

Born to Die

A Workbook for Memorizing

Isaiah 53

by

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Introduction

You are about to start a wonderful adventure! Memorizing Scripture is an awesome privilege. As you memorize and meditate on the very Words of our Lord, you'll find them penetrating the very essence of your being. They'll feed your soul and bathe your spirit as nothing else. You'll experience parched areas of your life being satisfied as never before. You'll find yourself experiencing the all loving, all powerful Author in new and intimate ways. And as you begin memorizing the 53rd chapter in the Book of Isaiah, always remember that the Bible is unlike any other book - it is the *all-powerful, never failing Word of God*. It is God speaking to you.

According to Jewish tradition Isaiah was a member of the royal family, his father being the brother of King Uzziah. There are indications that he did spend much time at court especially during the reign of King Hezekiah. He ministered - mostly to Judah and Jerusalem - for over fifty years, from the year that King Uzziah died through the reigns of Jotham, Ahaz, and Hezekiah from about 740 to 687 B.C. Tradition has it that he was martyred, sawn in two, during the persecution that raged during the reign of king Manasseh.

Isaiah's name means "Yahweh is Salvation" or "Jehovah Saves". Many of the Old Testament prophecies about the coming Messiah are found in his writings. Isaiah 53, the chapter we are about to memorize has to be one of the most graphic portrayals of the Savior as the suffering Servant. Dr. H. A. Ironside, respected Bible teacher, lecturer and author, who went to be with the Lord in 1995, wrote concerning this chapter:

"The inspired writer gives us a graphic pen-portrait of the suffering Savior and tells us of the glorious work He was to undertake in order that the sin question might be settled forever to the perfect satisfaction of God, the infinitely Holy One. . . His lowly life, His rejection by His own people, His voluntary subjection to the suffering of the Cross, His atoning sacrifice, His glorious resurrection and the triumph of His gospel in the salvation of a great host of sinners are all foretold here in a clear and concise way."

As you begin this powerful chapter, remember that Scripture should not be memorized under pressure, but leisurely, as you give the Holy Spirit opportunity to impress it on your mind and spirit. Remember that it is not getting to know the words that is important, joy lies in getting to know the Author. Be sure you can say each verse without mistakes, then quote it to someone who will check it for you to make sure you are saying it word perfect, before going on to the next verse. Say the Scripture you have learned, often - to yourself and out loud - while you're working around the house, riding in the car, lying in bed, or whenever your mind is not active in other areas. The more often you say it, the easier it will be to remember. Writing it out will also help to impress it on your memory.

Some people find it helpful to note word and letter associations - such as acronyms, alphabetic sequence or counter sequence and/or the repetition of words. Such associations often help jog the memory when a catalyst is needed. (Our book, *The Sword! Scripture Memorization: A Must For Today* is a great motivational and informative text book that includes helps and hints to help you memorize longer portions of Scripture. It can be downloaded free of charge or purchased at this web site.)

Now may God reveal Himself to you in special ways as you launch into this life changing adventure.

("The Prophet Isaiah" by Dr. H. A. Ironside is a commentary that was helpful in preparing this workbook.)

Isaiah 53:1

Who has believed our message and to whom has the arm of the Lord been revealed?

Isaiah 53 is a profound Messianic prophecy written approximately 700 years before the birth of our Lord. The Jewish people knew well the "message" that had been given to them about the One who would come at some point in time to rescue them from Satan's grip. Their entire religious worship and all of their Jewish rituals were focused on the coming Messiah.

Yet when Jesus appeared, through a miraculous, immaculate birth, the religious leaders, who theoretically were studiously looking for His coming, refused to accept His Lordship. In fact there was only a small group of peasants who received the "message" - that Jesus was truly the Son of God, born as a man to be the Savior of the world.

The "arm of the Lord" refers to the great obvious miracles that the Lord had performed on behalf of the Jewish people throughout the ages - the parting of the waters of the Red Sea, water gushing out of a rock, bringing the Jews back from Babylonian captivity and other unquestionable phenomena. Such miracles had preserved the race and perpetuated their existence. They had established beyond a shadow of a doubt that Israel's all-powerful God performed according to His Word. The greatest miracle of all, fulfilling the greatest prophecy, was that of God sending His only Son to be the passover lamb who would die for the sins of the world. Yet it was the religious hierarchy who led the rebellion against Him. The question in this verse draws attention to the fact that the very ones who would be expected to recognize and welcome the much heralded Messiah, were in the end the most skeptical and defiant.

And who has believed the message, today? The world blasts out its message in such things as planned parenthood, in movies and cartoons, and in slick sexy advertising. May we to whom the "arm of the Lord has been revealed", clearly proclaim the message of Jesus' great love and saving power.

(Filling in blanks is a great way to learn, but in order to get the full benefit, it will be important for you to cover up each portion as you complete it, to eliminate the temptation of looking back at the answers. It will also be important for you to quote what you have learned to someone who can carefully check it for you as you say it. It is important to know Scripture word perfect. We'll remind you of these things just to get you started. You'll soon get into the habit and do them automatically.)

Beginning:

Vs. 1 - *Who _____ believed our _____ and to whom _____ the arm of the Lord _____ revealed? (Be sure to cover up this "Beginning" part before doing the "Progressing, and cover up the "Beginning" and "Progressing" parts before doing the "Advancing"; then cover up "Beginning", "Progressing" and "Advancing" before doing your "Arriving".)*

Progressing

Vs. 1 - _____ has believed _____ message and to _____ has the _____ of the Lord been _____ ?

Advancing:

Vs. 1 - *Who _____ believed _____ message _____ whom _____ arm _____ the _____ been _____ ?*

Arriving:

Vs. 1. - *Who _____*

Isaiah 53:2

*He grew up before him like a tender shoot, and like a root out of dry ground.
He had no beauty or majesty to attract us to him,
nothing in his appearance that we should desire him.*

We have all seen tender, green shoots poking their little heads out of the ground. They are vulnerable, easily damaged, and dependent on the elements in order to grow up to maturity, aren't they? This is the comparison given here of our Lord. Jesus grew up as any other child - learning awkwardly to walk and jabbering away in His own language until He actually grasped the meaning of words; going to school, and as other Jewish children of His day, studying and memorizing the Scriptures. Yes, just like a tender little plant, the Messiah grew up as other children, vulnerable and dependent on others.

Jesus refers to Himself as the "Root" in Revelation 22:16. The "*root out of dry ground*" refers, I'm sure, to the idea that He was deity with His roots in heaven, but he grew up as a man in the degradation of this world - such dry ground compared to the lavish glories of eternity which had been his environment. He plunged from glorified holiness into a nation that had rejected, persecuted and killed His prophets.

But, even though He was God, there was nothing about Him that would make Him stand out in a crowd as being different. He was a man, as any other man, and when He walked and talked with people, they saw nothing in His physical appearance that was unlike other men. People didn't flock around Him because He waltzed around with a halo on His head. He needed food to exist, rest in order to function. He had feelings just like you and me. Yes, He was a man, but no less God - Jesus, the God-man, God humbled in human form. Perfect God and perfect man.

(Now you have two verses. Say them together to the one who is checking for you. And write or type them out together to help establish them in your mind before going on.)

Beginning:

Vs. 2 - He _____ up before _____ like a tender _____, and like a _____ out of dry ground. He had no _____ or majesty to _____ us to him, _____ in his appearance that _____ should _____ him. *(Don't forget to "cover up" as you go along.)*

Advancing:

Vs. 2 - He grew _____ before him like a _____ shoot, and _____ a root _____ of dry _____. He had no beauty or _____ to attract us to _____, nothing in his _____ that we _____ desire _____.

Progressing:

Vs 2. - He _____ up _____ him _____ a tender _____, and like a _____ out of _____. He had no _____ or _____ to attract _____ to him, nothing in _____ appearance that _____ should desire _____.

Arriving:

Vs 2 - He _____

Isaiah 53:3

*He was despised and rejected by men, a man of sorrows,
and familiar with suffering.*

*Like one from whom men hide their faces he was despised,
and we esteemed him not.*

Think of what it must have been like for Jesus, the God-man, to move around among creatures He had created, incognito, and to be rejected and ridiculed. How would you feel? Surely, whatever sense of devastation we might imagine must have been multiplied for Him many times over. We can only contemplate. He lived it. How He must have grieved not only because of His own human sense of rejection, but realizing that these creatures He loved so much, were rejecting their only hope for happiness on this earth and eternal life in the hereafter. "Man of sorrows!" What a title!

"Hiding their faces from Him" must be kind of like the proverbial ostrich hiding its head in the sand. People didn't really want to know who He was, because if they did, it would require some kind of commitment on their part. The act of rejection is being depicted as deliberate and intentional. He was hated because His very existence forced them to accept or reject Him. There was no middle ground.

I wonder if we sometimes don't follow this pattern ourselves when we refuse to face up to difficult matters our Lord puts in our path. Is it easier to just hide our heads in the sand rather than accept the responsibility of making the choice? In this way, could it be that we too are perpetuating the rejection process as depicted in this verse?

(Time for review! Start from the beginning and say verses one, two and three together to the one helping you and write or type them out to be sure they are correctly and firmly impressed in your mind.)

Beginning:

Vs. 3 - He _____ despised _____ rejected by _____, a man of sorrows, and _____ with suffering. Like _____ from whom _____ hide their _____ he was despised, _____ we esteemed him _____. (You won't forget to cover up each section as you complete it, will you?)

Advancing:

Vs. 3 - He was _____ and _____ by men, a man of _____, and familiar with _____. Like one from whom men _____ their faces _____ was _____, and we _____ him not.

Progressing:

Vs. 3 - _____ was _____ and _____ by _____, a _____ of _____, and _____ with _____. Like _____ from _____ men _____ their _____ he was _____, and we _____ him _____.

Arriving:

Vs. 3 - He _____

Isaiah 53:4

***Surely he took up our infirmities and carried our sorrows,
yet we considered him stricken by God, smitten by him, and afflicted.***

While He walked on this earth, our Lord was accused of much and was called among other things, a devil, a liar, and a blasphemer. So in the eyes of unbelievers, He was suffering for His own sins. They concluded that His pain and torment were God's judgment, and justly deserved. Men, blinded by the great deceiver, could not grasp that the agony He endured, was for them.

The word "infirmities" here, translated "griefs" in the King James, in the Hebrew has the meaning of "malady, anxiety, calamity, disease". Sin, sickness and suffering are all part of the fall, and are closely related. Jesus took these on Himself at the cross and exercised His authority over them throughout His earthly ministry. Matthew tells us . . .

*"When evening came, many who were demon-possessed were brought to him, and he drove out the spirits with a word and healed all the sick. **This was to fulfill what was spoken through the prophet Isaiah:***

'He took up our infirmities and carried our diseases.'" (Matthew 8:16-17)

Another of the many examples is in Mark 2:1-12 where Jesus demonstrated His power to forgive sins by physically healing a paralytic. Although our Lord's healing hand does move on behalf of His people, today, it's only when we see Him face to face, that we will experience ultimate victory over all that Satan imposed on mankind at the fall.

Notice again the use of the word "sorrows". In the last verse, He was labeled, "*a man of sorrows*", here Isaiah builds on this further - more sorrow - He "*carried our sorrows*". Just think of all the sorrow - the mental pain and anguish that Satan has used throughout the ages to oppress people in this world. This is another of the burdens borne by Jesus on the cross.

(Don't forget to review the previous verses along with this one when you quote to the one who is working with you, and write or type out verses 3 and 4 to impress them on your mind.

Beginning:

Vs. 4 - *Surely he _____ up our infirmities _____ carried _____ sorrows, yet we _____ him stricken by _____, smitten _____ him, and afflicted. (Don't forget to "cover up".)*

Advancing:

Vs. 4 - _____ he took up our _____ and carried our _____, yet we esteemed _____ stricken by _____, _____ by him, and _____.

Progressing:

Vs. 4 - _____ he _____ up our _____ and _____ our _____, yet we _____ him _____ by _____, _____ by him, and _____.

Arriving:

Vs. 4 - *Surely _____*

Isaiah 53:5

But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed.

"He was pierced for our transgressions . . ." - crucifixion - nails in His hands and feet. His side pierced by the Roman soldier. "He was '**crushed**' for our iniquities". We know what happens when a flower is "crushed", don't we? This is when it gives off its most fragrant perfume. Peter alludes to this . . .

. . . *the prophets, who spoke of the grace that was to come to you, searched intently and with the greatest care, trying to find out the time and circumstances to which the Spirit of Christ in them was pointing when He predicted the sufferings of Christ and the glories that would follow.* (I Peter 1:10-11)

Jesus was like a beautiful flower. Against the great tragedy of his *suffering* and horrible death, are the "*glories*" that would follow . . . the joy that we and every believer has had since that day . . . the forgiveness of sins and the great hope of an eternity in heaven with Him. He was "*crushed*" for "*our iniquities*" that we might experience untold "*glories*".

What is the "peace" Isaiah talks about here? The punishment for sin had been endured. The great chasm that separated sinful man from His holy Creator was bridged. Sinful man could now enjoy peace "with" a holy God, and in doing so, could also experience the peace "of" God reigning in his heart. The Hebrew word translated "heal" here means to "make whole", the idea of a "physician" also seems to be rooted in its meaning.

(When you quote, begin from the beginning of the chapter, but write or type out only verses 4-5)

Beginning:

Vs. 5 - *But _____ was pierced for _____ transgressions, _____ was _____ for _____ iniquities; _____ punishment _____ brought _____ peace was upon _____, and by _____ wounds _____ are healed.* (This will be the last time I will remind you to cover up each section as you go along. I'm sure you'll remember from here on.)

Advancing:

Vs. 5 - *But he was _____ for our _____, he was _____ for our _____; the _____ that brought us _____ was _____ him, and _____ his _____ we are _____.*

Progressing:

Vs. 5 - *But _____ was _____ for our _____, he was _____ for _____; the _____ that _____ us _____ was _____ him, _____ by his _____ we are _____.*

Arriving:

Vs. 5 - *But _____*

Isaiah 53:6

We all, like sheep, have gone astray, each of us has turned to his own way; and the Lord has laid on him the iniquity of us all.

This is the "message" referred to in verse 1. It is a clear statement of Biblical truth. It is the gospel in a nutshell. Dr. Ironside says . . .

"In verse six, God, as it were, balances the books of the world—two debit entries and one credit entry. The two debit entries '*All we like sheep have gone astray*'—there is the whole fallen human race; '*we have turned every one to his own way*'—there is each individual's own personal sin; and then the credit entry that clears it all on the books of God if men would but receive it '*Jehovah hath laid on Him the iniquity of us all.*' (RV)"

"*We all, like sheep, have gone astray . . .*" Sheep are probably the most helpless of creatures with no ability to defend themselves, no claws or sharp teeth, and they can't even run fast. They are prone to wander aimlessly away from the shepherd, placing themselves in great jeopardy - but they have no capacity to grasp the magnitude of the danger involved. We've all been there, haven't we?

Notice the verse begins and ends with "*all*". No one is exempt from the first "*all*" and no one is exempt from the last one. Jesus didn't just take the sins of those who would be saved. God, the Father "*laid on Him, the iniquity of us all.*" Jesus paid the penalty for **all** the sins of mankind. Whether they accept Him or not, their sins have been paid for. John tells us . . .

He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world. (I John 2:2)

But there are many who still reject the tender love of the gentle Shepherd. They hear the shouts of the world, "Do your own thing! It's macho! It's cool!" Like foolish sheep, they wander around recklessly in Satan's wasteland with no concept of the anguish and heartache lurking in the shadows.

(I think you know now to review from the beginning of the chapter as you quote to the one helping you, but write or type out the last two or three verses to help impress them on your mind.)

Beginning:

Vs. 6 - *We _____, like sheep, have _____ astray, _____ of us has _____ to his own _____; and the _____ has _____ on him the iniquity of us _____.*

Advancing:

Vs. 6 - *_____ all, like _____, have gone _____, each of _____ has turned to _____ own _____; and the Lord _____ laid on _____ the _____ of us all.*

Progressing:

Vs. 6 - *We _____, _____, have _____ astray, _____ of us _____ to his _____ way; and _____ has _____ on _____ the _____ of _____.*

Arriving:

Vs _____ 6 - _____ We

Isaiah 53:7

***He was oppressed and afflicted, yet he did not open his mouth;
he was led like a lamb to the slaughter,
and as a sheep before her shearers is silent, so he did not open his mouth.***

Having compared us to sheep in the last verse, undoubtedly referring to their less favorable attributes, Isaiah now compares the gentle Shepherd to a sheep's more compelling side.

As a visiting tourist in Australia, I witnessed championship sheep shearers going through their paces. I couldn't help but marvel at how the sheep submitted so completely to the shearer. They flopped around, kind of like wet mops, as the shearer manipulated them this way and that, in order to clip every little crevice. I have also heard that some shearers are not too careful and frequently nick them in the shearing process, yet the sheep do not cry out; they just submit in silence.

This is the picture of our suffering Lord. When He was subjected to false accusations and mock trials, with beatings and abuse, for an entire night, not once did he complain or offer a defense. Why do you suppose He didn't speak up? He could even have called ten thousand angels, yet He suffered undefended and alone. I'm sure it was only His love for you and me that drove Him on, knowing that this was what He must endure in order for us to experience God's love and forgiveness.

Can you picture an innocent little lamb being led meekly off to the slaughter? Does it tear your heart? How much more to think of the precious Lamb of God, submitting to His tormentors in silence and being led off to suffer untold agony in order that we - you and I - may experience untold joy in the presence of our Lord, forever.

Paul said we "*are given...the privilege not merely of believing in Christ but also of suffering for his sake.*" (Philippians 1:29 Phillips) So as we encounter suffering, may we not be quick to complain and "fight back"; but may we see it as a *privilege*, and humbly submit, as did our great Example.

Beginning:

Vs. 7 - _____ was oppressed _____ afflicted, yet _____ did not open _____ mouth; _____ was led _____ a _____ to the slaughter, and as a _____ before _____ shearers is silent, so _____ did _____ open _____ mouth.

Advancing:

Vs. 7 - He was _____ and _____, yet he did not open his _____; he was _____ like a _____ to the _____, and _____ a sheep _____ her _____ is _____ so he did not _____ his _____.

Progressing:

Vs. 7 - He _____ and _____, yet he _____ open _____ mouth; he _____ led _____ a _____ to the _____, and _____ a _____ before _____ is _____, so he _____ not _____ his _____.

Arriving:

Vs. 7 - He _____

Isaiah 53:8

*By oppression and judgment he was taken away.
And who can speak of his descendants?
For he was cut off from the land of the living;
for the transgression of my people he was stricken.*

The word translated "descendants" here, seems to indicate, that He had no line of descendants, which of course is true. The Hebrew word means "age" or "generation" and is translated "generation" in many other Bible versions. Rather than future generations, which we might immediately assume, it seems to indicate the "generation" in which He lived. The Living Bible picks up on this . . .

*From prison and trial they led him away to his death. But who **among the people of that day** realized it was their sins that he was dying for—that he was suffering their punishment.*

Dr. Ironside follows through on this thought . . .

"How careful God was to see that His manner of life was declared! Through false evidence He was condemned to die as a felon, as though guilty of sedition against Caesar, head of Imperial Rome; but God saw to it that His manner of life was fully declared, so that actually He was justified before His judges."

At this writing, we have a president who is greatly concerned about his "legacy". He seems quite preoccupied with how history will portray him. Although Jesus was tried, convicted and executed as a common criminal, this is not the story that has prevailed with common acceptance. God preserved the truth of His life accurately for posterity. Long before He lived, it was declared in the words of this prophecy. It was for **our** transgressions that He suffered and died, not His own.

Beginning:

Vs. 8 - ____ oppression ____ judgment he was _____ away. And ____ can speak of ____ descendants? For ____ was cut off from the _____ of the living: for _____ transgression of my _____ he was _____ .

Advancing:

Vs. 8 - By _____ and _____ he was taken _____. And who can _____ of his _____? For he was _____ off from the _____ of the _____: for the _____ of _____ people he _____ stricken.

Progressing:

Vs. 8 - ____ oppression _____ he was _____ away. ____ who _____ of his _____? For ____ was _____ off _____ the _____ of the _____: for _____ of my _____ he was _____ .

Arriving:

Vs. 8 - By _____

Isaiah 53:9

He was assigned a grave with the wicked, and with the rich in his death, though he had done no violence, nor was any deceit in his mouth.

"*He was assigned a grave with the wicked. . .*" Undoubtedly, the intention of his tormentors was that his body be treated like that of common criminals in that day - cast out to be devoured by vultures or jackals, or burned in the fires that destroyed the refuse of the city in the Valley of Hinnon.

But He was not a common criminal! And His Father had destined that His body not be treated as though He were. When His work was completed on the cross, He was no longer to be considered guilty. He had paid the ultimate penalty for the sins of the world, and though it was undoubtedly the intent of his accusers to perpetuate this "assumed" guilt, His work was "*finished*". The Messiah was to be buried in a proper grave. His body was to be treated with dignity. In fulfillment of this prophecy, a wealthy man, Joseph of Aramathea, claimed the body of our Lord and placed it in a tomb hewn out of rock intended for his own burial. (Matthew 27:57-60) Along with all the other details of His life and death included in this chapter, this was prophesied approximately 700 years before it actually occurred.

". . .*though he had done no violence, nor was any deceit in his mouth.*" Scripture again is careful to record that though He died as a criminal, He was innocent of any infraction of the law, in either word or deed.

Beginning:

Vs. 9 - *He was _____ a grave _____ the wicked, and _____ the rich in his _____, though he had _____ no violence, _____ was any deceit in his _____.*

Progressing:

Vs. 9 - *He _____ assigned a _____ with the _____, and with the _____ in his _____, though he had _____ no _____, nor was any _____ in his _____.*

Advancing:

Vs. 9 - _____ was _____ a _____ with _____, and _____ the _____ in his _____, _____ he _____ no _____, nor was _____ in his _____.

Arriving:

Vs. 9 - *He _____*

Isaiah 53:10

Yet it was the Lord's will to crush him and cause him to suffer, and though the Lord makes his life a guilt offering, he will see his offspring and prolong his days, and the will of the Lord will prosper in his hand.

"Yet it was the Lord's will to crush him and cause him to suffer . . ." How could we possibly imagine the anguish of a loving Father who chose to subject His own precious, flawless Son to such torment . . . such humiliation . . . such agony of soul. It's impossible for human language to capture the depth of meaning that underlies this passage. It was God's will, only because there was no other way for you and me to know forgiveness of sin. As painful and horrible as it was, as agonizing as it was, for both Father and Son, it was the Father's will - driven by His love for you and for me. Jesus asserted throughout His entire life that His only mission on this earth was to fulfill His father's wishes (which He flawlessly performed). (John 5:30; Matthew 26:39)

Jesus was made "*a guilt offering*". He was the ultimate sacrifice for sin, offered on the altar of love. Do you ever feel guilty? Jesus came to take your "guilt" and to give you "forgiveness" when you confess your sins to Him and accept the reality that He suffered and died in your place. "*He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.*" (II Corinthians 5:21 NKJ)

The Father said He would "*prolong His days*". But in verse 8 we are told, "*He was cut off from the land of the living*". How could His days be prolonged? Was death not the end? Praise God, it was not. He rose victorious, "*firstborn from among the dead*". (Colossians 1:18)

About one thousand years before His physical birth, this prophetic, Messianic prayer depicting His bodily resurrection was recorded by David . . .

. . . my body also will rest secure, because you will not abandon me to the grave, nor will you let your Holy One see decay. (Psalm 16:9-10)

Romans 6:23 tells us that "*the wages of sin is death*". Death is a consequence of "sin". It was impossible for "death" to hold the sinless One captive. David said He "*led captivity captive.*" (Psalm 68:18) He broke the strangle hold of death on mankind and set us - and all its captives - free. He paid the full price for sin making it possible for every prisoner to be released from its clutches. Now we who are called by His Name, can no longer be held hostage in its grip. Isaiah declared in chapter 25, verse 8, "*He will swallow up death forever*". And Paul triumphantly proclaimed, "*Where, O death, is your victory?*" (Then ultimately) "*Death has been swallowed up in victory.*" (I Corinthians 15:54-5) So the Father's promise to "*prolong His days*" extends not only to the suffering Servant, but also to all who accept His finished work.

Praise God, He lives!! And because He lives, we too shall live. We can say with Job . . .

"I know that my Redeemer lives, and that in the end he will stand upon the earth. And after my skin has been destroyed, yet in my flesh I will see God; I myself will see him with my own eyes—I, and not another. How my heart yearns within me!" (Job 19:25-27)

Beginning:

Vs 10 - Yet it was the _____ will to crush _____ and cause _____ to suffer, and _____ the _____ makes _____ life a guilt _____, _____ will see _____ offspring and prolong _____ days, and the _____ of the _____ will prosper in _____ hand.

Progressing:

Vs. 10 - Yet it _____ the Lord's _____ to _____ him and _____ him to _____, and though the Lord _____ his life a _____ offering, he _____ see his _____ and _____ his days, and the _____ of the Lord _____ in his hand.

Advancing:

Vs. 10 - _____ it _____ the _____ will to _____ and _____ to _____, and though the _____ his _____ a _____ offering, he will _____ his _____ and _____ his _____ and the _____ of the _____ will _____ in his _____.

Arriving:

Vs. 10 - Yet _____

Isaiah 53:11

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.

"After the "suffering" of His soul, He will see the light of life, and be satisfied." The word "suffering", used here, is in other versions translated "travail" - a term frequently associated with childbirth. A mother endures the pain of childbirth, but is satisfied when she holds that precious little bundle in her arms, considering the reward worth the suffering. Such is the thought here. As our Lord sees the great redemption of the human race, whereby any man, woman or child may know divine forgiveness and look forward to eternity in heaven, He is satisfied. He considers the reward worth the suffering. Dr. Ironside put it this way, "Jesus travailed in His soul that millions might be born of the word and Spirit of God to His eternal joy and satisfaction." He saw you, and He saw me and millions of others, and He was satisfied.

"By His knowledge" is perhaps better understood, "By knowledge of Him". This speaks of a real "knowing". There are people we know "about", people we have met and associate with, only casually, and people we really *know*. The latter is the meaning intended here. It's not knowledge *about* the God-man who offered Himself as a sacrifice for our sins, that is important. It's not knowing *about* the great suffering He endured that saves us from our sins and "justifies" us before our heavenly Father. It is only by knowing Jesus personally, by acknowledging our sin and need of His saving grace, by accepting His gift of forgiveness, that we can know the reality of this verse. It's only as we give our sins to Him that He can "bear" or carry them for us. If we acknowledge no need and insist on carrying our own load of sin, it's impossible for this verse to be fulfilled in our lives.

If you have never taken this step, perhaps right now you would like to just bow your head before the Lord, admit your need for His mercy and shift your load of sin onto Him. Accept His wonderful gift of forgiveness and the promise of a glorious eternity with Him is yours.

He "will justify many . . ." According to Webster, to "justify" means "to proclaim free from guilt or blame: to absolve". So "by knowledge of Him", when we "know" Jesus as our own personal Savior, we are completely absolved of our sins and proclaimed guiltless before God.

Beginning:

Vs. 11 - After the suffering of _____ soul, _____ will see the light of life, and be satisfied; by _____ knowledge _____ righteous _____ will justify _____, and _____ will bear _____ iniquities.

Advancing

Vs. 11 - After the _____ of his _____, he will _____ the light of _____, and be _____; by his _____ my _____ servant will _____ many, and he will _____ their _____.

Progressing:

Vs. 11 - _____ the _____ of _____, he _____ the _____ of _____, and be _____; by his _____ my _____ will _____ many, and _____ will _____ their _____.

Arriving:

Vs 11 - After _____

Isaiah 53:12a

***Therefore I will give him a portion among the great,
and he will divide the spoils with the strong,***

Although the first part of this verse obviously refers to the Father's acknowledgement of Jesus' great redemptive work, commentators differ greatly in their opinion of the meaning intended in the phrase, "he will divide the spoils with the strong".

H. A. Ironside, a respected Bible scholar, feels that the "strong" here refers to the great deceiver. He bases this on Christ's reference to binding the "strong man" spoken of in Matthew 12:29 and Mark 3:27. Since gaining control through the first man, Adam, Satan has been the "god of this world". (II Cor. 4:4) Every person born into the human race has been, and is automatically, subject to his rule. With the finished work of the "last" Adam, our Lord and Savior, Jesus Christ, Satan no longer rules supreme, and can no longer maintain legal claim over us. Through the great redemption process, man has been re-deemed, re-purchased by his rightful God and Creator. Now, every man, woman and child is offered forgiveness for their sins - and eternal life - by accepting the finished work of Christ as payment for their sins. Through faith in Jesus, they can be "born again"; this time into the family of God. Those who choose to reject God's great gift of forgiveness, will with the great deceiver, be cast into an eternity of anguish and torment. (Revelation 20:10-15) Thus to Dr. Ironside, dividing the "spoils" is separating the two entities in God's final judgment.

On the other hand, Charles F. Pfeiffer, author of Old Testament commentary in the respected "Wycliffe Bible Commentary" believes the "strong" here refers to Christians who through the Word of God and power of Jesus' shed blood have been victors over the "*strong man*" who has wielded havoc in God's creation. Although not stated in his comments, it would seem that this position is based on I John 2:14 ". . . *I write to you, young men, because you are **strong** and the word of God lives in you, and you have overcome the evil one.*" And, to him, the "spoils" must refer to the awesome rewards promised to "overcomers" at the Judgment Seat of Christ.

Beginning:

Vs. 12a - *Therefore I _____ give him a portion _____ the _____, and he will _____ the spoils with the _____.*

Progressing:

Vs. 12a - _____ I will _____ him a _____ among the _____, and he will _____ the _____ with the strong,

Advancing:

Vs. 12a - _____ I _____ him _____ among _____, and he will _____ the _____ with the _____.

Arriving:

Vs. 12a - *Therefore _____*

Isaiah 53:12b

*because he poured out his life unto death,
and was numbered with the transgressors.*

For he bore the sin of many, and made intercession for the transgressors.

The conclusion of this chapter, appropriately, turns our thinking again to our Lord's ultimate sacrifice and accomplishment. It is important for us to realize, that ultimately, Jesus' tormentors were not victors over Him. They could not take His life from Him. Yes, He was declared guilty. Yes, He was crucified. Yes, He died as a criminal. But in the end, Jesus Himself laid down His life of His own free will. Days before He had said,

". . . I lay down my life . . . No one takes it from me, but I lay it down of my own accord." (John 10:17-18)

"He poured out His life unto death . . ." What a metaphor! When a pitcher of water is emptied, it doesn't happen all at once, as when you drop a book; it is a process. It must be "poured" as the water streams out to the last drop. Although it was Jesus' own choice to "*lay down*" His life, it was a slow agonizing process. *"He poured out His life . . ."* Nor did He yield until the pain and anguish of every hideous crime, every horrible sickness, every heartbreaking sorrow and rejection (every evil and torment Satan has imposed

on this world) was laid on His writhing, mutilated body.

Remember those piercing words He shouted from the cross? A cry that must have echoed through the corridors of time and eternity: "***It is finished.***" (John 19:30) What was finished? Mankind was redeemed! The penalty for sin had been paid! Satan's strangle hold on creation was broken for time and eternity! Then still in agony He uttered His last words, "*Father, into your hands I commit my spirit.*" (Luke 23:46)

The final words of this chapter tell it all. "*He bore the sins of many, and made intercession for the transgressors.*" Hebrews 7:25 tells us . . .

Therefore, He (Jesus) is able to save completely those who come to God through Him, because He always lives to intercede for them.

Praise His holy name forever!

Beginning

Vs. 12b - . . . *because he _____ out his life _____ death, and was _____ with the _____ . For he _____ the sin of many, and _____ intercession for _____ transgressors.*

Progressing:

Vs. 12b - . . . _____ *he poured _____ his _____ unto death, and _____ numbered with the _____ . For _____ bore the _____ of many, _____ made _____ for the transgressors.*

Advancing:

Vs. 12b - . . . *because _____ out his _____ unto _____ and _____ with the _____ . For he _____ the sin of _____ , and _____ intercession _____ the transgressors.*

Arriving

Vs. 12b - . . . *because _____*

Congratulations!!

You have completed this chapter.

**May God continue to reveal Himself to you
as you review and meditate on these truths.**

Blessings on you!

Isaiah 53

1. Who has believed our message
and to whom has the arm of the Lord been revealed?
2. He grew up before Him like a tender shoot, and like a root out of dry ground.
He had no beauty or majesty to attract us to Him,
nothing in His appearance that we should desire Him.
3. He was despised and rejected by men,
a Man of sorrows, and familiar with suffering.
Like one from whom men hide their faces He was despised, and we esteemed Him not.
4. Surely He took up our infirmities and carried our sorrows,
yet we considered Him stricken by God, smitten by Him, and afflicted.
5. But He was pierced for our transgressions, He was crushed for our iniquities;
the punishment that brought us peace was upon Him,
and by His wounds we are healed.
6. We all, like sheep, have gone astray, each of us has turned to his own way;
and the Lord has laid on Him the iniquity of us all.
7. He was oppressed and afflicted, yet He did not open His mouth;
He was led like a lamb to the slaughter,
and as a sheep before her shearers is silent, so He did not open His mouth.
8. By oppression and judgment He was taken away.
And who can speak of His descendants?
For He was cut off from the land of the living;
for the transgression of my people He was stricken.
9. He was assigned a grave with the wicked, and with the rich in His death,
though He had done no violence, nor was any deceit in His mouth
10. Yet it was the Lord's will to crush Him and cause Him to suffer,
and though the Lord makes His life a guilt offering,
He will see his offspring and prolong His days,
and the will of the Lord will prosper in His hand.
11. 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.
12. Therefore I will give Him a portion among the great,
and He will divide the spoils with the strong,
because He poured out his life unto death,
and was numbered with the transgressors.
For He bore the sin of many, and made intercession for the transgressors.