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Yet We Considered Him Punished, Stricken and Afflicted by God

53: 4-6

Yet we considered Him punished, stricken and afflicted by God **DIG: Who is saying these words? When are they saying them? Why? What was the purpose of the Servant's Suffering? What was the nature of His suffering? What are the three specific requirements of the bread to qualify for the Passover? How does each point to the Messiah? Why was His suffering and death necessary? How could a loving God send people to hell? What are the wages of sin? How does this motivate you to reach people you know are lost?**

REFLECT: When was the last time someone paid the price for something that you did? After reflecting on it, how did it make you feel? Did it change you in any way? When reflecting on Christ's paying the price for your sins, how does it make you feel? What do you think? Was it really necessary? Did it change you in any way? Can you ever "repay" Messiah for what He has done for you? What, then, is the appropriate response?

In 53:1-9 we see Isra'el's national prayer and confession at the end of the Great Tribulation. (see the commentary on **Revelation, to see link click [Ev - The Basis for the Second Coming of Jesus Christ](#)**). At that time every Jew still alive will declare that although they didn't realize it beforehand, they now recognize that **Jesus bore** the consequences of their **sin**. This is the third of **five messages** in this section.

The **Cone of Isaiah** (see **HI - The Cone of Isaiah**) has now come to the point: **In fact, it was our diseases He bore, our pains from which He suffered (53:4a CJB).** As **they** make this confession **Isra'el** recognizes that **Yeshua** really is **the Messiah** and **His** suffering was on **their** behalf. In other words, His suffering was substitutionary. **He bore** upon **Himself** their **diseases and** their **pains**. The word **bore** is the Hebrew word *na-sah* that, in the book of **Leviticus**, always has the sense of offering a sacrifice. So **the Jews** will start to understand that when **He** was

bearing **their** suffering, it was done in the sense of offering up a sacrifice.

Even though this is **Isra'el's** national confession of **their** sin of rejecting **the Messiah**, **He** died for us all. **For God so loved the world that He gave His one and only Son, that whoever believes in Him shall not perish but have eternal life (John 3:16)**. What had **Yeshua** done to deserve such treatment? Look for a moment at the cross. **God** made **Him** an offering for **sin**. If you want to know how much **the LORD** hates **sin**, look to the cross. If you want to know if **ADONAI** will punish **sin**, look to **Messiah**, who **bore** the tortures of its penalty. How could **we** ever think that **we** could **escape if we ignore such a great salvation (Hebrews 2:3a)**? That cross became an altar where we see **the Lamb of God** taking **away the sin of the world (John 1:29)**. **He** was dying for somebody else. **He** was dying for you and me.

Yet, we considered Him punished, stricken and afflicted by God (53:4b CJB). **Stricken** (*nagua*) is sometimes associated with the disease of leprosy (**Leviticus 13:3, 9, 20; Second Kings 15:5**), and is probably the basis that the Babylonian Talmud describes the Messiah as a leper (*Sanhedrin* 98a). But this is not always the case; in other places this term can illustrate any illness or disaster that takes place (**Genesis 12:17; First Samuel 6:9**). So at the end of the Great Tribulation, **the Jews** still alive had always believed that **Jesus** had been accused for what **He** had done. But then, **they** will realize that it was **they** who deserved that fearful consequence.

To this very day **Isra'el's** attitude has been **yet we considered Him punished by God**. When **Jesus** was suffering on the cross, as far as **Isra'el** was concerned, **He deserved it**. **He** was suffering for **His own** sins and received just punishment from **ADONAI Himself**. **Another reference to Jesus in the Talmud is to call Him po-shea, the transgressor. As far as the Talmud is concerned, Jesus died because He was a transgressor**. The word **stricken** is used for the most loathsome diseases (**Genesis 12:17; Leviticus 13:3, 9, 20; 1 Samuel 6:9; 2 Kings 15:5**). It always emphasizes being struck with the most shocking disease and is quoted in **Matthew 8:17**.

But, emphasizes the contrast between **Jesus** and us. **He**, and no other, **was pierced for our transgressions, He was crushed for our sins (53:5a)**. The pronoun **He** is emphatic, so as to bring **the Servant** sharply before us. The word **pierced** here means to be **pierced** through with a knife, sword, or spear. **He was also crushed** (especially through the scourging) **for our sins**. The fact that

Yeshua was **pierced** was foreshadowed in the Feasts of **Isra'el**. At the Passover (**Luke 22:14-20**) the body of **Christ** is related to the unleavened bread. So when **Jesus** said: **This is My body**, **He** did not say it of wafers or other types of bread. **He** specifically said it of the Jewish unleavened bread.



There were three specific requirements of the bread to qualify for the Passover. The first requirement is that the bread had to be unleavened and leaven was the symbol for **sin**. **Jesus** had an unleavened body that was sinless. **God made Him who had no sin to be sin for us, so that in Him we might become the righteousness of God (Second Corinthians 5:21)**. If **Christ** had committed only one **sin**, that would have disqualified **Him** from being the Passover sacrifice. But **Yeshua** was the only **Jew** who ever lived that kept the Torah perfectly and by **His** perfect keeping of the Torah **He** did have an unleavened body.

Secondly, the bread had to be striped. The body of **Jesus** was **striped** by means of the scourge (**John 19:1**). **Isaiah 53:5** prophesied: **by His stripes we are healed**.

The third requirement is that it also had to be pierced. The body of **Jesus** was **pierced** at the crucifixion on two occasions, initially by the nails of **His** crucifixion (**John 19:17-18**) and then by the spear of a Roman soldier (**John 19:34** and **37**). At the time of **Israel's** national confession, **Zechariah 12:10** prophesied that **Messiah** would say to the nation at the end of the Tribulation: **They will look upon Me, the One they have pierced**. Today if you go to the grocery store around the time of the Passover and you buy some unleavened bread, it will literally have **stripes** on it. And if you hold it up to a light, you can see through it because it is **pierced**. Therefore, **His** death was substitutionary.²¹⁸

The punishment that brought us peace was upon Him (53:5b). This kind of suffering was necessary to bring about spiritual **peace** for those who will believe.

So the punishment that leads to **peace** was placed **upon the Servant**. **Peace** is defined as a condition of salvation brought about by healing. We were sick to death because of **our** sins; but **He**, the sinless one, took upon **Himself** a suffering unto death, which was, as it were, the concentration and essence of the woes that we deserved. This voluntary endurance, this substitution to the justice of **the Holy One**, in accordance with the counsels of divine love, became the source of our healing.²¹⁹

And by His wounds we are healed of our sins (**53:5c**). **Messiah** died for our spiritual healing, not our physical healing. **Jesus** did *not* bear **our diseases** by contracting **them**, but by exposing **their** root cause. When **He** saw the pain and suffering of sickness and death **He** understood that the root cause was **sin**. It was **sin** that **He** dealt with on the cross. **He bore our sins in His body on the tree so that we might not die to sin and live for righteousness; by His wounds you have been healed (First Peter 2:24)**. Those who claim that believers should never be sick because there is healing in the atonement should also claim that believers should never die, because **Yeshua** also conquered death in the atonement. The central message of the Gospel is deliverance from **sin**. It is the good news about forgiveness, not health. **Christ** was made **sin**, not disease, and **He** died on the cross for our **sin**, not our sickness.²²⁰ In **53:4** we see **His** substitutionary suffering; in **55:5** we see **His** substitutionary death.

We all, like sheep, have gone astray, each of us has turned to our own way. And this was no accident, the LORD has laid on Him the iniquity of us all (53:6). The believing remnant will suddenly realize that they are guilty and that **ADONAI** made **Messiah** the object of **His** wrath in order to take away their guilt. **Isaiah** reinforces his point with a **sheep** metaphor that will be carried over into the next segment. **Sheep** are notoriously single-minded and at the same time unaware of their circumstances. Their minds are on the next clump of grass and not much else. Not only that, when frightened, they have a tendency to bolt off in any direction. As a result, they tend to get lost.²²¹ So, as far as **Isra'el** at the end of the Tribulation is concerned, they were the ones who had gone **astray**. **Isaiah** is speaking here through the inspiration of **the Ruach**, and says **we all**, meaning **we Jews, have turned to our own way**. The essence of **sin** is going one's **own way**.

Their problem then is the same as our problem today. We have gone our **own way**, neglecting **God's Way (Acts 24:14)**. The Bible teaches us that **there is a way that appears to be right, but in the end it leads to death (Proverbs 14:12)**.



Although **our Lord Yeshua** said: **I Am the way and the truth and the life. No one comes to the Father except through Me (John 14:6)**, each of us has **turned to our own way.**

*How could a loving **God** send people to hell? That's a commonly asked question. But the question itself reveals a couple of misconceptions. First, **the LORD** does not send people to hell. **He** merely honors their choice (**Romans 1:21-25**). Hell is the ultimate expression of **ADONAI's** high regard for the dignity of mankind. **He** has never forced us to choose **Him**, even when it means that we would choose hell. Secondly, **He** doesn't send people to hell. The word people is neutral, implying innocence. Nowhere in the Bible does it teach that innocent people are condemned to hell. Sinners are. The rebellious are. The self-centered are. So how could a loving **God** send people to hell? **He** doesn't. **He** simply honors the choice of sinners (When Christ Comes, Max Lucado).*

Therefore, **Jesus took upon Himself** the punishment and pain that we deserve to pay for our **sins**. These are our **infirmities and our pains** that **He bore**. But why was **Christ's** death necessary? It was necessary because of our **sin** nature inherited from Adam (**Genesis 3**). Because **ADONAI** is a holy **God**, He cannot tolerate **sin** in His presence. Therefore, we are **the LORD's** enemy and **His** only response can be wrath that brings death. **The wages of sin is death (Romans 6:23a)**. **The wages** of work is money, but **the wages of sin is death**. In other words, what I earn – the penalty, the punishment of **sin** – is **death**. **Death** is separation. The Bible speaks of two kinds of **death**, that is two kinds of separation. The first death is separation of the body and the soul. If I were to die right now my body would fall to the floor, but my soul, the real me, would go somewhere else. But the Bible speaks of another **death**, one it calls the second **death**. This second **death** is separation of the soul from **God**. Now, the penalty of **sin is death**, spiritual **death**, and separation from **the LORD**. To put it simply – hell. All this is really bad news. But there is good news.