

The Suffering Servant Pt 3.

Isaiah 53: 4-6.

Sunday evening, June 15, 2008.

I. Review:

- A. In Ch. 52:13-15 we are introduced to the Servant of the Lord who will deal prudently; that is He will use the best means to obtain the highest ends.
 - 1. The best means involve Him humbling Himself in becoming a man, and a servant at that, and then to offer up Himself as a sacrifice for sin.
 - 2. The highest ends involve the salvation and redemption and reconciliation of God's people to Himself. As such "He will sprinkle many nations."
 - 3. These means are astonishing; that is they are totally opposite of all human thinking and expectations; and they cut against the grain of human pride.
- B. In Ch. 53: 1-3 we are confronted with human depravity and willful unbelief.
 - 1. Who has believed our report and to whom has the arm of the Lord been revealed?
 - It takes a humbling work and a divine work of grace to make us willing and able to believe.
 - Apart from this work of divine grace we would neither esteem nor desire Him. Rather we would as it were hide our faces from Him so as to not see Him for who and what He is.
- C. It is that reality of who and what the Servant is that is now set before us in Vss. 4-6 and beginning with the word "surely."

II. The reality of the servants identity and work.

- A. "Surely" is a word of contrast.

The way the masses had looked on the Servant was misguided. They did not see reality. They saw what they wanted to see; in accordance with their own pre-conceived prejudices.

What follows here is the reality with which we have to do.

 - 1. He was not stricken and smitten and afflicted by God for His own sins as man in his own wisdom had assumed. Vs. 4b.
 - 2. Rather it was for our griefs and sorrows that He was stricken and afflicted. Vs. 4a.
- B. "Griefs and sorrows" or "Sicknesses and pains" are mentioned rather than "sins." Why is it done like that?
 - 1. Griefs and sorrows or sicknesses and pains are the consequences of sin. Apart from grace they form a foretaste of the great and eternal judgment to come, and they are a part of God's temporal judgments in this world.
 - 2. What the Servant came to do was to take the consequences of sin, in the form of God's judgments (temporal and eternal), upon Himself. He was separated from the Father that we might be reconciled. The Servant took the just demands of the law for punishment on Himself and so fulfilled the law.
 - 3. That is why our text speaks of "our griefs and our sorrows," and they are to be understood as "Our consequences for sin in this world already, and

foreshadowing the greater judgment to come.”

III. The idea of substitution is clearly taught here.

Note the contrast between “He” and “Our or We” throughout this passage.

- A. “He has borne our griefs and carried our sorrows”
- B. “We esteemed Him stricken, smitten, afflicted...”
- C. “He was wounded for our transgressions.”
- D. “He was bruised for our iniquities.”
- E. “The chastisement of our peace was upon Him.”
- F. “By His stripes we are healed.”
- G. “We like sheep have gone astray; we have turned, everyone, to his own way; and the Lord has laid on Him the iniquity of us all.”

IV. The nature of His sufferings is taught here.

- A. He was wounded, lit. “Pierced.”
The nails and the spear pierced His body.
- B. He was bruised, lit. “crushed” for our iniquities.
As a great weight crushes its victim by keeping him from breathing;
As a constricting snake crushes its prey by keeping it from breathing,
So the Lord was crushed on the cross by the weight of His own body as it kept Him from breathing. In crucifixion death comes by suffocation.
- C. And by His stripes, (lit. blows that cut the skin), we are healed.
The scourging in Pilate’s judgment hall had cut the skin on his back to pieces.

V. The restoration of peace.

The Hebrew word “Musar,” has here been translated “chastisement.”
The word in Hebrew refers to “that which remedies or corrects a wrong.”
Chastisement may not be the best choice of words here, for chastisement is what is administered to a child in love to correct his faults.
What was administered here was judgment measured out in wrath.
Such measures are sometimes needed to correct wrongs as well.
A better translation would be “The punishment (or remedy) which restores our peace, was upon Him.”

VI. What is the point of this passage?

- A. It is the same as what is set before us in the Lord’s supper.
- B. That we might be confronted with the reality of the Servant’s Person and work.
- C. That the arm of the Lord might be revealed to us.
- D. That we might grasp the significance of what God has done for us in Christ.
- E. And that we might take these things as our own, that is why we take and eat in the supper of the Lord.