



Jesus Christ's Incarnation (First Advent)

The incarnation was the revelation of God to the human race through the humanity of Jesus Christ. The manner of revelation chosen by God was to reveal Himself by the written Word - the Bible, the very thinking of Christ and by the living Word - the Lord Jesus Christ. 1 Cor. 2:16; John 1:1.

"For WHO HAS KNOWN THE MIND OF THE LORD, THAT HE WILL INSTRUCT HIM? But we have the mind of Christ." (1 Corinthians 2:16, NASB)

"In the beginning was the Word, and the Word was with God, and the Word was God." (John 1:1, NASB)

The purpose of the incarnation was to reveal the essence of God and to execute the plan of God the Father. Col. 1:15; Eph. 2:8-9.

"He is the image of the invisible God, the firstborn of all creation." (Colossians 1:15, NASB)

"For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, so that no one may boast." (Ephesians 2:8-9, NASB)

Jesus Christ, in His deity, could not be our Savior. He had to become true sinless humanity and perfect God in one person – the God-man. Heb. 2:14-16.

"Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil, and might free those who through fear of death were subject to slavery all their lives. For assuredly He does not give help to angels, but He gives help to the descendant of Abraham." (Hebrews 2:14-16, NASB)

Jesus Christ, the unique person of the universe - the God-man was qualified via His virgin birth to become our Savior. He had no inherent sin, no imputed sin, and no personal sin. 2 Cor. 5:21; John 1:14.

"And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth." (John 1:14, NASB)

"He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him." (2 Corinthians 5:21, NASB)

Purpose of the Revelation

The purpose of the revelation of Jesus Christ was to speak the words of the Father. John 3:34; John 12:49-50.

"For He whom God has sent speaks the words of God; for He gives the Spirit without measure." (John 3:34, NASB)

"For I did not speak on My own initiative, but the Father Himself who sent Me has given Me a commandment as to what to say and what to speak. 'I know that His commandment is eternal life; therefore the things I speak, I speak just as the Father has told Me.'" (John 12:49-50, NASB)

The purpose of the revelation of Jesus Christ was also to perform the will of the Father. Heb. 10:9.

"then He said, 'BEHOLD, I HAVE COME TO DO YOUR WILL.' He takes away the first in order to establish the second." (Hebrews 10:9, NASB)



The purpose of the revelation of Jesus Christ was also to show Church Age believers that they should walk in the power of the Holy Spirit just as Jesus Christ walked in the power of the Holy Spirit. John 3:34.

"For He whom God has sent speaks the words of God; for He gives the Spirit without measure." (John 3:34, NASB)

The purpose of the revelation of Jesus Christ was also to reveal the perfect essence of God as the God-man on earth. His humanity revealed His deity. The fact that He was revealed shows God's sovereignty. What we know about the Father, we know from Jesus Christ. God's love, grace judgment can only be known through the person of the Lord Jesus Christ. John 10:30; Heb. 1:3; John 1:18; Eph. 3:11; John 5:20.

"I and the Father are one." (John 10:30, NASB)

"And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high," (Hebrews 1:3, NASB)

"No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained Him." (John 1:18, NASB)

"This was in accordance with the eternal purpose which He carried out in Christ Jesus our Lord," (Ephesians 3:11, NASB)

"For the Father loves the Son, and shows Him all things that He Himself is doing; and the Father will show Him greater works than these, so that you will marvel." (John 5:20, NASB)

Our Lord declared His perfect absolute righteousness (+R). Rom. 3:24-25.

"being justified as a gift by His grace through the redemption which is in Christ Jesus; whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed;" (Romans 3:24-25, NASB)

His justice was demonstrated on the Cross toward the two thieves. He is just to forgive, not just to condemn. Luke 23:39-43.

"One of the criminals who were hanged there was hurling abuse at Him, saying, "Are You not the Christ? Save Yourself and us!" But the other answered, and rebuking him said, "Do you not even fear God, since you are under the same sentence of condemnation? "And we indeed are suffering justly, for we are receiving what we deserve for our deeds; but this man has done nothing wrong." And he was saying, "Jesus, remember me when You come in Your kingdom!" And He said to him, "Truly I say to you, today you shall be with Me in Paradise." (Luke 23:39-43, NASB)

His perfect love was demonstrated when He went to the Cross and atoned for all of the sins of mankind through His substitutionary spiritual death. John 15:13.

"Greater love has no one than this, that one lay down his life for his friends." (John 15:13, NASB)

His eternal life was declared in John 8:58.

"Jesus said to them, "Truly, truly, I say to you, before Abraham was born, I am." (John 8:58, NASB)

His omniscience was demonstrated by His foreknowledge that Peter would deny him three times. Matt.



26:34.

"Jesus said to him, 'Truly I say to you that this very night, before a rooster crows, you will deny Me three times.'" (Matthew 26:34, NASB)

His omnipresence was evident in that while He was in heaven, He was also talking to Nicodemus. John 3:13.

"No one has ascended into heaven, but He who descended from heaven: the Son of Man." (John 3:13, NASB)

His omnipotence was demonstrated in Matthew 8:27 by His control of the wind and seas.

"The men were amazed, and said, 'What kind of a man is this, that even the winds and the sea obey Him?'" (Matthew 8:27, NASB)

His immutability is declared in Hebrews 13:8.

"Jesus Christ is the same yesterday and today and forever." (Hebrews 13:8, NASB)

His veracity is declared in John 14:6.

"Jesus said to him, 'I am the way, and the truth, and the life; no one comes to the Father but through Me.'" (John 14:6, NASB)

Old Testament Prophecy of the Incarnation

How

In Isaiah 7:14, "a sign" refers to the virgin birth, a supernatural manifestation. Matthew 1:23 quotes Isaiah 7:14 except the Isaiah passage is in Hebrew and the Matthew passage is in Greek. In the Hebrew, "virgin" means virgin in almost every case, but on rare occasions it was used simply of a young married woman. Here, it refers to a virgin because of the Matthew 1:23 quotation. In the Greek, "virgin" means just one thing, virgin. It is not translated in any other way. "Behold" is a command to focus attention on this. Our Lord could not be a unique person unless He was born of a virgin. "Immanuel" means God with us. Undiminished deity and true humanity were united in one person forever.

"Therefore the Lord Himself will give you a sign: Behold, a virgin will be with child and bear a son, and she will call His name Immanuel." (Isaiah 7:14, NASB)

"BEHOLD, THE VIRGIN SHALL BE WITH CHILD AND SHALL BEAR A SON, AND THEY SHALL CALL HIS NAME IMMANUEL," which translated means, "GOD WITH US." (Matthew 1:23, NASB)

Who

In Isaiah 9:6, "a child will be born" refers to our Lord's humanity. "A son will be given" refers to our Lord's deity and means adult Son which refers to the perfect essence of God. The deity of Jesus Christ has always existed. "The government" refers to the Second Advent of Jesus Christ and His promised reign on earth during the dispensation of the Millennium. "Eternal Father" refers to God the Father who is the source of eternal life. "Prince of Peace" refers to our Lord who provided the peace or reconciliation between man and God.

"For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace." (Isaiah 9:6, NASB)



Where

In Micah 5:2, “Ephrathah” is also a name for Judah. In Matthew 2:5-6, Bethlehem of Judah was positively identified from which a ruler would come.

““But as for you, Bethlehem Ephrathah, Too little to be among the clans of Judah, From you One will go forth for Me to be ruler in Israel. His goings forth are from long ago, From the days of eternity.”“ (Micah 5:2, NASB)

“They said to him, “In Bethlehem of Judea; for this is what has been written by the prophet: ‘AND YOU, BETHLEHEM, LAND OF JUDAH, ARE BY NO MEANS LEAST AMONG THE LEADERS OF JUDAH; FOR OUT OF YOU SHALL COME FORTH A RULER WHO WILL SHEPHERD MY PEOPLE ISRAEL.’”“ (Matthew 2:5-6, NASB)

Isaiah’s Gospel Message – Isaiah 53

Isaiah 53:1 This is the report of Abraham, Moses, Joshua, all the prophets, judges, kings, and all who proclaimed the Gospel of Jesus Christ. Isaiah’s message is amplified in the Gospel message. Isaiah 53:2-12.

“Who has believed our message? And to whom has the arm of the LORD been revealed?” (Isaiah 53:1, NASB)

Isaiah 53 is the Gospel message that Isaiah preached time and time again to the residents of Jerusalem. It received one of the greatest positive volition responses of all history. It began with perhaps 200 believers and ten months later perhaps 500,000 believers. This was straight Bible doctrine. In time of national emergency, you go to straight doctrine without all the illustrations, entertainment, and training aids. Bible doctrine can do the job.

In Isaiah 53:1, “the arm of the Lord” is Jesus Christ. In Psalm 19:1, creation is His handywork, finger work, but redemption was arm work. It took more work for Jesus Christ to go to the Cross and die for your sins than it took to create the universe and hold it together!

“Who has believed our message? And to whom has the arm of the LORD been revealed?” (Isaiah 53:1, NASB)

“For the choir director. A Psalm of David. The heavens are telling of the glory of God; And their expanse is declaring the work of His hands.” (Psalms 19:1, NASB)

Outline of Isaiah 53

The First Advent of Christ and the Cross. Isaiah 53:2-4.

Man’s condition and the Cross. Isaiah 53:5-6.

Our Lord’s trials and the Cross. Isaiah 53:7-8.

Our Lord’s burial and the Cross. Isaiah 53:9.

Our Lord’s resurrection and the Cross. Isaiah 53:10.

Salvation and the Cross. Isaiah 53:11.

Our Lord’s glorification and the Cross. Isaiah 53:12.

Isaiah’s message moves from glory to glory and makes Jesus Christ’s atoning work on the Cross the central focus.



The First Advent or Incarnation of Christ and the Cross

In Isaiah 53:2, “He grew up” refers to His humanity. Jesus Christ had normal human growth of body, soul and spirit. Luke 2:52.

“For He grew up before Him like a tender shoot, And like a root out of parched ground; He has no stately form or majesty That we should look upon Him, Nor appearance that we should be attracted to Him.” (Isaiah 53:2, NASB)

“And Jesus kept increasing in wisdom and stature, and in favor with God and men.” (Luke 2:52, NASB)

When Jesus Christ was laying in the cradle, He still directed the traffic pattern of the millions of celestial bodies in space. While lying in the cradle, He with His deity carried on a conversation with God the Father. Heb. 10:5.

“Therefore, when He comes into the world, He says, “SACRIFICE AND OFFERING YOU HAVE NOT DESIRED, BUT A BODY YOU HAVE PREPARED FOR ME;” (Hebrews 10:5, NASB)

In Isaiah 53:2, “like a tender shoot” means that a new plant needs a lot of protection. Our Lord, needed protection from the Satanic opposition to the plan of God. He did not burst on the world in some dazzling splendor. He did not appear as a king with the glamour of a king. He grew up and conformed to the laws of human development in every way.

He was born in Bethlehem, the home town for the sons of David. Then, He was taken to Egypt, then up to Galilee. The Bible does not record any childhood information except infancy and then once when He was 12 years old. He was allowed to have a normal childhood, not a publicized childhood. All children have an old sin nature, but not Jesus Christ. It must have been very interesting to rear a child without an old sin nature and one who remained sinless.

In Isaiah 53:2, “like a root out of parched ground” refers to Jesus Christ, the founder of the Jewish race which was founded on regeneration. As the “root,” He is the God-man, the son of David, the king and ruler of the Jewish race (redeemed) forever. “Parched ground” is Israel under the fourth cycle of discipline when Christ was born - His incarnation. The Jews at that time were in legalism, hypocrisy, energy of the flesh, religion up to their eyeballs, and under the authority of the socialist Pharisees.

“No stately form or majesty” means that He did not come as a glamor king with trumpets and fanfare. They expected the Messiah to come with glamorous robes, a great retinue, and wearing a crown. He was strong and nice-looking, but He did not fit their image of a king. Why? They didn’t know the Word.

“That we should look upon Him” refers to the First Advent, His incarnation. He had no glamor. Human viewpoint was not attracted to Him. What is your image of Jesus Christ? A historical figure like Napoleon? A good man who was like some chairman of a large charity? A religious man? A revolutionist? A lovely person, sweet and mild? Or is your image of Jesus Christ the Son of God who bore your sins on the Cross to provide your salvation? “Nor appearance that we should be attracted to Him” refers to the 21 hours before the Cross as well as the 6 hours on the Cross.

People expect a preacher to speak in soft tones, with great dignity, look up to heaven occasionally, talk very saintly, look very pious, and lift his hands and eyes heavenward. No preacher should try to live up to some preacher image. He should preach the Word, laying it all on the line, making it clear by using the language of the street, making doctrinal points and finishing them off.

In Isaiah 53:3, He was rejected by man. Even though God the Father knew that God the Son would be rejected, His perfect plan called for Him to be sent anyway. This is God's grace in action. This is unique



because the Old Testament is filled with information about the Lord Jesus Christ. He is revealed in literally hundreds of ways in the Old Testament. However they skimmed off the ritual without the reality, ritual but no relationship with the Lord.

“He was despised and forsaken of men, A man of sorrows and acquainted with grief; And like one from whom men hide their face He was despised, and we did not esteem Him.” (Isaiah 53:3, NASB)

“Despised” is the niphal stem of בָּזָה (bâzâh) and refers to the certainty of His rejection. He knew how the volition of man would react. The fact that God knows does not hinder Him from going ahead with His plan. The Son was still sent so that the human race will see the clear issue of salvation!

“Forsaken” is translated as a verb, but it is a very intensive adjective of rejection. The people who rejected Christ were religious and self-righteous. The greatest enemy of Christianity is religion. Religion is the devil’s ace trump. What did Jesus Christ do to arouse the hatred of religion through the Pharisees, the scribes, and elders?

Our Lord was perfect without self-righteousness or hypocrisy. He was always relaxed. He performed legitimate and supernatural miracles. He provided food by miracle for four to five thousand. He was despised ultimately because He exposed religion for what it was in Matthew 23 in His scathing seven woes to the scribes and Pharisees. No matter what they tried, they never could prove Him wrong.

“But woe to you, scribes and Pharisees, hypocrites, because you shut off the kingdom of heaven from people; for you do not enter in yourselves, nor do you allow those who are entering to go in.” (Matthew 23:13, NASB)

“[“Woe to you, scribes and Pharisees, hypocrites, because you devour widows’ houses, and for a pretense you make long prayers; therefore you will receive greater condemnation.”] (Matthew 23:14, NASB)

“Woe to you, scribes and Pharisees, hypocrites, because you travel around on sea and land to make one proselyte; and when he becomes one, you make him twice as much a son of hell as yourselves.” (Matthew 23:15, NASB)

“Woe to you, blind guides, who say, ‘Whoever swears by the temple, that is nothing; but whoever swears by the gold of the temple is obligated.’” (Matthew 23:16, NASB)

“Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cummin, and have neglected the weightier provisions of the law: justice and mercy and faithfulness; but these are the things you should have done without neglecting the others.” (Matthew 23:23, NASB)

“Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and of the dish, but inside they are full of robbery and self-indulgence.” (Matthew 23:25, NASB)

“Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which on the outside appear beautiful, but inside they are full of dead men’s bones and all uncleanness.” (Matthew 23:27, NASB)

In Isaiah 53:3, our Lord is called “a man of sorrows” Why? Christ observed people’s overt rejection, but at any given time He knew exactly what the human race was thinking. This is a very difficult type of suffering. Christ knew what everyone thought about Him at all times. He knew what people were thinking. At one time or another every pastor communicates things out of the Word for which he is rejected and despised. This could be a disaster area if he is concerned about what people think of him.



“Acquainted with grief” refers to all types of grief. He knew affliction. He was maligned, betrayed, deserted, denied, slapped, slugged, falsely accused, spit upon, tortured, whipped, nailed to a cross, mocked, and the worst - bearing the judgment of our sins.

“Like one from whom men hide their face” means something is so horrible you can’t look at it. The Lord Jesus Christ walking down the streets of Jerusalem on the way to Golgotha was a horrible sight. Satan had tried to keep Him from going to the Cross by killing Him. He was despised. He was condemned. These people were judging the judge of the world.

“He was despised, and we did not esteem Him” means they didn’t want to compute the facts right. They didn’t want to get the right answer. They put no value on Christ. They had all the facts, Christ was real to them, they understood the Gospel because the Holy Spirit made it clear to them, and they rejected it. They knew what they were doing.

According to Isaiah 53:4, they understood certain facts. They very definitely understood the Gospel. They understood that the Messiah would bear their sins. “Our griefs” is חֲלִי (chōlîy) meaning a sharp, jabbing necklace, irritated. These are our personal sins. This is the temptation of the old sin nature resulting in the production of personal sin. Christ did not bear our human good simply because human good was not the issue at the Cross. “Yet we ourselves esteemed Him stricken” means that we did calculate correctly that He received a blow.

“Surely our griefs He Himself bore, And our sorrows He carried; Yet we ourselves esteemed Him stricken, Smitten of God, and afflicted.” (Isaiah 53:4, NASB)

Each sin (billions and billions of them) was a blow to Jesus Christ and as each sin hit Jesus Christ the Father judged each one individually. This process took God the Father three hours to complete. “And afflicted” is in the pual stem of עָנָה (anah) and means He received intensive suffering.

Man’s Condition and the Cross

In Isaiah 53:5, “But He was pierced through for our transgressions” means that our sins being imputed to the humanity of Jesus Christ; our darts, our sins, speared Him. “Transgressions” are violations of divine law. “Crushed for our iniquities” means crushed under the load of sin. Psalms 22:6.

“But He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our well-being fell upon Him, And by His scourging we are healed.” (Isaiah 53:5, NASB)

“But I am a worm and not a man, A reproach of men and despised by the people.” (Psalms 22:6, NASB)

In Psalms 22:6, “worm” was crushed in a vat and made the crimson color for the robe of the king which was more important than purple. Because of His crushing, we wear the robes of a king. In Isaiah 53:5, “The chastening for our well-being fell upon Him” means that the punishment that brought our peace lay upon Him. Peace is the removal of the barrier (reconciliation). This does not mean “world peace.” Christ said He did not come to bring peace, but a sword. Matt. 10:34.

“Do not think that I came to bring peace on the earth; I did not come to bring peace, but a sword.” (Matthew 10:34, NASB)

Until Jesus comes, there will be wars and rumors of wars. Matthew 24 tells us this. Christ took the punishment, so we have the peace with God. In Isaiah 53:5, “by His scourging we are healed” means that Christ’s scourging was so severe that that He appeared as one massive bloody bruise from head to foot. Matt. 24:6.



"You will be hearing of wars and rumors of wars. See that you are not frightened, for those things must take place, but that is not yet the end." (Matthew 24:6, NASB)

In Isaiah 53:6, "All of us like sheep have gone astray" uses wandering sheep here as an analogy to illustrate the confusion of the human race, their scattering, their lost condition, etc. The old sin nature confuses them. They wander in their sin and human good in every direction but toward God.

"All of us like sheep have gone astray, Each of us has turned to his own way; But the LORD has caused the iniquity of us all To fall on Him." (Isaiah 53:6, NASB)

The wolf of Satan has confused the human race of sheep. "Each of us has turned to his own way" is expressing negative volition toward God. This is saying no to the claims of grace. "The Lord has caused" is in the hiphil perfect and the intensive causative, active voice in the Hebrew and refers to God the Father who imputed the sins of mankind to the humanity of Jesus Christ and then judged those sins.

Our Lord's Trials and the Cross

In Isaiah 53:7, "He was oppressed" means to be abused and refers to the slugging, the whipping, etc. prior to the Cross. "He was afflicted" refers to the physical abuse and torture He received during the six trials before the Cross. Satan wanted Him to die before He got to the Cross.

"He was oppressed and He was afflicted, Yet He did not open His mouth; Like a lamb that is led to slaughter, And like a sheep that is silent before its shearers, So He did not open His mouth." (Isaiah 53:7, NASB)

"Yet He did not open His mouth" means that even under excruciating pain, He did not say anything or scream out. He could take the pain. He was not a crybaby. Many times you are going to be maligned in your life. What are you going to do? If you are relaxed and remain in fellowship, you let them talk. You let them run you down. They can't hurt you. Cast your burden on the Lord. He had nobility. He had stability, He knew how to handle Himself as demonstrated in the six trials.

In Isaiah 53:7, "Like a lamb that is led to slaughter" refers to the time after His trials when He was led to the Cross and includes the first three hours on the Cross. The lamb was the main animal for sacrifice in the Levitical offerings. In addition, the lamb was the sacrifice for the Passover. "Like a sheep that is silent before its shearers" uses the sheep analogy because sheep do not complain when the wool is removed. "So He did not open His mouth" means that our Lord never sinned the entire time He was abused in the six trials.

Isaiah 53:8 refers to the last three hours our Lord was on the Cross and is quoted in Acts 8:33 where the eunuch was reading. "By oppression and judgment He was taken away" means He was seized by the authorities. Authorities refers to the judicial system used to protect the innocent. Actually both the Jewish and Roman judicial systems were great in objectivity, but both Jewish and Roman systems put Him to death even though found innocent through all six trials.

"By oppression and judgment He was taken away; And as for His generation, who considered That He was cut off out of the land of the living For the transgression of my people, to whom the stroke was due?" (Isaiah 53:8, NASB)

"IN HUMILIATION HIS JUDGMENT WAS TAKEN AWAY; WHO WILL RELATE HIS GENERATION? FOR HIS LIFE IS REMOVED FROM THE EARTH." (Acts 8:33, NASB)

This is what happens when religion in their self-righteousness gets control of a judicial system. The self-righteous always think legislation of more laws is the answer. Actually more laws suffocate the freedom



of a country. Legal procedure was misused to bring Christ to the Cross, the place of death.

Religion tried to suppress the truth. They tortured and murdered Jesus Christ. But before He died physically by giving up His human spirit, the stroke of judgment fell upon Him while He was bearing the judgment of our sins through His substitutionary spiritual death. On the day of Pentecost, He was declared as the Living Lord and Savior.

Our Lord's Burial and the Cross

In Isaiah 53:9, "His grave was assigned with wicked men" means that God the Father assigned Him His grave with the wicked. Jesus Christ died with gangsters on either side of Him. These were a part of the murder plans of the Pharisees and was fulfilled in Luke 23:39-43.

"One of the criminals who were hanged there was hurling abuse at Him, saying, 'Are You not the Christ? Save Yourself and us!' But the other answered, and rebuking him said, 'Do you not even fear God, since you are under the same sentence of condemnation? 'And we indeed are suffering justly, for we are receiving what we deserve for our deeds; but this man has done nothing wrong.' And he was saying, 'Jesus, remember me when You come in Your kingdom!' And He said to him, 'Truly I say to you, today you shall be with Me in Paradise.'" (Luke 23:39-43, NASB)

In Isaiah 53:9, "Yet He was with a rich man in His death" refers to the tomb in which He was buried. If anyone was railroaded for blasphemy and crucified, the second part was an obscure tomb. However, Christ's tomb had to be in a prominent place, so Joseph of Arimathea provided the tomb he owned for our Lord's burial. Why? He will arise from the dead and His resurrection needs to be properly documented and verified. The tomb must be well-known.

"His grave was assigned with wicked men, Yet He was with a rich man in His death, Because He had done no violence, Nor was there any deceit in His mouth." (Isaiah 53:9, NASB)

"In His death" is an intensive plural (dual ending) and means "deaths." Christ died spiritually between the hours of 12:00 noon and 3:00 p.m. to bear our sins. Christ died physically when His work was finished. "Because He had done no violence" refers to the violence of overt sin. "Nor was there any deceit in His mouth" refers to mental attitude sin. In other words, He could die spiritual death then physical death because He was the perfect sacrifice.

Our Lord's Resurrection and the Cross

In Isaiah 53:10, "But the Lord was pleased To crush Him" means it was the Father's will and plan to have Him bear the sins of the world. Crush refers to bearing the sins of the world. "Putting Him to grief" refers to the Father causing the Son to suffer. "If He would render Himself as a guilt offering" means His humanity was made a trespass offering (Lev 5:1 - Lev 6:7). This is the confession of sin offering. Not only did He provide for cleansing at salvation but cleansing after salvation – the confession of sin. The Blood of Jesus Christ keeps on cleansing from sin, even after salvation. 1 John 1:7.

"But the LORD was pleased To crush Him, putting Him to grief; If He would render Himself as a guilt offering, He will see His offspring, He will prolong His days, And the good pleasure of the LORD will prosper in His hand." (Isaiah 53:10, NASB)

"but if we walk in the Light as He Himself is in the Light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin." (1 John 1:7, NASB)

God the Father gains many sons from one Son. Man gains through confession of sins to God the Father and thereby regaining fellowship with God. Lev. 6:5; 1 John 1:9.



“or anything about which he swore falsely; he shall make restitution for it in full and add to it one-fifth more. He shall give it to the one to whom it belongs on the day he presents his guilt offering.” (Leviticus 6:5, NASB)

“If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.” (1 John 1:9, NASB)

In Isaiah 53:10, “He will see His offspring” is a reference to resurrection. We are resurrected because He was resurrected. “He will prolong His days” is in the hiphil and means to cause to extend His days. He will be resurrected. “And the good pleasure of the Lord will prosper in His hand” means the plan of the Lord cannot prosper for mankind apart from the Cross. The Cross is the basis of the plan of God, the starting point. The Cross prospers the plan of God.

Salvation and the Cross

In Isaiah 53:11, “the anguish of His soul, He will see it” means that the Father will see the suffering of Jesus Christ because He will do the judging. “And be satisfied” means God the Father will be satisfied with the work of Jesus Christ on the Cross. He will be propitiated. There is a hymn whose lyrics say, “I am satisfied with Jesus.” This is blasphemy. Satisfaction is the monopoly of God the Father. God is satisfied. Man is reconciled.

“As a result of the anguish of His soul, He will see it and be satisfied; By His knowledge the Righteous One, My Servant, will justify the many, As He will bear their iniquities.” (Isaiah 53:11, NASB)

“By His knowledge the Righteous One, My Servant, will justify the many” means that when someone believes, God the Father justifies them. “The many” are those who accept Jesus Christ as their Savior who “will bear their iniquities.”

Our Lord’s Glorification and the Cross

In Isaiah 53:12, “Therefore I will divide him a portion with the great” means to give the many to Him for a portion. “Portion” refers to His eternal kingdom of which all believers have a part. “Of many” refers to believers - those who accept Jesus Christ as their Savior.

“Therefore, I will allot Him a portion with the great, And He will divide the booty with the strong; Because He poured out Himself to death, And was numbered with the transgressors; Yet He Himself bore the sin of many, And interceded for the transgressors.” (Isaiah 53:12, NASB)

The “portion” is fulfilled to Old Testament saints by a kingdom on earth and is fulfilled to the Church by an eternal kingdom in heaven in the future. “And He will divide the booty with the strong” refers to God’s rewards conveyed to the justified (believers).

There are four reasons why Christ will rule the believers forever and why it is possible for believers to be rewarded. “Because He poured out Himself to death” refers to the doctrine of expiation and means to empty a vessel, He gave His all. He paid the price. His humanity died a substitutionary spiritual death for all of us.

“He was numbered with the transgressors” refers to the doctrine of redemption. He was appointed with the transgressors, identified with them. He bought us out of the slave market of sin and purchased our freedom. “He Himself bore the sin of many” refers to the doctrine of atonement. Christ bore our sins as our substitute. “And interceded for the transgressors” refers to the doctrine of reconciliation. Our Lord literally made peace, reconciliation, removed the barrier. This is the grace of God!