

# Christ's Trial, Crucifixion, and Resurrection Prophesied (Part 1)

## Isaiah 52:13-53:6

- **Isaiah 52:13-53:12** is the last, and definitely the greatest, of Isaiah's "Servant Songs." As you may remember, the "Servant of Jehovah" passages are found in **Isaiah 41-53**. A couple of the "Servant" passages refer to the nation of Israel collectively; but most of them refer to the Messiah.
- This passage is quoted by the Apostles in eleven verses of the New Testament (**Matthew 8:17; Mark 15:28; Luke 22:37; John 12:38; Acts 8:32-33; Romans 10:16; Romans 15:21; 1 Peter 2:22,24,25**). The Apostles obviously considered this passage to be an extremely important prophecy of Jesus Christ. We will look up each of these Scriptures as we go through this study.
- **Isaiah 52:13-53:12** is considered by many Christians to be the "crowning jewel" of all the Old Testament prophecies of Christ. It so vividly portrays Christ's sacrificial death on the cross for our sins, that many unsaved Jewish people, when confronted with this Scripture by a Bible-believing Christian, mistakenly assume that their Christian friend is reading them a passage about Jesus' crucifixion from the New Testament! From the earliest days of the church age, many Jewish hearts (as well as many Gentile hearts) have turned to Jesus Christ because of the convicting power of this passage. One example is the Ethiopian Eunuch.

### Acts 8:26-39

- **Isaiah 53** is written in five stanzas of three verses each. Significantly, this Servant Song begins and ends with an assurance to the reader that Jehovah's Servant would be triumphant, even though He would first suffer greatly in order to gain the victory.

### Isaiah 52:13 / 53:12

- Without question, the prophet Isaiah deserves the title that has often been given him: "The Old Testament Evangelist." This passage outlines the suffering, death, and resurrection of Christ (called the *evangel*, or "Good News") in the most vivid, poetic, and majestic way possible. Prepare to be moved as we explore God's grand design of salvation, as described by Isaiah 700 years before Christ's birth.

### Isaiah 52:13-53:6

#### I. The contrast of Christ's two comings (52:13-15)

- In **verse 13**, Jehovah speaks about His Servant, Jesus Christ: and He makes two statements about Him.

##### 1. "*Behold, my servant shall deal prudently* (wisely)."

The very first characteristic of Jehovah's Servant is that He would deal wisely. From His earliest childhood, Jesus was recognised for His extraordinary wisdom.

### Luke 2:39-40, 52

Throughout Jesus' earthly ministry, the people were astonished by His wisdom.

### **Mark 6:1-2**

In spite of Jesus' astonishing wisdom, most of the people refused to acknowledge Him as their Messiah. But to those who put their faith in Christ, Jesus is not merely another source of wisdom to which they can go for advice, if they feel so inclined: He *is* Wisdom incarnate!

### **Luke 11:29-31**

#### **1 Corinthians 1:30**

#### 2. ***“He shall be exalted and extolled, and be very high.”***

The second characteristic of Jehovah's Servant is that that He would be exalted, extolled, and very high. The Apostle Paul used this same kind of language to describe Jesus Christ after His ascension back to heaven. As Christ sits on His throne, He is “highly exalted”: and one day, every knee will bow to Him and call Him “Lord.”

### **Philippians 2:9-11**

**Side Note:** In verses 10 and 11, Paul is quoting from **Isaiah 45:22-23**. In this Isaiah passage, Jehovah states ***“That unto me every knee shall bow, every tongue shall swear.”*** Yet, Paul applies these words to *Jesus*, and says that unto *Him* every knee shall bow, and every tongue confess (swear) that He is Lord. Obviously, Paul regarded Jesus as Jehovah!

- In **verse 14**, Jehovah begins by speaking directly to His servant, then speaks of Him in the third person again. In this verse, the LORD foretells **the first coming of His Servant to earth**. Particularly, He foretells the suffering that His Servant would endure on the day of His crucifixion.

The portrayal of Jehovah's Servant in **verse 13** and the portrayal of Him in **verse 14** are so opposite, that it is astonishing to think that they describe the same man. Yet, they do. **Verse 13** sets the stage for this whole passage by assuring us that the Servant would be exalted in the end; but **verse 14** lets us know that the Servant would first be humiliated before being exalted. The Apostle Paul pointed this out, as well.

### **Philippians 2:5-11**

The extent of the beating that Jesus endured is revealed by the statement ***“his visage [face] was so marred more than any man, and his form more than the sons of men.”*** The LORD is saying that His Servant would be so badly disfigured from His beating, that He would barely be recognised as a man.

### **Matthew 26:65-68 / 27:26-30**

Jesus' enemies ripped His back apart with a brutal Roman cat-o-nine tails (a whip with strands of bone and metal, designed to rip flesh from the body), 39 times. They smashed Him ("buffeted") Him in the face with their fists repeatedly. They hit Him on the head with a rod (**Micah 5:1**). They rammed a crown of thorns on His head. They ripped His beard from his face (**Isaiah 50:6**). The amount of blood flowing from His body was profuse.

While it is true that victims of Roman execution routinely suffered flogging and torture as Jesus did, it must be remembered that the Scripture particularly emphasises the beating that Jesus took to His *face*. Normally, a few strong blows to the face or head would kill a man; however, Jesus, being God, *could not* die until He dismissed His own spirit (**John 10:18; Luke 23:46**). Thus, the blows that Jesus sustained would have been much more numerous and prolonged than an ordinary man could have withstood. Scripture indicates that it was a relentless, brutal beating, which left Him disfigured beyond recognition. Why should we be surprised that Jesus' beating was so extraordinarily severe? God was allowing Satan himself, and all his demons, to crush the Son of God with all the malignity that they could incite!

### **1 Corinthians 2:7-8**

Jehovah tells His Servant that on account of this cruel beating, many would be "*astonied at thee*." "Astonished" is a word that often is used in the Old Testament to describe the reaction of people who have witnessed God's judgment on a person or nation.

**Ezekiel 27:1-3, 33-36** (God promised the wicked city of Tyre that those who witnessed their judgment would be "astonished.")

The word "astonied" here in **Isaiah 52:14** indicates that those who would behold Christ's disfigured face and body would assume that He was suffering the judgment of God for a sin that He had committed. Though Christ is the sinless Son of God, yet "*he was numbered with the transgressors*" (**Isaiah 53:12**).

- In **verse 15**, the tone switches drastically. The tone is no longer one of humiliation, but of exaltation, since this verse **speaks of the Second Coming of Christ in power and glory**.

The sharp contrast between **verses 14** and **verse 15** is highlighted by the beginning words "As" and "So." The irony of this contrast lies in the *reason* why men would be astonished by Christ in His two comings to earth. Basically, what the LORD is saying is this:

"**As** many people were astonished by the man whose appearance was so badly disfigured,

**So**, in the future, nations and kings will be so astonished by His appearance in power and glory, that their mouths will literally be shut."

In a very limited sense, this statement can apply to the present age. Some kings *have* been astonished by the Christ of whom they had not heard before, and have believed on Him, and been "sprinkled" (cleansed) by Him.

### **Acts 13:6-12**

Very few kings in this present age have been astonished by Jehovah's Servant, much less have considered Him, or believed on Him. Paul said that "***not many wise men after the flesh, not many mighty, not many noble, are called***" (1 Corinthians 1:26). In the future, however, the nations and kings of the earth *will* be astonished by Jesus Christ, as He reigns in power and glory from His throne in Jerusalem. **Isaiah 52:15** will ultimately be fulfilled when Christ returns to earth for the second time.

### **Isaiah 49:7**

### **Zechariah 14:16-17**

It is important to understand what kind of "sprinkling" Jehovah is talking about when He says that His Servant would "***sprinkle many nations.***" Sadly, the Catholic Church, as well as many Protestant denominations, wrongly interpret this to mean "baptism" (i.e., sprinkling of infants, which is *not* baptism). Baptism (from the Greek word *baptizo*) always means "immersion," and *never* "sprinkling" (which is from the Greek word *rhantizo*). Baptism pictures death and burial in the ground, and resurrection.

### **Romans 6:1-4**

Clearly, the sprinkling in this verse does not refer to baptism. It refers to the sprinkling of *Christ's blood*, not water. The picture is of Christ in His High-Priestly office sprinkling His own blood to cleanse sinners from their sin.

### **1 Peter 1:2**

There is one Old Testament passage where the sprinkling of water does picture cleansing from sin. However, even in that passage, the sprinkling of water is *not* a reference to "baptism." Rather, it is a picture of cleansing from sin through the ministry of the Holy Spirit in the new birth.

### **Ezekiel 36:25-27**

Though **Ezekiel 36:25** does mention the sprinkling of water as a picture of cleansing, the "sprinkling" in **Isaiah 52:15** is, without question, a reference to the sprinkling of blood, since this whole passage is about the bloody sacrifice of Jesus Christ on the cross. Just as the high priest of the Old Testament sprinkled the blood of animals to cleanse the Tabernacle symbolically, so Christ, our High Priest, cleanses us with the sprinkling of His own blood.

### **Exodus 24:4-8**

### **Hebrews 9:19-22**

### **Leviticus 16:14-19**

### **1 John 1:7**

**Isaiah 52:15** is the first verse in this Servant Song to be quoted in the New Testament. Paul quoted **Isaiah 52:15** in **Romans 15:21**, and made an application from it concerning his ministry.

### **Romans 15:19-21**

The point Paul is making is this: Since it was God's will that kings and nations who had never heard of Jehovah's Servant *should* hear of Him and consider Him, he was therefore determined not to stick around in areas where others had already preached the Gospel. He desired to keep going into new territories with the Gospel, to people who had never heard before.

**Side Note:** In this sense, **Isaiah 52:15** does have application to us today. We, too, should desire to be involved in taking the Gospel to "regions beyond," so that people who have never heard of Jehovah's Servant will see and consider Him. In the words of Robert Savage from Latin American Mission:

"The command has been to 'go,' but we have stayed—in body, gifts, prayer, and influence. He has asked us to be witnesses unto the uttermost parts of the earth...but 99% of Christians have kept pattering around in the homeland."

- Having made it clear that Jehovah's servant would suffer before being exalted, Isaiah now gives us more details about His suffering.

## **II. The rejection of Christ by His people (53:1-3)**

- In **Isaiah 53:1**, the speaker switches from Jehovah to the prophet Isaiah. For the rest of the chapter, Isaiah speaks about the LORD's Servant, Jesus Christ. As he does so, he uses the pronouns "we" and "our" to identify his own nation, Israel, as the ones who would reject the LORD's Servant.

In a broader sense, though, the words "we" and "our" apply to *all mankind*, since we have *all "gone astray,"* and are all in need of the sacrifice that Christ provided for us.

**John 1:10-11** ("The world" is mankind in general. "His own" is Israel.)

- Isaiah begins by asking, "***Who hath believed our report?***" In the two places in the New Testament where this verse is quoted, we are told that Isaiah was personally addressing this question to the Lord.

### **John 12:37-38**

### **Romans 10:16-21**

Since Isaiah is personally addressing the LORD in **verse 1**, it is evident that the pronoun "our" refers to Isaiah and the LORD ("***who hath believed our report?***"). The "report" is God's message to Israel concerning their Messiah.

Really, this “report” is the *Lord’s* report; yet, Isaiah was not ashamed to refer to it as “*our*” report. God had commissioned Isaiah to deliver His report to Israel; and in that sense, the report was Isaiah’s, as well as the LORD’s.

APPLICATION: Just like Isaiah, we who know Christ are “*workers together*” with Him. He is Master, and we are His servants; but we are co-labourers, nonetheless. We have been given the incredible privilege of working together with Christ to accomplish His mission.

## **2 Corinthians 6:1**

Isaiah’s question is a rhetorical one. The obvious answer to the question is: “*Very few* have believed the report.” Very few believed the report of the coming Messiah in Isaiah’s own day; and very few believed the report when the Messiah finally appeared and delivered it Himself. The nation of Israel as a whole rejected their Messiah in two ways:

1. They rejected His words and message (as indicated by the word “*report*”).
2. They rejected his works (as indicated by the phrase “*the arm of the LORD*”).

The expression “*arm of the LORD*” refers to God’s divine power. (For example, see **Isaiah 40:10**). Christ’s divine power was demonstrated in His works (His miracles); yet, very few people responded to His miracles in repentance and faith.

- In **Verse 2**, Isaiah states that the nation would also reject Christ’s Person.

The statement “*he shall grow up before him*” refers to Jesus’ human origins. As a Man, Christ grew up “*before*” (in the presence of) the LORD. His human upbringing is described in several ways:

1. He would grow up “*as a tender plant.*”

The word “*tender plant*” (*yoneq*) refers to a small, suckling plant which grows in the trunk or branch of a tree, and draws life from it. This description sounds meagre and unimpressive compared to the descriptions that God gives to great world leaders in Scripture. Great kings are often compared to tall and mighty trees, such as cedars.

**Ezekiel 31:1-6, 16-18** (The “cedars” in this passage are the king of Assyria and the king of Egypt.)

**Daniel 4:10-25** (The mighty “tree” is King Nebuchadnezzar of Babylon.)

The idea that Isaiah is conveying is this: In men’s eyes, the Messiah would be regarded as a “nobody” from a poor, humble background. People would not regard Him as having the carriage of a great king or leader.

2. He would grow up “*as a root out of a dry ground.*”

Isaiah is figuratively saying that the Messiah's "roots" (family origins) would be planted in rather unpromising "soil." Jesus was despised because He grew up in Galilee, and not in Judea.

### **John 7:40-42, 52**

Even Nathaniel, at first, wondered what good thing could come out of the country town of Nazareth.

### **John 1:45-46**

Jesus' humble human origins are beautifully illustrated in the Old Testament Tabernacle. Every piece of furniture in the Tabernacle (except for the Menorah and the laver, which were made of solid gold and solid brass) was made of shittim wood, and was overlaid either with gold or brass.

### **Exodus 37:1-2, 10-11, 25-26 / 38:1-2**

Shittim wood was from a small, shrub-like tree which grew in the Arabian Desert. (It is known today as the *acacia* tree.) In the shittim wood we see a picture of Christ, who came to us as a "root out of a dry ground." While the Menorah is a picture of the Holy Spirit, and the laver a picture of cleansing from sin through the Word of God and the Spirit of God, every other piece of Tabernacle furniture relates in some way to the Person or work of Christ. The altar of sacrifice pictures Christ's sacrifice for sin. The Table of Shewbread pictures Christ as the Bread of Life, with whom believers have fellowship. The altar of incense pictures the prayers that Christ, our High Priest, offers to God the Father on our behalf. The Ark of the Covenant pictures the throne of God, on which Christ, the God-Man, now sits and intercedes for us.

What a beautiful picture of Jesus Christ! Though He is God (represented by gold), is also Man (represented by the *acacia* wood).

3. He would have "*no form nor comeliness*"; and when men would see Him, there would be "*no beauty that we should desire him.*"

The first king of Israel, King Saul, was known for being head and shoulders taller than anyone else (**1 Samuel 10:20-23**). Jesus' own ancestor, King David, was known for his ruddy, handsome appearance (**1 Samuel 17:42**). Yet, in stark contrast, we are told absolutely nothing about the physical appearance of Jesus Christ, the King of Kings. Apparently, there was nothing remarkable about His outward physical form. There was nothing in His appearance that made men think of Him as a great leader.

Also, Christ's spirit was one of humility, and not of self-promotion. To sinful men, who are naturally boastful and self-asserting, this is usually *not* a desirable trait for a leader. Most people expect a leader to be self-promoting and self-serving, and not meek and lowly in heart, as Jesus was. As you may remember, this fact about Jesus' character was prophesied by Isaiah.

### **Matthew 12:15-21**

- In **Verse 3**, Isaiah says that the LORD's Servant would be "*despised*." The word "despised" (from the Hebrew *baza*) means "to be regarded as vile or worthless." This strong word was used in **1 Samuel 17:42-43**, where we are told that Goliath "disdained" David because he was a "youth" with a "fair countenance." One can hear the utter disgust in Goliath's voice as he said, "*Am I a dog that thou comest to me with staves?*" Most of the nation of Israel responded to Jesus with the same kind of disdain.
- We are also told that Jesus was "*rejected of men*." The word "rejected" is derived from the verb *hadal*, which means "to cease, or fail." In **Psalm 39:4**, this same word is translated as "*frail*," in the sense of "weak and short-lived." The idea is that Jesus' acceptance by the nation would be short-lived. He would soon be forsaken by the people.

#### **John 6:14-15, 60-66**

- We are told that Jesus would be "*a man of sorrows, and acquainted with grief*."

Significantly, it is never recorded in the Gospels that Jesus laughed. He was constantly grieved by the sin and wickedness of men. He also had to go through the physical pain of the cross, as well as the anguish of having our sins laid upon Him, and of being separated (as a Man) from God the Father for 6 hours.

#### **Mark 3:4-5**

#### **John 11:33-34**

#### **Matthew 27:46**

- Isaiah says that "*we* (the nation of Israel) *hid as it were our faces from him*." They refused to regard Him as who He claimed to be, and turned away from Him.

Most people still hide their faces from Jesus Christ today. Many people will go so far as to acknowledge the value of Christ's ethics and His moral teachings: yet, they refuse to receive Him as Messiah and Saviour.

A famous American Jewish leader, Rabbi Krauskopf, said this of Jesus: "I will yield to none in recognizing the civilizing influence of the Man of Nazareth. I am ready to bestow upon Him as high a tribute as anyone has yet bestowed" (*A Rabbi's Impression*). Another rabbi, Dr. E.G. Hirsch, said, "If ever a good Jew lived it is He who is pictured in the New Testament." Though these words sound like praise, they actually are not, for these men failed to regard Jesus as Messiah, God, and Saviour. In reality, they "esteemed him not." Sadly, such is the case with most people in our world.

### **III. The atonement of Christ for mankind (53:4-6)**

- An eighteenth-century Scottish pastor named John Brown of Haddington was, in the earlier part of his life, a weaver, fisherman, and shepherd. He was well-known for the



fact that he taught himself Hebrew, Greek, and Latin while tending his sheep, by simply comparing texts. He walked 24 miles to St. Andrews to buy a Greek copy of the New Testament from a book shop. The owner, who was a professor of Greek, said that he would sell the book to him if he could read it to him. To the man's shock, Brown opened the text and read it. He went on to become a pastor and theologian. It is noteworthy, however, that Brown was saved after reading **Isaiah 53:4**. For the first time, he realised that Christ was "*smitten of God*" for *his* sins, in *his* place; and he placed his trust in Christ.<sup>1</sup>

- What we are reading about in this stanza (particularly, **verses 5 and 6**) is what the Bible calls "the atonement." Our English word "atonement" was coined in the 1530's by the Bible translator William Tyndale, as he was seeking a descriptive English word for the Greek word *katallage* in **Romans 5:11**. *Katallage* can be translated as "reconciliation" or "restoration to favour"; but Tyndale came up with the new word "atonement" (literally, "at-one-ment"), to show that Christ's sacrifice makes sinners "at one" with God, whereas before they were alienated from Him.

### **Romans 5:11**

- In **verse 4**, Isaiah says, "*Surely he hath borne our griefs, and carried our sorrows.*"

What does this mean? Is Isaiah saying that Christ would bear our "griefs" and "sorrows" on the cross? No. Our "griefs" and "sorrows" (which can also be translated as "diseases" and "sicknesses") are the *result* of sin; but they are not the sin itself.

The Bible consistently teaches that our *sins* were laid upon Jesus as He hung on the cross. In the very next verse, for example, we are told that Christ "was wounded for our **transgressions**," and was "bruised for our **iniquities**." The New Testament teaches that Christ "bare our **sins** in his own body on the tree" (**1 Peter 2:24**). Many charismatic groups, however, try to use **Isaiah 53:4** to teach that our physical diseases and sicknesses were also laid on Jesus as He hung on the cross, and that therefore believers in Christ are guaranteed physical healing. However, the Apostle Matthew puts this false interpretation to rest.

### **Matthew 8:14-17**

Matthew definitely does apply the first half of **Isaiah 53:4** to Jesus' healing of the sick. After stating that Jesus "healed all that were sick," he quotes from **Isaiah 53:4** in order to show that Jesus "took our **infirmities**, and bare our **sicknesses**." However, it is important to realise that this prophecy was fulfilled *in Christ's lifetime*, as He went about healing people. Matthew does *not* state that Jesus carried our physical sicknesses on the cross, and thereby defeated them. The first half of **verse 4** was fulfilled strictly in Christ's lifetime, as He literally, physically healed people.

- In the second half of **verse 4**, Isaiah says, "*yet we did esteem him stricken, smitten of God, and afflicted.*"

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<sup>1</sup> Peter Steveson, *A Commentary on Isaiah* (Greenville, SC: BJU Press, 2003), pp. 454-455.

The second half of this verse begins with “*yet*,” which could also be said as “still.” The idea is that in spite of all the love that Jesus had shown to people in healing them of their diseases, “we” (the nation of Israel) nevertheless viewed Jesus as a criminal. When they saw Jesus hanging on the cross in agony, they assumed that Jesus must have done a terrible sin to have merited this terrible judgment from God.

However, Isaiah assures us in the next verse that Jesus would *not* suffer for any sin of His own. Rather, He suffered for *our* sins. As we look at Jesus’ suffering on the cross, we should be horror-struck at the thought that *our* sin is so bad that Jesus had to suffer such a horrible judgment for us.

- **Verses 5 and 6** are the central verses of this whole Servant Song. The doctrine of the atonement is summed up beautifully in these two short verses. Isaiah makes it clear that Jehovah’s Servant would take our sins upon Himself, and pay for them.
- The word “*wounded*” (from the Hebrew *chalal*), literally means “bored through,” or “pierced.” Other Hebrew words for “pierced” are used in other Old Testament prophecies in order to show that the Messiah would be pierced through with nails and spear.

#### **Psalm 22:16**

#### **Zechariah 12:10**

- The word “*bruised*” (*daka*) means “broken to pieces, crumbled, or crushed.” This reminds us of the very first prophecy of the coming Messiah, which God gave to Adam and Eve all the way back in the Garden of Eden.

#### **Genesis 3:15**

- Isaiah goes on to say that “*the chastisement of our peace was upon him.*” In other words, the punishment for our sin was laid upon Christ, in order that we might have peace with God.

#### **Romans 4:24-5:1**

#### **Colossians 1:20-22**

- Isaiah finishes **verse 5** with the statement “*and with his stripes we are healed.*” This part of the verse is quoted in the New Testament by the Apostle Peter.

#### **1 Peter 2:24**

The statement “with his stripes we are **healed**” refers to the healing of *spiritual* infirmities. Our sin is often referred to figuratively as “sickness” and “infirmity.”

#### **Isaiah 1:5-6**

It was our *spiritual* infirmity--our sin--that was placed upon Christ on the cross. Christ took upon Him the judgment of our *sins*, not our physical sicknesses. To be

sure, physical sickness, which is one of the many *consequences* of sin, will one day be banished, when believers receive their new, glorified, immortal bodies. Physical death itself (the ultimate end of physical sickness) will be no more.

### **Revelation 21:4**

All these wonderful promises concerning our physical bodies are part and parcel of the promise of salvation. None of this would have been possible if Christ had not taken our *sins* upon Him, and paid for them. However, to try to make this verse to mean that Christians are guaranteed physical healing during this mortal lifetime is a gross misinterpretation of Scripture. It is also an insult to the many godly believers whom God wills to go through physical pain and disabilities.

### **2 Corinthians 12:7-10**

The Lord has granted physical healing to many *unsaved* people down through the years--some of whom were saved shortly thereafter (such as Naaman, and the man who was born blind). Every lost person who was ever deathly sick, and was healed, was restored to physical health by God's *mercy*. God's "goodness" in this lifetime extends even to the unjust (**Romans 2:4**). But physical healing is no indication that one has received forgiveness of sins; neither is physical healing guaranteed to Christians in this lifetime.

- In verse 6 Isaiah says, "*All we like sheep have gone astray; we have turned every one to his own way.*" The Apostle Peter quotes this verse, as well.

### **1 Peter 2:25**

We live in a world in which people are not ashamed to declare their intention to live their lives their "own way." This attitude permeates society. For example, Burger King advertises its burgers with the slogan "Have it your way." As trivial as this may seem, it is, nonetheless, a small reflection of people's true attitude about life: "I'll live my life my way." Frank Sinatra sang, "I did it my way."

People have been going "their own way" for 6,000 years now. Ever since the Fall of man in the Garden, we have each gone astray from God's way from the moment we entered the world. David said that the wicked go astray as soon as they be born, speaking lies.

### **Psalm 58:3**

One's "own way" seems right to himself; but God says that one's "own way" leads to death (**Proverbs 16:25**). That is why Christ, in His mercy, took our iniquities upon Himself. Christ died to *save* those who had wandered "out of the way."

### **Romans 3:9-12**

One's "own way" is lethal, regardless of what form it takes. It is easy to recognise the destructive end of a life that is lived for drugs, alcohol, etc. But what about those who go the route of morality and religion, and refuse God's way of salvation? According to the Bible, they are still going their "own way": and its end is eternal death in hell.

People often say, "I have my own religion, and you have yours. I worship God in my own way." The sobering reality, however, is that if they have not come to God by the way of the cross, they *are not* worshipping God at all, because they have never been reconciled to Him. When the woman at the well tried to bring up the fact that the Samaritans worshipped in "this mountain" (Mount Gerazim), but that the Jews, on the other hand, worshipped in Jerusalem, she was basically saying, "I have my religion, and you have yours." Jesus, however, didn't pussyfoot around the issue. He unashamedly said that her religion was false.

### **John 4:15-24**

At the risk of offending her, Jesus told the woman of Samaria what she needed to hear: that her "own way" was one of apostasy. He also was not afraid to point out her sin, of which she needed to repent. He was kind to her: but He was firm in telling her that she needed to repent of her "own way," and believe on Him.

Don't be afraid to warn the lost that they need to turn from their "own way" and believe on Christ alone!

- Isaiah ends the third stanza of this Servant Song with these words: ***“and the LORD hath laid on him the iniquity of us all.”*** This statement is like the “mountain peak” of this entire passage. The message of salvation is that Jesus Christ, the Just One, took our sins upon Himself, so that we, the unjust ones, might be saved.

### **2 Corinthians 5:21**

### **Galatians 3:13**

### **1 Peter 3:18**

**Conclusion:** In the first nine verses of this Servant Song, we see a portrayal of a Messiah who would have to suffer deep humiliation and agony before being exalted. We see that He was rejected by His own people throughout His lifetime—and, finally, on the cross. Most importantly, we see that He would take the sins of the nation (and of the whole world) upon Himself, and pay for them in His own body, so that sinners might be reconciled to God, and have peace with Him.

In the next lesson, we will examine the last two stanzas of this song. In these stanzas we will examine the willing surrender of Christ to these sufferings, and the final exaltation of Christ after His sufferings.