

Isaiah 53:4-12

"Jesus Paid It All"

We pick up in the heart of the passage, which is the heart of Gospel. It *highlights, underscores, speaks of & expounds upon* the substitutionary sacrifice of J.C. for the sins of the world. Jesus was punished *by* God that we might have peace *with* God.

In Vs 4, the prophet begins to place it into focus for us. "We esteemed Him stricken, smitten by God & afflicted." & Curiously enough, that's a fair & accurate estimation. Jesus *was* struck by God; He *was* smitten & afflicted... *by God*. That's *what* happened! But what *wasn't* picked up on, what *wasn't* understood, what people missed was *why* it happened... Vs 5 puts it plainly. His suffering would be a *substitutionary* sacrifice on our behalf!

Vs 5

That's an interesting phrase, isn't it? "& By His stripes we are healed." Somehow & in some way the suffering of Jesus has made provision for our healing. So, the topic of no small amount of debate down through the years has been, "What *kind* of healing has been provided for through the suffering of our Savior? Was the prophet referring to *physical* healing, or *spiritual* healing? I would say, "Yes". ☺

& The reason I say that is because I've read my N.T. – & You don't have to read too far before you come to Matthew Ch 8. & As you make your way through it, you'll find Jesus. & There He is, He's cleansing lepers, He heals the centurion's servant. He touches the hand of Peter's mother in-law so that her fever leaves her... (Btw allow me to digress. When He touched *her*, she arose and served Him... If Jesus has touched your life, if He's brought healing to your heart, you should arise & serve Him.) But later on that evening all kinds of sick & demon possessed people had been brought to Him, & Matt tells us that He cast out the spirits w/a word & healed all who were sick. Then (interestingly enough) Matt says this, "...that it might be fulfilled which was spoken by Isaiah the prophet, saying: 'He Himself took our infirmities And bore our sicknesses.'"¹ Clearly, (it would seem) Matthew saw provision for *physical* healing in the suffering of Jesus (drawing his application from this section of scripture).

However, when you come to 1st Peter, Peter quotes from this *same* section of scripture when he writes concerning suffering of Jesus saying, "...who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness—by whose stripes you were healed."² So, Peter applied the healing that's found in the stripes of Christ to the deadly sickness & disease of sin... that having been cleansed of our sin we should live for righteousness.

¹ *The New King James Version*. (1982). (Mt 8:17). Nashville: Thomas Nelson.
² *The New King James Version*. (1982). (1 Pe 2:24). Nashville: Thomas Nelson.

& This is why I say that (so far as I can tell) the suffering of Jesus has made provision for our healing on both a physical & spiritual level. However, having said *that*, I need to say *this*.

What this does *not* teach is the categoric promise to perfect health for every believer & if there's any lack in health, any physical affliction, that this promise simply hasn't been claimed by faith... But people will seek to build the case, "Even as we claim the promise to perfect forgiveness & salvation by faith, we also claim the promise to perfect health by faith."

But then they get themselves in a bind when they fall sick. & They have to walk in denial & say things like, "I'm not sick, I just have the 'symptoms' of sickness." & Truth be told that's just silly & everyone can see through that & it does not bode well for the case you're trying to create.

Beyond that, one thing that we need to always bear in mind when we're creating doctrine is that we can never take apart, apart from the whole & build upon a single sentence or phrase found in the Bible. There should be continuity (contextually), a common thread that supports your position woven all throughout scripture. An example would be "righteousness by grace through faith". We find that principle in place all throughout the Bible. It's not a N.T. doctrine, it's simply scriptural from Genesis to Revelation. The power of prayer, the reliability & infallibility of the Word of God... (& that's not to say that there weren't things specific to the old covenant under the law & things specific to the new covenant under grace, but I trust you understand my point).

So, *to say that physical healing (perfect health) is categoric, promised to every believer & received by faith, not only contradicts (terribly) the personal experience of countless saints found throughout scripture & history, but it also misunderstands the "verb tense" of both salvation & healing.

Let me put it another way. I believe that w/out reservation, perfect, total & complete healing is God's promise to every believer in J.C. Paid for (in full) by His stripes & the totality of His work for us upon the cross. However, I also know that perfect healing isn't promised to every believer *right now*. Just as the totality of our *salvation* isn't promised to every believer *right now*. Ladies & Gentlemen, do you understand that as it pertains to our salvation. The Bible says that we've been saved (Eph 2:8), it says that we're being saved (1 Cor 1:18), & that we will be saved (1 Cor 3:15).

Even so, we've *been* healed through the suffering & sacrifice of Jesus. We're *being* healed by the finished work of Jesus & one day we will *be* healed through the suffering & sacrifice of Jesus. The Bible teaches both a complete & progressive application to both of these things. Our *ultimate* healing is called "resurrection". It's perfect, it's complete & it's promised to every believer. & Each & every "patch-up" healing (in this present age) along the way (upon these torn & tattered tents we call "bodies") simply anticipates the ultimate healing we all long for (& will see) in the resurrection.

Today, we never want to have not because we ask not. So, we ask in faith & trust in the goodness & mercy of our God in granting gifts of healing according to His sovereignty & His glory. & There are times that He will grant them, we see it. Other times, for reasons known perhaps only to Him we receive the answer, "My grace is sufficient for you, for My strength is made perfect in weakness."³ The difficulty for you & me is to come to that place where Paul arrived when he said, "Therefore most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in needs, in persecutions, in distresses, for Christ's sake. For when I am weak, then I am strong."⁴ *

I also want to approach this Vs from a little different angle & give you another application (or at least something for your consideration) real quick. Some people, when they blow it really bad, feel as though they need to punish themselves in order to somehow "make up" for what they've done. But what you need to receive from this is this, it does you no good to "scourge" yourself. Healing is found in *His* stripes, not in yours. It's not found in how you *feel*, who you *are*, what you *do*, the promises you *make*... Healing comes *to* you, courses *through* you by the blood of J.C. By "His stripes" we are healed. You can't "heal yourself". You've got to receive the healing He extends to you through His forgiveness.

Vs 6

If Vs 5 shows us that we need atonement, Vs 6 shows us *why* we need it. Because **"all we"*, categorically, all of humanity (outside of Jesus Himself) like sheep have gone astray. We've turned (*everyone*) (like sheep w/out a shepherd) to *our own way*. That is, we're *not* going God's way, we've turned *against* God's way & have gone astray, after our *own way*. & This is the *essence* (the fundamental nature) of *sin*. Going one's *own way*, rather than *God's way*.

³ *The New King James Version*. (1982). (2 Co 12:9). Nashville: Thomas Nelson.

⁴ *The New King James Version*. (1982). (2 Co 12:9-10). Nashville: Thomas Nelson.

But did you note the terribly unique nature of sin? – We all have our “own way” about it. Our “own way” that we turn to. & The constant temptation is for me to condemn *your way* of sin & somehow justify *my way* of sin. But *any way* that’s not *God’s way* is the way of *sin*... & by nature destructive. For the wages of sin is what? Death... So, as the proverbs say, **“There is a way that seems right to a man, But its end is the way of death.”**⁵

Sin incurs a *penalty*, it exacts a *price*, & it has to be paid... “And the Lord has laid on Him the iniquity (the perversity, the depravity) of us all.” Family, we need to think this through. This is the love of God. He didn’t exact the penalty from the sheep that wandered, that so justly deserved it. But upon the *sinless Servant*, He paid for it. He took the punishment of it on our behalf. Jesus was the substitutionary sacrifice for the sin of the world!*

*Under the law of Moses, the sheep died for the shepherd. Under the covenant of grace, the Good Shepherd died for the sheep. Jesus said that like this, **“I am the good shepherd. The good shepherd gives His life for the sheep.”**⁶ “The LORD laid on Him (the Father on the Son) the iniquity of us all.” Paul put it this way, **“For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.”**⁷ The innocent was punished as if guilty, that the guilty might be rewarded as if innocent...

& This is how God can make what we refer to as the “beautiful exchange”. Beauty for ashes, the oil of joy for mourning, & the garment of praise for the spirit of heaviness. He can take your pain, bring healing & wholeness to your heart through what Jesus has done for you in taking your sin upon Himself. *

Vs 7-9

Let me say that the picture that’s painted here is not one of a helpless victim of circumstance. Look again at Vs 7 (read).

What’s in view here isn’t a helpless victim, but a *Servant* completely *submitted* to the will of His Father. This is what Paul was talking about when he said concerning Jesus, **“...He humbled Himself and became obedient to the point of death, even the death of the cross.”**⁸

He was oppressed & He was afflicted, Yet He opened not His mouth. This is in sharp contrast to *my tendencies* when I feel oppressed or afflicted. I open my mouth & cry about it. I complain, I want answers, why is this happening? ... Jesus wasn’t that way.

⁵ *The New King James Version*. (1982). (Pr 14:12). Nashville: Thomas Nelson.

⁶ *The New King James Version*. (1982). (Jn 10:11–12). Nashville: Thomas Nelson.

⁷ *The New King James Version*. (1982). (2 Co 5:21). Nashville: Thomas Nelson.

⁸ *The New King James Version*. (1982). (Php 2:8). Nashville: Thomas Nelson.

Peter points out in 1st Peter Ch 2 that when Jesus was reviled, He didn't revile in return, when He suffered, He didn't threaten ("You better be looking over your shoulder, yours is coming" etc.), but committed Himself to Him who judges righteously...

Btw, you might make mental note of the difference between the countless sheep of the human race going astray, each one to their own way in Vs 6 & the Lamb of God being led to the slaughter in Vs 7. Again, one sinfully straying *from* God, the other perfectly submitting *to* God.

Vs 8

We've been speaking so far from the privilege of hindsight. But it's here that we learn *definitively* that the Messiah would die for the sins of mankind. Up to this point we understand that He will be severely, brutally beaten. But now there's no mistaking it. He will be "cut off from the land of the living." The words "cut off" pointing to a violent, premature death. The idea being that He didn't die an old Man, it wasn't a death of natural causes. He was taken from prison & killed, cut off from the land of the living.

This is where you Bible students write down & research later, Daniel Ch 9. It's there that we read of the 70 weeks, or 70-7 yr periods of time that God has ordained to wind down & wrap up human history as we know it. The 69th week would reveal the Messiah. But Daniel gives an interesting insight in the 26th Vs of the 9th Ch. He says that after that "week" that 7 yr period of time, "Messiah shall be 'cut off', but *not* for Himself."

In other words, His death would have nothing to do w/any wrongdoing of His own. Why then, better yet, *Who* then would He be "cut off" for? Isaiah answers that question right here, "For the transgressions (rebellion) of My people He was stricken."

Vs 9

Jesus died in the company of criminals; they made His grave w/the wicked. But w/the rich at His death. Family, I don't know that we ever really stop to consider how incredible this counterintuitive truth is.

If Jesus was being unjustly judged, if He was being treated as a ruthless, worthless criminal, then it would've followed suit (an appropriate action) to treat His dead body as worthless criminal & not bury it at all but just toss it in the garbage heap in the valley of "Gehenna". But Isaiah says, "That's not going to happen. What's going to happen is that He'll receive an *honorable* burial in the tomb of the wealthy! (Which as we know was Joseph of Arimathea, [Matthew 27:57-60, Mark 15:42-26, Luke 23:50-55, Jn 19:38-42]).

But this would become an incredibly important detail. Because if His body hadn't been wrapped, put in a tomb, sealed & had Roman soldiers placed in charge of it, then the news & reality of the resurrection would've been much harder to verify.

Yes, people can say they saw Him, but now we have witnesses to His death, His burial, the sealing of the tomb, the Roman soldiers who would be put to death if anything happened to His body on their watch. Suddenly, w/all these details stacked against falsification, verification of the resurrection becomes much more compelling. (& Of course, the verification doesn't stop w/these details, but these details certainly strengthen its case).

& This line, "Because He had done no violence, nor was any deceit in His mouth" is important as well... It demonstrates that even in His death, even in having the iniquity of us all laid upon Him... though He became *sin for* us, He never became a *sinner like* us... & Being the sinless Son of God (the wages of *sin* being death) it meant that the resurrection was imminent, because death had no claim on Him.

Vs 10-11

If you're not picking up on a pattern, allow me to point it out to you. The prophet is so concerned that we might miss this that he points it out again & again & again. The "LORD" has laid on Him the iniquity of us all. Yet it pleased the "LORD" to bruise Him, "He" has put Him to grief... Jesus was no victim of circumstance, He wasn't at the mercy of some kind of religious or political or military power... This was *God's* doing! *The cross was the *plan* of God; it was *ordained* of God. & He was "pleased" to have it so. The idea is this, we're seeing it wrong if we perceive it as man's oppression or Satan's triumph, the cross signals the victory of God!

God was (in Christ) *reconciling the world* to Himself (2 Cor 5:19). The Father & the Son were working together (in concert, as one) at the cross of J.C. – Was Jesus treated as if He were an *enemy* of God? Yes. Was He punished as if He were a *sinner*? Yes. Was He either? No! He was performing the single most holy service to God ever offered! – & *This* is why Isaiah can say, "Yet it pleased the Lord to bruise Him." It wasn't the suffering of itself that pleased Him... We might understand it like this; *what* was happening wasn't pleasing. *Why* it was *happening* & what it was *accomplishing* was pleasing.

His soul (His life) was being poured out as a sacrifice, an offering for the sin of the world! (& This is why it bothers me so much when people want to partake in sin, & depravity & perversity & put forth like they're ok w/God & that Jesus "gets them" in the sense that He's ok w/the sin in their lives).

God hates sin, look at what it did to His own beloved Son! – & If this is the price that sin exacted on the Son of God... (as it says in the book of Hebrews) how (or by what vain conceit) can we hope to escape if we neglect so great a salvation? ... The cross *screams* to you & me of how truly terrible sin is. *

But just as sure as we see the death of J.C. here in Vs 10, we also see the resurrection embedded in the same Vs. “He shall see His seed, He shall prolong His days, & the pleasure of the LORD shall prosper in His hand.”

How shall the Messiah have His days prolonged, see His seed (the fruit of His work, those who by faith would become the children of God) & prosper if He’s dead? Because He would live again after His death, we call it the resurrection...

“He will see the labor of His soul & be satisfied.” From suffering to satisfaction (we talked about this last week). *Satisfied*, no regrets. The suffering would bring a result that would be satisfying. For the joy that was set before Him (your salvation & mine) He endured the cross...

“By His knowledge My righteous Servant shall justify many, for He shall bear their iniquities.” Jesus knew what He was doing & what His work would accomplish... Another application here is, this is why we tell others about Christ. It’s in *knowing Him* that we are justified in the sight of God. He has bore our iniquities. & So we plead w/others, “Believe on the Lord J.C. & you will be saved.

Vs 12

“I will divide Him a portion w/the great, & He shall divide the spoil w/the strong.” The Messiah’s *glorious* victory will be *greatly* rewarded. Isaiah gives us the image of dividing the spoil after a triumphant battle. Again, this points to a resurrection. He enjoys the spoils of war after He poured out His soul unto death... pointing to being raised again to life! (This is where you could write down so as to read it later, Phil 2:8-11)

But before we **close**, we don’t want to pass over this phrase, * “He poured out His soul unto death.” When it came to paying the penalty of sin, securing your salvation & satisfying the righteous demands of a Holy God’s judgment against sin... Jesus held back *nothing*. He “*poured out*” His life. His everything, it was all gone. Ladies & gentlemen, there was nothing left, nothing more He could give.

Salvation is offered *freely* to you because Jesus paid it *all*... “He bore the sin of many & made intercession for the transgressors.”

Think about it, He was numbered *with* the transgressors (essentially saying, count *Me* as You would *them*) & then He stood in the gap on behalf of transgressors. & (Don't miss this): He *made* a way, where there was no way.

& Now we begin to understand the words of Jesus when He said, "*I am the way, the truth, and the life. No one comes to the Father except through Me.*"⁹ *

But there's a bit of a caveat, of a catch. Until you recognize the fact that you *are* a transgressor. Until you see yourself as a sinner, you don't recognize your need for a Savior. But how shall we escape if we neglect so great a salvation?

Let me encourage you today. Don't *neglect* so great a salvation. Humble yourself under the mighty hand of God & *accept* the free gift of His salvation... Now this is eternal life, that they may know You, the only true God, & J.C. whom You have sent... By His knowledge My righteous Servant shall justify many.

You can be justified, forgiven of your sin & made clean before God today. – Jesus paid it all, all to Him I owe. Sin had left a crimson stain, He washed it white as snow.

Prayer Points:

Father, words fail us after a passage like You've brought us through today. Behold what manner of love that You have bestowed upon us, that we should be called the children of God. We thank You for loving us & for giving J.C. to make intercession for us in pouring out His soul unto death that we might have the precious gift of everlasting life. May we never take Your grace for granted.

If today is the day of salvation for you, then don't be found fighting against it. Surrender whole heartedly to the wooing, the conviction of the Holy Spirit upon your life. Turn from your sin & trust in J.C. who paid in full the debt we owe. Let the sufficiency of His sacrifice bring you to life in Him & justify you before God. Turn from your sin, trust in Him today.

⁹ [The New King James Version](#). (1982). [Jn 14:6]. Nashville: Thomas Nelson.