

Christ's Atonement for Man (Part 2)

Isaiah 53:7-12

- In the past lesson, we covered the first three stanzas of Isaiah's most beautiful "Servant Song."
 1. In the first stanza (**52:13-15**), we saw **the contrast of the Servant's two comings**. We are told that the LORD's Servant would deal "*prudently*," and would be "*exalted*," "*extolled*," and "*very high*." Yet, in the very next verse, He is portrayed in utter humiliation, with "*his visage...so marred more than any man*." Though Christ would be exalted, He would first have to suffer.
 2. In the second stanza (**53:1-3**), we saw the **rejection of the Servant** by His own people. So few people would believe the Messiah's message, that Isaiah rhetorically asked the Lord, "*Who hath believed our report?*" The people of Israel would despise Jesus for His humble origins, and would utterly reject Him. He would be a "*man of sorrows, and acquainted with grief*."
 3. In the third stanza (**53:4-6**), we learned about the **atonement of the Servant**. During His lifetime, Christ bore men's "*griefs*" and "*sorrows*" (literally, "afflictions" and "sicknesses") as He went about healing people. However, this wasn't His ultimate purpose. His ultimate purpose was to provide atonement ("at-one-ment," or reconciliation) between sinners and a holy God. He did this by allowing Himself to be "*wounded for our transgressions*," and by taking upon Himself "*the iniquity of us all*." Christ became the vicarious Substitute for the sins of mankind.
- In **verses 7-12**, we will study the last two stanzas in this Servant Song.

Isaiah 53:7-12

I. The quiet surrender of the Servant (53:7-9)

"He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."

In **verse 7**, the Messiah is compared to a Lamb. Significantly, the very first description of Jesus in the New Testament age was made by John the Baptist when He called Jesus "*the Lamb of God, which taketh away the sin of the world*" (**John 1:29**). To every Jewish person, this title should have conjured up one thought: an innocent sacrifice! This title is used many times throughout the New Testament.

John 1:29

1 Peter 1:18-19

Revelation 5:5-6, 11-12

Christ is compared to a lamb not only because of His innocence, but because of His silence before His oppressors. Just as a lamb is "dumb" (silent) whilst going to the slaughter, or to shearing, so Christ was silent and non-resistant.

Matthew 27:11-14

Mark 15:1-5

John 18:28-38

Luke 23:6-12

Jesus did say a few brief things at first, in answer to Pilate's direct questions. However, He did not complain about His fate, or lash out at His false accusers. That is the idea that Isaiah is getting across when he says that he "*opened not his mouth.*" After a certain point in the evening, Jesus said nothing more. He said nothing at all when He stood before Herod. He had said the plain truth, and there was nothing more to say.

Jewish people who deny that Jesus is their Messiah vehemently deny that the Servant of this passage is the Messiah, or any individual. Instead, they say that the Servant is the whole nation of Israel, suffering under the oppression of their enemies throughout the centuries. However, if Israel were the "Servant" of **Isaiah 53**, then **verse 7** would be a lie. Israel never stayed silent while under the bondage of their oppressors. They cried out—not only in pain and anguish, but usually with bitter complaints against God!

Exodus 3:7-9 / 14:10-12

God used this passage from **Isaiah 53** to prepare the Ethiopian eunuch to believe on Jesus Christ. It is quoted in **Acts 8**.

Acts 8:32

"He was taken from prison and from judgment:"

The word "*prison*" is from the Hebrew *oser*, meaning "a persecuting or restraining force," which may include an actual physical prison.¹ While the New Testament doesn't specifically record that Christ spent time in prison, we know that He was arrested and restrained. We also know, from archaeology, that there was a dungeon (an underground pit) within the palace complex of the high priest, Caiaphas. (It is well-known and visited by tourists to this day.) Anyone who was arrested on religious charges was put in this dungeon until his trial. Undoubtedly, Christ spent a short time waiting in this dungeon before being called in to the hall to be tried by the members of the Sanhedrin. We know that He was in the house of Caiaphas for several hours; so part of this time was probably spent in prison.

Matthew 26:57-59

Luke 22:54-62

John 18:12-16

This same dungeon was probably the place where the disciples were imprisoned shortly after Christ's resurrection.

¹ Peter A. Steveson, *A Commentary on Isaiah* (Greenville, SC: BJU Press, 2003), p. 456.

Acts 5:17-21

Isaiah says that Christ was “*taken from prison and from judgment.*” This means that He was taken away from all His unjust treatment *via* death. Philip understood it this way when he explained this passage to the Ethiopian eunuch.

Acts 8:33

Philip takes this statement “*he was taken from prison and from judgment*” and explains it in his own Holy-Spirit inspired words. He rephrases it as “*in his humiliation his judgment was taken away.*” In other words, Christ was released from the humiliation of prison and judgment by way of death. We see this same thought in the prophecy of Christ’s crucifixion in **Psalm 22**, where Christ requested that His Father “deliver” Him from His humiliation (through death).

Psalm 22:20

Luke 23:43

Note: Christ went to *paradise*, and not to the place of fiery torment for unbelievers, as some groups heretically teach. The payment for our sin was finished on the cross, and Christ did not have to make any further payment in hell. If Christ had been released from the judgment of the cross only to enter the judgment of the place of fiery torment, it would have been no “deliverance”!

“...and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he smitten.”

The verb “declare” can also have the idea of “meditate,” or “consider.” It literally reads, “and His generation, who shall consider?”

Psalm 143:5 (The same verb that is translated “*declare*” in **Isaiah 53:8** is translated as “*meditate*” in this passage.)

The NIV says, “And who can speak of his descendants?” This is not a right translation. The word *dor* does not mean “descendants”: it means “generation.” The word for “generation” (*dor*) means “revolution of time, or age.”

It is dangerous to interpret this as “descendants.” This misinterpretation conveys the blasphemous, unthinkable idea that Christ might have been married, but that He never had children. Isaiah is saying nothing of the kind. Isaiah is simply saying that not many people in Christ’s generation would consider His death, or think anything of it. Why? Because “*he was cut off out of the land of the living.*” He died a seemingly premature, ignoble death; and because of this, most Jewish people considered His life to be cursed of God.

Yet, this Man whose death was ill-considered by His generation was stricken “*for the transgression of my people.*” Once again, Isaiah emphasises the vicarious (“in the place of”) death of the Messiah for us. He took our sins upon Himself.

Incidentally, Calvinists interpret “my people” to mean “the elect.” In other words, they say that Christ didn’t die for all men, but only for those whom God chose to save. The Scripture teaches otherwise!

I John 2:2

1 Timothy 4:10

The phrase “*who is the Saviour of all men*” does not mean that everyone is saved. It simply means that Christ provided salvation for all men, and thus is the Saviour. He is the Saviour to whom sinners must go if they would have eternal life. However, Christ is “*specially*” the Saviour of those who believe, because they have *acknowledged and owned* Him as their Saviour.

Hebrews 2:9

2 Peter 2:1 (This verse does not teach that the false teachers were once saved, but then lost their salvation. It simply teaches that Christ “bought” them, in that He paid for their sins. They were like slaves who had been bought from a cruel master, and offered their freedom; yet, they refused to accept the offer. The provision of their salvation was there, but they rejected it.)

The phrase “*my people*” does not refer to “those whom God chose to save.” It refers to *Isaiah’s* people, the nation of Israel. Of course, most of *Isaiah’s* people have rejected their own Messiah; but Christ died for them, anyway—just as He died for all mankind.

"And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth."

It is not difficult to see how this prophecy was fulfilled. “*The wicked*” with whom Christ made His grave were the two criminals that died on crosses alongside Jesus. They were, undoubtedly, buried at about the same time when Jesus was buried, just before the close of the Passover day.

Luke 23:33

“*The rich*” with whom Jesus made His grave was the family of Joseph of Arimathaea, in whose family sepulchre He was buried. The clause “*because he had done no violence*” follows immediately after the statement that He would be buried with the rich. This seems to indicate that God the Father gave Him with an honourable burial because of His innocence. Men dishonoured Christ with a criminal’s death; thus, the Father saw to it that He was honoured in His burial.

Matthew 27:57-61

Isaiah goes on to say that the Messiah would do “*no violence,*” and that there would be no “*deceit in his mouth.*” Even when Christ was arrested and taken away to His mock trial, He did no violence against the officers; nor did He tell lies in order to avoid being put to death. Again, this demonstrates that the “*Servant*” of *Isaiah 53* cannot be Israel. Israel did much violence against their oppressors, and told many lies. Christ, on the other hand, did no violence, and told no lies.

Peter quoted this last half of **verse 9** in **1 Peter 2:22**. Like Christ, we who know Him should meet persecution and martyrdom without violence, threatening, or deceit.

1 Peter 2:21-23

Not only did Christ do no violence, but He would not allow His disciples to do violence, either. Christ went out of His way to instruct His disciples to have swords on hand, so that when the moment of His arrest came, He could make an important point. When the time for Him to be arrested, Jesus instructed Peter to put his sword back into its sheath. He then proceeded to heal Malchus's ear, even though he was taking part in His arrest. By doing this, Christ set a mandate of non-violence for His servants in the New Testament age.

Luke 22:35-38

Luke 22:47-51

Matthew 26:51-54

Side Note: Christ's example of non-resistance is in stark contrast to the history of the Catholic Church, as well as to the history of many Reformation-era Protestant churches, both of whom have long histories of using the sword to silence those who disagree with them. In contrast to these groups, Bible-believing, Baptist churches have been known, historically, to follow Christ's example. Baptist churches never persecuted those who did not agree with them. Seldom were they known to take up arms even in self-defence against their attackers (with the exception of a few Waldensian and Anabaptist groups in the Middle Ages). On the contrary, they always stood for separation of church and state. The first political state in Western history where true religious freedom was granted to everyone was the state of Rhode Island. It was established in 1636 by a Baptist named Roger Williams. The Bill of Rights of the United States was drafted because of the pleas of a Baptist pastor named John Leland. The world owes much to Bible-believing churches of the past for their obedience to Christ's example!

Interestingly, the word "death" in **verse 9** is actually *plural*. In Hebrew, it literally says, "***And he made his grave with the wicked, and with the rich in his deaths.***" What does this mean? Most commentators believe that the Lord used the plural word "deaths" in order to stress the *intensity* of Jesus' death. It is common in the Hebrew language for a singular word to be made plural in order to show intensity.

It certainly is true that no other death in history has been as intense as Christ's death was. The redemption of mankind was being accomplished in those six hours when Jesus hung on the cross. That's intense! However, the plural word "deaths" has even deeper meaning. It means that Christ experienced spiritual death (separation from God the Father) for every single soul in the human race!

Romans 6:23

Hebrews 2:9

When Christ died on the cross, it was as though He died *billions* of spiritual "deaths." As our sin was laid upon Jesus, He was separated from His Father (as a *Man*). He paid the sin debt of every single person that has ever lived, or that ever will live.

Though the spiritual death that Jesus experienced for every man was only six hours in duration, it was infinite in value. There is not a man or woman in history whose spiritual death Jesus did not vicariously endure. Jesus experienced spiritual death for six hours of earth time in order that *we* would not have to experience *eternal, unending* spiritual death in the Lake of Fire.

Revelation 20:14-15

2 Thessalonians 1:9

The atonement for sinners will never be in short supply. The only condition for receiving this great pardon is that we humble ourselves, admit that Christ's death on our behalf is sufficient to pay our sin's penalty, and, by faith, receive His free gift. Whether or not men *do* choose to receive Christ's gift of salvation, the *provision* for their salvation is there. Christ provided the gift of salvation for all, so that every soul could be bought back from sin and death.

Never lose the wonder of Christ's vicarious ("in our place") death on the cross! It is far deeper than our finite minds will ever comprehend.

II. The triumph of the Servant (53:10-12)

“Yet it pleased the LORD to bruise him;”

In **verse 10**, Isaiah makes an amazing statement. He says that it ***“pleased”*** the LORD to bruise His Servant. The word “bruise” (from the Hebrew *daka*) literally means “to crush.”

The fact that that the Father was “pleased” to crush His beloved Son demonstrates two things. First of all, it demonstrates just how great His love and mercy toward sinful man really is! He willingly allowed His Son to be crushed so that we might be saved.

This statement, ***“it pleased the LORD to bruise him,”*** demonstrates something else, as well. It shows that man did not really have the power to take Jesus' life. The power was in the Father's hands. Man would have had no power against Christ at all if His Father had not allowed it. Even Satan himself did not truly bruise Christ (although it was prophesied that he would do so). Rather, the Father *allowed* Satan to bruise His Son. IN this sense, the Father Himself bruised Him!

Acts 2:22-23

John 19:10-11

Genesis 3:15

“...when thou shalt make his righteous soul an offering for sin...”

The word “soul” confirms that Jehovah's Servant would be 100% Man. Christ did not merely *appear* in the guise of a man, as many Gnostic cults through the centuries have taught: He was fully Man. The word “soul” (*nephesh*) refers to the body and spirit together.

Genesis 2:7

The word “*offering for sin*” is one Hebrew word—*asham*. The word *asham* means either “trespass” or “trespass offering,” depending on how it is used. In this verse, *asham* obviously means “trespass offering”—that which is offered to *atone* for men’s trespasses.

This term “*asham*,” or “trespass offering,” is rich with meaning. In order to get its full impact, we need to go back to Leviticus, and study the trespass offering.

Background of the “trespass offering”

There were five kinds of offerings that were offered to God in Old Testament Israel. First, there was the **burnt offering**, which pictured Christ’s complete offering of Himself for our sins, without spot (**Leviticus 1**). Secondly, there was the **meat (meal) offering**, which pictures the character of Christ as tested by His human suffering (**Leviticus 2**). Thirdly, there was the **peace offering**, which pictures the peace with God that sinners can have because of Christ’s sacrifice (**Leviticus 3**). Fourthly, there was the **sin offering**, which emphasises the removal of the *guilt* of sin through Christ’s sacrifice (**Leviticus 4**). Lastly, there was the **trespass offering** (**Leviticus 5**).

Leviticus 5:1-6

The trespass offering differs from the other offerings in that it especially emphasises the **personal injury of our sin** against God, and against other people. Whereas the sin offering emphasizes the *guilt* of our sin, the trespass offering emphasizes the *hurt and damage* that our sin does—both to God, and to others.

Unfortunately, even many Christians do not often stop to consider that their sin actually injures and hurts God. We tend to think only about the consequences for our sin, and about how those consequences will affect *us*, rather than thinking about how *God* feels when we wrong Him. Sadly, we often do not consider how our sin hurts and injures other people, either. The trespass offering was designed to make the sinner consider the injury that his sin causes.

Unsaved people have no real concept of this. They think it unreasonable that God would be hurt or offended at their violation of His laws. Yet, the Bible makes it very clear that God is a personal God. The God who created us with emotions has emotions Himself; and He is deeply hurt when we decide to trespass against Him.

The word “trespass” means just what its dictionary definition implies. It means to “cross over a legal or moral boundary”; to “invade, violate, or encroach upon the person, property, or rights of another.” Of the two Hebrew words that are translated as “trespass” (*asham* and *ma’al*), the word *ma’al* has the idea of a “*grievous* overstepping of a boundary,” or “*treachery*”! This is how injurious God considers our sin to be. We who know and love the Lord should consider what this offering teaches us concerning the injury of our sin toward God.

The most important aspect of this offering is how the injury of our sin is *set right* or *removed*. Our injury toward God can be set right in only one way: and that is through the sacrifice of Jesus Christ. That is the point of the offering of the animal. Through the slaying of the animal, and the sprinkling of its blood, this offering illustrates that only Christ’s sacrifice of Himself, and not our own good works or efforts, can remove the injury of our sin.

Offences for which the trespass offering was to be offered:

1. The trespass offerings were to be offered for certain sins of ignorance, such as not reporting what one knew when he was bound, under oath before a judge, to tell all the truth about a matter; unknowingly coming into direct or indirect contact with the carcass of an “unclean” beast; unknowingly touching the “uncleanness of man” (dead bodies of people; bodily defilements such as running sores, issues of blood, etc.), and not washing oneself according to the law; and rashly swearing an oath to do something, and not performing that thing (**Leviticus 5:1-4**)

Ecclesiastes 5:4-6 (God takes vows—even rashly uttered ones—very seriously.)

Matthew 5:33-37 (Note that even swearing by things that are *indirectly connected* with God—such as heaven, or earth, or anything God created—is, in God’s eyes, swearing by His name. That is why it is good not to swear an oath by anything at all. To fall even slightly short of fulfilling an oath to which you have attached God’s integrity is very serious.)

It is important to remember that God does not excuse sins done in ignorance merely because they were done in ignorance!

2. The trespass offering was also offered for sins of wilful fraud or deceit, which the offender voluntarily confessed.

Leviticus 6:1-7

Whether it was a sin of ignorance, or a sin of deceit and fraud, the guilty person was first required to confess his sin (**Leviticus 5:5**). (Confession of sin is always required for one to be saved, or for a believer to be brought back into right fellowship with God.) After his confession, the offender was then required to offer a ram without blemish (**Leviticus 5:18**), and a female lamb, or kid (**Leviticus 5:6**). The poor were permitted to offer two turtledoves or two young pigeons (**Leviticus 5:7**). A portion of the sacrifice was burned on the altar, and the rest was for the priest. (**Leviticus 5:12-13**). Additionally, the offender was to estimate the price of the ram in shekels, and give **20% of its value** to the priest (**Leviticus 5:15-16; 6:6-7**).

The fact that one had to offer a ram as a sacrifice, as well as give an additional portion of the value of that offering to the Lord in money, reminds us of the fact that our sin is injurious to the Lord. The offering of the money does not indicate that *we* can do anything to pay for our sin; it simply shows that sin is an injury to God, and that *Christ* paid for that injury. Breaking any of God’s laws, even in ignorance, is like “stealing” from Him—doing violence to His Person and rights. As for stealing from another man, it is also like stealing from the Lord.

To be saved, one must recognise that his sin is, first and foremost, a “trespass” against God. The sacrifice of the ram, and the shedding of its blood, points to the fact that only the sacrifice of Christ can remove the injury of our sin against God.

Although the Father is the one who *arranged* the offering of His Son for our trespasses, He was not the Offerer. Rather, Christ Himself was the Offerer. He offered up His own soul unto His Father. (In **verse 12** we are told that the Servant “*poured out his soul unto death.*”)

“...he shall see his seed...”

The “seed” are those who put their trust in Christ’s offering, and thus become the “sons of God” (**John 1:12**). Christ saw His spiritual “seed” even as He hung on the cross; and for this reason He was filled with joy, despite the suffering.

Hebrews 12:2

“...he shall prolong his days...”

This refers to Christ’s resurrection back to life. It is amazing to think that Christ, being God, is eternal, and thus is *not* limited to time; yet, as a Man, He will always be locked into time! (The word “days” indicates the existence of time.) As a Man, He was born into time, died in time, rose back to life in time, and lives for ever more, in time!

Revelation 1:17-18

It is significant that Isaiah says that “*he shall prolong his days.*” The pronoun “he” does not refer to the Father, because Isaiah had just addressed the Father as “thou.” This statement shows that Christ raised Himself up by His own power.

John 2:19-21 / 10:17-18

“...and the pleasure of the LORD shall prosper in his hand.”

This statement sounds much like David’s prophecy of Christ’s resurrection in **Psalms 16:11**.

Psalms 16:10-11

In **verse 10**, the Lord Jesus Christ, through the pen of David, declared that the LORD would not leave His soul in “hell” (*sheol*, the place of the dead in Old Testament times—particularly, the compartment for spirits of the righteous). He also declared that the LORD would not suffer His “holy one” (Himself) to “see corruption.” In other words, Christ’s body would not decompose, because He would be resurrected to life three days later.

In **verse 11**, the Messiah declares the *result* of His resurrection. First of all, He says that the Father would show Him “*the path of life.*” In other words, because of His resurrection, the Messiah would see the path of eternal life opened up to all sinners who will put their trust in Him. This is exactly what Isaiah meant when He said that Jehovah’s Servant would “*see his seed.*”

Secondly, Messiah declares that He would return to His Father's presence in heaven, where He would enjoy "*pleasures forever more.*" The "pleasure" that Christ is enjoying is far more than the beauty of heaven: it is the joy of saving sinners who come to Him, and sanctifying those who are already saved.

In **Revelation 4:11** we are told that it is for the Lord's "pleasure" that He created man in the first place. If God created man for His pleasure, then the *redemption of fallen man* must be a far greater pleasure to Him. As Christ sits on His throne in heaven, He delights in saving repentant sinners, and in interceding to the Father for those who are saved.

"He shall see of the travail of his soul, and shall be satisfied:"

In **verse 10**, the pronouns "he" and "his" referred to Jehovah's Servant ("*he shall see his seed, he shall prolong his days,* etc.) Now, in **verse 11**, the pronoun "he" continues to refer to Christ. Isaiah says that "he" (Christ) would see the travail of His own soul, and would be "satisfied" with it. Like a craftsman who has finished his handiwork, and is pleased with it, so Christ sees His finished work on the cross, and is satisfied with it.

Christ was satisfied with the travail of His soul because *the Father* was satisfied. The New Testament teaches that Christ is the "propitiation" (the satisfaction, the one who causes conciliation or favour with God) for our sins. Both the Father and the Son are satisfied with His suffering on our behalf.

Romans 3:25

1 John 2:2

"...by his knowledge shall my righteous servant justify many;"

Isaiah states that it is by the Servant's "*knowledge*" that He would "*justify*" many. As we saw in an earlier lesson, the Spirit of wisdom, understanding, and knowledge rests upon Christ without measure.

Isaiah 11:1-2

By His infinite wisdom, Christ is able to discern which sinners have come to Him in true faith and repentance; and He "justifies" them (declares them to be righteous). Not one repentant sinner is overlooked or misjudged.

However, one must never forget that it is not because of any righteousness in the *sinner* that Christ justifies them. Faith is not some kind of meritorious "good work" on our part. That is why the LORD goes out of His way to say that His "*righteous servant*" would justify man. In Hebrew, this literally reads, "by his knowledge the righteous One, my Servant, shall justify for many." (The word *tsadaq* is a noun, meaning "righteous one.")

Christ justifies sinners by imputing *His* righteousness to their account, as though it were their own. It is on this basis, and this basis alone, that sinners are saved.

Romans 3:21-4:8

Romans 4:20-5:1

Philippians 3:7-9

“...for he shall bear their iniquities.”

As was already stated in **verse 6**, our sin was laid upon Christ. This is the basis of our justification. Our sin was laid upon Christ, and He paid our debt; and in return, His perfect righteousness is put to our account.

1 Peter 3:18

2 Corinthians 5:21

“Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong;”

The last verse of this servant song has the same tone of victory and exaltation that the *first* verse of the Servant Song had (**Isaiah 52:13**). Because Christ has suffered for our sins, He *“therefore”* has been divided a *“portion with the great.”* The word “therefore” is reminiscent of **Philippians 2:9**, where Paul says, *“Wherefore God also hath highly exalted him.”* Because Christ *“humbled himself, and became obedient unto death,”* He “therefore” is now “highly exalted.”

The statement *“he shall divide the spoil”* implies that there was an enemy whom Christ fought, defeated, and “spoiled.” That enemy is Satan—the one who once held the *“power of death.”* Before Christ died and rose again, man’s sin problem was not settled; and Satan seemed to have the legal right to retain men in his spiritual family. The fact that the saints of Old Testament times were not in God’s immediate presence in heaven, but were in *sheol* (the place of comfort for the righteous dead, under the earth) shows that their sin had not been paid for. Satan undoubtedly made his claim on mankind whenever he was permitted to appear before God.

Through Christ’s death and resurrection, however, Satan was defeated. His seemingly valid claim upon the souls of believers was demolished. He has been “spoiled.”

Colossians 2:13-15

Hebrews 2:14-15

Clearly, Satan was the enemy who was “spoiled.” The next question is: Who are the “great ones” and the “strong ones” with whom Christ *shares* the spoils of victory? They are His own spiritual “seed”—those who have put their faith in Christ! Believers in Christ are His soldiers, fighting together with Him in the battle against the enemy. He has graciously given them the “spoils” of His victory on the cross.

If believers are the “great ones” who have been given a share of the “spoils” of Christ’s victory on the cross, then what, exactly, *are* the “spoils”? They are:

1. The spiritual gifts that Christ gives to His servants.

Psalm 68:18 cf. Ephesians 4:7-13

The statement “*thou hast led captivity captive*” refers to Christ’s freeing of the Old Testament saints who had been in Abraham’s Bosom, or Paradise. On the morning of His resurrection, He ascended to the Father, sprinkled His own blood on the Ark of the Covenant in heaven, and then went back down under the earth, and brought all the spirits from Paradise to heaven. They are now in the very presence of God.

John 20:15-17 (Jesus couldn’t be touched on the morning of His resurrection, because He had yet to do the high-priestly work of sprinkling His blood on the mercy seat in heaven. Later that day, He *invited* His disciples to touch Him, because He had already done His high-priestly work.)

1 Peter 1:2 (Christ literally sprinkled His blood.)

Hebrews 9:22-26 [Just as the high priest in the Old Testament went into the Holy of Holies and sprinkled the blood of bulls and goats on the mercy seat once every year (on the Day of Atonement), so Christ, our true High Priest, literally sprinkled His own blood *one time forever* on the Ark of the Covenant in heaven, before His Father’s throne.]

Revelation 11:19 (There is an actual Ark of the Covenant in heaven!)

Hebrews 12:22-24 (The “*spirits of just men made perfect*” are the Old Testament saints who are now “made perfect” by the “*blood of sprinkling.*”)

Now, let’s talk about those gifts! In **Psalm 68:18** we are told that Christ “*received gifts for men.*” In **Ephesians 4:8**, Paul says that Christ “*gave gifts unto men.*” The idea is that the Father gave Christ the gifts, and Christ gave those gifts to men. Paul goes on to point out that these “gifts” include the *gifted men* whom God has given for the perfecting and edifying of His church (namely, the Apostles and prophets of the early church age, and then evangelists, pastors, and teachers).

These gifts also include the seven spiritual gifts. Every believer is given at least one of these spiritual gifts, so that he may edify other believers in his local church.

Romans 12:3-8

2. The spiritual riches that believers have in Christ (such as wisdom, prudence, knowing the mystery of his will, etc.)

Ephesians 1:3-11

3. The rewards that believers will one day receive for their service to Christ—including crowns, and positions of authority in the future 1,000-year Kingdom of Christ.

Revelation 2:26-27 / 4:10-11 / 22:12

“*...because he hath poured out his soul unto death:*”

In the last half of **verse 12**, we are reminded, once again, of *why* Jehovah’s Servant was able to be exalted. It is because He “*poured out His soul unto death.*” Once again, we

are reminded that no man took Jesus' life from Him, but He willingly gave it up for our sakes (**John 10:17-18**).

“...and he was numbered with the transgressors;”

This phrase, ***“he was numbered with the transgressors,”*** is quoted two times in the New Testament. Mark and Luke understood well the meaning of this prophetic statement: Christ would be perceived to be a criminal, would be treated as a criminal, and would die alongside genuine criminals.

Mark 15:28

Luke 22:37 / 23:32-33

“...and he bare the sin of many...”

For the third time in this Servant Song, we are told either that our sins were laid on Jehovah's Servant, or that He “bare” our sins. This statement, ***“and he bare the sin of many,”*** is quoted by Paul in the New Testament.

Hebrews 9:27-28

“...and made intercession for the transgressors.”

The very last statement in this Servant Song is that Christ would make ***“intercession”*** for transgressors. As Christ sits on His throne in heaven, He intercedes to the Father on the behalf of the redeemed. Believers are able, at any time, to go to the Father in Jesus' name, and boldly bring their requests to Him. Because He “ever lives,” He is able to intercede for them.

Romans 8:31-34

Hebrews 7:23-25 / 10:12-22

Conclusion: Isaiah 52:13-53:12 is, without question, the crowning jewel of Old Testament prophecies of Jesus Christ. For 2,000 years now, sinners have been struck by the power and conviction of this passage of Scripture, and have put their faith in Jesus of Nazareth as their Messiah, Lord, and Saviour. The atonement that Christ accomplished was not merely for Isaiah's people, the nation of Israel, but for all nations. Many people have already been sprinkled with His blood; and many more will yet consider the Saviour of whom they had not heard.