

## Crystallization-Study Outlines — Isaiah (2)

### Message Six

### The All-inclusive Christ in His Four Stages according to God's New Testament Economy (2)

### In the Stage of His Crucifixion

Scripture Reading: Isa. 53:4-10a, 12b

- Isa 53:4 Surely He has borne our sicknesses, And carried our sorrows; Yet we ourselves esteemed Him stricken, Smitten of God and afflicted.
- Isa 53:5 But He was wounded because of our transgressions; He was crushed because of our iniquities; The chastening for our peace was upon Him, And by His stripes we have been healed.
- Isa 53:6 We all like sheep have gone astray; Each of us has turned to his own way, And Jehovah has caused the iniquity of us all To fall on Him.
- Isa 53:7 He was oppressed, and it was He who was afflicted, Yet He did not open His mouth; Like a lamb that is led to the slaughter And like a sheep that is dumb before its shearers, So He did not open His mouth.
- Isa 53:8 By oppression and by judgment He was taken away; And as for His generation, who among them had the thought That He was cut off out of the land of the living For the transgression of my people to whom the stroke was due?
- Isa 53:9 And they assigned His grave with the wicked, But with a rich man in His death, Although He had done no violence, Nor was there any deceit in His mouth.
- Isa 53:10a But Jehovah was pleased to crush Him, to afflict Him with grief. ...
- Isa 53:12b ... Because He poured out His life unto death And was numbered with the transgressors, Yet He alone bore the sin of many And interceded for the transgressors.

**I. “Surely He has borne our sicknesses, / And carried our sorrows; / Yet we ourselves esteemed Him stricken, / Smitten of God and afflicted. / But He was wounded because of our transgressions; / He was crushed because of our iniquities; / The chastening for our peace was upon Him, / And by His stripes we have been healed”—Isa. 53:4-5:**

- A. In the report of the prophets and the revelation of Jehovah (v. 1), Christ is revealed as the crucified Redeemer, who sacrificed Himself for our trespasses (our sin) to accomplish Jehovah's eternal redemption (vv. 4-10a; Heb. 9:12) that the believers in Christ may be redeemed (forgiven of sins—Acts 10:43, justified—13:39, and reconciled to God—Rom. 5:10), resulting in the life union with Christ in His resurrection (Isa. 53:10b), the reality of which is the life-giving Spirit (John 11:25; 1 Cor. 15:45b; Rom. 8:11).

Isa 53:1 Who has believed our report? And to whom has the arm of Jehovah been revealed?

Isa 53:4 Surely He has borne our sicknesses, And carried our sorrows; Yet we ourselves esteemed Him stricken, Smitten of God and afflicted.

Isa 53:5 But He was wounded because of our transgressions; He was crushed because of our iniquities; The chastening for our peace was upon Him, And by His stripes we have been healed.

Isa 53:6 We all like sheep have gone astray; Each of us has turned to his own way, And Jehovah has caused the iniquity of us all To fall on Him.

Isa 53:7 He was oppressed, and it was He who was afflicted, Yet He did not open His mouth; Like a lamb that is led to the slaughter And like a sheep that is dumb before its shearers, So He did not open His mouth.

Isa 53:8 By oppression and by judgment He was taken away; And as for His generation, who among them had the thought That He was cut off out of the land of the living For the transgression of my people to whom the stroke was due?

Isa 53:9 And they assigned His grave with the wicked, But with a rich man in His death, Although He had done no violence, Nor was there any deceit in His mouth.

Isa 53:10a But Jehovah was pleased to crush Him, to afflict Him with grief. ...

Heb 9:12 And not through the blood of goats and calves but through His own blood, entered once for all into the *Holy of Holies*, obtaining an eternal redemption.

Acts 10:43 To this One all the prophets testify that through His name everyone who believes into Him will receive forgiveness of sins.

- Acts 13:39 And from all the things from which you were not able to be justified by the law of Moses, in this One everyone who believes is justified.
- Rom 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,
- Isa 53:10b ... When He makes Himself an offering for sin, He will see a seed, He will extend His days, And the pleasure of Jehovah will prosper in His hand.
- John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;
- 1 Cor 15:45b... the last Adam *became* a life-giving Spirit.
- Rom 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who indwells you.
- B. Sickneses and sorrows, like transgressions and iniquities (Isa. 53:5), come from sin; hence, they too need Christ's redemption (Psa. 103:1-3):**
- Isa 53:5 But He was wounded because of our transgressions; He was crushed because of our iniquities; The chastening for our peace was upon Him, And by His stripes we have been healed.
- Psa 103:1 Bless Jehovah, O my soul; And all that is within me, bless His holy name.
- Psa 103:2 Bless Jehovah, O my soul; And do not forget all His benefits:
- Psa 103:3 He pardons all your iniquities; He heals all your diseases;
1. All healings accomplished on fallen people are a result of the Lord's redemption; on the cross He took away our infirmities, bore our diseases, and accomplished full healing for us—Matt. 8:17.  
Matt 8:17 So that what was spoken through Isaiah the prophet might be fulfilled, saying, "He Himself took away our infirmities and bore our diseases."
  2. However, in this age the application of this divine healing power can be only a foretaste to us; in the coming age we will experience the full taste—Heb. 6:5.  
Heb 6:5 And have tasted the good word of God and the powers of the age to come,
- C. Christ bore our sicknesses at the time when He was judged by God on the cross, in the hour when God put all our iniquities on Him—Isa. 53:6b; 1 Pet. 2:24.**
- Isa 53:6b ... Each of us has turned to his own way, And Jehovah has caused the iniquity of us all To fall on Him.
- 1 Pet 2:24 Who Himself bore up our sins in His body on the tree, in order that we, having died to sins, might live to righteousness; by whose bruise you were healed.
- D. Christ's suffering of death healed our death so that we might live in His resurrection—v. 24.**
- 1 Pet 2:24 Who Himself bore up our sins in His body on the tree, in order that we, having died to sins, might live to righteousness; by whose bruise you were healed.
- E. The experience of the children of Israel at Marah portrays that as we experience the cross of Christ and live a crucified life, Christ's resurrection life becomes our healing power, and the Lord becomes our Healer—Exo. 15:22-26; 1 Pet. 2:24; Matt. 8:17; 9:12; Isa. 53:4-5; cf. 61:1:**
- Exo 15:22 Then Moses moved Israel onward from the Red Sea, and they went out into the wilderness of Shur. And they went three days in the wilderness and found no water.
- Exo 15:23 And when they came to Marah, they could not drink of the waters of Marah, for they were bitter; therefore its name was called Marah.
- Exo 15:24 And the people murmured against Moses, saying, What shall we drink?
- Exo 15:25 And he cried out to Jehovah, and Jehovah showed him a tree; and he cast it into the waters, and the waters became sweet. There He made for them a statute and an ordinance, and there He tested them.
- Exo 15:26 And He said, If you will listen carefully to the voice of Jehovah your God and do what is right in His eyes and give ear to His commandments and keep all His statutes, I will put none of the diseases on you which I have put on the Egyptians; for I am Jehovah who heals you.
- 1 Pet 2:24 Who Himself bore up our sins in His body on the tree, in order that we, having died to sins, might live to righteousness; by whose bruise you were healed.
- Matt 8:17 So that what was spoken through Isaiah the prophet might be fulfilled, saying, "He Himself took away our infirmities and bore our diseases."
- Matt 9:12 Now when He heard *this*, He said, Those who are strong have no need of a physician, but those who are ill.
- Isa 53:4 Surely He has borne our sicknesses, And carried our sorrows; Yet we ourselves esteemed Him stricken, Smitten of God and afflicted.

- Isa 53:5 But He was wounded because of our transgressions; He was crushed because of our iniquities; The chastening for our peace was upon Him, And by His stripes we have been healed.
- Isa 61:1 The Spirit of the Lord Jehovah is upon Me, Because Jehovah has anointed Me To bring good news to the afflicted; He has sent Me to bind up the wounds of the brokenhearted, To proclaim liberty to the captives, And the opening of the eyes to those who are bound;
1. Just as Moses saw a vision of a tree and cast this tree into the bitter waters, we need to see a vision of the crucified and resurrected Christ as the tree of life and apply Him to our bitter situations and our bitter being—Exo. 15:25-26:
 

Exo 15:25 And he cried out to Jehovah, and Jehovah showed him a tree; and he cast it into the waters, and the waters became sweet. There He made for them a statute and an ordinance, and there He tested them.

Exo 15:26 And He said, If you will listen carefully to the voice of Jehovah your God and do what is right in His eyes and give ear to His commandments and keep all His statutes, I will put none of the diseases on you which I have put on the Egyptians; for I am Jehovah who heals you.

    - a. First Peter 2:24 indicates that this tree signifies the cross of Christ, or the crucified Christ; the cross is the tree, and the One who died on the tree is our Healer—Exo. 15:25-26; cf. Gal. 3:13.
 

1 Pet 2:24 Who Himself bore up our sins in His body on the tree, in order that we, having died to sins, might live to righteousness; by whose bruise you were healed.

Exo 15:25 And he cried out to Jehovah, and Jehovah showed him a tree; and he cast it into the waters, and the waters became sweet. There He made for them a statute and an ordinance, and there He tested them.

Exo 15:26 And He said, If you will listen carefully to the voice of Jehovah your God and do what is right in His eyes and give ear to His commandments and keep all His statutes, I will put none of the diseases on you which I have put on the Egyptians; for I am Jehovah who heals you.

Gal 3:13 Christ has redeemed us out of the curse of the law, having become a curse on our behalf; because it is written, "Cursed is every one hanging on a tree";
    - b. This tree also signifies the resurrected Christ because the tree was cast into the bitter waters of Marah after the children of Israel had traveled three days in the wilderness—Exo. 15:22.
 

Exo 15:22 Then Moses moved Israel onward from the Red Sea, and they went out into the wilderness of Shur. And they went three days in the wilderness and found no water.
    - c. The tree of life in Revelation 2:7 signifies the crucified (implied in the tree as a piece of wood—1 Pet. 2:24) and resurrected (implied in the life of God—John 11:25) Christ.
 

Rev 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.

1 Pet 2:24 Who Himself bore up our sins in His body on the tree, in order that we, having died to sins, might live to righteousness; by whose bruise you were healed.

John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;
2. The crucified and resurrected Christ is the tree of life, and this tree is Jehovah our Healer, the One who heals the bitterness of our circumstances and the bitterness of our being, turning this bitterness into the sweet waters of His inward presence—Rev. 2:7; Exo. 15:22-26; 1 Pet. 2:24-25.
 

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Exo 15:22 Then Moses moved Israel onward from the Red Sea, and they went out into the wilderness of Shur. And they went three days in the wilderness and found no water.

Exo 15:23 And when they came to Marah, they could not drink of the waters of Marah, for they were bitter; therefore its name was called Marah.

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Exo 15:25 And he cried out to Jehovah, and Jehovah showed him a tree; and he cast it into the waters, and the waters became sweet. There He made for them a statute and an ordinance, and there He tested them.

- Exo 15:26 And He said, If you will listen carefully to the voice of Jehovah your God and do what is right in His eyes and give ear to His commandments and keep all His statutes, I will put none of the diseases on you which I have put on the Egyptians; for I am Jehovah who heals you.
- 1 Pet 2:24 Who Himself bore up our sins in His body on the tree, in order that we, having died to sins, might live to righteousness; by whose bruise you were healed.
- 1 Pet 2:25 For you were like sheep being led astray, but you have now returned to the Shepherd and Overseer of your souls.

F. Through Christ's healing death and life-dispensing resurrection, He became the Shepherd and Overseer of our souls—vv. 24-25; Isa. 53:6; John 21:15-17.

- 1 Pet 2:24 Who Himself bore up our sins in His body on the tree, in order that we, having died to sins, might live to righteousness; by whose bruise you were healed.
- 1 Pet 2:25 For you were like sheep being led astray, but you have now returned to the Shepherd and Overseer of your souls.
- Isa 53:6 We all like sheep have gone astray; Each of us has turned to his own way, And Jehovah has caused the iniquity of us all To fall on Him.
- John 21:15 Then when they had eaten breakfast, Jesus said to Simon Peter, Simon, *son* of John, do you love Me more than these? He said to Him, Yes, Lord, You know that I love You. He said to him, Feed My lambs.
- John 21:16 He said to him again a second time, Simon, *son* of John, do you love Me? He said to Him, Yes, Lord, You know that I love You. He said to him, Shepherd My sheep.
- John 21:17 He said to him the third time, Simon, *son* of John, do you love Me? Peter was grieved that He said to him the third time, Do you love Me? And he said to Him, Lord, You know all things; You know that I love You. Jesus said to him, Feed My sheep.

**II. "We all like sheep have gone astray; / Each of us has turned to his own way, / And Jehovah has caused the iniquity of us all / To fall on Him"—Isa. 53:6:**

- A. It was when God was judging Jesus on the cross that He caused the iniquity of us all to fall on Him, making Jesus, in the eyes of God, the unique sinner at that moment—Matt. 27:45-46; Psa. 22:1.
- Matt 27:45 Now from the sixth hour darkness fell over all the land until the ninth hour.
- Matt 27:46 And about the ninth hour Jesus cried out with a loud voice, saying, Eli, Eli, lama sabachthani? that is, My God, My God, why have You forsaken Me?
- Psa 22:1 My God, my God, why have You forsaken me? Why are You so far from saving me, From the words of my groaning?
- B. Christ's death was not merely a murder (Acts 7:52), nor was it a martyrdom; rather, it was carried out by God Himself according to His law.
- Acts 7:52 Which of the prophets did your fathers not persecute? And they killed those who announced beforehand concerning the coming of the righteous One, whose betrayers and murderers you have now become,
- C. Thus, Christ died a vicarious death as the Substitute for sinners (1 Pet. 3:18), a death that was legal according to God's law and was recognized and approved by God according to the law.
- 1 Pet 3:18 For Christ also has suffered once for sins, the Righteous on behalf of the unrighteous, that He might bring you to God, on the one hand being put to death in the flesh, but on the other, made alive in the Spirit;
- D. The flesh of the passover lamb, typifying the crucified Christ, was to be roasted with fire and was not to be eaten raw or boiled—Exo. 12:8-9:
- Exo 12:8 And they shall eat the flesh in that night, roasted with fire, and they shall eat it with unleavened bread with bitter herbs.
- Exo 12:9 Do not eat any of it raw or boiled at all with water, but roasted with fire—its head with its legs and with its inward parts.
1. To be roasted with fire signifies Christ's suffering under the holy fire of God's judgment—Isa. 53:4, 10; Psa. 22:14-15; John 19:28.
- Isa 53:4 Surely He has borne our sicknesses, And carried our sorrows; Yet we ourselves esteemed Him stricken, Smitten of God and afflicted.
- Isa 53:10 But Jehovah was pleased to crush Him, to afflict Him with grief. When He makes Himself an offering for sin, He will see a seed, He will extend His days, And the pleasure of Jehovah will prosper in His hand.

- Psa 22:14 I am poured out like water, And all my bones are out of joint. My heart is like wax; It is melted within me.
- Psa 22:15 My strength is dried up like a shard, And my tongue is stuck to my jaws; You have put me in the dust of death.
- John 19:28 After this, Jesus, knowing that all things had now been finished *and* so that the Scripture might be fulfilled, said, I thirst.
2. To be eaten raw signifies not to believe in Christ's redemption but to regard Him merely as an example of human life to be imitated.
  3. To be eaten boiled signifies regarding His death on the cross not as death for redemption but as the suffering of human persecution for martyrdom.
- E. Just as the flesh of the passover lamb was to be eaten for life supply, so we need to eat Christ for our life supply—Exo. 12:8-10; John 6:53, 55-57; cf. Deut. 15:19-20:
- Exo 12:8 And they shall eat the flesh in that night, roasted with fire, and they shall eat it with unleavened bread with bitter herbs.
- Exo 12:9 Do not eat any of it raw or boiled at all with water, but roasted with fire—its head with its legs and with its inward parts.
- Exo 12:10 And you shall not let any of it remain until the morning, but any of it that remains until the morning you shall burn with fire.
- John 6:53 Jesus therefore said to them, Truly, truly, I say to you, Unless you eat the flesh of the Son of Man and drink His blood, you do not have life within yourselves.
- John 6:55 For My flesh is true food, and My blood is true drink.
- John 6:56 He who eats My flesh and drinks My blood abides in Me and I in him.
- John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.
- Deut 15:19 All firstborn males that are brought forth in your herd and in your flock you shall sanctify to Jehovah your God; you shall not do work with your firstborn ox, nor shall you shear your firstborn sheep.
- Deut 15:20 You and your household shall eat it before Jehovah your God year by year in the place which Jehovah will choose.
1. To solve the problem of the fall of man and to accomplish God's original intention, both life and redemption are needed.
  2. God's judicial redemption through the blood of Christ is the procedure to reach God's goal of dispensing Christ as life into us for our organic salvation—Rom. 5:10.  
Rom 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,

**III. "He was oppressed, and it was He who was afflicted, / Yet He did not open His mouth; / Like a lamb that is led to the slaughter / And like a sheep that is dumb before its shearers, / So He did not open His mouth. / By oppression and by judgment He was taken away; / And as for His generation, who among them had the thought / That He was cut off out of the land of the living / For the transgression of my people to whom the stroke was due?"—Isa. 53:7-8:**

- A. In His vicarious death for sinners, Christ was oppressed, afflicted, and led to the slaughter like a lamb and sheared before the shearers like a sheep, with no reaction—Acts 8:32; Matt. 27:12-14.
- Acts 8:32 Now the passage of Scripture which he was reading was this: "As a sheep He was led to slaughter; and as a lamb before its shearer is dumb, so He does not open His mouth.
- Matt 27:12 And while He was being accused by the chief priests and elders, He answered nothing.
- Matt 27:13 Then Pilate said to Him, Do You not hear how many things they testify against You?
- Matt 27:14 And He did not answer him, not even to one word, so that the governor marveled greatly.
- B. Christ was oppressed by the hypocritical Jewish leaders (26:57, 59, 65-68) and then judged by the unjust Roman officials (Luke 23:1-12; John 18:33-38; 19:1-16); by these two things He was taken away and crucified.
- Matt 26:57 And those who seized Jesus led *Him* away to Caiaphas the high priest, where the scribes and the elders had gathered.
- Matt 26:59 Now the chief priests and the whole Sanhedrin were seeking false testimony against Jesus so that they might put Him to death,
- Matt 26:65 Then the high priest tore his garments, saying, He has blasphemed! What further need do we have of witnesses? Behold, now you have heard the blasphemy.

Matt 26:66 What do you think? And they answered and said, He is worthy of death.  
 Matt 26:67 Then they spat in His face and beat Him with their fists, and others slapped *Him*,  
 Matt 26:68 Saying, Prophecy to us, Christ! Who is the one who hit You?  
 Luke 23:1 And the entire multitude of them rose up and led Him before Pilate.  
 Luke 23:2 And they began to accuse Him, saying, We found this man perverting our nation and forbidding *people* to pay taxes to Caesar, and saying that He Himself is Christ, a King.  
 Luke 23:3 And Pilate asked Him, saying, Are You the King of the Jews? And answering him, He said, It is as you say.  
 Luke 23:4 And Pilate said to the chief priests and the crowds, I find no fault in this man.  
 Luke 23:5 But they were vehement, saying, He stirs up the people, teaching throughout the whole of Judea, beginning from Galilee even to this place.  
 Luke 23:6 And when Pilate heard *this*, he asked whether the man was a Galilean.  
 Luke 23:7 And when he realized that He was of Herod's jurisdiction, he sent Him up to Herod, who also himself was in Jerusalem in those days.  
 Luke 23:8 And when Herod saw Jesus, he rejoiced greatly, for he had wanted to see Him for a considerable time, because he had heard about Him, and was hoping to see some sign done by Him.  
 Luke 23:9 And he questioned Him with many words, but He answered him nothing.  
 Luke 23:10 And the chief priests and the scribes stood by, vehemently accusing Him.  
 Luke 23:11 And Herod with his soldiers, having despised Him and mocked *Him*, threw around *Him* splendid clothing and sent Him back to Pilate.  
 Luke 23:12 And both Herod and Pilate became friends with one another on that very day, for they had previously been at enmity toward each other.  
 John 18:33 Pilate therefore entered again into the praetorium and called for Jesus. And he said to Him, You are the King of the Jews?  
 John 18:34 Jesus answered, Are you saying this of yourself, or did others tell you about Me?  
 John 18:35 Pilate answered, Am I a Jew? Your nation and its chief priests have delivered You to me. What have You done?  
 John 18:36 Jesus answered, My kingdom is not of this world. If My kingdom were of this world, My attendants would be struggling so that I would not be delivered to the Jews; but as it is, My kingdom is not from here.  
 John 18:37 Pilate said therefore to Him, So then You are a king? Jesus answered, You say that I am a king. For this I have been born, and for this I have come into the world, that I would testify to the truth. Every one who is of the truth hears My voice.  
 John 18:38 Pilate said to Him, What is truth? And having said this, he again went out to the Jews and said to them, I find no fault in Him.  
 John 19:1 Therefore at that time Pilate took Jesus and scourged *Him*.  
 John 19:2 And the soldiers wove a crown of thorns and put it on His head, and they threw a purple garment around Him.  
 John 19:3 And they came to Him and said, Rejoice, King of the Jews! and slapped Him.  
 John 19:4 And Pilate went outside again and said to them, Behold, I am bringing Him out to you that you may know that I find no fault in Him.  
 John 19:5 Then Jesus came out, wearing the thorny crown and the purple garment. And he said to them, Behold, the man!  
 John 19:6 When therefore the chief priests and the attendants saw Him, they cried out, saying, Crucify! Crucify! Pilate said to them, You take Him and crucify *Him*, for I do not find fault in Him.  
 John 19:7 The Jews answered him, We have a law, and according to that law He ought to die because He made Himself the Son of God.  
 John 19:8 When Pilate therefore heard this word, he became frightened the more,  
 John 19:9 And he entered into the praetorium again and said to Jesus, Where are You from? But Jesus gave him no answer.  
 John 19:10 Therefore Pilate said to Him, You do not speak to me? Do You not know that I have authority to release You and I have authority to crucify You?  
 John 19:11 Jesus answered him, You would have no authority against Me if it were not given to you from above; for this *reason*, he who has delivered Me to you has the greater sin.  
 John 19:12 From then on, Pilate sought to release Him, but the Jews cried out, saying, If you release this man, you are not a friend of Caesar; every one who makes himself a king opposes Caesar.  
 John 19:13 Pilate therefore, when he heard these words, brought Jesus outside and sat down on the judgment seat in a place called the Pavement, but in Hebrew, Gabbatha.

- John 19:14 Now it was the *day of preparation* for the Passover; it was about the sixth hour. And he said to the Jews, Behold, your King!
- John 19:15 They cried out then, Take *Him* away! Take *Him* away! Crucify Him! Pilate said to them, Shall I crucify your King? The chief priests answered, We have no king except Caesar.
- John 19:16 Therefore at that time he delivered Him to them that He might be crucified. Therefore they took Jesus.

C. No one among Christ's generation understood that He was cut off out of the land of the living for the transgression of the prophet's people, the Jews, to whom the stroke was due.

**IV. "And they assigned His grave with the wicked, / But with a rich man in His death, / Although He had done no violence, / Nor was there any deceit in His mouth"—Isa. 53:9:**

A. Those who crucified Christ planned to bury Him with the two transgressors, the wicked ones (Luke 23:32-33), but eventually God in His sovereignty caused Christ to be buried in a rich man's tomb (Matt. 27:57-60).

Luke 23:32 And two others also, *who were* criminals, were led with Him to be executed.

Luke 23:33 And when they came to the place called The Skull, there they crucified Him and the criminals, one on the right and one on the left.

Matt 27:57 And when evening fell, there came a rich man from Arimathea, named Joseph, who himself had also become a disciple of Jesus.

Matt 27:58 This man came to Pilate and asked for the body of Jesus. Then Pilate commanded that it be given *to him*.

Matt 27:59 And Joseph took the body and wrapped it in a clean, fine linen cloth.

Matt 27:60 And he laid it in his *own* new tomb, which he had hewn in the rock. And having rolled a great stone in front of the door of the tomb, he went away.

B. The word for "death" in Isaiah 53:9 is plural in Hebrew, *deaths*, signifying "a violent death, the very pain of which makes it like dying again and again" (Keil and Delitzsch).

Isa 53:9 And they assigned His grave with the wicked, But with a rich man in His death, Although He had done no violence, Nor was there any deceit in His mouth.

**V. "But Jehovah was pleased to crush Him, to afflict Him with grief. / When He makes Himself an offering for sin"—v. 10a:**

A. Because Christ was crushed for our iniquities, Satan can be crushed under our feet (Rom. 16:20), and because He was afflicted with grief, we can be filled with His joy (John 16:20-22).

Rom 16:20 Now the God of peace will crush Satan under your feet shortly. The grace of our Lord Jesus be with you.

John 16:20 Truly, truly, I say to you that you will weep and lament, but the world will rejoice; you will be sorrowful, but your sorrow will be turned into joy.

John 16:21 A woman, when she gives birth, has sorrow because her hour has come; but when she brings forth the little child, she no longer remembers the affliction because of the joy that a man has been born into the world.

John 16:22 Therefore you also now have sorrow; but I will see you again and your heart will rejoice, and no one takes your joy away from you.

B. Christ bore our sin in its totality, dying on the cross to be the reality of the sin offering and the trespass offering—1:29; cf. Heb. 10:5-10; 1 John 1:7-9; Lev. 4—5.

John 1:29 The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!

Heb 10:5 Therefore, coming into the world, He says, "Sacrifice and offering You did not desire, but a body You have prepared for Me.

Heb 10:6 In burnt offerings and *sacrifices* for sin You did not delight.

Heb 10:7 Then I said, Behold, I have come (in the roll of the book it is written concerning Me) to do Your will, O God."

Heb 10:8 Saying above, "Sacrifices and offerings and burnt offerings and *sacrifices* for sin You did not desire nor delight in" (which are offered according to the law),

Heb 10:9 He then has said, "Behold, I have come to do Your will." He takes away the first that He may establish the second,

Heb 10:10 By which will we have been sanctified through the offering of the body of Jesus Christ once for all.

1 John 1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.

- 1 John 1:8 If we say that we do not have sin, we are deceiving ourselves, and the truth is not in us.
- 1 John 1:9 If we confess our sins, He is faithful and righteous to forgive us our sins and cleanse us from all unrighteousness.
- Lev 4:1 Then Jehovah spoke to Moses, saying,
- Lev 4:2 Speak to the children of Israel, saying, If anyone sins without intent, in any of the things which Jehovah has commanded not to be done, and does any one of them,
- Lev 4:3 If the anointed priest sins so as to bring guilt on the people, then let him present a bull of the herd without blemish to Jehovah for a sin offering for his sin that he committed.
- Lev 4:4 And he shall bring the bull to the entrance of the Tent of Meeting before Jehovah, and he shall lay his hand on the head of the bull and slaughter the bull before Jehovah.
- Lev 4:5 And the anointed priest shall take some of the blood of the bull and bring it to the Tent of Meeting,
- Lev 4:6 And the priest shall dip his finger in the blood and sprinkle some of the blood seven times before Jehovah in front of the veil of the sanctuary.
- Lev 4:7 And the priest shall put some of the blood on the horns of the altar of fragrant incense before Jehovah, which is in the Tent of Meeting; and all the rest of the blood of the bull he shall pour out at the base of the altar of burnt offering, which is at the entrance of the Tent of Meeting.
- Lev 4:8 And all the fat of the bull of the sin offering he shall take off from it: the fat that covers the inward parts and all the fat that is upon the inward parts,
- Lev 4:9 And the two kidneys and the fat that is on them, which is on the loins, and the appendage upon the liver, which he shall remove with the kidneys,
- Lev 4:10 As it is taken off from the ox of the sacrifice of peace offerings; and the priest shall burn them on the altar of burnt offering.
- Lev 4:11 And the skin of the bull and all its flesh with its head and with its legs, and the rest of its inward parts and its dung,
- Lev 4:12 That is, all the rest of the bull he shall bring out to a clean place outside the camp, where the ashes are poured out, and burn it on wood with fire; where the ashes are poured out it shall be burned.
- Lev 4:13 Now if the whole assembly of Israel errs, and the matter escapes the notice of the congregation, and they have done any of the things which Jehovah commanded not to be done and become guilty;
- Lev 4:14 And when the sin which they have committed becomes known, the congregation shall present a bull of the herd for a sin offering and bring it before the Tent of Meeting.
- Lev 4:15 And the elders of the assembly shall lay their hands on the head of the bull before Jehovah, and one shall slaughter the bull before Jehovah.
- Lev 4:16 And the anointed priest shall bring some of the blood of the bull to the Tent of Meeting,
- Lev 4:17 And the priest shall dip his finger in the blood and sprinkle it seven times before Jehovah in front of the veil.
- Lev 4:18 And some of the blood he shall put upon the horns of the altar which is before Jehovah, that is, in the Tent of Meeting; and all the rest of the blood he shall pour out at the base of the altar of burnt offering, which is at the entrance of the Tent of Meeting.
- Lev 4:19 And all its fat he shall take off from it and burn it on the altar.
- Lev 4:20 Thus shall he do with the bull; just as he did with the bull of the sin offering, so shall he do with this. And the priest shall make expiation for them, and they will be forgiven.
- Lev 4:21 And he shall bring out the bull outside the camp and burn it as he burned the first bull; it is the sin offering for the congregation.
- Lev 4:22 When a ruler sins and does without intent any one of all the things which Jehovah his God has commanded not to be done and becomes guilty,
- Lev 4:23 If his sin in which he has sinned is made known to him, he shall bring for his offering a male goat, without blemish.
- Lev 4:24 And he shall lay his hand on the head of the goat and slaughter it in the place where they slaughter the burnt offering before Jehovah; it is a sin offering.
- Lev 4:25 And the priest shall take some of the blood of the sin offering with his finger and put it on the horns of the altar of burnt offering; and the rest of its blood he shall pour out at the base of the altar of burnt offering.
- Lev 4:26 And all its fat he shall burn on the altar, like the fat of the sacrifice of peace offerings. And the priest shall make expiation for him on account of his sin, and he will be forgiven.
- Lev 4:27 And if any one of the common people sins without intent by doing any of the things which Jehovah has commanded not to be done and becomes guilty;
- Lev 4:28 If his sin which he has committed is made known to him, he shall bring for his offering a female goat, without blemish, for his sin which he has committed.



- Lev 4:29 And he shall lay his hand on the head of the sin offering and slaughter the sin offering in the place of the burnt offering.
- Lev 4:30 And the priest shall take some of its blood with his finger and put it on the horns of the altar of burnt offering, and all the rest of its blood he shall pour out at the base of the altar.
- Lev 4:31 And all its fat he shall remove, just as the fat is removed from the sacrifice of peace offerings; and the priest shall burn it on the altar for a satisfying fragrance to Jehovah. And the priest shall make expiation for him, and he will be forgiven.
- Lev 4:32 And if he brings a lamb as his offering for a sin offering, he shall bring it, a female without blemish.
- Lev 4:33 And he shall lay his hand on the head of the sin offering and slaughter it for a sin offering in the place where they slaughter the burnt offering.
- Lev 4:34 And the priest shall take some of the blood of the sin offering with his finger and put it on the horns of the altar of burnt offering, and all the rest of its blood he shall pour out at the base of the altar.
- Lev 4:35 And all its fat he shall remove, just as the fat of the lamb is removed from the sacrifice of peace offerings; and the priest shall burn them on the altar upon Jehovah's offerings by fire. And the priest shall make expiation for him concerning his sin that he has committed, and he will be forgiven.
- Lev 5:1 And if anyone sins in that he hears the voice of adjuration when he is a witness, whether he has seen or known about a matter, if he does not utter it, then he shall bear his iniquity.
- Lev 5:2 Or if anyone touches any unclean thing, whether the carcass of an unclean animal or the carcass of unclean cattle or the carcass of unclean swarming things, and it escapes his notice, and he is unclean, then he will be guilty.
- Lev 5:3 Or if he touches the uncleanness of man, whatever his uncleanness is with which he becomes unclean, and it escapes his notice, when he comes to know it, then he will be guilty.
- Lev 5:4 Or if anyone swears rashly with his lips to do evil or to do good, whatever it is that a man utters rashly with an oath, and it escapes his notice, when he comes to know it, then he shall be guilty in one of these things.
- Lev 5:5 And when he is guilty in one of these things, he shall confess that in which he has sinned;
- Lev 5:6 And he shall bring his trespass offering to Jehovah for his sin which he has committed, a female from the flock, a sheep or a goat, as a sin offering; and the priest shall make expiation for him on account of his sin.
- Lev 5:7 And if he cannot afford a lamb, then he shall bring as his trespass offering to Jehovah for that in which he has sinned two turtledoves or two young pigeons, one for a sin offering and the other for a burnt offering.
- Lev 5:8 And he shall bring them to the priest, who shall present first that which is for the sin offering; and the priest shall pinch off its head at the front of its neck but shall not sever it;
- Lev 5:9 And he shall sprinkle some of the blood of the sin offering upon the side of the altar, and the rest of the blood shall be drained out at the base of the altar; it is a sin offering.
- Lev 5:10 And he shall offer the second as a burnt offering according to the ordinance. And the priest shall make expiation for him on account of his sin which he has committed, and he will be forgiven.
- Lev 5:11 But if he cannot afford two turtledoves or two young pigeons, then he shall bring as his offering for that which he has sinned, the tenth of an ephah of fine flour for a sin offering; he shall put no oil upon it nor put any frankincense upon it, for it is a sin offering.
- Lev 5:12 And he shall bring it to the priest, and the priest shall take his handful of it as its memorial portion and burn it on the altar, upon Jehovah's offerings by fire; it is a sin offering.
- Lev 5:13 And the priest shall make expiation for him concerning his sin that he has committed in any of these things, and he will be forgiven. And the rest shall be the priest's, like the meal offering.
- Lev 5:14 Then Jehovah spoke to Moses, saying,
- Lev 5:15 If anyone acts unfaithfully and sins without intent in the holy things of Jehovah, then he shall bring his trespass offering to Jehovah, a ram without blemish out of the flock according to your valuation in silver by shekels, according to the shekel of the sanctuary, for a trespass offering.
- Lev 5:16 And he shall make restitution for the holy thing in which he has sinned, and he shall add to it a fifth part of it and give it to the priest. And the priest shall make expiation for him with the ram of the trespass offering, and he will be forgiven.
- Lev 5:17 And if anyone sins and does any of the things which Jehovah has commanded not to be done, though he did not know, he is still guilty and shall bear his iniquity.
- Lev 5:18 And he shall bring to the priest a ram without blemish out of the flock according to your valuation for a trespass offering. And the priest shall make expiation for him concerning the matter in which he erred without intent and did not know, and he will be forgiven.
- Lev 5:19 It is a trespass offering; he is certainly guilty before Jehovah.

- C. Christ's precious blood shed for the forgiveness of our sins is also the blood of the covenant; because of the blood of Jesus, we have boldness for entering the Holy of Holies, where we can enjoy God, behold His beauty, and receive His infusion—Matt. 26:28; Heb. 10:19-20; cf. Lev. 16:11-16; Psa. 27:4.

Matt 26:28 For this is My blood of the covenant, which is being poured out for many for forgiveness of sins.  
Heb 10:19 Having therefore, brothers, boldness for entering the *Holy of Holies* in the blood of Jesus,  
Heb 10:20 Which *entrance* He initiated for us as a new and living way through the veil, that is, His flesh,  
Lev 16:11 And Aaron shall present the bull of the sin offering, which is for himself, and shall make expiation for himself and for his household, and shall slaughter the bull of the sin offering, which is for himself.  
Lev 16:12 And he shall take a censer full of coals of fire from the altar before Jehovah, with his hands full of finely ground sweet incense, and bring it inside the veil.  
Lev 16:13 And he shall put the incense upon the fire before Jehovah, that the cloud of the incense may cover the expiation cover that is over the Testimony, so that he does not die.  
Lev 16:14 And he shall take some of the blood of the bull and sprinkle it with his finger upon the expiation cover toward the east, and before the expiation cover he shall sprinkle some of the blood with his finger seven times.  
Lev 16:15 Then he shall slaughter the goat of the sin offering, which is for the people, and bring its blood inside the veil, and do with its blood as he did with the blood of the bull, and sprinkle it upon the expiation cover and before the expiation cover.  
Lev 16:16 And he shall make expiation for the Holy of Holies because of the uncleannesses of the children of Israel and because of their transgressions, for all their sins. And so he shall do for the Tent of Meeting, which dwells with them in the midst of their uncleannesses.  
Psa 27:4 One thing I have asked from Jehovah; That do I seek: To dwell in the house of Jehovah All the days of my life, To behold the beauty of Jehovah, And to inquire in His temple.

- D. Christ came into the death waters, was wounded by us and for our transgressions, and secretes His life into us to make us precious pearls for the building of God's eternal expression—Isa. 53:5; Rev. 21:21; John 19:34.

Isa 53:5 But He was wounded because of our transgressions; He was crushed because of our iniquities; The chastening for our peace was upon Him, And by His stripes we have been healed.  
Rev 21:21 And the twelve gates were twelve pearls; each one of the gates was, respectively, of one pearl. And the street of the city was pure gold, like transparent glass.  
John 19:34 But one of the soldiers pierced His side with a spear, and immediately there came out blood and water.

## VI. “He poured out His life unto death / And was numbered with the transgressors, / Yet He alone bore the sin of many / And interceded for the transgressors”—Isa. 53:12b:

- A. Man, God, and Christ all had a part in Christ's crucifixion; man did the murdering, the killing (Acts 7:52), but God carried out the legal judgment to kill Christ as a legal Substitute so that Christ might die a vicarious death for sinners (Isa. 53:6b, 10a).

Acts 7:52 Which of the prophets did your fathers not persecute? And they killed those who announced beforehand concerning the coming of the righteous One, whose betrayers and murderers you have now become,

Isa 53:6b ... Each of us has turned to his own way, And Jehovah has caused the iniquity of us all To fall on Him.

Isa 53:10a But Jehovah was pleased to crush Him, to afflict Him with grief. ...

- B. Moreover, Christ Himself was willing to be such an offering; He made Himself that offering (v. 10b), and He poured out His life for that purpose (John 10:17-18; Heb. 9:14).

Isa 53:10b ... When He makes Himself an offering for sin, He will see a seed, He will extend His days, And the pleasure of Jehovah will prosper in His hand.

John 10:17 For this *reason* the Father loves Me, because I lay down My life that I may take it again.

John 10:18 No one takes it away from Me, but I lay it down of Myself. I have authority to lay it down, and I have authority to take it again. This commandment I received from My Father.

Heb 9:14 How much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, purify our conscience from dead works to serve the living God?

C. When Christ was crucified on the cross, He was numbered with the transgressors, and He interceded for the transgressors—Luke 23:32-34a; cf. Heb. 7:25:

Luke 23:32 And two others also, *who were* criminals, were led with Him to be executed.

Luke 23:33 And when they came to the place called The Skull, there they crucified Him and the criminals, one on the right and one on the left.

Luke 23:34a And Jesus said, Father, forgive them, for they do not know what they are doing. ...

Heb 7:25 Hence also He is able to save to the uttermost those who come forward to God through Him, since He lives always to intercede for them.

1. He interceded for them regarding the evil of the transgressors, the result of their ignorance, a trespass that He prayed would be forgiven by God.
2. Stephen prayed for his persecutors in the same way that his Lord, whom he loved and lived, had prayed for His—Acts 7:60.

Acts 7:60 And kneeling down, he cried out with a loud voice, Lord, do not hold this sin against them. And when he had said this, he fell asleep.