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Yet It Was the LORD's Will to Crush Him, and Cause Him to Suffer
53: 10-12

Yet it was the LORD's will to crush Him, and cause Him to suffer DIG: How is the Messiah's life a guilt offering? How do you account for the paradox between the death of Jesus in 53:9 and His seeing the light of life in 53:11? 53:7, 10, and 12 use sacrificial imagery to speak of the Servant. How does that make His death more than a mere martyr's death? How do you get into God's family?

REFLECT: What is the doctrine of propitiation and what does it have to do with you? How are you justified before ADONAI? The identity of the Servant is no longer a mystery to the reader of this book. The only mystery is how the LORD could love us this much. How does that make you feel? How do you respond to such love? How do you get to heaven? Are you in the boat?

What we have in these verses is the theology of the Suffering Servant just before the Second Coming. What did the whole thing mean? We learn that **His** death was an offering for **sin**. Throughout **53:1-9 Jesus Christ** seemed to be suffering at the hands of men, but now we learn that **ADONAI** was actually in control. We learn that **it was the LORD's will to crush Him and cause Him to suffer (53:10a).** Why? It was **His will to crush Him** because **through** the suffering of **the Servant**, **ADONAI** made **Messiah's life a guilt offering** (see my commentary on **Exodus, to see link click Fd – The Guilt Offering**), the most important offering of the Dispensation of the Torah. So **Jesus** died to become an **offering** for **sin (53:10b)**.

And because **He** became a **guilt offering** by means of **His** death, there seems to be a contradiction in the minds of some. The Bible teaches us that **He will see His offspring and prolong His days (53:10c).** How can **He** see **His seed** if **He** dies? How can **He prolong His days** if **He** dies? The only way this is possible is by means of resurrection. **His offspring** are those who will benefit from **His** death by

spiritual rebirth. If we believe in the substitutionary death of **the Messiah** for our **sin**, then we are born again spiritually through **the Ruach ha-Kodesh**. By that spiritual rebirth we become **His offspring.** And because **He** has been resurrected, and **His days** are prolonged, **He** sees **His offspring. And the will of the LORD will prosper in His hand (53:10d). The Suffering Servant** will not fail **(49:1-4)** because **He** accomplishes the very purpose that **God the Father** had intended despite opposition by Satan, the Jewish leaders, and the Roman leaders in the physical and spiritual realm. The result of **His guilt offering** is seen in the next verse.

After the suffering of His soul He will see the light of life and be satisfied; by His knowledge My righteous Servant will justify many, and He will bear their iniquities (53:11). Two important doctrines are seen here. First, is the doctrine of propitiation. After the suffering of His (**Jesus'**) **soul** (death)**, He** (**God the Father**) **will see the light of life** (**Yeshua's** resurrection) **and be satisfied (53:11a).** The doctrine of **propitiation** is the averting of **the LORD's** wrath by means of the vicarious (substitutionary) and efficacious (producing the desired effect) sacrifice (death) of **Jesus Christ** (the atonement).

Propitiation is the death of Christ that satisfies every claim of God's holiness and justice so that God is free to act on behalf of sinners. In **Ephesians 2:8-9** Paul writes: **For it is by grace you have been saved, through faith – and this is not from yourselves, it is the gift of God – and not by works, so that no one can boast.** Because if we could work our way to salvation, **ADONAI** knows that we would **boast.** No, it is **faith in Jesus Christ that saves us from sin. Works** that you do for **God** cannot save you from **sin**, because **works** do not, and cannot pay the penalty for **sin**. It is not what you **do** for **the LORD** that saves. It is what **the LORD has done** for you. Being a good, moral person cannot pay for **sin**. Going to church or messianic synagogue does not pay for **sin**. Only **faith** in **Christ**, who shed his blood and died on the cross, can pay for your **sin**. New Covenant **faith** consists of two elements. The first element of biblical **faith** is accepting something as true. In the case of **Christ**, it is believing (1) that **Christ** is the Son of **God**; (2) that **Christ** died for **sin**, and (3) that **Christ** arose from the dead. Do you believe these things are true? Good. The second element in biblical **faith** is for you to trust **Messiah**, depend on **Messiah** plus *nothing* for the forgiveness of your **sins**. Let me make this clear. We are saved by **faith**, that is, trusting **Jesus Christ** in **His** death on the cross to get us into heaven.

*The atonement of **Yeshua Messiah** is a unique teaching when compared to other*

religions around the world. ***The LORD*** *is* ***Himself*** *the atoner. Every other religion, without exception, teaches that salvation is by works.*

ADONAI is going to be **satisfied** by the death of **the Servant**. The world says we are all born good and something terrible has to happen for us to end up bad. But the Bible says that we were born with a terminal disease called **sin: For all have sinned and fall short of the glory of God (Romans 3:23)**, and for us to end up righteous, something drastic (salvation) has to happen. As a result, we are *all* born into the family of Satan. There are only two families in the world, the family of **God** and the family of Satan. No one is *born* into **the LORD's** family; *everyone* is *adopted* into it (see my commentary on **The Life of Christ Bw – What God Does For Us at the Moment of Faith**).

This is the last of **five messages**. But in the first message I talked about the lifeboat (see **Iz – See, My Servant Will Act Wisely, He Will Be Lifted Up and Exalted**). Well, biblical **faith** is getting in the lifeboat. Are you in yet? If so, that's great. If not, would you like to accept **Christ** right now? If so, there is a prayer I would like you to repeat. But before you do I want you to remember that saying a prayer does not save you, trusting in **Messiah** does. Say these words: **God, I admit that I have sinned. I believe Jesus Christ died for my sins, and I want to trust Him to save me right now.** If you were to die right now, where would you go? That's right, heaven. Why should **God** let you into heaven? That's right, because **Jesus** died to pay for your **sins**.[222]

Jesus' last words from the cross were: **It is finished (John 19:30).** That is the translation in Aramaic because that was the common language of His day. But the original Greek text reads, *tetelestai,* which means ***paid in full***. This word is actually an accounting term. After the destruction of Herod's Temple in AD 70, many Jews found their way to Alexandria, Egypt. There they had one of the greatest libraries of the ancient world by the second century. But by then, the international language was Greek. And while the Jews spoke Aramaic, they wrote in Greek, not Hebrew. Archaeologists have discovered an underground storage area there with thousands of clay accounting tablets. Across each one was written *tetelestai*. It is important for you to understand that your **sins** have been ***paid in full*** by the blood of **Christ** on the cross. *All* of your **sin**, past, present, and future. And as a result, you now possess eternal life **(John 6:37-40; 10:27-30)**.

The second important doctrine is the doctrine of justification. The immediate result of salvation is justification. **By His knowledge My righteous**

Servant will justify many (53:11b). To be justified in God's sight means that we have a right standing before Him. It is an act where, negatively, **He** forgives your sins and, positively, **He** declares them righteous by imputing, or transferring, the obedience and righteousness of **Messiah** to you. With electronic banking today, if someone transferred a million dollars to your bank account, it would be imputed to your account. That's what **Christ** does for us as **He** transfers **His** righteousness to our account at the moment of **faith**. We do not get to heaven on account of our own righteousness. Later, **Isaiah** will write that **all our righteous acts are like filthy rags (64:6).** We get to heaven on account of the righteousness of **Christ**. It is a one-time act of **God** at the moment of salvation. This is a pretty good trade, our **sins** for **His** righteousness.

And He will bear their iniquities (53:11c). How is mankind justified? **By knowledge** of the suffering **Servant.** There are two Hebrew words for **knowledge**. One is head knowledge, and one is experiential **knowledge**. The word here is experiential. **By** the experiential **knowledge** of the **Servant** will mankind by justified. When we believe that **Yeshua** is the Son of **God** who came to **bear** our **iniquities** (or sins), when we trust in what **Jesus** did in His suffering and death on our behalf, and then we can experientially know Him and are justified **by His grace**. **And** we **are justified freely by His grace through redemption that came through Jesus Christ (Romans 3:24).** And in **Titus 3:7** Paul writes: **So that having been justified by His grace, we might become heirs having the hope of eternal life.** Therefore, justification is an utterly undeserved free gift of **God's grace**. It is not by **His** mercy, but by **His grace**. Mercy is not getting something that you *do* deserve; but **grace** is getting something (like salvation and justification) that you *do not* deserve.

The doctrines of **propitiation** and **justification** are important for believers to understand because as soon as you are saved, Satan will try to convince you that you are not. But in reality, you are secure in **Him (John 6:37-40, 10:27-30)**. If **Messiah** has *fully* satisfied all of **God's** demands for justice at the cross, on what basis could **He** *ever* direct **His** wrath towards one who has placed faith in **His Son**? No! Sin, no matter how great, was *fully* paid for at the cross. When we understand this, it leads us to the conclusion that no sin **will be able to separate us from the love of God that is in Christ Jesus our Lord (Romans 8:28-38).**

The Bible teaches us that **to all who received Him, to those who believed in His name, He gave the right to become children of God – children born not of natural descent, nor of human decision or a husband's will, but born of**

God (John 1:12-12). At that point his only hope is to make you an ineffective believer. Remember: **The devil was a murderer from the beginning, not holding to the truth. When he lies, he speaks his native language, for he is a liar and the father of lies (John 8:44).** Stand firm and defeat him with Scripture like **Jesus** used when tempted by Satan after **His** baptism **(Matthew 4:1-11; Mark 1:12-13; Luke 14:1-13).**

Having willingly followed **ADONAI's** plan, **the Servant** is rewarded. **Therefore, I will give Him a portion among the great (53:12a).** The word **therefore** is always significant. Always find out what the **therefore** is **there for.** Because of everything **the Servant** has done in **53:1-11**, **therefore,** for that very reason, **He will** be given **a portion among *the great***, or be greatly rewarded. Paul wrote in **Philippians 2:9: Therefore, God exalted Him to the highest place and gave Him the name that is above every name.**

In addition: **He will divide the spoils with the strong (53:12b).** When **Christ** returns during the messianic Kingdom, **He** will inherit and rule over the entire world. But does **He** rule alone? No, **He** co-reigns with Church Saints, the righteous of the TaNaKh, and Tribulation Saints. So with **the strong** and **the great**, He will **divide** the rulership of the messianic Kingdom, or co-reign with **them** because we are part of **His** seed we are heirs with **Him** of Kingdom promises, blessings, and authority.

What is the cause of **the Servant's** exaltation? It is **because He poured out His life unto death (53:12c). This is My blood of the Covenant, which is poured out for many for the forgiveness of sins (Matthew 26:28).** The simple forcefulness of the statement seems designed to leave no doubt in your mind: it is the voluntary self-sacrifice of **Jesus**, whereby **He was numbered with the transgressors (53:12d).**

For He bore the sins of many, and made intercession for the transgressors (53:12e). Isaiah has spelled out on several occasions that **the Servant of the LORD** would suffer. The great burden of **Chapter 53** has been to give us the reason *why* **the Servant** will suffer. Now **Isaiah** has finally given us the answer: **He was going to suffer to pay for sin by way of substitution.** And the concept of substitutionary sacrifice and death comes nine times in this section: (1) **But He was pierced for our transgressions (53:5),** (2) **He was crushed for our sins (53:5),** (3) **The punishment that brought us peace was upon Him (53:5),** (4) **And by His wounds we are healed (53:5),** (5) **The LORD has laid on Him the iniquity of us all (53:6),** (6) **For He was cut off from the land of the living; for the crimes of My people, who deserved the punishment themselves (53:8 CJB),** (7) **God makes His life a guilt offering (53:10b),** (8) **He will bear their iniquities (53:11b)**, and (9) **For He bore the sin of many (53:12e).**

This great **Chapter 53** of **Isaiah** gives a tremendously complete picture of what the death of **Jesus Christ** accomplished on the behalf of **Isra'el (John 11:49-51)**, for the whole world **(First John 2:2)**, and for you and me. **His** death **satisfied God's** righteous demands for judgment against your **sin** and opened the way for you to come to **the LORD** in **faith** for salvation from your **sins**.[223]