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Isaiah 53

Isaiah Considers the Sacrifice of Christ (Isaiah 53:5-9)

"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" (53:5).

Isaiah corrects any misconceptions or preconceived ideas regarding the servant's suffering. Jesus would not suffer for any of his own wrong doings but rather he suffered (being wounded, bruised, and chastised) for *"our transgressions."*

Consider the context that we find Isaiah 53: The sinners in the Babylonian siege suffered starvation to the point of death because of their transgressions that they refused to repent of. Jesus, on the other hand, suffered nail pierced hands and feet as well as stripes upon the back (see Psalms 22:16; John 19:34). This vicious treatment directed at Jesus was not for his own sin but for ours. A price had to be paid for sin and Jesus paid it. The very unlawful practices of mankind demanded a price to be paid (Romans 6:23). Consider the meaning of the word *"iniquity."* "It conveys three ideas: (1) the iniquitous act itself; (2) the guilt accompanying the act; (3) the punishment for the act. These ideas are so closely related that they are not always clearly distinguishable..." (International Standard Bible Encyclopedia volume 2, page 825). Jesus was punished for our error. The Lord had earlier given the blood of animals upon the altar to expiate man's sins by the life of the animal (Leviticus 17:11). The twofold purpose of Jesus' death was to redeem man (past and present) from his sins and to put into effect the New Testament Law (see Hebrews 9:13-16).

"6 All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid on him the iniquity of us all" (53:6).

The apostle Peter quotes from this verse at 1 Peter 2:25 to illustrate the loving care of Jesus toward mankind. Note that Isaiah writes, *"All we.... every one to his own way... iniquity of us all."* Some will erroneously read this verse and say, "That does not include me!" I would never be the cause of Christ's suffering and anguish on the cross. Yet, the prophet writes, *"All we like sheep have gone astray."* Note that the apostle Paul wrote, *"All have sinned and fall short of the glory of God"* (Romans 3:23).

The word of God is very understandable and written in such a way that it is its own commentary. We gain great incite into what *"iniquity"* is at this verse.

Local News:

Welcome to all our visitors:

We pray that you will be edified by our worship service and that you will ask questions if things are not as you are accustomed to seeing. Please do come back at your every opportunity!

Please Keep Jim Hall's mother, **Faye**, in your prayers. She has not been doing well as of late and is in need of constant observance.

Our **Bible Correspondence course** has been overhauled and is now easier to read and study. Lets all get excited about these studies and get our friends and neighbors to take the course. If you would like some copies of the first lesson let John know.

Shut-ins:

Stella Davidson
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Isaiah equates *"iniquity"* to a man or woman *"turning to his own way."* Jeremiah said that it is not in a man to direct his own paths (see Jeremiah 10:23). Man was not created to direct his own way through this life and the life to come. Isaiah had previously said the same thing at chapter 48:1, 16-19 and at 55:8-9. All the times of man's life that he chose his own way rather than God's are laid upon the Christ. Jesus had to suffer for our hardened mind of lust and worldliness.

"7 He was oppressed, yet when he was afflicted he opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before its shearers is dumb, so he opened not his mouth" (53:7).

While Zion complained and claimed God did not love them because of the suffering they experienced Christ would say nothing. His mouth was sealed (see Matthew 27:11-14; Luke 23:8-9; John 19:9).

Jesus simply took the beating and sentence of death because he knew that man's eternal souls were at stake. While the sinful of the world did not know what they were doing God did (see Acts 3:17). Jesus knew that his sacrifice was necessary and thereby *"opened not his mouth"* to try to get out of the awful ordeal.

"8 By oppression and judgment he was taken away; and as for his generation, who among them 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?" (53:8).

The trial of Christ was not fair. The treatment of Jesus was not just. His death was really uncalled for. Yet those who were there closed their eyes to the obvious. The violent manner of Christ death is depicted in the word of Isaiah, *"He was cut off out of the land of the living for the transgressions of my people to whom the stroke was due."* The apostle Paul wrote, *"the wages of sin is death..."* (Romans 6:23). All who have sinned (that is everyone save Christ himself) ought to have experienced the stroke yet Christ took our stroke of death for us.

Christ's life was violently taken from him rather than sinful man paying the price for our sins. As the Babylonians dealt violently with the sinners of Zion even so Christ was violently killed. Redemption for man came at the price of Christ's blood (see Ephesians 1:7).

"9 And they made his grave with the wicked, and with a rich man in his death; although he had done no violence, neither was any deceit in his mouth" (53:9).

After Christ died for mankind's sin the Romans tried to bury him in the place with the wicked. Jesus was instead buried with the rich in a tomb. This prophecy was fulfilled when a wealthy man named Joseph of Arimathaea requested the body of Jesus and was granted his request (Matthew 27:57-60).

Jesus was not only despised and rejected while living but even in his death. The complete innocence of Christ makes his sacrifice all the more shameful for sinful man yet glorious to God.

The Holy Spirit

Indwelling of the Holy Spirit

Introduction:

God had a plan to redeem man from sin before the foundation of the world was even formed (see Ephesians 1:3-6 and 1 Peter 1:18-21). God always knew man would disappoint him through sin (see Romans 3:23). God has also always known that there would be some who would acknowledge their need for his redemption and those who would not (Romans 8:29-30). The Lord delivered the Law of Moses to bring man to their understanding of sin, sin's consequences, and their need for redemption (see Galatians 3:23-24). Salvation could not be obtained; however, through the blood of bulls and goats (Hebrews 10:1-4). Eventually, God would bring his Son into the world and redeeming mankind with his one time sacrifice (Isaiah 53). Through out time the work of the Holy Spirit has been to reveal the above information through divine revelation (see 2 Peter 1:21). Jehovah set his divine standard at righteousness and justice. The the work of the Holy Spirit to get that message across to man (Isaiah 28:17). As time passed prophecies were fulfilled and the entire word of God came to be complete. The phase of the Holy Spirit's work to reveal divine revelation through men confirming it with miracles ended yet his overall work did not stop (see 1 Corinthians 13:1ff). The Holy Spirit continues to bear fruit through the revealed word of God. Some bear the fruits of the Holy Spirit and some do not (see Galatians 5:16-24). This lesson shall examine the indwelling of the Holy Spirit as it relates to God's eternal plan to save man.

I. **Erroneous doctrines**

- A. Holy Spirit is the Word of God
- B. Holy Spirit physically dwells in Christians
- C. Those filled with Holy Spirit have the power of God to perform miracles today.

II. **Two Facts about the Indwelling of the Holy Spirit**

- A. People filled with the Holy Spirit had the power to perform miracles during the days of the early church (See Luke 1:67; Acts 2:4; 1 Corinthians 12:7ff; Ephesians 3:1-6).
- B. People filled with the Holy Spirit during the early church days were those whose lives were governed by the word of God because they knew it and live it (Romans 8:9-14).

III. **The completed revelation put an end to the Spirit working miracles through men**

- A. Those who "have the Spirit of God" are those who have knowledge of divine things (see Exodus 31:1ff; Numbers 24:1ff etc.).
- B. When revelation was complete there was no more need for miraculous powers that confirmed new revelations (Mark 16:20; 1 Corinthians 13).
- C. We are left only with the indwelling of the Holy Spirit in the saints through truth.

IV. **What does the Indwelling of the Holy Spirit mean to us today?**

- A. Isaiah foretold of the future Zion being comprised of those who would be righteous (Isaiah 26:1-4, 7-9).
- B. Those who have the indwelling of the Holy Spirit are one with God.
- C. Consider the relationship between faith and the indwelling of the Holy Spirit.

Conclusion:

There is nothing mysterious about having the Holy Spirit dwell within. The word of God is synonymous with the Holy Spirit. If I have God's word governing my life then I have the indwelling of the Holy Spirit. I am what God is; i.e., Holy and without blemish while striving for the same objective and purpose in life as He (see John 14:8-10). While God achieves this through deity we achieve this through the precious blood of Christ.

