 He was oppressed, and he was afflicted, yet 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.

A profound irony, the Chief Shepherd, was taken as a lamb to the slaughter.

(1 Pet 2:23) *Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:*

(John 19:9-10a) *And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. 10 Then saith Pilate unto him, Speakest thou not unto me?*

8 He was taken from prison and from judgment:

arrested at Gethsemane, taken to the high priest (John 18:12), Jesus was then detained before the several Jewish dignitaries before appearing before Pilate.

He thence was taken from that detention to Calvary.

Jesus was denied even common justice
(Acts 8:32) *“in his humiliation his judgment was taken away.”*

Vs 8b and who shall declare his generation? for he was cut off out of the land of the living:

He left no physical posterity. He had no physical children

for the transgression of my people was he stricken.

The substitutionary death of our Lord is made clear.

It was for the sins of His own people (the Jews first and then the gentiles) that He was so stricken.

(Rom 5:8) He died in our place.

9 And he made his grave with the wicked, and with the rich in his death;

Jesus died between two convicted criminals.

Put to death side by side and were buried the same day.

His burial was in a rich man's grave, Joseph of Arimathea.

Even the grave site of our Lord was fulfillment of prophecy.

The hand-carved tomb in which Jesus was laid clearly was the intended crypt for a wealthy man.

because he had done no violence, neither was any deceit in his mouth.

Though Jesus suffered and died as a common criminal, the Holy Spirit makes clear through the prophet His sinlessness.

He knew no sin and never did any sin, ever.

In the Day of the Lord, newly redeemed Israel will marvel over their new understanding.

10 Yet it pleased the LORD to bruise him; he hath put him to grief:

This was the Father's Plan.

The Father was well pleased with Christ's Offering for sin.

when thou shalt make his soul an offering for sin,
(Heb 9:14,26) (Heb 10:5-10,12)

he shall see his seed, (Rom 8:29) *that he might be the firstborn among many brethren.*

he shall prolong his days, - Eternality of Jesus
(Heb 7:16) *Who is made, not after the law of a carnal commandment, but after the power of an endless life.*

and the pleasure of the LORD shall prosper in his hand.
In His finished work on the cross, Jesus set into effect the pleasure of the Lord.

God's eternal plan of salvation prospered.
It became fully effectual, & God has blessed it ever since.

11 He shall see of the travail of his soul, and shall be satisfied:
(Romans 3:25)
(I John 2:2) *And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.*

The word propitiation means a 'satisfactory sacrifice.'
God was satisfied by the sin offering of Jesus upon the cross.
Jesus paid it all.
God accepted His sinless sacrifice on behalf of the entire sinful human race.

by his knowledge shall my righteous servant justify many;
One of the clearest prophecies of the justifying work of Christ
(1 Tim 2:5-6)

The knowledge of the gospel of Christ has enabled multitudes to be justified.

for he shall bear their iniquities.
The basis of our justification was then foretold

12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong;
God makes a promise: At His Revelation: As a conquering King, He will divide the spoil of the nations to His people.

(Phil 2:9-11) *Wherefore God also hath highly exalted him, and given him a name which is above every name: 10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; 11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.*

because he hath poured out his soul unto death:
(Ps 22:14) *I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels.*

and he was numbered with the transgressors;
Between 2 thieves. (Matt 27:38) *Then were there two thieves crucified with him, one on the right hand, and another on the left.*

and he bare the sin of many,

and made intercession for the transgressors.

(Luke 23:34) Then said Jesus, Father, forgive them; for they know not what they do.