

# ISAIAH'S CHRISTMAS

**MERRY CHRISTMAS!!**

signed,

Isaiah

taken from

Isaiah 53



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## MERRY CHRISTMAS FROM ISAIAH

**H**ow did Isaiah celebrate Christmas? How do you celebrate Christmas? What do you know about Christmas? Here is a Christmas exam for you.

What do you know about the Cross? What do you know about Christ on the Cross? It was not a partridge in a pear tree! It was Christ bearing our sins in His own body on the Tree. **It was actually Christmas in April that Isaiah celebrated.**

Christmas is depicted for us in Isaiah 53. There are seven points of emphasis in this chapter, or seven principles about Christmas you should know.

Isaiah 53:1-12 gives us seven factors about Isaiah's Christmas. I wonder how many of them the believer in the Lord Jesus Christ today knows. Here is the Tree and seven Christmas ornaments, or gifts.

In Isaiah 53:1 we have two questions for orientation. "To whom is the Arm of the Lord revealed?" This is a reference to the DEITY of the Lord Jesus Christ. "Who hath believed our report?" A reference to the HUMANITY of the Lord Jesus Christ. So, in these two questions we have the Lord Jesus Christ as the God-man, the unique Member of the universe.

**Point 1:** Act one. Ornament one. Verses 2-4, the HUMANITY of Christ related to the Tree/ the Cross.

**Point 2:** Verses 5-6, man's condition and the Tree/ the Cross.

**Point 3:** Verses 7-8, the Lord's trials and the Tree/ the Cross.

**Point 4:** Verse 9, the Lord's burial and the Tree/ the Cross.

**Point 5:** Verse 10, the Lord's resurrection and the Tree/ the Cross.

**Point 6:** Verse 11, salvation and the Tree/ the Cross.

**Point 7:** Verse 12, the Lord's glorification and the Tree/ the Cross.

Here is your Christmas pageant. Isaiah's Christmas pageant. Isaiah 53 is one of the most marvelous and concentrated passages in the Old Testament with regard to the Person of the Lord Jesus Christ.

People often ask "Was Jesus Christ revealed in the Old Testament?" Actually, the Lord Jesus Christ was revealed in many ways in the Old Testament. He was revealed through the Levitical offerings. He was revealed through the various articles of furniture in the tabernacle and the temple. He was revealed through the operation of the priesthood. He was revealed through direct conversation, and above all He was revealed through prophesy. "The spirit of prophesy is the testimony of the Lord Jesus Christ."

Now in Isaiah 43 we have a prophesy written 600 years before the Cross, and yet this is one of the most detailed passages on the Tree, the Cross, that has ever existed.

For example, let us just briefly, before we start with Isaiah's Christmas, skip down to a verse that demonstrates something **THAT ONLY HAPPENED TWICE IN THE HISTORY OF THE HUMAN RACE.** Isaiah 53:9, "And He made His grave with the wicked." The pronoun "He" refers to God the Father. It should be translated, literally, "He assigned Him," Christ, "His grave with the wicked." That means that there were two thieves who died on each side of Him on the Tree. There were three Crosses and Christ was in the middle. "And with the RICH in His death." (Wicked and rich). Now, Jesus Christ should have been placed in an obscure grave because He was identified with criminals, but instead, He went to the tomb of Joseph of Aramethia after His death.

But, here is a very unusual thing: This is 600 years before it happened. Isaiah wrote in

verse 9: "With the rich in His DEATHS." Plural. This word "deaths" is not in the singular, but in the plural. So, this word has been mistranslated. The translators didn't know what to do with it. So, here in the original language of the Hebrew text we have a word in the plural which is very unusual. It isn't the word "death," but it is the word "deaths," plural. They didn't know what to do with it. They thought it was some mistake, and even though it is in the plural in the Hebrew, the translator put it in the English in the singular.

One of the things that Isaiah knew about Christmas that many, many people do not know when they celebrate Christmas is that Jesus Christ DIED TWICE. Only twice in the history of the human race has a living person ever died twice. The first person who suffered death twice, plural, was Adam. Adam was alive and then one day he sinned.

Genesis 3:6, "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her: and he did eat." The moment he sinned, he died spiritually. Now that is the first death. We know that he died spiritually immediately because Genesis 2:17 tells us that the "wages of sin is death." He was told that he would die. "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof THOU SHALT SURELY DIE."

He died spiritually because as soon as Jesus Christ came walking in the garden, Adam had to hide. He couldn't have fellowship with the Lord, because he was separated from God. He was spiritually dead, which means actual separation from God. So Adam died spiritually. Then many hundreds of years later, you see the Bible tells us that Adam lived a long time, quite a few hundred years later, and then Adam died physically.

Human beings die physically. But they are already spiritually dead when they are born. And this is the reason we need salvation. Ephesians 2:1 tells us that we are born

physically alive but spiritually dead, "And you hath He quickened, who were dead in trespasses and sins." But Adam was actually alive, and then he died twice. Adam is the first person who ever died twice.

In Romans 5:12 we read, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." That "one man" is Adam. Adam was the only member of the human race, along with Eve, his wife. They were the only members of the human race to die twice. Then Jesus Christ came into the world and Jesus Christ went to the Cross. Jesus Christ, like Adam, was the only Person who ever came into the world who wasn't already spiritually dead. This was accomplished through the virgin birth of Christ. Jesus Christ was spiritually alive in His humanity, and He did not have the imputation of Adam's sin. He did not have an old sin nature, and He lived a life free from sin.

When He hung upon the Tree, He died first of all, just like the first Adam, He died first of all spiritually. Jesus Christ died spiritually when He screamed out, the fourth thing He cried out on the Tree, "ELOI, ELOI, LAMAI SABANTANI," which means "My God, My God, why hast Thou forsaken Me?" When Jesus Christ said "My God, My God," He was addressing first God the Father, and secondly He was addressing God the Holy Spirit. Both of Them had to forsake the HUMANITY of Jesus Christ because as Jesus Christ hung on that Tree, He was made sin for us. He bore our sins on that Tree. Therefore God the Father and God the Holy Spirit had to turn Their backs on Him and at that moment He died spiritually. He died spiritually as our Substitute, bearing our sins, and taking our place on the Tree.

So Christmas says that Jesus Christ was forsaken. **HE HUNG THERE ALONE FOR YOUR AND FOR ME.**

Then we get to the seventh cry of the Lord Jesus Christ on the Tree, which was preceded by the sixth cry, which was "It is finished." He was not going to leave this world until His work of salvation was finished.

When He said "It is finished" then the seventh saying was "Father, into Thy hands I commit My Spirit," and that is when He died physically.

Jesus Christ died spiritually at twelve noon on the Tree, high noon. He died physically at 3:00 in the afternoon. So, He died twice.

Now notice what Isaiah says about Christmas. Isaiah 53:9, "He made His grave with the wicked." These were the two thieves on the tree, the two criminals who died with Him, crucifixion. "He was assigned His grave with the rich in His DEATHS," plural, not singular as we have it in the English language.

This one phrase, when the Hebrews read this, tends to make them terribly upset. We know that orthodox Israel often read many passages in the Old Testament. But this is one phrase that they do not understand because it is plural. It is quite disturbing to them, until they personally accept Jesus Christ as their Messiah, then, of course, it is quite simple.

But here is a fantastic thing about Christmas. This is only one of many thousands of details that are here for us in our study this chapter, which will be brought out for us by this verb. Many of the verbs in our English Bible are not clearly translated. You will find that much of the word order is not very clear, and so we will go slow in order to get all that is here for us. But I want you to see this fantastic principle here. **ONLY ONCE IN ALL OF PROPHECY IS THERE SUCH A PHRASE "DEATHS," PLURAL.**

The Hebrew word is MAWVETH, pronounced "mooth." This passage is talking about the Lord Jesus Christ. For us He died spiritually and then He died physically. But let's reverse the order. Because He died physically, this is where He said "It is finished," and bore our sins.

This means that physical death has lost its sting, or its power. 1 Corinthians 15 says that the stinger is taken out of death. "O death, where is thy sting?" So now we may face the possibility that we could be removed

from this life through physical death. "Yea, though I walk through the valley of the shadow of death, I will fear no evil, thou art with me," i.e., relationship. So physical death to the believer means that because Jesus Christ died twice, WE CAN ONLY DIE ONCE.

You see, there is another death, called the second death. Actually there are seven deaths depicted in Scripture. The second death is FINAL JUDGMENT. But for the person who has accepted Jesus Christ as personal Saviour, we only die once, MAYBE.

Here is the fantastic thing. Adam got us into this mess by dying twice. First death: spiritual. Second death: physical. Adam got the whole human race into it because we are all born in Adam's line. Here is the human race and we are all in it. Then another Member of the human race comes along, just like the First Adam, who was perfect, and that is Jesus Christ, the Second Adam. He is the subject of Christmas, Isaiah's Christmas. Isaiah 53.

Jesus Christ did exactly the same thing as the First Adam. First, He died spiritually, and then, secondly, He died physically. When any member of the human race accepts Jesus Christ as personal Saviour, HE CAN'T DIE TWICE. The only people in the human race who can ever die twice are those who reject Jesus Christ as their personal Saviour. "In Adam all die. In Christ all are made alive." So, the unbeliever dies once physically, and then for them the second death, and that is called the Last Judgment. There is another death, which is called the second death. But for the believer in the Lord Jesus Christ, the second death is cancelled because Jesus Christ was our Substitute on the Tree. **We are no longer in the area of the second death.**

Paul realized this and he said "For me to live is Christ, and to die is gain." Physical death, then, for the believer is a PROMOTION, a home going, a wonderful promotion into the presence of the Lord, where we will never know anything remotely resembling death.

Here is an interesting thing now. How do we get here? We get here by being born twice. It is the second birth that counts. And that is why the Lord Jesus Christ said to a religious man, "Ye must be born again." We are born once physically, and we are born the second time, spiritually. So, here is the principle of this word "deaths." MAWVETH, mooth. The person who is born twice dies only once, MAYBE. But the person who is only born once DIES TWICE! Can you follow that? MERRY CHRISTMAS!!!

All of that comes out of one word, "deaths," plural. Christ didn't die once. HE DIED TWICE! One of His deaths is emphasized in Scripture. "God commended His love toward us, in that while we were yet sinners, Christ died for us." Romans 5:8, "Christ died for us." That is SPIRITUAL death. **THAT IS THE ONE DEATH THAT SAVES US, NOT HIS PHYSICAL DEATH.** His physical death merely meant that EVERYTHING ELSE WAS FINISHED AND HE HAD ACCOMPLISHED HIS MISSION.

The Scriptures always emphasize the first death, spiritual. Just as the Scripture always emphasizes the first death of Adam, spiritual. It wasn't Adam's physical death that had the significance. Adam's physical death was the result of his spiritual death. But he died immediately spiritually the moment he sinned.

So the Lord Jesus Christ had to do exactly what the First Adam did to reverse the process for salvation. Christ went through exactly the same thing. Now only two members of the human race who ever came into this world actually died twice during their lifetime, Adam and Christ. That is why the Scripture often calls the Lord Jesus Christ the Last Adam. ONE ADAM GOT US IN, AND ANOTHER ADAM GOT US OUT.

By accepting Jesus Christ as personal Saviour we are born spiritually. We are born twice therefore, and the person who is born twice can only die once, MAYBE. Physical death to the believer then is not going into something that is terrible. It means going into something that is wonderful beyond human

description. It is, in fact, almost impossible to describe it, so we have such phrases as Revelation 21:4, "No more sorrow, no more tears, no more pain, no more death. The old things are passed away." "The old things," are "In Adam." This is what Jesus Christ did for us. And this will give you some clue as to the marvelous things we have in this passage with regard to Christmas and the Lord Jesus Christ.

There are many other such things that are not obvious. And we will dig them out. So we want to establish, first of all, by way of introduction, the fact that our passage deals with the Lord Jesus Christ. In Isaiah 42 we are told that the Lord Jesus Christ became the servant of God the Father. It says "Behold My Servant." These are the first few words of Isaiah 42:1. When God the Father calls the Lord Jesus Christ His Servant, you have to remember that God exists in three separate and distinct Personalities, the First Person, the Second Person and the Third Person. They are co-equal and co-eternal. They all have identical characteristics, but they are three Persons.

The First Person, God the Father, is the Author of the Plan. His Plan was salvation for the whole human race. His Plan was divided into three parts. The first part of the Plan we call Stage One, the Tree. Jesus Christ agreed to go to the Cross, but you see, the One who goes to the Cross had to die for our sin. He has to be subject to death. It was impossible for Jesus Christ in His DEITY as God to be subject to death. Simply because Jesus Christ is eternal life and Christ is immutable and Christ is sovereign. Therefore, Christ in His DEITY can't die.

So Jesus Christ had to take upon Himself HUMANITY and that is the virgin birth of Christ. That is what we celebrate at Christmas. The fact that Jesus Christ came into the world and became true HUMANITY. But He also had to be perfect HUMANITY, sinless HUMANITY. That is the way in which He came into the world. "Behold, a virgin shall conceive and bear a Child," Isaiah 7:14.

When Jesus Christ came into the world as perfect HUMANITY and sinless HUMANITY, His HUMANITY was subject to death. His HUMANITY died in a unique way. He is the only Person, the only Member of the human race, apart from Adam, who had ever been in the world in an innocent status, or sinless status. He went to the Cross sinless in His HUMANITY, perfect in His HUMANITY. And therefore qualified to do something that no member of the human race has ever been able to do and that is TO DIE TWICE. By Jesus Christ dying twice, WE HAVE TWO BIRTHS. So all these things are tied into this phrase.

God the Holy Spirit, “Who is our Teacher and our Guide. Who guides us into all Truth,” has the objective of revealing this to man. Jesus Christ is called the “Servant of the Father.” That is the HUMANITY of the Lord Jesus Christ. The HUMANITY of the Lord Jesus Christ is the Servant of the Father because the HUMANITY of Christ went to the Cross and died for our sins. DEITY was not involved because, again, DEITY can't die.

There are two areas in the New Testament where Isaiah 53 is quoted in part. Each time it is quoted to demonstrate it is talking about the Lord Jesus Christ. They are found in Luke 22:35-37, “And He said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said He unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, THAT THIS THAT IS WRITTEN MUST YET BE ACCOMPLISHED IN ME, AND HE WAS RECKONED AMONG THE TRANSGRESSORS: for the things concerning Me have an end.”

Acts 8:30-35, “And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. The place of the Scripture which he read was this, He was led as a sheep to the

slaughter; and like a lamb dumb before His shearer, so opened He not His mouth: In His humiliation His judgment was taken away; and who shall declare His generation? for His life is taken from the earth. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus.”

We are all familiar with Acts 8 where we have the Ethiopian eunuch. The treasurer of Ethiopia is driving his car back to Ethiopia and on the way he picks up a hitchhiker by the name of Philip, whose name means lover of horses. In those days you could ride in a car and read at the same time because all you did was put the horse in gear and you didn't have to worry about where the car went. Consequently, as he was going along in his chariot, he was reading. He was reading a manuscript of Isaiah. This is the same thing that we are doing right now. As he was reading, Philip said, “What are you reading?” And he said, “I am reading Isaiah, but I don't understand it.” Then we read how that Philip started him is Isaiah 53 and began to preach Christ. “To whom is the Arm of the Lord revealed? Who has believed our report?” The Person is Jesus Christ.

We know that Isaiah 53 is talking about the Lord Jesus Christ. SO WHEN WE STUDY ISAIAH 53, WE ARE DOING EXACTLY THE SAME THING PHILIP DID SOME 2000 YEARS LATER, of course, but Philip did this first. The same passage, but we will start with verse 1 and not with verse 7 as Philip did. Actually you can start anywhere in Isaiah 53. Every verse talks about the Lord Jesus Christ.

What is the subject of Isaiah 53 and/or Christmas? It is the Tree. It is the Cross. It is the centrality of the Cross. It is the Cross as the most important event in history. We have a seven-fold outline of Isaiah's Christmas.

Verse 1: Introduction. Two questions, who and whom. “To whom is the arm of the Lord revealed? And who hath believed our

report?" Two questions and seven answers, verses 2-12.

Verses 2-4: The First Advent of Jesus Christ. Christmas and the Cross. There are seven areas of teaching about the Cross and the Tree, Christmas.

Verses 5-6: Man's condition and Christmas. The Cross.

Verses 7-8: Our Lord's trial and the Cross of Christmas.

Verse 9: Our Lord's burial and the Cross of Christmas.

Verse 10: Our Lord's resurrection and the Cross of Christmas.

Verse 11: The doctrine of salvation and the Cross of Christmas.

Verse 12: Our Lord's glorification and the Cross of Christmas.

#### **Seven principles of examination in Isaiah's Christmas.**

This is prophecy of Christmas. We will repeat these and analyze each one of them as we study this passage.

The Cross, the Tree, the Christmas pageant is the central point of Isaiah 53. Isaiah 53 has another function. First of all: It is prophecy about the Lord Jesus Christ. This is one of many means of revealing Jesus Christ in the Old Testament. There are others. Secondly: It has the greatest single doctrinal document on the Cross and the details of the Cross in the Scriptures in one spot. A close second would be Psalm 22.

Thirdly: Isaiah 53 will be spoken or sung, or both at the Second Advent of Christ by the born again of Israel. For that picture you have to hold your place here for a moment and turn to Zechariah 12. I want you to see just one more thing before we get started, so you can have a good view of the Cross, of the Tree, and of Christmas.

Zechariah 12:10 and following, "And I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of

GRACE and of supplications: and they shall look upon Me," Christ, "whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness because of Him, as one that is in bitterness for his firstborn." "In that day," now here is the mourning, "there shall be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart. The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart: All the families that remain, every family apart, and their wives apart."

The families that are mentioned here, that remain at the Second Advent of Christ, will be the Jews who are born again when Christ returns. They will mourn, and they will sing Isaiah 53. We will see that as we study it. And we will see the phrase, "We did esteem Him stricken smitten of man." They are actually speaking of their own testimony and their own salvation.

Isaiah 53:1. Beginning in verse 1 we have two questions. We have here the introduction. This is a good way to teach and a good way to communicate. Question one (Christmas exam): "Who hath believed our report?" "Report" is literally "our message, our Gospel." Question two: "To whom is the Arm of the Lord revealed?" THE FIRST QUESTION DEALS WITH MAN'S SIDE OF SALVATION, "Who hath BELIEVED?" "Who hath believed the message, the report of the Gospel, the Good News?" THE SECOND QUESTION DEALS WITH THE DIVINE SIDE OF SALVATION. "To whom is the Arm of the Lord revealed?" (Everyone). "The Arm of the Lord" is a title for the Lord Jesus Christ.

Now let's analyze the first question. "Who" is an interrogative pronoun. It is an indefinite pronoun, speaking of the members of the human race. "Who," then, is the human side. "Who will believe the Gospel?" "Hath believed" is what is called in the Hebrew lan-

guage a HIPHIEL stem, which is causative. Literally, "Who has been caused to believe our report?" The word "report" is literally, "Gospel, Good News," i.e., the message of salvation. Literally, "our exciting report, our marvelous report, our wonderful report."

There are all sorts of reports today and all sorts of reporters. Business reports, most of them are bad. Political reports, which are terrible. International reports. Crisis stacked upon crisis. We have all sorts of reports, and most of them are bad. Here is one report that is always good, no matter what happens in the world!! This is the report of the Gospel. It is the most marvelous, wonderful news in all of the world. IT IS THE NEWS THAT THE WORLD NEEDS.

Regardless of how difficult and how terrible man has made and confused things through his efforts, through satanic operation, abroad in the world today, there is one glorious, marvelous message of hope and it is ETERNAL. That is the message of Isaiah. That is the message of the Cross. That is the message of the Tree. That is the message of Christmas.

Man's plans are temporary and man's plans are imperfect because man is imperfect. An imperfect person can only come up with an imperfect plan. Man's plans have to be imperfect. They cannot be perfect, because the source is man, who is imperfect. THE PLAN IS NO BETTER THAN THE MAN WHO PLANS IT. "The best laid plans of mice and men..."

Now you take someone who is perfect, God. He can ONLY COME UP WITH A PERFECT PLAN. So man's plans, because they are imperfect, are temporary. Even the good plans of man are temporary. The good plan and the bad plan of man are only temporary. And that is a good thing to remember at times. Communism is temporary. Now, there are a lot of terrible things in this world today, and they are temporary. "The world is passing away." So man's plans are all temporary. They are confined to time. We have many plans of man, but they are all confined to time.

But, let me say this: God's Plan is perfect, BECAUSE GOD IS PERFECT. And therefore, WHEN A PLAN IS PERFECT, IT IS ETERNAL. We may never realize it until we leave this life and enter into the presence of the Lord, how wonderful His Plan for us really is.

There are all sorts of wonderful Scriptures that describe it, mostly in general terms. "He can do exceeding abundantly above all we could ever ask or think." "Absent from the body and face to face with the Lord." "Inheritance incorruptible, undefiled, that fadeth not away, reserved for us in heaven, for us who are kept by the power of God unto faith unto salvation, ready to be revealed at the last time." "No more sorrow, no more tears, no more pain, no more death." "Let not your heart be troubled. Ye believe in God. Believe also in Me. In My Father's house there are many mansions."

We have all these wonderful phrases. They simply tell us that God's Plan for us is permanent. They include time and eternity.

So you think to yourself then, what are we doing down here? Why are we still here? Well, we are here to represent the Lord Jesus Christ.

James says that "life is just a vapor. It stretches across the sky." It is here today and gone tomorrow. But here it is: ONCE YOU ACCEPT JESUS CHRIST AS YOUR PERSONAL SAVIOUR, THERE ARE NO LONGER ANY VAPORS IN YOUR LIFE.

"Who believed our report?" Well, the answer to that word "who" is the whole human race. Someone has to tell the human race this message. That is a part of why we are here. Therefore, we have next the Divine side of salvation revealed for us. The human side is simply "BELIEVE." "Believe on the Lord Jesus Christ and thou shalt be saved."

Now before we leave this first question let us be sure we have some Scriptures that state that **SALVATION IS SIMPLY BY FAITH IN CHRIST AS YOUR PERSONAL SAVIOUR.**

John 20:31, "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His Name." Acts 16:31, "Believe on the Lord Jesus Christ and thou shalt be saved." John 3:16, "Whosoever believes in Him shall not perish but have everlasting life."

Galatians 2:16, "Knowing that a man is not justified by the works of the Law, but BY FAITH IN JESUS CHRIST, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the Law: FOR BY THE WORKS OF THE LAW SHALL NO FLESH BE JUSTIFIED." Ephesians 2:8, 9, "For by GRACE are ye saved, through faith; and that not of yourselves; it is the gift of God: NOT OF WORKS, LEST ANY MAN SHOULD BOAST."

You can see the word "believe" here. This is in the Old Testament times, and salvation was by faith then and it is so now. It is always "believe." "Who hath BELIEVED our report?"

The second question is the Divine side. "To whom is the Arm of the Lord revealed?" The "Arm of the Lord" is a title for the Lord Jesus Christ. It is made up of two words: "Arm" and the word "Lord," JEHOVAH. The word "Lord," JEHOVAH, is the verb "to be" doubled, which means perfect existence. "I am, I am." The word "arm" is a reference to the HUMANITY of the Lord Jesus Christ. And the word "Lord" is a reference to the DEITY of the Lord Jesus Christ.

Most students in seminary often misspell the word "Deity." Yet we are supposed to be studying all about the Deity of the Lord Jesus Christ. More than three-quarters of most seminary classes cannot even spell the word "Deity."

Whenever you see the word "arm," and whenever you see an arm moving, it is working. Now, there are all sorts of ways in which you can move your arm and use your arm. When the arm moves, and the muscle in the arm flexes, it is working. It speaks many

times of power. So the words "Arm of the Lord" refer to the HUMANITY of the Lord Jesus Christ. And here in our study the Arm is displayed in specific reference to the Cross.

The Word "JEHOVAH" is, of course, the word for DEITY. So the Lord Jesus Christ is called here "the Arm of the Lord." Now, whenever you find the word "arm" in the Old Testament, and we find it many times, even in the book of Isaiah, it always refers to the work of the Lord Jesus Christ on the Cross. It is very interesting to compare the work of the Lord. Now, we realize that finger work is always easier than arm work. You only have to use your fingers, and that isn't very hard.

In Psalm 19:1 we read "The heavens declare the glory of God, AND THE EARTH SHOWETH HIS HANDIWORK." The word "handiwork" in the Hebrew is literally "the work of His fingers," or His hands. So Psalm 19:1 tells us that when Jesus Christ, who is the Creator, created the universe, He simply used His fingers. It was easy. Now, when it came to providing salvation, He had to use His arm. In other words, there was much more work involved in providing salvation than there was in creation, because that is described for us simply as finger work.

This also tells us something else. "The Arm of the Lord" tells us that Christ is the unique Person of the universe. There isn't anyone in all of the universe like the Lord Jesus Christ. From the moment of the virgin birth, right down to this present time, and forever, Jesus Christ will always be unique! HE IS ABSOLUTELY DIFFERENT FROM ANY-ONE ELSE. He is different from God. Jesus Christ is God. And He is co-equal with the Father and with the Holy Spirit. But He is different from Them in that He is true HUMANITY. He is different from humanity in that He is God.

You hear people speaking in terms of Jesus Christ as being just a good man. So, I want you to look at that phrase for a moment. Because when a person says that Jesus Christ is a good man, or a great religious leader, let's just take a look at that statement for a moment. Jesus Christ cannot be a good

man, even in the sense of logic. If you take the logical approach, if Jesus Christ is God, and He is, then He is more than a good man. He is the God-man. To say that He is a good man is not to say enough and not to recognize what He really is.

Now, if Jesus Christ is not God, there are only two alternatives, logically. Either Jesus Christ is God or He is not God. He said, "I am the Way, the Truth and the Life." He said, "I and the Father are one." So, He is either God or He is a liar. He can't be anything else. He said, "He that hath seen Me hath seen the Father." Jesus Christ couldn't be a good man and deceive so many people. He said He was God. And if He isn't, then He actually deceived many people. And if He deceived people, then He is not good. Because a good man would not deceive people, and deceive many people throughout all the centuries.

So, if you look at it logically, He can't be a good man. He is either God, or He is a liar and a deceiver. If you examine the evidence, He can't be a liar and/or a deceiver. Jesus Christ could not perpetuate a lie. He couldn't perpetuate it over some 2000 years. So, the only conclusion is the same as was stated by the centurion at the Cross, "TRULY THIS WAS THE SON OF GOD."

Once you recognize Jesus Christ as God, then you recognize that He is more than a good man. And you recognize Him then as your personal Saviour. Once you recognize Jesus Christ as God, you can only accept Him as your personal Saviour. And so it is the crowd that talks about the Lord Jesus Christ as a good man, as the master, as the great religious leader. These then are the ones who have missed the boat. You know who called Him "Master?" Judas Iscariot. Judas never called Jesus Christ "Lord." He called Him "Master." The reason for that is: "No one calls Jesus Christ Lord except by the Holy Spirit." When people state that Jesus Christ is a good man, that is an expression of the natural man, the soulish man, the unbeliever, who cannot receive anything spiritual.

No person can examine the evidence and ever say that Jesus Christ is merely a good man. He has to be more than that, and He is. He is the God-man, and therefore, we conclude, our Saviour. If He isn't God and man in one Person, and therefore not our Saviour, He is then a faker and a liar.

Do you know something? For centuries now Satan has been trying to prove that Jesus Christ is a fake, and that Jesus Christ is a liar. He has never proved it yet, and HE NEVER WILL, because Satan himself is a liar from the beginning.

The most attacked Person in the history of the human race is the Lord Jesus Christ. And yet, even though He is attacked, the evidence still stands. Jesus Christ is God. Jesus Christ is our Saviour. "Neither is there salvation in any other, there is none other Name under heaven, given unto men, whereby we must be saved."

These two questions launch us into the subject of the Lord Jesus Christ. "To whom is the Arm of the Lord revealed?" "Revealed." The word "revealed" is a NIPHEIL stem, which is a passive, declarative. This simply means "to whom does the Arm of the Lord receive revealing?" This is a passive voice, the voice of GRACE. The human race receives this revelation of Jesus Christ. The revelation is something we receive, which is the voice of GRACE.

"To whom." "Whom" is the subject. It refers to the whole human race. The whole human race receives revelation of the Lord Jesus Christ. No one in the human race ever earned this revelation or deserved it. I don't know how you feel about it, but I am personally grateful for the day that I found out about the Lord Jesus Christ. We all ought to be thankful for that day. Whether you received that revelation through someone telling you about Jesus Christ, or whether you read about Him yourself. None of us have ever earned the right to hear about the Lord Jesus Christ, or even to see it in the Word, or even how we became aware of the Lord Jesus Christ. None of us ever earned or deserved that revelation. It is all the GRACE of God.

In other words, He revealed Himself to us. It is the Biblical principle of the GRACE pursuit of the Lord. This is the passive voice, that which we receive, which means that God doesn't wait until we are real nice and respectable people and then say, "Now I will tell them."

This might shock a lot of you, **but it is much harder for the religious people and the respectable people to receive salvation** actually, simply because they keep on **leaning on their own self-righteousness**. They keep on wanting to DO IT THEMSELVES. They can't break that "do it yourself" type of a kit, which, of course, is devastating to salvation in Christ.

Okay, we have the two questions, both sides of the questions, and now we start with seven answers to those two questions. Verse 1, two questions, who and whom. Verses 2-4, the First Advent and the Cross, the Tree, Christmas. We begin where you should always begin when you begin with the HUMANITY of Jesus Christ, at Christmas, the original Christmas. I imagine that the original Christmas took place some time in SPRING. The shepherds were out with their flocks at night. "While shepherds were watching their flocks at night." You don't do that in Palestine in the winter, like December. What you do in the winter is to huddle up at night because it is too cold. It gets very cold in the desert. And it gets very cold in Palestine around the so-called Christmas time.

So, we are probably a few months off when we celebrate Christmas in December. Christmas is probably closer to our so-called Easter. But this study is not designed to confuse you. We will still go on celebrating Christmas on December 25. But actually, Biblically, we ought to celebrate EVERY DAY as Christmas. Because Christmas speaks to us as believers of the incarnation of the Lord Jesus Christ, and we live every day alike. EVERY DAY IS CHRISTMAS!

Verse 2, "He shall grow up before Him." The subject, the pronoun "He," is a reference to the Lord Jesus Christ. You will notice How dramatic the Good News is, our report. The

Good News is here given in verses 2-12. "Who hath believed our report?" Our report is the Gospel. This report specifically is given in the rest of this chapter. "To whom is the Arm of the Lord revealed?" Well, in Isaiah's day it was revealed through everyone who heard this sermon, and all were without excuse.

"For He," the Lord Jesus Christ, "shall grow up." Let's stop for a minute. Jesus Christ is God. He is JEHOVAH. As JEHOVAH, Jesus Christ is sovereignty, and righteousness, and justice, and eternal life, and love, and omniscience, and omnipresence, and omnipotence, and immutability, and absolute veracity.

If there is one thing that is clear about the DEITY of the Lord Jesus Christ, "He can't grow up." He is immutable. He is eternal. He can't change. He can't change any of His characteristics. He always had them, and He will always have them. Millions of years ago He didn't grow up in His DEITY. So immediately we know that we are talking about the HUMANITY of the Lord Jesus Christ.

"He shall grow up." As we start to talk about the Lord Jesus Christ here we are talking about His HUMANITY. We start out with the virgin birth and as a baby we move right on into His manhood. "He grew in GRACE and wisdom and stature with God and with man." That is the HUMANITY of the Lord Jesus Christ.

Now, "grow up" is the HIPHIEL stem, which is causative, active voice, which means He was CAUSED to grow up, literally. The causation factor is two-fold: Luke 2:52 tells us that "JESUS CHRIST GREW IN WISDOM AND STATURE AND IN GRACE WITH GOD AND MAN." GRACE with God, this is His spiritual life. GRACE with man, that is His physical development. He was caused to grow spiritually, by the ministry of God the Holy Spirit. He was caused to grow physically because He had a body without an old sin nature. So our Lord began in a cradle and He grew up.

There are some interesting things about this Baby in the cradle. He, as you realize,

was God. He was God and He was man at the same time. While He was a Baby crying in the cradle, this was in His HUMANITY, do you know what He was doing in His DEITY? Well, HE WAS HOLDING THE UNIVERSE TOGETHER!!! Colossians 1:16, 17, “For all things by Him were created, that are in heaven, and that are in Earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created BY HIM, AND FOR HIM: And He is before all things, AND BY HIM ALL THINGS CONSIST.”

There are millions and millions of stars moving around in space. They travel at unbelievable rates of speed. Yet they never collide. If we had all those stars and reduced them to cars in Houston traffic, we would have an accident every second on the second. All of these fantastic celestial bodies moving, literally millions of stars, all moving at unbelievable speeds, and yet none of them collide. What a traffic pattern! Why? Do you know why they don't collide? Because Jesus Christ is the Traffic Manager. He is in charge of air traffic control. He is the traffic control system. “By Him all these things hang together,” in their orbits.

So, the Baby in the cradle was also holding the universe together. Now, here is something to think about: In the HUMANITY of the Lord Jesus Christ, Christ could only cry as a baby, like any baby cries. But do you know what Jesus Christ was doing in His DEITY while He was in that cradle? We have recorded for us the exact words that He spoke, JUST AFTER HE WAS BORN!! (Merry Christmas!). He carried on a conversation with God the Father in His DEITY. We have it recorded for us. Hebrews 10:5 gives us the original Christmas message from the Baby in the cradle. “Wherefore when He cometh into the world,” This is Jesus Christ coming into the world through virgin birth. “He saith,” He is now speaking to God the Father. “He saith, Sacrifice and offering Thou hast not desired, but a body Thou hast prepared Me.” Here is the HUMAN BODY of the Lord Jesus Christ.

In other words, all these animal sacrifices in the past spoke of the death of the Lord Jesus Christ, but none of them could provide our so great salvation. You see, every time a lamb was sacrificed on the altar, the lamb simply pointed to the death of the Lord Jesus Christ, was looking forward to Christ. “The Law was a schoolmaster to bring us to Christ.” The Law was a shadow of good things to come. But the lamb dying as a sacrifice on the altar could not save anyone. NO ONE HAS EVER BEEN SAVED BY OFFERING ANIMAL SACRIFICES. The offering of the animal sacrifices is comparable to the communion service. It simply reveals what has happened, or in that case, what will happen. But it cannot save.

That is why He said, “Sacrifice and offerings You do not desire, but a body Thou hast prepared Me.” “In burnt offerings and sacrifices for sin Thou hast no pleasure.”

“Then said I,” Christ is still speaking here, “Lo, I come,” He is coming into the world. “In the volume of the Book,” this is a reference to the Old Testament Scriptures. “It is written of Me.” This would be and includes Genesis 3:15, Isaiah 7:14, and Isaiah 11:1. Jesus Christ is here speaking to God the Father.

Then in Hebrews 10 we have an explanation of all that. We have a little amplification of what Jesus Christ said above when He said, “Sacrifices and offerings and burnt offerings and offerings for sin Thou would not desire, neither hath pleasure therein,” which were offered by the Law. Then He said, “Lo, I come to do Thy will. O. God.” “He taketh away the first,” i.e. the Mosaic Law, “and all of its shadows.” You see, Hebrews 10:1 says “the Law was a shadow of good things to come.” The Law isn't the REALITY. It is ONLY A SHADOW, which always pointed to the Cross. “He takes away the shadow,” which means that He takes away the Law, the first, “that He might establish the second.”

Then the passage in Hebrews 10 goes on to explain more about this so great salvation from the standpoint of the ministry of the Lord Jesus Christ. Now the point is: When

the Baby was in the cradle, all He could do was cry in His HUMANITY. BUT, in His DEITY, He carried on a conversation with God the Father. "I come to do Thy will, O, God." And at the same time His DEITY held the universe together. So, never was there a Person like the Lord Jesus Christ, the God-man.

"Grew up." He grew up physically, mentally and spiritually. "He shall grow up before Him," and that is before God the Father, who is the Author of the Plan of God. "As a tender plant." This word "tender plant" must be understood with a little bit of the oriental imagery in order to get the picture here. Whenever oriental imagery is used, it uses plants to depict various types of people. We use some of it in our analogy today. We say something like "Come up smelling like a rose." Now you see, whenever a V.I.P. or a king was mentioned, he was always pictured as a "great tree."

Here, Jesus Christ is called "a tender plant." In the Psalms a rich man is called a "green bay tree." But Jesus Christ was not depicted as a tree, but a little plant, a tender plant. Tender plants were used for ordinary people in the ancient world. In other words, He came in an ordinary way. They expected the Messiah of Israel to arrive as a full grown tree, a king. They expected the Messiah to come in all His majesty the first time. But that is the way in which He will come the second time, as King of Kings and Lord of Lords. So, instead of coming as a beautiful tree, coming in majesty, He came as a child, a tender plant, in His mother's arms.

His mother, by the way, was directly descended from David. Jesus Christ was the heir to the throne, through Nathan, on Mary's side. Joseph was not his real father because of the virgin birth. But Joseph was descended from David. There was a prophecy given concerning this. The prophecy was that there was king by the name of Coniah, or some times in Scripture he is called Jeconiah. He was descended from David through Solomon. Coniah was a very wicked descendent of David. So God said to Coniah, "You will not

have a seat in that great Davidic Covenant." Coniah was an unbeliever. Furthermore, He said to Coniah, "Your seed will not be in that Davidic Covenant." The direct descendent of Coniah is Joseph.

David had another son, by the name of Nathan. A direct descendent of David through Nathan was Mary. Mary was the real mother of the HUMANITY of Jesus Christ. Again, Joseph WAS NOT THE REAL FATHER because of the virgin birth. This eliminated the possibility of the Lord Jesus Christ having an old sin nature. But, also fulfilled, at the same time, the prophecy of Coniah. Coniah would never have a son that would ever be in the fulfillment of the Davidic Covenant.

"He grew up like a tender plant." A baby in His mother's arms, a child learning to walk, to talk, etc. Here is an amazing thing: while He grew up, we have an expression "a Root out of dry ground." The "dry ground" is Israel, RELIGIOUS ISRAEL. He, Christ, is the Root in the dry ground.

What does that mean? Well, Israel had become religious. Therefore, they lost their mission. They lost their purpose. They were set aside. They were punished for it. They were expected to be a full grown tree. They didn't recognize Jesus Christ as "the Root out of dry ground."

The Root means that Jesus Christ is the Founder of the Jewish race. Jesus Christ called Abraham personally out of Ur of Chaldees. Christ personally delivered the Jews at the time of the exodus, NOT MOSES. Moses was an instrument, a servant. Jesus Christ preserved and kept the Jewish race so they might fulfill their mission and their witness for the Lord Jesus Christ. Jesus Christ is the Root of the Jewish race. This is one of the reasons why Stephen was stoned.

**The Root here is also called a tender plant.** You see Him on both ends here. The Founder of the Jewish race, the Root. He is now a plant. He had to become a plant, true HUMANITY, in order to go to the Cross. But,

at the Second Advent, He is not only the Root of the tree, but Christ will be called the Branch of the tree. Tender plant, Root, and Branch. Branch in that He will reign forever as "the righteous Branch." He'll be the bough going over the wall. As David's greater Son, the Lord Jesus Christ at the Second Advent, will reign as the Branch, yet He is also called the Root.

The tree trunk, in this case, is Israel. Christ is the Founder of the Jewish race. Israel has come to the place where they are "dry ground," which means no production, no water, no life, no Spirit (i.e., dry bones coming together in Ezekiel, the Second Advent). THE PRINCIPLE HERE IS THAT RELIGION DRIES UP A RACE. RELIGION DRIES UP A NATIONAL ENTITY FASTER THAN ANYTHING IN THE WORLD.

Remember in your study of the Word of God that RELIGION IS THE WORST THING THAT CAN EVER HAPPEN TO THIS WORLD. **Religion is man seeking to gain the approbation of God by his own works, by his own deeds, by his own actions.**

Remember that SATAN IS THE FATHER OF RELIGION, as declared by the Lord Jesus Christ in John 8:44, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the Truth, because there is no Truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." Israel was not fruitful ground, but dry ground, and the principle is that you must break up the fallow ground.

"Fruitful ground" means they are fruitful in leading people to the Lord Jesus Christ. But "dry ground" means they have become religious. Remember it was the religious crowd that sent Jesus Christ to the Cross. It was the Pharisees, the people who prayed seven times a day, the people who went into the synagogue three times a day, the people who went around simply doing good deeds, in order to gain salvation. It was the religious crowd, BECAUSE OF ENVY, that put Jesus Christ on the Cross. It was the religious crowd, not just the Jewish people. It was the

"dry ground" part of Israel. In other words, "dry ground" means no production, nothing is growing, no food, no agricultural economy, no water, no Word, no Spirit. Dry ground.

Jesus Christ is called here, "the Root out of dry ground." Now, as the Root, He is the son of David, and the Root of David. He is the Root of David's house. He is the son of David.

Continuing in verse 2. "He hath no form nor comeliness." This explains the "tender plant." The word "form" means literally, no striking beauty. In other words, He wasn't dressed like a king. He didn't wear all the accouterments of a king. He didn't wear all the ornaments of a king. The Jews were looking at life from the human viewpoint. They didn't see the Messiah of the Scriptures. Consequently, they rejected Him. This doesn't mean that Jesus Christ was physically repulsive. It simply reveals the fact that Israel expected Him to come with all the pomp and circumstance of a king and instead He came lowly riding on an ass. But, instead He came first as a baby in a cradle, with normal growth, until He reached maturity. He was not full grown, in all His regal glory, as He will be at the Second Advent.

"And when we shall see Him." "When" refers to the First Advent of the Lord Jesus Christ. This would be 600 years after Isaiah said this, "when we shall see Him." This is the Jews at the time of the First Advent of Christ. "There is no beauty that we should desire Him." The word "beauty" is literally, glamour. You have to remember two things about the Lord Jesus Christ. ONE: He was the strongest Person who ever lived, THE STRONGEST. He had more physical power and strength than any human being who ever lived. There are several indications of His strength in Scripture.

One: He took the money changers' tables and tossed them out. No one person could do that. If you think it can be done, just take a card table and put 500 silver dollars on it and watch and see who can pick it up. You see, the money changers had gigantic tables, and they were all filled with coins.

There was no paper money in those days. They had REAL coins, not zinc or copper or some alloy. And their coins weighed a lot. Jesus Christ picked them up and threw them out. Then He picked up the money changers and threw them out. That takes great physical strength. Therefore, no artist has ever captured the Lord Jesus Christ properly on canvas. Now, HE WAS STRONG, especially as He hung on the Cross. We will see that later on in our study. He was completely disfigured, and destroyed by the time He came to the Cross.

Secondly: His body was the most powerful body that ever existed. He was not emaciated, with His rib cage sticking out. He was not weak and puny. No person ever took more physical punishment and lived in order to get to the Cross for you and me. Merry Christmas! We must remember that He was very strong and very attractive physically. But He did not wear the robes of a king. THE CROSS MUST ALWAYS COME BEFORE THE CROWN. Consequently the word "beauty" means literally, glamour.

"And when we shall see Him there is no glamour that we should desire Him." The word "desire" means to treasure or to take pleasure in, literally, to set up, to set up in a place of authority, i.e., king. While the Jews rejected Him, there were those, of course, who accepted Christ. We will see this positive attitude in verse 5. "We should desire Him." We should set Him up, literally. This, of course, will be the confessional song sung by the Jews in that day.

Beginning in verse 3 we have His rejection. Negative volition. This is rejection of the First Advent of the Lord Jesus Christ. In verse 3 He was rejected. I want to show you a principle here. In verse 3, many of the Jews, lead by the religious crowd, rejected Jesus Christ.

Let's suppose that you were about to do something wonderful for the United States of America. Maybe you were going to straighten out our enemies. And let's suppose you had the power to do it. And just before you left, thousands upon thousands of people called

you up and called you all sorts of names, every horrible name that you could ever think of. And everyone you met everywhere told you how terrible you are and how awful and rotten you are. In fact, you were insulted in so many ways and you were criticized in so many ways, you might even be tempted to change your mind about helping the United States of America and straightening out our enemies.

In spite of that fact, this was the attitude of the people toward the Lord Jesus Christ in verse 4. But in spite of all that, He went and died on the Cross for those malingerers. He died for those who rejected Him, as well as everyone in the whole world. He died for the people who rejected Him. He died for the people who blasphemed Him. He died for the Pharisees, the chief priests, those who came out to the Cross and screamed at Him.

"If He is the Son of God, let Him come down and save Himself." He was dying for their sins, right then and there, and He had THEM in mind. How many times have you personally gone out of your way to help someone and they hated you and they let you know that they hated you?

So you see what a tremendous force we have in these next two verses. Verse 3, "They despised Him." They hated Him, and yet He went to the Cross for them, knowing they hated Him. "He is the despised and rejected of men." "Despised" is a Hebrew stem which means He RECEIVED the manifestation of their despise. He received insult, He received their blasphemy.

"He was rejected." "Rejected" is a Hebrew adjective and not a verb. This emphasizes their rejection. Why did they despise Him? Why did they reject Him? And why did He arouse such hatred? Here are five Biblical reasons why the religious crowd, the chief priests, and the scribes and the Pharisees, and those who they influenced in Israel, rejected Jesus Christ. Here are five reasons why RELIGION hates the Lord Jesus Christ:

1. HE LIVED A PERFECT LIFE. He never committed a sin. They couldn't stand

that. Religion tries to be saved by doing good and here comes Someone who is perfect. He teaches that salvation is by GRACE through faith, and THEY COULDN'T STAND THAT.

**2. HE HEALED THE SICK.** He helped the needy. He resuscitated. He brought people back to life. This happened with several who were dead. He cured those who had incurable diseases, such as leprosy. He provided food from practically nothing. They couldn't stand that. You see, RELIGION ALWAYS PUTS UP A FRONT OF HELPING PEOPLE, **BUT RELIGION CAN'T HELP PEOPLE, IT ONLY HURTS PEOPLE.**

But Jesus Christ came along and He can and does help people. And therefore, the fact that Jesus Christ helped people, healed people, provided food for people, provided comfort for and strength and encouragement for people for all eternity, the fact that He provided these things showed religion up for what it really is, WHICH IS A HOLLOW MOCKERY, and they couldn't stand to be EXPOSED. There is one category of the human race that that can never stand up to exposure. THEY HAVE TO HAVE THEIR PHONY HYPOCRISY NEVER EXPOSED AND THIS IS RELIGION. So they hated Him. The strongest hatred in the world always COMES FROM RELIGION. **The envy of religion killed the Lord Jesus Christ.**

**3. HE NOT ONLY FED THOSE WHO WERE PHYSICALLY HUNGRY, BUT HE FED THOSE WHO WERE SPIRITUALLY HUNGRY.** He even violated religion's pet taboo's to do so, like when He fed them on the Sabbath. So He didn't recognize their holy days, and they hated Him for it. He didn't go along with their gimmicks, the money changers in the temple, and the Sabbath and they hated Him for it.

**4. HE GAVE THE HUMAN RACE ETERNAL SALVATION WITHOUT MERIT.** To those who accepted Him as personal Saviour, He gave them eternal life. To those who received Him, He gave them eternal life. And religion is legalistic, and cannot stand anything without works attached. They cannot

stand the GRACE of God, AND GRACE AND WORKS DON'T MIX. As it says in Galatians, "the son of the bondwoman ALWAYS persecutes the son of the free woman." **Religion is in slavery to works, and the religious people cannot stand for something to be given away, and not sold, and not worked for.** And GRACE was in no way connected with them, and it excluded them. "Not by works of righteousness which we have done, but according to His GRACE He saved us."

**5. THEY HATED HIM BECAUSE THEY WERE INSPIRED BY SATAN.** Satan inspired them to hate the Lord Jesus Christ, because Jesus Christ said, "I am the way and the Truth and the life, and no man comes unto the Father but by Me." He said, "Come unto Me, all ye that labor and are heavy laden and I will GIVE you rest." He said, "I am the bread of life. He that cometh unto Me shall never hunger and He that believeth on Me shall never thirst." He said, "He that cometh unto Me. I will in no wise case out." He said, "I am the good Shepherd, and I lay down My life for My sheep." Therefore, religion and its father, Satan, hated Him.

In other words, Jesus Christ told them the Truth, RELIGION IS A LIE AND THEIR FATHER IS A LIAR. And therefore they cannot stand the Truth. There is a spirit of error and a Spirit of Truth in this world of conflict. That is true in every walk of life. If you want to go somewhere and be thoroughly disliked, just go some place and tell the Truth. Just walk into the White House and say that the United Nations is a plot to destroy the United States of America. Tell them that it is international, and tell them it will destroy us and rob us of our freedoms. **It will not be accepted.**

It is the Truth, though. It is the Truth found in Genesis 11. And when you state that principle, you will be escorted right out the door. So, when you tell the Truth, you will be hated. But, it is always the Truth that sets you free. "Ye shall know the Truth, and the Truth shall set you free."

First of all, the Truth of eternal salvation. When you know the Truth, then you are free. You are free from sin, and you are free from the bondage of sin, and you are free to live your life in the presence of God for now and forever. When you know the Truth about the Bible, about anything in life, whether it is the United Nations, or the World Council of Churches, or Communism, or anything else, when you speak up, you are going to be hated.

You can't speak the Truth and have people love you for it. PEOPLE DO NOT LIKE THE TRUTH. Why? "Because men love darkness." AGAPE love, darkness. And especially when they are sitting on the satanic side of the fence. The only people who respond to the Truth are those who have positive volition toward the Word of God, which is the Truth. You accept the Truth of salvation by FAITH IN CHRIST, and then you accept the Truth of the Christian way of life found in the Word of Truth.

Therefore, because He was "despised and rejected," He was a "Man of sorrows." That means that He was personally broken-hearted by this rejection. Do you know why Jesus Christ was personally broken-hearted by their rejection? Because when they rejected Him, they rejected their only chance for salvation. He said, "O Jerusalem, O Jerusalem, how oft would I have gathered you as a chicken gathers her young. BUT YOU WOULD NOT." "He came unto His own, BUT HIS OWN RECEIVED HIM NOT."

His sorrow was built upon the fact that Jesus Christ was God. He wanted everyone to be saved. "He was not willing that any should perish." And so He was going to the Cross to die for the sins of the whole world, and He was going to take their place. He wanted EVERYONE TO BE SAVED, and THEY REJECTED HIM. So He was a man of sorrows. Because every person in the human race has free will and can choose independently of Him, and could and did reject Him.

He was also "acquainted with grief." "Acquainted" means literally, "to know." It is a

QAL participle, which means that He kept on knowing grief. The word "grief" means "affliction." He kept on knowing affliction, literally. Jesus Christ knew affliction. He knew maligning. He knew betrayal. He knew what it meant to be deserted. He knows what it means to be denied. He knows what it means to be scourged, tortured. He knew all of these things. And yet He was perfect.

Imagine one Person, in a short period of time, maligned, lied about, deserted, betrayed, beaten, slugged, falsely accused, skinned alive with a whip, tortured, spit upon His face, and yet He was perfect as a man. In His HUMANITY alone He was perfect. And therefore, there is no member of the human race like the Lord Jesus Christ who constantly knew grief, affliction.

Now, you and I, as long as we walk on this earth, we are going to know something of grief and sorrow. We are going to face times of suffering and pressure and adversity. Now, I want you to remember this. There is no sadness, there is no trial, there is no frustration, there is no heartache in life, that Jesus Christ Himself did not endure while He was here on this earth. And so He not only knows our heartaches, and how we feel, having been here Himself, but He suffered more than we ever could or would or will.

HE IS ACQUAINTED WITH OUR GRIEFS. And our afflictions, and our sufferings. And therefore, JESUS CHRIST HAS MADE PROVISION FOR EVERY AFFLICTION IN LIFE, and there is no problem in life for which the Lord Jesus Christ does not have a solution.

The more you know about the Word, the more you know about the solutions. And for the person who gets to know the Word well, then you will come to the place where everything in life, no matter how difficult, you will be able to face it, and you will have perfect peace, and stability and power. Now that is how gracious the Lord Jesus Christ is. He is acquainted with our grief and He knows all about it.

“And we hid as it were our faces from Him.” The word here “to hide” is causative, and it means we were caused to hide our faces. This literally means “to cover our faces.” In other words, the Lord Jesus Christ is going by, on the way to the Cross, and people had to turn around and couldn't look, covered their faces. Do you know why? He had been so badly beaten, and so terribly tortured in those six trials, THAT HE NO LONGER LOOKED HUMAN. We read this in Isaiah 52:14, “As many were astonished,” literally shocked, “at Thee,” that is Christ. “His visage,” face, “was so destroyed,” the Hebrew says, “that He no longer looked human.”

In verse 3 we read “we covered our faces from Him.” The people who were watching the Lord Jesus Christ, as He went through the street to Golgotha, had to cover their faces because HE WAS SO BADLY BEATEN. They had never seen a person so horribly beaten and yet still alive. Why was He still alive? Because He was going to the Cross and to die for you and to die for me. It was the most awful sight, so they had to cover their faces.

“We hide,” literally “cover our faces.” And again we read, “He was despised.” “Despised” here in the sense of being condemned. This again is in the Hebrew stem, which says that He received this despising.

“And we esteem Him not.” To esteem means to compute the facts, literally. So, in our Lord's day, people who watched Him, covered their faces because the sight was so horrible. But they couldn't compute or add up the facts. Literally, “We did not add up the facts about Him.” That is rejection. Despised, rejected, and they did not add up the facts.

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|----------------------------------|----|
| Verse 3a, Despised and rejected. | A. |
| Verse 3b, Sorrows, grief.        | B. |
| Verse 3c, Hid our faces.         | B. |
| Verse 3d, Despised, rejected.    | A. |

But in spite of all that, we have verse 4. “Surely,” literally, therefore... in spite of their rejection, their negative attitude, in spite of the fact that He had been so badly beaten. “Therefore He hath borne our griefs.” The word “griefs” is plural here. In the Hebrew language this is a noun which was originally used for a necklace, or some kind of a trinket. And eventually they wore a necklace or a trinket to keep away any kind of an evil spirit. So, this word was used eventually for affliction. People who were afraid of some pressure in life, some affliction, would put on a talisman, some kind of a necklace, a charm. So, this word eventually came to mean an affliction, or something of which you were afraid.

“He took away,” carried our fears, literally. Now, the basic fear of man is of the future, death and beyond. And so He has taken away the fear of death, and He has destroyed it by dying for us, by taking our place. So that death now, to the believer in the Lord Jesus Christ, is simply going through a valley in His presence. So He has taken away our fears, fear of death, fear of difficulties.

And “He has carried our sorrows.” This is literally, “to carry a heavy burden.” This word was used in the ancient world for porters, those who carried very heavy burdens. “The heavy burden of our sorrows,” literally, our catastrophes, or calamities. He carried them, and this is, of course, the principle of putting your faith in the promises of God. He actually carries our burdens and our problems. That is why we can “cast all our cares upon Him, because He cares for us.”

The reason that Jesus Christ can carry our problems and our burdens today is very simple. In salvation, Stage One, Christ carried our sins. He died on that Tree. He actually carried our sins. And so this first of all refers to the fact, in salvation, that Christ carried our sins. THAT IS THE GREATEST LOAD THAT CHRIST EVER HAD TO CARRY.

Christ became a servant. Christ became a porter, as it were, carrying our sins for us.

When He died on the Cross, He actually "bore all our sins in His own body on the Tree," just as a porter carries a heavy burden. In fact, when He carried this burden of our sins, He screamed, "My God, My God." But up until that time He didn't open His mouth. And up to that point He never did scream because of all the pain that He had endured. THE ONLY PAIN, THE ONLY BURDEN, THAT CHRIST EVER CARRIED THAT WAS CAUSING HIM TO SCREAM WAS OUR SINS. And since He has carried our sins, the moment we believe in Christ, IT IS ALL BLOTTED OUT, the past, the present, and the future, and that is Stage One, our so great salvation in Christ.

Now, in Stage Two, as a Christian on this Earth, in time, He can also carry our problems. That is brought out many times in Scripture. "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Now, that is salvation. That is Stage One. And then it says, "Take My yoke upon you, and learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls, for My yoke is easy, and My burden is light." That is Stage Two, the Christian way of life, and the rest that He promises for us in time. That would be the principle found in 1 Peter 5:7, "Casting all your cares on Him because He cares for you." CAST ALL OF YOUR CARES, ALL OF YOUR PROBLEMS, ON HIM.

We can't take this into Stage Three, which is eternity, because there are NO PROBLEMS IN ETERNITY. There is nothing we can cast on Him in eternity except our crowns. Because we are promised for all eternity "No more sorrows, no more tears, no more pain, no more death: the old things are passed away." THERE ARE NO SORROWS IN ETERNITY. We only have sorrows in time.

"Carried our sorrows." He carried our sins and He carried our problems. He carries our calamities, our catastrophes. So once again, every time you move through life and have a problem, He is there waiting to carry that problem for you, to relieve us of it. That

is why we have in Psalm 55:22 this promise: "Cast thy burdens upon the Lord and He shall sustain thee. He shall never suffer the righteous to be moved."

Verse 4, "Yet." This is a change of pace. "Yet we did esteem Him stricken, smitten of God and afflicted." "We did esteem." "We" is the believer, the one who accepts Jesus Christ as personal Saviour. Notice in verse 3, "We esteem Him not," we didn't add up the facts. That is the statement of the unbeliever, the one who rejects Christ, the one who is negative to the Word of God when it comes to the Cross.

But, this verse says "We did esteem Him." That is a believer. He is positive to the Word. And "we did add up the facts." "Esteem" means to consider the facts, and to respond with faith. Here are the facts listed that we considered:

**First: He was stricken.**

**Second: He was smitten.**

**Third: He was afflicted.**

STRICKEN, SMITTEN AND AFFLICTED.  
MERRY CHRISTMAS!!

These are three words used to describe for us the Tree, the Cross. In this verse we have people who responded to Christ in the past. Here are people who believed the report, and they believed and were saved because they recognized what He did on that Tree.

"Stricken," which means that Jesus Christ was struck down with our sins. He stood up in our place and was struck down. This would be the doctrine of reconciliation.

"Smitten," The Hebrew says "caused to be smitten." GOD THE FATHER ALSO STRUCK HIM. "Stricken," our sins mowed Him down as it were. But "smitten" means that God the Father actually poured our sins upon Him and judged Him. This would be the doctrine of justification.

"Afflicted," which means to be struck with a voice, or sometimes it refers to be made to labor. Someone throws their voice at you, like "Pick that up," "Carry that over there." In other words, the word "afflicted" means to be made to labor, to be made to work. CHRIST WORKED FOR US. **HE DID ALL THE WORK**, so we will never have to work for our salvation. This is the work of Christ on the Cross that provided our so great salvation, NOT OUR WORKS. So, when it comes to salvation, Christ said, "It is finished."

But we have on the other hand, the works, the good deeds, the efforts of the human race. And every time a person accepts Jesus Christ as personal Saviour, they depend upon the work of Christ, that is, "smitten and stricken for us." And when anyone rejects the Cross, then they depend upon their own works, and his own works condemn him.

Now, here is the point: Christ was struck for us. He was struck by our sins. God the Father struck Him down, and this was at the Cross. For those of you who accept Jesus Christ, you will never be struck down by God's judgment. "There is no condemnation to them who are in Christ Jesus our Lord," Romans 8:1. **BUT THE PERSON WHO REJECTS JESUS CHRIST AS PERSONAL SAVIOUR, THEN THEIR OWN WORKS, THEIR OWN GOOD DEEDS, WILL BE USED TO STRIKE THEM DOWN AT THE LAST JUDGMENT.**

You will notice in Revelation 21 that sins are never mentioned at the Last Judgement, but it says there two times, "judged according to their works." The reason is because Jesus Christ died for the sins of the whole world, so SIN IS NOT THE ISSUE IN SALVATION. MAN WILL BE SMITTED BY HIS OWN GOOD WORKS.

His own good deeds will condemn him at the Last Judgment, because he has rejected the work of Christ on the Cross. **SO, EVERYONE, THEN, IN THE HUMAN RACE HAS A CHOICE, AND WE MAKE OUR CHOICE. We say, "I accept the work of Jesus Christ on the Cross." Or you can say "I**

**reject the work of Jesus Christ on the Cross. I accept my own good works, and God will take my good works and judge me with them."**

In other words, Christ was struck down for me. I can accept that. If I do, THEN I AM SAVED. If I reject the work of Jesus Christ being smitten for me, then my own good deeds will strike me down, and THAT IS THE ISSUE!!! **The works of man vs. the work of the Lord Jesus Christ on the Cross.**

This is only the beginning of this wonderful original Christmas message in Isaiah 53. It all deals with the Person and the work of the Lord Jesus Christ.

That brings us to verse 5. Remember this is the greatest concentration on Christology in the Old Testament. This is not all there is about the Lord Jesus Christ in the Old Testament, but this is a concentrated dose.

In verses 5, 6, we have man's condition and the Tree, the Cross. Man's condition is now declared. It is related to the Cross. You see the scene changes now. We have, as it were, Act Two. This is a Christmas pageant in seven acts.

Verses 2-4 we have the HUMANITY of the Lord Jesus Christ related to the Cross. Act One. The last word in verse 4 hits us, just like it did the Lord Jesus Christ. **Why should Christ be afflicted? Why could He take the greatest shock in all of human history? Why? Because He became true HUMANITY.** His DEITY couldn't have anything to do with it. We must assume that when Jesus Christ was on the Cross, the Deity of the Father, and the Deity of the Holy Spirit left the Lord Jesus Christ. That is the cry of "My God, My God. Why hast Thou forsaken Me?" We must assume also since Jesus Christ is God, His own DEITY had to forsake Him. And Christ's DEITY couldn't have any contact with sin either.

So, in verses 2-4 we have the relationship between the HUMANITY of the Lord Jesus Christ and the Cross. This is the First Advent and the Cross. So, you see He had

to become man. He had to become a human being to go to the Cross. He had to be a perfect human being to provide for our so great salvation.

Now, we will see that even though we take up another subject, it still comes back to the Cross, that Tree, and the original Christmas. We have a subject and then go back to the Cross. Then we have another subject and go back to the Cross. We will do this seven times in this passage, so we have seven acts in this pageant.

Now we have another subject. This time it is man's condition. As you can see, there is a very beautiful correlation here. First of all, Christ became a man. Why? Relation to the Cross. Why did He become man? BECAUSE MAN WAS IN SUCH TROUBLE. Man was in a terrible condition.

Christ became man and He started out through the virgin birth. He was perfect man, and He CONTINUED that way. Now why? Because mankind was in such bad shape. So someone had to go to the Cross in order to provide salvation for the human race.

So, verses 2-4 speak of Christ and the Cross. Now, verses 5-6 speak of man's condition and the Cross. We will see in this section the expression "all we." Verse 5, "But," here is a conjunction of contrast. In spite of the rejection of verse 3, "we esteem Him not," in spite of the fact that Jesus Christ was rejected, He still knowing this went to the Cross and HE DIED FOR THOSE WHO REJECTED HIM. He also died for those who accepted Him. HE DIED FOR ALL. 1 John 2:1,2, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous: And He is the propitiation for our sins: and not for our's only, but also for the sins of the whole world."

"But He was wounded for our transgressions." "He" is the subject and that is the Lord Jesus Christ. "Was wounded." This is the intensive stem in the Hebrew, and passive voice. He received this wound. And the verb actually means "to be pierced." This re-

minds us of Psalm 22:16, "They have pierced My hands and My feet." Zechariah says, "They will look upon Me, whom they have pierced." So there is "piercing" here literally. He was pierced.

Three times in the Old Testament "pierced" is used prophetically, anticipating the Cross. We have it here in verse 5, in Psalm 22:16, and in Zechariah 12:10.

"Pierced for our transgressions." The word "transgressions," here, is a word for a VIOLATION OF THE LAW, a law which is established, a law which is well known. For example, a transgressor would be someone who violated the 10 Commandments. That is an established law. But members of the human race are sinners, for more reasons than that we are transgressors of the Law. Transgression is a bonafide category of sin. But there are other categories of sin which we will see soon, like iniquities.

"He was bruised." The word "bruised" here means to be crushed. It is literally, "He received crushing, intensive crushing." "For our iniquities." Let's look at the verbs first and then we will see the object of the participle. "He was pierced. He was crushed." "Pierced" we saw this three times in the Old Testament prophetically.

Now, "crushed." We have it in Psalm 22:16. "I am a worm." There are seven different Hebrew words for "worm." The one used in Psalm 22:16 is a very rare type of worm. This was a type that was collected and raised with a great deal of difficulty. It was placed into a vat, and then a stone was taken and these worms were crushed in this vat. The blood from these worms was used to make a beautiful dye for the robes of kings.

So, you see, "crushed" here. Jesus Christ was crushed. He was crushed by the load of our sins. In order that we might wear the robes of our King, Jesus Christ, forever. We will rule and reign with the Lord Jesus Christ. The word "bruised," or crushed, is also used in Genesis 3:15. This is the first place in the Bible where we have the Gospel.

So we have two words used here, transgressions and iniquities. This will help us to understand what sin is. We are all sinners because of transgression. And we are all sinners because of iniquities. Transgression means violation of God's law, as in the 10 Commandments. That isn't all of God's law, but that is just an illustration.

Iniquities is the failure to measure up to God's righteousness. So, we are sinners because we have all violated God's law. But even if we kept the 10 Commandments perfectly, all of our life, we are still sinners. No one is going to, but even if we could, keep the 10 Commandments, you are still a sinner and you are still lost. And the reason you are a sinner is BECAUSE YOU ARE NOT AS GOOD AS GOD IS.

That is Romans 3:23, "For all have sinned and come short of the glory of God." "The glory of God" is the sum total of Divine essence. The best person who ever lived, I don't care how good a person is, the best person who ever lived is still minus God's righteousness. **WITHOUT GOD'S RIGHTEOUSNESS WE CANNOT HAVE FELLOWSHIP WITH HIM.** If you lived a life that was absolutely perfect as far as the Law is concerned, you kept the 10 Commandments, and the other 120 in the Old Testament, and the New Testament, YOU WOULD STILL BE A SINNER.

**You are a sinner because of no matter how good you are, you are not perfect. You do not have God's imputed righteousness in you.** One of the most important things in salvation is to get God's righteousness into the human race. The only way that that can be done is FOR A PERSON TO RECEIVE JESUS CHRIST, AND WHEN THEY ACCEPT HIM AS THEIR PERSONAL SAVIOUR, THEN GOD'S RIGHTEOUSNESS IS IMPUTED TO THEM. This is the doctrine of imputation, followed by the doctrine of justification.

"God the Father, made God the Son to be sin for us, who knew no sin, that we might be made the righteousness of God in Him." We are justified because imputed to us at the

point of salvation is God's righteousness. "Abraham believed in God, and it was counted to him for righteousness." "And being found in Him not having my own righteousness, which is of the Law, but that which is through faith in Christ, the righteousness which is of God by faith."

**There are three things that are ABSOLUTELY NECESSARY IN SALVATION:**

1. If I am going to live with God forever, I must have His life, and that is eternal life. We receive that by faith in Christ Jesus our Lord.

2. If I am going to live with God forever, I must have His righteousness, therefore the imputation of God's righteousness at the point of salvation.

3. If I am going to live with God forever, my sins must be blotted out. That is the doctrine of unlimited atonement.

All three of these are accomplished, of course, in our so great salvation by means of the Cross.

Notice, "He was pierced for our transgression. He was bruised for our iniquities." Please remember that the most self-righteous, "holier than thou," person who ever walked on the face of this Earth, and the person who comes closer to keeping all of the commandments, like the rich young ruler, even if a person kept them perfectly, THAT PERSON IS STILL A SINNER.

**That is why it is the hardest to reach religious people than anyone else. Simply because religious people have a strong tendency to use their own self-righteousness, which God says, "IS AS FILTHY RAGS IN HIS SIGHT." Religious people are afflicted with the most awful affliction of all, the pride of self-righteousness, dead works, filthy rags. They think they have made enough points in their life time to gain the approbation of God. And yet if they could perform all of the good deeds that ever existed and at the same time live up to the 10 Commandments, they would still be greatly lacking, and they are still lost without Christ. "ALL have sinned and come short of the glory of God." "Sin," then,**

**is coming short, coming short of the glory of God. In other words, we ALL miss the mark of God's character.**

Now, the next phrase, "chastisement." This is literally, "the punishment." WE should be chastised or punished. When you have two words like transgression and iniquities for a commentary on the human race, then we should be punished. You see, GOD IS ABSOLUTE RIGHTEOUSNESS, therefore He cannot have fellowship with the human race in status quo sin. GOD IS ALSO ABSOLUTE JUSTICE. And the justice of God must PUNISH TRANSGRESSION. Justice must also PUNISH INIQUITIES. So, we should, as members of the human race, be punished, not just in time but in eternity and forever.

But if someone is punished as our substitute, the substitute being someone who takes our place, and the principle we have here is that Jesus Christ took our place on the Cross. He was punished for us. So, when we talk about chastisement, which doesn't mean much to many, unless, of course, you have had a couple courses in Shakespeare. But if you substitute the word "punishment" for chastisement, then you have a clear picture.

"The punishment which brought us peace." This is not "of our peace." PEACE. What does that mean? **Peace is the doctrine of reconciliation.** You see, we have man and MAN IS MINUS GOD'S RIGHTEOUSNESS. Then we have God, and God has absolute righteousness. Between God and man THERE IS AN IMPASSABLE BARRIER. This barrier is made up of sin, the penalty of sin, the problem of physical birth, the problem of relative righteousness, the problem of the character of God, the problem of man's position in Adam. And so we have an impassable barrier.

Man cannot have fellowship with God. Man is a sinner on three counts: Imputed sin, inherent sin, and personal sin. There are two kinds of personal sins: Personal sin transgression and personal sin iniquities. Now, all of this is removed by the Lord Jesus Christ. This is unlimited atonement. This is the doctrine of redemption. The penalty of sin is

death, so Jesus Christ paid the penalty. That is the doctrine of expiation.

The problem of physical birth. Man is physically alive, but spiritually dead. This is solved by the new birth, the doctrine of regeneration. The problem of relative righteousness. This is solved by the imputation of God's righteousness, followed by justification. The problem of the character of God. This is solved by propitiation. Christ satisfied God's character. The problem of position in Adam, all die. This is solved by the position IN CHRIST, where all are made alive.

So, man lacks God's righteousness, and God has absolute righteousness and the barrier is removed. It says, "There is one Mediator between God and man, the Man Christ Jesus." Now the ONLY barrier between God and man is the Man, the Person of the Lord Jesus Christ. That means, in verse 5, that Jesus Christ made peace. PEACE BETWEEN MAN AND GOD. **Not peace between nations. Not peace at any price, nationally or internationally, and not even between each other.** But peace between God and man.

"Peace on Earth" was potential. This is a part of the Christmas message. Peace between God and man. The phrase "Blessed are the peacemakers," is NOT WORLD PEACE, but those who lead other people to the Lord, having peace with God.

Jesus Christ said, "I come to bring a sword." Now that is not world peace. **This is talking about personal peace, a personal relationship with God through the Person of Jesus Christ, the Prince of Peace. There is therefore today no barrier between man and God, except man's attitude toward the Person of the Lord Jesus Christ.** "He that believeth on the Son hath everlasting life. He that believeth not the Son, shall not see life, but the wrath of God abideth on him."

Let's read this once more. "The punishment which brought us peace." Peace means there is NO BARRIER. Peace means WE HAVE ACCESS TO GOD. But man is

reconciled, man has peace with God, through the death of the Lord Jesus Christ. We are said, in Scripture, as believers, to be ministers of reconciliation. Peace is provided by the Cross. Man can now have fellowship with God forever because of what Jesus Christ accomplished at the Cross. "The punishment which brought us peace." The punishment is the Cross. This is where Christ was punished for us. "The Just for the unjust."

"Was upon Him." This is not translated correctly. Literally this says, "The punishment, the Cross, was upon Him." "Upon Him" belongs with "punishment." That is the Cross. "THE PUNISHMENT OF HIM THAT BROUGHT US PEACE." This is the result of the Cross, peace.

Romans 5:1, "Therefore being justified by faith we have peace with God through our Lord Jesus Christ." Peace through the Prince of Peace. THIS is the message of Christmas, "Peace on Earth."

Now, do you think you can take a Christmas exam on verse 5? Let's take a test on verse 5 and see how we do. A CHRISTMAS EXAM. **Question One:** The word "but" in verse 5 is in light here. What kind of a conjunction is it?

**Answer:** It is a conjunction of contrast. Right. And where is the contrast? Well, with verse 3, where we have rejection, and in spite of the rejection of verse 3, we have reception of verse 4. So we have free will in the human race, NEGATIVE AND POSITIVE, verses 3,4.

**Question Two:** This indicates the words used reveal man's sin. What are the two words?

**Answer:** Transgression and iniquities.

Question Three: **Distinguish between the two words in question two.**

**Answer:** Transgression is the violation of the Law. Iniquities are the failure to measure up to God's character.

These two words describe two different aspects of sin. You can't cover the doctrine of personal sin until both of them are men-

tioned. How much closer to heaven would you be if somehow you could not sin any more? NO CLOSER THAN BEFORE. You can see what that will do to a lot of witnessing.

Most people who witness try to get people to turn respectable. And what do most people think of when they hear the word "Christian?" Well, respectability. Even a little dullness thrown in with it. AND YET THAT ISN'T CHRISTIANITY! People say, "Sure, I'm a Christian. I was born in America." "Sure, I'm a Christian. I live a good life. I am respectable." That is NOT Christianity AT ALL. Any unbeliever can do and say that. Some people think that Christianity is putting on clothes and being better than the so-called heathen. That is NOT Christianity either.

CHRISTIANITY IS NOT CHANGING YOUR BEHAVIOUR PATTERN. CHRISTIANITY ISN'T GIVING UP YOUR NASTY HABITS. You see the tragedy of our day. And where do we get this idea? Well, we are taught only to think in terms of sin as a series of taboos, and a few things society condemns. But "Your thoughts are not My thoughts, saith the Lord."

And yet sin is way beyond all of this. You see, you will never make the issue clear until you get off the back of people with regard to their habits, and put the pressure at the right place. The only bonafide pressure is to give them information CONCERNING THE GOSPEL. The Gospel means GOOD NEWS. And it IS good news. So don't make it sound like bad news. The way most people present the Gospel it sounds like it is bad news.

Like, "Listen. You're going to have to straighten up. You are going to have to stop running around. Girls, gin and games. You are going to have to change your way of life, brother. And then you are going to have to feel sorry for your sins, and walk down an aisle, and sign a pledge, and go through a tank, and check off how many times you bring your Bible to church, and how many times you come to Sunday School, and how many people you brought to church, and if you double tithe, and if you are sincere, and

if you live by the Golden Rule and get into a church program." WELL, NOT ON YOUR LIFE, AND NOT ON GOD'S LIFE EITHER!!!

What do you have if you follow all those rules? All you have is a respectable, and probably very miserable unbeliever. That is not a Christian! There is nothing there that I have mentioned that makes you a Christian! Why? CHRISTIANITY IS SIMPLY BELIEVING IN JESUS CHRIST AS SAVIOUR. It is not reformation. It is REGENERATION.

What did Jesus Christ do? He provided for both aspects of sin. So, if you can't distinguish between these two kinds of sins, you have flunked this Christmas exam. And you have flunked the course. But these are both personal sins, transgressions and iniquities. There are two categories of sin and they are imputed sin and in herent sin.

**Question Four: Give a modern English definition in one word of "chastisement."**

**Answer:** This would be "punishment."

**Question Five:** Explain that dangling phrase, in the right place, "upon Him."

**Answer:** This is literally "the punishment on Him brought us peace." He was punished for us, and it resulted in peace.

**Question Six:** What is peace? Explain the doctrine of reconciliation, as declared in Ephesians 2:15, 16 and 2 Corinthians 5:17-21.

Can you pass that Christmas exam so far? What is your average?

Still in this same verse we see the next word, and it is even worse. We cannot let this exam go by without taking up this next word. "And with His stripes we are healed." The reason we saved this for last is because EVERY WORD IS WRONG. There is no healing here in the atonement. And it isn't stripes at all. "Stripes," shown here is in the plural, but it is in the SINGULAR in the Hebrew. "Stripe." Death is singular in the English, but plural in the Hebrew. And "stripes" here is plural in the English and it is singular in the Hebrew. The word "stripe" in Hebrew is "bruise."

So, let's take that word first. "Bruise." This is the correct word for stripes, and it is singular. Why? Why is it singular? **BECAUSE THE LORD JESUS CHRIST WAS ONE MASSIVE BRUISE WHEN HE HUNG UPON THE CROSS.** That is why no artist has ever correctly depicted our Lord. He was beaten up many times. He was slugged. He was punched. He was whipped. He was scourged. He suffered every kind of torture and abuse. When the Lord Jesus Christ hung on that Cross, He no longer looked human.

We saw this in Isaiah 52:14. This is a description of Jesus Christ on the Cross. "As many were astonished, (shocked at Thee) His visage, (face) so marred, more than any man." Literally, "**HIS FACE WAS SO DISTORTED FROM THE FORM OF MAN THAT HIS APPEARANCE WAS NOT HUMAN.**" He no longer looked human! That is not hard to do, if you let someone step up and punch you in the face a half dozen times without retaliation. So they can set for every punch they throw, and you will eventually not look human either. Teeth knocked out. Nose broken. Eyes all torn up. HIS FACE WAS A MASS OF GORE AND BLOOD. So badly was He beaten that PEOPLE HAD TO TURN AWAY.

Do you know why He was so badly beaten? Everyone wanted Him to die. But no one wanted Him to die the way He did die. Satan didn't want Him to get to the Cross. The religious leaders, the Jews, wanted Him to die, too. The Romans saw in Him a pest and they wanted Him to die. They wanted to get rid of Him. And they all wanted to crucify Him. But Satan didn't want Him to go to the Cross. So Satan tried to kill Him before He got to the Cross. So, He was badly beaten and He no longer looked human.

There isn't another member of the human race who has ever lived, or ever will live, who has taken as much punishment that the Lord Jesus Christ took and still remain alive. So that He could lay down His life for us. You and I would have died long before that of a cerebral hemorrhage or something

else. So again, once again, this shows that Jesus Christ was the STRONGEST PERSON WHO EVER LIVED. Stronger than any strong man who ever lived. He had to have the most unusual physical body in order to take all that punishment and still remain alive. And He did.

Now we are getting close to the Hebrew word here "bruise." "By His bruise." 1 Peter 2:24. When Peter saw the Lord Jesus Christ he was a bruise hanging on the Cross. And Peter said, "By His bruise we are healed." It is not "we are healed." You should be waiting for this one. Notice three things first of all about this verb "we are healed." The etymology of this verb doesn't mean to be healed, although it has been used that way.

"Healed" means to draw something together. Now, the reason it was sometimes used in a secondary sense for healing is because in the ancient world, if you had a great wound, there was a gap there. The wound is separated. So, what did they do in the ancient world with wounds? They stitched it together. If the person recovered from the wound, they said he was healed. How many stitches did you get? The way he recovered from the physical wound is that they sewed the wound together. So this means to sew them up. This is then the doctrine of peace, the doctrine of reconciliation, which we had in our previous study. "By His chastisement, punishment, we have peace."

Here is man then, and there is a gap, the wound. And then there is God. Christ by His work on the Cross pulls the wound together, closes the gap between man and God. So, now it is man and God together, healed, peace. It means to sew up, or draw together, and we have been brought nigh. Man and God are now reconciled and have peace.

The next point on "healed." This is a passive voice, and the tense is perfect. This means a completed action. But this was written 600 years before the action was completed. So, let us get the technical term used here. When a technical term for this type of phrase is used it is called PROPHETICUM PERFECTUM, which simply means this: In

the mind of God it has already happened, although there will still be 600 years before it does happen. Therefore it is put in the perfect tense. Because not only has it happened in the mind of God, His Plan, this Plan is part of God's sovereignty. This is a prophecy and a promise of the certainty of fulfillment. It will and did happen.

Here we have the same thing as peace, reconciliation, healed. We have a Hebrew parallelism here:

**A.** Wounded, bruised for our transgression and iniquity...

**B.** Punishment, was upon Him, resulting in peace with God.

**A.** By His bruise...

**B.** We are sewed together, peace.

**A.** Wounded, Cross...

**B.** Peace, Christianity.

**A.** Punished, Cross...

**B.** Healed, Christianity.

Now let's see if we can pass this part of our Christmas exam. Here is a verse that is quoted and quoted and quoted. And no one seems to get it right. They don't even know what they are quoting. So, let's try it.

**Question One:** What was the word "but?"

**Answer:** A conjunction of contrast. Rejection in verse 3 and acceptance in verse 4.

**Question Two:** He was wounded and He was bruised. Define those words.

**Answer:** He was wounded, literally pierced, the intensive stem, passive voice. At 12 Noon with Jesus Christ on the Cross, these things became intense, excruciating intensity. "He bore our sins in His own body on the Tree."

**Question Three:** "He was bruised." What does that mean?

**Answer:** Crushed, in the intensive stem, passive voice. He was pierced intensely. He was crushed, like a worm, intensely.

**Question Four:** Chastisement literally means punishment. Whose punishment was it? And what happened to our punishment on Him?

**Question Five:** What did His punishment bring us?

**Answer:** Peace, reconciliation.

**Question Six:** By what means of His bruise are we what?

**Answer:** Drawn together, sewed together, drawn back to God. Right now we are in union with Christ. That is one stick that will NEVER be broken, eternal salvation.

In verse 6 we have the universality of man's sin. "All we." **Every member of the human race is a sinner.** We are sinners because we are born sinners. Long before you commit a personal sin, you are a sinner. We are sinners because we are born with an old sin nature. The first time we open our mouths, we cry, which is the first time we breathe, and we are sinners. Right then and there, a little so-called "innocent baby." Only thing is that they are not innocent. We are not innocent because we are only babies. We have two things as babies that make us not innocent. And that is imputed sin, and inherent sin.

It may be some time before that baby sins personally. Maybe a few hours or maybe a few days. You see, we may not be getting any attention, and so we yell for it, and then we start sinning personally. But long BEFORE we sin personally, we are sinners. We are born physically alive and spiritually dead. See this phrase, "All we." and that means all of us.

"All we like sheep have gone astray." "Gone astray" means to wander. We haven't all gone astray. We have all wandered. "All we like sheep have wandered." Apparently everyone in the ancient world knew that all sheep wander. Sheep wander, and do you know why they wander? Because they don't know any better. They go in different directions. And that is the reason why they have sheep dogs, in order to keep them from wandering. When sheep scatter it is very humor-

ous, unless they belong to you and you have to personally collect them. If there is a little lightning, they go in every direction.

Now that is what we are exactly like. In other words, we are just like a flock of sheep. Something frightens us and we scatter. That is exactly what happened to mankind. And man therefore, has to get back into the fold, and that is Jesus Christ. Mankind goes everywhere, like sheep, but in the wrong direction. We go everywhere and we go in all directions, but never in the direction of the Shepherd, the Lord.

Someone is always trying to get something out of life. And we go in every direction to get it, BUT NOT IN GOD'S DIRECTION. Until Christ died, as it were, until salvation was planned, there was no way to bring the sheep back, and without the work of Christ on the Cross there is no way to keep sheep from wandering and scattering. That is the meaning of "All we like sheep."

Just two words, "like sheep," and we have our illustration. Sheep scatter, and they will never come back, unless there is some way to bring them back. This is where the pursuit of GRACE comes in. THE LORD SEEKS THAT LOST SHEEP TILL HE FINDS IT. The only way to bring the sheep back since the fall of Adam, is the work of Jesus Christ on the Tree.

"We have turned everyone to his own way." "His own way" means that we all have free will. By our own free will we go in every direction except toward the Lord. We fall all over each other. We bump into each other. We knock heads, as it were, but we never turn in the direction of God, apart from the Cross of Christ, apart from the Gospel. "His own way," means independent free will. But it is God's will that we come back, "not willing that any should perish." But there are many sheep wandering around out there, and that is man's volition. But God "is not willing that any should perish," and that is God's free will. His will is that we all come back. Some come back and some do not.

But the point is that MAN HAS FREE WILL, which can, and does, operate independently of God. Now what is it that brings us back? Well, the next phrase. "The Lord." The Hebrew word is JEHOVAH, which is a sacred name for God. Here in context it refers to God the Father. "The Lord hath laid." This is a causative stem, active voice. Literally it reads, "to cause to fall one," not laid. "The Lord. God the Father. has caused to fall on Him."

What? "The iniquity of us all." Notice how this verse started. Notice carefully how it starts and ends. The same word, both times, begins with "all" and ends with "all." "All we like sheep" and "the iniquity of us all." Here we have the substitutionary death of Christ. Someone had to take it for us. That someone is the Lord Jesus Christ. "The iniquity of us all" means every sin, every sin ever commit-

ted. Please notice it doesn't say "transgression of all of us." This is simply because transgression is a limited form of sin. Transgression is only a violation of known law, a known Divine law.

But there are millions and millions of sins in addition to that one. That is why it says, "the iniquity of us all." God the Father took all of these things at 12 Noon in April 30 A.D., and put them all on the Lord Jesus Christ, "causing to fall on Him." And when He did, the Lord Jesus Christ screamed out "ELOHI, ELOHI, LAMA SABATANI."

Now, in verses 7-9 we have the complete explanation of that phrase, "My God. My God. Why hast Thou forsaken Me?" This brings us to the third act or third increment of Isaiah 53.

## THE THIRD PRINCIPLE IN ISAIAH'S ORIGINAL CHRISTMAS STORY

OUR LORD'S TRIALS AND THE TREE, CROSS. THE SILENCE OF GRACE. "He was oppressed," and "He was afflicted," yet "He opened not His mouth." There are three personal pronouns, He, He, He. And the two verbs, "oppressed and afflicted." These all apply to the trials of the Lord Jesus Christ. Both of these verbs are in the passive voice, which means He received them.

The first word, "He was oppressed," means to be harassed and abused. The second word, "He was afflicted" means to receive affliction, in the place of justice, instead of justice. Where He should have received justice, He received affliction. But, in spite of that fact, even though there were many different reasons, the six trials He went through were all mistrials. They were all wrong. They were all unfair. They were all unjust. Yet He did not complain at any one point. "He opened not His mouth."

Here is a Biblical commentary on the six trials of the Lord Jesus Christ. The intensive stem issued in the Hebrew language here for the expression, "He opened not His mouth," which means injustice after injustice, and this was all committed in the courtroom. Yet He did not complain or even respond as people often respond to injustice. Sometimes people scream out, "This is not fair. You have violated my rights, etc."

Now this silence of God is very interesting. This is the silence of GRACE. This silence is interesting in view of the fact that when Jesus Christ returns to this Earth, He kills people with His mouth, Revelation 19:13-15. "He slays them with the sword of His mouth."

Maybe for your own study of the Bible, you should have the six trials of the Lord Jesus Christ, so let us at least list them for you here:

1. The trial before Annas. This is found in John 18:12-24. This was an illegal trial because Annas was not the high priest. How-

ever he was the lord high executioner of all of southern Palestine. He was the father-in-law of the high priest. He was the head of a gangster syndicate. They were operating at that time in the Negev and in Jerusalem. Therefore, everything had to be cleared with Annas. Jesus Christ appeared before Annas first in John 18:12- 24.

2. The second trial was before Caiaphas. This is found in Matthew 26:57-68. Now this trial had many injustices, such as the judge trying to get an indictment, WHICH IS NEVER DONE. Judges usually always listen to the evidence and make a decision. But these judges ran around trying to collect evidence.

Now, under Jewish law, you have to have two people to agree in order to draw an indictment. They found it virtually impossible to get two people to agree on anything in connection with the Lord Jesus Christ. They spit upon Him. They beat Him. This trial was also illegal because it was held at night. The trial was also held on a holy day, and that made it illegal. They also tried to get Him to condemn Himself, and this is also illegal when it comes to Jewish jurisprudence.

3. The third trial was held before the assembled Sanhedrin the next morning. Luke 22:66-71. In this trial they tried to make it legal. The night before was not legal, so they held one in the daytime to try to make it legal. This was as illegal as the first. Daytime illegal.

4. The fourth trial was held before Pontius Pilate. Luke 23:1-7. Pilate was the only open-minded judge in whom Jesus Christ faced. He declared the innocence of the Lord Jesus Christ, on four different occasions, during two trials.

5. The fifth trial was held before Herod. It was an attempt on the part of Pilate to dodge his responsibility. Herod was in town, and someone told Pilate that Jesus Christ was from Galilee, and therefore, He was under Herod's jurisdiction. So he sent Him over to Herod. Herod tried to make the Lord Jesus Christ do magic tricks. When He refused, he

abused Him and sent Him back. Luke 23:8-12.

6. The sixth trial was held before Pontius Pilate again. John 18:29-19:16. Again the trial was illegal in every way. The judge himself declared the Lord Jesus Christ innocent. But one thing was added, scourging.

Here are six trials of the Lord Jesus Christ. Long before it happened, some 600 years beforehand, we have the details concerning the trials. It is not unusual for a person to be a victim of injustice during so-called legal procedures. But this was unusual in that "He did not open His mouth." He did not say a word. **This is the silence of GRACE.**

Then we read, "He is brought as a lamb to the slaughter." "He is brought," is the causative passive. It is literally, "He was caused to be led." He didn't go Himself, others caused Him to go. Others caused Him to go to the Cross. This emphasizes the human side of the Cross. This is people, and their desire and their volition. Others caused Him to go.

Then we have the first of two illustrations in this verse. "As a lamb to the slaughter." Here is the correlation between Jesus Christ being led to the Cross and the constant and habitual offerings of animal sacrifices in the Old Testament. "Christ the Lamb of God which taketh away the sins of the world." Then when He was on the Cross, again you will notice again it says, "And as a sheep before the shearer is dumb, so He opened not His mouth." Again the Lord Jesus Christ was railroaded to the Cross. And yet once again He did not complain. While He was being led to the Cross, He did not complain. Yet He had more right to complain than any person who has ever lived. "The Just for the unjust."

Then we have the second illustration using sheep, lamb and sheep. "The sheep before the shearers is dumb," silent. In other words, the sheep do not resist the shearers. They do not make noises and/or complain. This means that Jesus Christ was willing to go to the Cross and die for our sins. Just as

sheep are willing to be sheared, no resistance, Jesus Christ did not resist the Cross. Had the Lord Jesus Christ resisted, the situation would have been most interesting. Ten thousand angels would certainly have cluttered up and made a mess of Jerusalem. They would have destroyed many people.

But He did not resist because HE SOUGHT TO DO THE FATHER'S WILL. He settled this question in the Garden of Gethsemane, when He said, "If it be Thy will, let this cup pass from Me." This was a first class condition of supposition. He was assuming for the moment that it was the Father's will. Then when He realized that it was not, He went on to say, "Nevertheless, Thy will be done, not My will, but Thy will be done." If Jesus Christ had been operating independently of the Father, He would have avoided the Cross, not because of the suffering, because during the course of His suffering, as we saw, He was very silent. Physical suffering did not bother the Lord Jesus Christ. He was completely skinned alive, with a whip. He was beaten very badly. He was spit upon. He was lied about. He was maligned. He was abused. All in every possible way, and yet, not once did He cry out in pain.

During the time He was on the Cross He only said three things: "Father, forgive them for they know not what they do." "Today shalt thou be with Me in Paradise." "Woman," He spoke to the Father. He spoke to the dying believer on the cross. And He spoke to Mary, "Woman, behold thy son." John took charge of Mary after that time. He made provision for His family.

These are the only things that He stated before 12 Noon. Then He finally screamed out, "My God, My God, Why hast Thou forsaken Me?" This is coming up in our next verse of this original Christmas story.

So, we have two illustrations here, lamb and sheep. Now, as far as our exam for Christmas is concerned, I would ask several things concerning this verse. What two verbs express the trials of our Lord Jesus Christ? What Hebrew stem are they in? And why? You would then give the first two verbs, op-

pressed and afflicted. Both of them are passive stems, these are things He received. He did not earn them, nor did He deserve them. He was NOT a criminal.

So, therefore, this stem says He was victimized. He was innocent. And then I would ask you to give the exact meaning of these two verbs, and how they are connected with the trials of the Lord Jesus Christ. Then cite the Scriptural references.

Next question: Give two illustrations in this verse and tell what they mean.

Answer: Lamb to the slaughter, that is Jesus Christ being led to the Cross, the human side. "Sheep before the shearers is silent." This is Jesus Christ willing to do the Father's will, and that is the Divine side.

Now, there is another important principle here. Why did the Lord Jesus Christ want to avoid the Cross? Not because of physical pain. BUT BECAUSE AT THE CROSS, THE PERFECT SON OF GOD, PERFECT IN HIS HUMANITY, WOULD COME INTO CONTACT WITH SINS. "He would bear our sins in His own body on the Tree." That was repugnant to Him.

"He opened not His mouth." He did not complain. He did not fight back. But a very important principle is here. In order to understand this principle you have to go back to the Valley of Elam, when David arrived after 40 days, and when this loud mouth Goliath was trumpeting out his challenge, and said, who will come down and fight with me?

David, as you remember, was the first one to speak up. That was the 40th day. And David said, "Who is this uncircumcized Philistine, that he should defy the armies of the Living God?" And, of course, the population immediately started to lead David off into the tent of Saul, which was the command post. They finally had a volunteer. But on the way his older brother, his handsome older brother, whom Saul wanted to anoint, began to criticize him, the older brother once again. But David ignored the criticism. He spoke back in a very simple idiom, which was very gracious and moved on.

Now this was a great attempt on the part of Satan to keep David from meeting the giant. If David had been out of fellowship, he would have failed. HIS BROTHER UNJUSTLY CRITICIZED HIM. You haven't lived until you have been unjustly criticized. But David didn't snap back. He didn't fight back. He didn't retaliate. He didn't take vengeance in his own hands. He simply moved on.

Now, when it came to the Lord Jesus Christ, all the way along, starting with the trials of the Lord Jesus Christ, and continuing to the trip to Golgotha, there were many times when Jesus Christ was maligned, both by the crowd and the Sanhedrin, the religious leaders. Not once during that entire time did the Lord Jesus Christ snap back, or do anything to get out of fellowship. Nor did He ever fail once during that trying period, because if He had failed even once during that whole trying period, we would not have our so great salvation.

No one can die for the sins of the whole world unless he is perfect. Jesus Christ did not have an old sin nature, and He did not have the imputation of Adam's sin. Right up to the moment when He screamed out, "My God, My God, Why hast Thou forsaken Me?" He still could have failed by committing just one sin. But He didn't. Not one sin. But He was made sin for us. He knew no sin.

I don't know about you, but I have had the opportunity many times, after having been insulted, we all have, and we have this tendency to just run over whoever just said, "boo." It is a great temptation when someone gets in your way just to mow them down, just to run over people. It is very easy when someone insults you to automatically just let them have it. It is a tremendous temptation, a temptation to fight back. Especially when it is unjust. Just reach out and let them have it.

Now, the Lord Jesus Christ could have just spoken one word, and they all would have dropped dead. In other words, on our part, it takes a little activity, we have to be in condition in order to retaliate and to be successful. But the Lord Jesus Christ only had to open His mouth and He did it before with the

Assyrians. He said, "Drop dead," and they did. He didn't even have to call upon the angels, although He could have. Just think what a tremendous temptation our Lord faced when all this occurred unjustly to Him, and many more temptations than we do.

He faced all that we will ever face, and many more things besides. But one of the greatest, and subtlest of all temptations came to the Lord Jesus Christ during those last hours, FROM THE TIME THAT JUDAS KISSED HIM, UNTIL THE TIME HE BORE OUR SINS ON THE TREE. From the kiss of death, to the actual death on the Cross. A period of almost 12 hours, possibly a little over 12 hours. During that period, He was constantly criticized, and constantly maligned, and constantly abused. He could have fought back in a way that we do not have the power to fight back with. He could have very easily leveled them. Why didn't He?

Well, I will tell you why. BECAUSE HE WAS THINKING OF US. **Merry Christmas!** Because He was bearing our sin, "because of the joy that was before Him." You are the joy that was before Him. Because He was taking our place. Because He had a mission to accomplish. That mission meant that He could not take vengeance into His own hands. He could not fight back. "When He was reviled, He reviled not again, but committed it unto Him who is the Judge of all."

The basic principle here is that **TWO WRONGS DON'T MAKE A RIGHT.** They were all wrong. They maligned Him. If He turned around and met wrong with wrong, then He would have been out of fellowship. He would have sinned, and we would not have our so great salvation.

Now, any body who has any gumption or guts is going to stand up and deliver when they are challenged. It is easy to do. It is a strong temptation not to. And yet, we have this basic principle here for us. Yet, in accomplishing the Lord's will, many, many times it takes just exactly the opposite. Remember that wonderful principle and put faith in the promises of God and rest there. "Vengeance is Mine, I will repay, saith the

Lord." Therefore maintain your fellowship with God.

Some of the most subtle temptations that come to us as believers in the Lord Jesus Christ come to us by those who are critical, or jealous, or noisy. They malign, they criticize, they gossip, unjustly. In other words, the "attacks of the sins of the tongue," which are high on the list of sins.

James 3:5, 6, "Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell."

So when these attacks come, if we respond in kind, if we meet evil with evil, then we are out of fellowship. We are no longer controlled by God the Holy Spirit, and we are absolutely useless.

So, from the Cross, the Tree, the Christmas message, we learn this wonderful principle. PUT IT IN THE LORD'S HANDS. As David said by the time he arrived at the battle field. He had already fought many battles that day. He also faced this temptation to fight back, to fight his brother. His brother said, "You don't have enough experience. You are just a kid." He faced many temptations like putting on Saul's armour. But by the time he got out there to Goliath, life for David became very simple. Now all He had to do was to kill this 9 foot 2 inch giant. That for David was simple compared to what he had just gone through. So he told Goliath very simply, when Goliath began to threaten him. Goliath used psychological warfare against David, and he began to tell David what he was going to do with him, "feed him to the birds," etc.

So, David simply told him, "The battle is the Lord's." How did David know that? Well, David had been putting things in the Lord's hands all day. He had to turn over the criticism of his brother to the Lord. And he had to turn over Saul to the Lord. He had to re-

fuse Saul's armour. There was a great reason for that. You see, just before a great victory, you have your greatest test. Sometimes you don't know when a victory is around the corner, except by the tremendous pressure you have. When the pressure builds up, and when things get very sticky, and a little difficult then you know that there is something great right around the corner. So, by staying in fellowship with the Lord, keeping your relationship with the Lord in tact, being under the control of the Holy Spirit, then you are victorious.

That is exactly what the Lord Jesus Christ did. Our Lord remained in status quo filling of the Spirit. He did not get out of fellowship. He did not sin. Satan did everything he could to draw His anger. He tried hard to get the Lord into that situation of these vicious traits that exist in the human race. But Christ didn't fall for it. "He opened not His mouth." The silence of GRACE.

He didn't fight back. He didn't say unkind things to unkind people. Many of us, as believers, lose out on major victories simply because when these pressures come along, we revert to petty little people who have to fight back, who have to meet gossip with gossip and maligning with maligning, instead of putting it in the Lord's hands.

So, there are always small people who never break through. If the Lord Jesus Christ had done that, then there would have been no salvation. So, "He opened not His mouth." This is a very important doctrine.

Verse 8, now we move on to a legal procedure. "He was taken from prison." That is what the King James version of 1611 says. But no matter how you translate this in the English, the Hebrew word here is not "prison." It is literally "He was seized by the government, by dominion." The word "taken" is literally seized, taken into custody. It is intensive, and it is in the passive voice. So, when He was finally seized, it was a very vicious thing. This is where the problems started right here, when they seized Him, they manhandled Him. Not just seized and

took into custody, but manhandled Him, to push Him around and beat Him.

"And He was taken by government." dominion. "From prison" is literally "from dominion." There were two governments involved, the Roman government and the Jewish government. So we can correctly translate this, "He was seized by governmental authority."

"And from judgment." This is incorrectly translated also. This is literally, "and legal procedure." "He was seized by governmental authority, and by legal procedure." In other words, the Roman government was established to keep the peace. And they were taking the Prince of Peace into custody. "Legal procedure" is a reference to the trials of the Lord Jesus Christ. They tried to get rid of Him legally.

Now, the next phrase is also incorrectly translated. "And who shall declare His generation." The Hebrew says, "Of His generation, who shall protest?" Who shall protest in His generation? Who will protest the thing that He did? Answer, historically, Peter on the day of Pentecost.

Peter, by the way, at this time, is hiding. He has run away at this point. He denied the Lord the night before, and he followed the Lord afar off. Peter, who had done everything that is wrong, he wouldn't listen to the Word, failed in prayer. He followed the Lord afar off. He tried everything in his own strength. He denied the Lord. He is the one who is going to protest for that generation. That is Peter's Pentecostal sermon in the book of Acts. It wasn't a Pentecostal sermon by any stretch of the imagination. It had Divine power and not human emotions.

Peter's sermon on the day of Pentecost was one of five protests. Every protest is recorded in the book of Acts. Stephen protested. Paul's sermon on Mars Hill was another protest. All of the protests are recorded. So, actually in Acts we have the answer to this question here in Isaiah, 600 years before these protest sermons were given.

Literally, "Who shall protest in His generation?" The word "protest" is in the inten-

sive stem. The protest will be intensive, which means with power. The protest will be made the great power, Acts 1:8, the power of the Holy Spirit. “Ye shall receive power after that the Holy Spirit is come upon you. And ye shall be witnesses unto Me.” The witnessing was in the power of the Holy Spirit. And so in our Lord’s generation, every bit of witnessing, every bit of declaration of Christ was a protest.

The rest of the verse says, “For He was cut off, out of the land of the living for the transgression of My people, was He stricken,” “He was cut off.” This is a causative, He received death. This refers to His spiritual death, not His physical death. “Cut off” means to die. This anticipates the next verse, where He died twice.

Now, if I was giving you an examination, I would ask, what is the significance of this phrase, “He was cut off?” Answer: His death.

Next question: Which death, and why? Answer: The Hebrew stem is always passive, therefore it cannot refer to something He did Himself. He received this death. **When Jesus Christ died physically, He did it Himself.** “Father, into Thy hands, I commit My Spirit. And He dismissed His Spirit.” Therefore, if this was referring to physical death, the physical death of the Lord Jesus Christ, it would be a QAL stem, which is the active voice. But here we have the passive voice. This shows us how important the Hebrew stems are. Because in the passive voice it means He was cut off, in spiritual death, so that when God the Father and God the Holy Spirit departed from Him, He received spiritual death.

“For the transgressions of My people.” “For” is literally “because of the transgressions of My people.” In other words, He died for our sins. “Stricken” is literally, “the stroke of judgment fell upon Him.” Notice, He was stricken, not that He was stricken, but that the stroke of judgment fell upon Him. This again refers to His first death on the Cross, again, spiritual death. When He bore our sins on the Tree, and took our place and satisfied all the righteousness and the just claims of

God the Father, which He had against the whole human race. This phrase says that. “The stroke of judgment fell on Him.”

God is absolute righteousness and man is MINUS God’s righteousness. Because of that, God must pronounce a penalty upon man. Now, man is also spiritually dead, and man is a sinner, but even man’s righteousness is not good enough to have fellowship with God. So man is dead because of it. Therefore, God has something against man, and God’s love cannot go past God’s justice and God’s righteousness. God wants to love the human race. God loves the world, but His righteousness and justice are in the way. So, God can’t love man. He can’t do it apart from the Cross.

But when Jesus Christ died on the Cross, He, Jesus Christ, was absolute righteousness. He died the first time spiritually and satisfied the just demand of God the Father. He, Jesus Christ, paid the penalty of sin for us. Now the love of God, which is a part of God’s character, comes through GRACE and comes to man ONLY by the way of the Cross.

Now, a loving God can very easily throw any creature into the Lake of Fire, who does not come to the Cross, because when he does not come to the Cross and accept Jesus Christ as his personal Saviour, then man accepts his own good works. His own good works are still minus God’s righteousness. **Man’s relative righteousness cannot have fellowship with God’s absolute righteousness** and therefore, he still has the penalty of sin still outstanding. “The stroke of judgment fell upon Him.”

Now, in verse 9 we have our Lord’s burial and the Cross. The fourth act, or the fourth principle in the Original Christmas, Isaiah’s Christmas.

“And He made His grave with the wicked and with the rich in His deaths.” Deaths here is plural. “Because He had no violence, neither was any deceit in His mouth.” “He” is reference to God the Father, again. The word “made” means literally, “to assign.” He as-

signed Him, Christ. This is a simple declaration of the fact in the Hebrew language, but it hasn't happened yet, as of the time of Isaiah. This is again 600 years before it happened.

Now, while Jesus Christ was dying, and in His deaths, plural, He was assigned to two different categories. First of all, "the wicked." Secondly, "the rich." "The wicked" refers to the two thieves, the ones who were crucified on each side of Him. Two criminals justly condemned, justly paying their debt to society, as it were. Capital punishment, Roman style, crucifixion. At first both of these thieves mocked Him and ridiculed Him. Then finally one thief changed his mind about the Lord Jesus Christ. And he said, "Lord." When he said "Lord," he used the Greek word KURIOS, which means Deity. He recognized Jesus Christ as God. Then he said, "Remember me." He brought himself into the picture, "Lord, remember me." At that very point he had a personal relationship with God through the Lord Jesus Christ.

One criminal getting exactly what he deserved. One criminal getting what he deserved, to die, a criminal who was justly dying, and then this criminal went on to say, "When Thou comest into Thy kingdom." He recognized that He was God, Lord, and he recognized that Jesus Christ was a king. He recognized Christ as God, and recognized Christ as man. In this phrase that he uttered there was the identification of Christ for what He was.

Christ responded, "Today shalt thou be with Me in Paradise." The soul of the Lord Jesus Christ would go to Paradise, and His body would go into the grave, and His Spirit went into the presence of God the Father. One of the dying thieves was saved, and it didn't involve water baptism, or joining a church or tithing. He didn't have time to do any of those things. He didn't have time to straighten out his life. He didn't have time to turn respectable. He didn't have time to feel sorry for his sins or to make restitution.

Now, this is 600 years before it happened. Christ was identified with two thieves. Just think of all the factors that it

took to get two thieves and the Lord Jesus Christ to that hill to be crucified, all at the same time. First of all, those two thieves had to be somebody's children. They had to be born into this world. They had to go through the course of time. They had to get into the Negev and be apprehended. They may have been a part of the other criminal Barabbas and his gang. They had to be caught at just the right time, at the very same time that our Lord was going through His illegal trials. And they had to be crucified. If you sit down and try to figure out all the possibilities, it is more than probably a 2000 to 1 shot that these two thieves would be crucified with the Lord at that time. 600 years before it happened here we have the details.

And that isn't all. The next phrase is very important. "The rich in His death." This is a reference to the Lord Jesus Christ's burial in the tomb of Joseph of Arimathea. This is described for us also in Matthew 27:57, "When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus disciple." John 19:38, "And after this Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus."

The story of the two thieves is fulfilled in Luke 23:39-43, "And one of the malefactors which were handed railed on Him, saying, If Thou be Christ, save Thyself and us. But the other answering rebuked Him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when Thou comest into Thy kingdom. And Jesus said unto him, Verily I say unto thee, Today shalt thou be with Me in Paradise."

We know from the study of the ancient world, specifically the book of Josephus, where he mentions this particular fact, that it was the Jewish custom to bury blasphemers

in a very obscure manner. They just sort of carried out the trash, and threw it away.

Now, if they did that with the Lord Jesus Christ, it would be very hard to validate His resurrection historically. So, instead of being taken out with the two thieves, when the time came to remove these three from the cross, the Lord instead of being taken out to an unknown cave, was placed in a very prominent conspicuous place, the tomb of Joseph of Arimathaea. So Joseph of Arimathaea went to Pontius Pilate, and he persuaded him to allow him to take the body of the Lord Jesus Christ, and along with Nicodemus, they prepared the body for the burial and then put the body in the tomb of Joseph of Arimathaea, a tomb which was nearby, a tomb which was very, very prominent. Joseph was a wealthy man, and he had a very prominent place for his own burial. And so it was fulfilled.

“He was identified with the rich.” This, of course, refers to Joseph of Arimathaea. The tomb of the Lord Jesus Christ had to be prominent because of His resurrection. If he had been carted out with the other two thieves and thrown into an ash heap, this would have made it very hard to validate His resurrection. And an obscure grave would be a means of discrediting the resurrection of the Lord Jesus Christ. Therefore, the body of the Lord Jesus Christ winds up in a very prominent place in the tomb of a very wealthy man, a place of a rich man’s tomb. And a place of prominence, whereby we have a very excellent observation of His resurrection.

Literally, “He assigned Him with the wicked and with the rich in His deaths.” “Deaths,” again, plural. Christ died twice, spiritually and physically.

Back in the Garden we have Adam. Adam partook of the tree and he died immediately. That is spiritual death. Satan said that thou shalt NOT surely die, and Christ said, “Thou shalt surely die.” Now, spiritual death meant that when Jesus Christ came walking in the Garden that particular day, Adam had to hide. Adam could never hide from the omniscience of the Lord, or the om-

nipresence of the Lord. But because he was incapable of carrying on a conversation and having fellowship with the Lord Jesus Christ, he was completely cut off from God. Like we are when we come into this world, physically alive and spiritually dead. Ephesians 2:1, “And you hath He quickened, who were dead in trespasses and sins.”

Hundreds of years later Adam finally died physically. Adam was told “the wages of sin” is not physical death. Physical death is the result of spiritual death. So when Adam died, he died immediately spiritually. Now the indication of this death was that he could not have fellowship with the Lord. If the Lord had not spoken to him in the Garden, he still would be hiding. That is the GRACE of God. God broke the silence. God the Son broke the silence. That is the pursuit of GRACE. It was impossible for Adam to have fellowship with God, and God the Son made it possible, then and there. God had to do something because Adam was spiritually dead.

When Jesus Christ died on the Cross, first of all He died spiritually. When He died spiritually it was indicated by His fourth cry on the Cross, “My God, My God, Why hast Thou forsaken Me?” God the Father and God the Holy Spirit forsook Him, simply because God the Father poured out on the Lord Jesus Christ the sins of the whole world. God the Father gathered into one ball every sin that had ever been committed, past, present and future, all the sins of the world, from the time of Adam till the end of time. They were all gathered up by God the Father, and they were put on the Lord Jesus Christ. And that was His first spiritual death. When he bore our sins, the Father, in His holiness, and the Holy Spirit, in His holiness, had to depart from the Lord Jesus Christ. At that moment, the Lord Jesus Christ, who had already been deserted by man, was deserted by God the Father and God the Holy Spirit. They could not have fellowship with the One who was made sin for us. “God is of purer eyes than to behold iniquity.” Jesus Christ paid right then and there for us. He was completely alone on the Cross, on that Tree.

Then after He paid for our sins, at 12 Noon, darkness covered Golgotha, and three hours later He said, "It is finished." John 19:30. When He said, "It is finished," salvation was accomplished right then and there. Literally "finished" says "FINISHED IN THE PAST WITH A RESULT THAT IT STANDS FINISHED FOREVER." That is actually what He said, "TETELASTI." This was in the perfect tense in the Greek language of the New Testament.

And then He said, "Father into Thy hands I commit My Spirit." Then He died physically. His work was accomplished, finished. So, "My God, My God," is spiritual death expressed. And "Father" speaks of physical death. He died physically because His work was finished, completed.

He dismissed His own Spirit, of His own volition. His work was finished. We, like the Lord Jesus Christ, remain on this Earth until our work is finished. YOU ARE GOING TO REMAIN ON THIS EARTH UNTIL YOUR WORK IS FINISHED. The only way of exception will be, of course, Divine discipline, or violation of Divine law, and/or glorifying God in some other special way. OTHERWISE, YOU WILL REMAIN UNTIL YOUR WORK IS FINISHED. Paul said, "I have fought a good fight. I have finished my course. I have kept the faith." "I have finished my course" indicates that he had finished his work.

Now, Jesus Christ had finished His work, and He sat down. It is all completed. **NOTHING CAN BE ADDED TO THE FINISHED WORK OF CHRIST.** That is why we can't be saved by our own works. It is therefore impossible for human works to save, and, of course, this is the greatest blasphemy of all time, and the issue of indictment at the last judgment, "judged according to their works."

Now notice what the Hebrew actually says here. "He assigned Him His grave with the wicked and with the rich in His deaths." Plural. Christ died twice, so that we only have to die once, maybe. We who are born once, must be born twice that we don't die twice. In other words, the second death has

no claims on the believer in the Lord Jesus Christ. Simply because of our second birth, because we have appropriated what the Lord Jesus Christ accomplished for us.

Here we also have a reference to the fact that the Lord Jesus Christ was qualified to do this for us, because it says, "He had done no violence." He had no overt sin. The word "violence" is literally "wrong." Literally, "He had done no wrong."

Next we have "Neither was deceit in His mouth." There was no inner sin. He was therefore sinless. Therefore He was qualified to bear our sins. Whoever goes to the Cross must be true HUMANITY. But He must also be perfect HUMANITY.

There are three ways in which Jesus Christ was qualified to bear our sins. There are three different kinds of sins:

**One:** There is the old sin nature, that which we call inherent sin.

**Second:** There is imputed sin, the sin of Adam imputed to the human race.

**Third:** There is imputed sin.

Now, Jesus Christ, through the virgin birth, did not have an old sin nature. Remember that the old sin nature is passed down through the man. Jesus Christ came into this world through the virgin birth, so He had no old sin nature. He came into the world without an old sin nature, the only One who ever did.

Secondly, the imputation of Adam's sin comes down through the man. Again, we have the virgin birth of the Lord Jesus Christ, which actually kept the Lord Jesus Christ from having the sin of Adam imputed to Him.

Thirdly, the issue for 33 years was His personal life. He lived personally without sin. Therefore the Lord Jesus Christ was the only member of the human race qualified to go to the Cross and die for the sins of the world.

**One:** virgin birth = no old sin nature.

**Two:** virgin birth = no imputed sin of Adam.

**Three:** 33 years of perfect living, no personal sin. Verse 10, the resurrection and the Cross, the Tree, the fifth act.

“Yet it pleased the Lord.” The word “Lord” is JEHOVAH, which is a reference to God the Father. “It pleased” means literally “to desire, to be favorably disposed.” This means to do something for someone.

Literally, “The Lord, God the Father, was favorably disposed to.” “Bruise Him.” It pleased the Father to bruise the Lord Jesus Christ. “Bruise” is in the PIEL stem, infinitive, which means to crush, or break in pieces, literally. This goes back to Genesis 3:15, the Cross. “And I will put enmity between thee and the woman, and between thy seed and her Seed; it shall bruise thy head, and thou shalt bruise His heel.”

Next, “He hath put Him to grief.” Literally, “He has caused Him suffering,” pain, bearing our sins. This is causative. He caused Christ to suffer. The Father caused Christ to suffer for us. Then we have the word “when.” This is a temporal relative word that tells us when this took place. It is a reference to the Cross again.

“When thou” is a reference again to God the Father. “Shall make His soul an offering for sin.” The Father, literally, shall designate His soul as a sin offering. Now we have the principle of the sin offering. This is found in Leviticus 5 and 6. There are only a couple of points we need here from Leviticus to support this sin offering. One point is from Leviticus 5:16 and one is from Leviticus 6:5. In Leviticus 5:16 we have the first principle of the sin offering. “And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him.” The point is that God is the gainer. First of all, God is the gainer. And secondly, man is the gainer in the sin offering. The whole point is GAIN, and/or PROFIT.

In Leviticus 5:16 the verse tells us that God gains. God gains from the death of Je-

sus Christ on the Cross. God the Father sent God the Son into the world, and as a result of SENDING THAT SON, HE NOW HAS MANY SONS. That is Hebrews 2.

So here is the first principle of the sin offering. Hebrews 2:9, “But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the GRACE of God should taste death for every man.” The Father sent His Son and now the Father has many sons. “But we see Jesus, who was made a little lower than angels.” That means that in His HUMANITY, Jesus Christ is lower than angels. “For the suffering of death,” which is the Cross. “Crowned with glory and honor.” That is His resurrection and ascension. “That by the GRACE of God He should TASTE DEATH FOR EVERY MAN.”

Verse 10, “For it became Him, Christ, for whom are all things, IN BRINGING MANY SONS INTO GLORY, to make the Captain of their salvation perfect through suffering.” So, the Father brings many sons into glory through the Lord Jesus Christ, who is the Captain of our salvation.

Now, here are the mechanics. “For both He, Christ, that sets us apart, sanctifieth, and they who are sanctified.” In other words it means simply this: Here is the throne room in heaven, and Jesus Christ has ascended. Jesus Christ is now seated as our personal Saviour, we enter into union with Christ. This is our position in Christ. Christ is the One who sanctifies or sets us apart. Believers are the ones who are sanctified, set apart in Christ. Christ is the Son, we are in union with Christ, therefore we are sons. Galatians 3:26, “We are all the sons of God by faith in Christ Jesus.” So we are children of God by believing in Christ. Because we enter into union with Christ, “we are accepted in the Beloved.”

So the principle first of all says God is the gainer. He “brings many sons into glory.” Verse 11, “For both He, Christ, that sanctifieth and they who are set apart are all one for which cause He is not ashamed to call them brethren.” So we are called “brethren” because we are in union with Christ.

Then the passage goes on to tell us how this all works. Verse 14, "Forasmuch then as the children are partakers of flesh and blood. He also Himself likewise took part of the same." This was Christ coming into the world, the original Christmas message of Isaiah. "That through death," Christ had to become true humanity in order to die for our sins. "That through death He might destroy him that had the power of death, that is, the devil." So Jesus Christ had to become true humanity in order to die for our sins. God sent one Son into the world and now God has many sons in glory.

So, the first principle of the sin offering. GOD IS THE GAINER. One Son, many sons. "Thou Father shall make His soul a sin-offering." God the Father Himself becomes the gainer by having many children in glory.

Now Leviticus 6:5 explains the other principle of the sin-offering. MAN IS THE GAINER. Now man gains more by redemption and regeneration than He had before the fall. Man in the fall lost his innocence and a Garden in one spot. Man is now higher than the angels. He is in union with the Lord Jesus Christ. And man will live with God forever under circumstances which are far superior to what Adam had in the Garden in status quo innocence.

So, MAN IS THE GAINER. Man, through regeneration, has gained more than Adam lost by sin. And that is the principle of the sin-offering, to demonstrate how both God and man gain for this sin-offering of the Lord Jesus Christ.

The verse goes on to say, "He," Jesus Christ, "shall see His seed." Now, this expression is a reference to the physical bodily resurrection of the Lord Jesus Christ. "He shall prolong His days." Literally, "He shall cause His days to be extended." This again

is an expression of the bodily resurrection of the Lord Jesus Christ.

"And the pleasure of JEHOVAH." This is a reference to God the Father. "Shall prosper in His hands." The word "pleasure" is literally "plan," the plan of JEHOVAH, the plan of God the Father, WILL PROSPER IN THE HAND OF THE LORD JESUS CHRIST.

The word "prosper" is a simple declaration of prosperity through the death of the Lord Jesus Christ. This verse actually begins with death, as Christ being our sin-offering. Here we have the plan of the Father. Stage One of the plan of God the Father is the death of Christ. So this means that all members of the human race must start at the Cross. "BELIEVE ON THE LORD JESUS CHRIST AND THOU SHALT BE SAVED."

Then we have the plan of God the Father for the believers in Christ. That plan is for us to represent Him here in time on this Earth. So from the time you accept Jesus Christ as your personal Saviour until the time you are absent from the body and face to face with the Lord, you are His personal representative. This means that God has a purpose for your life.

Then Stage Three of the plan of God the Father calls for you as a believer in eternity to glorify Him in a resurrection body exactly like the Lord Jesus Christ. But there can be no eternity, no eternal life, there can be no meaning or purpose and definition to your life in time until you start at the Cross. God's plan for you begins at the Cross. And that is what is being said here at the end of this verse.

"The plan of Jehovah shall prosper in His hands," in the hand of the Lord Jesus Christ. The hands that were nailed to that Tree. "They pierced My hands and My feet," Psalm 22:16.

In verse 11 we have the doctrine of salvation on the Tree, the sixth act.

"He shall see the travail of His soul." The subject of this verb is God the Father once again, the Planner. In other words, this says that God the Father takes note of the Lord Jesus Christ, and takes note of Him bearing our sins on the Cross. "He shall see the suffering and the travail of His soul." This is the extreme suffering of Christ's soul. That is when Jesus Christ was bearing our sins in His own body on the Tree.

"And shall be satisfied." God was satisfied with the death of Christ. This is the doctrine of propitiation. **God the Father is satisfied with the death of God the Son. ARE YOU?** He said many times, "This is My beloved Son in whom I am well pleased. Hear ye Him." This is the only work that God the Father is satisfied with. This is the only work whereby we may be saved.

Romans 3:23, "All have sinned and come short of the glory of God." **Sin then, as far as this verse is concerned, says it is failure to match Divine essence.** The "glory of God" is the character, essence of God. "All have sinned and come short of the glory, or essence, of God." So, "Being justified freely by means of His GRACE, through redemption that is in Christ Jesus, whom God hath publicly displayed a propitiation." The Greek word for propitiation is literally "mercy seat."

The mercy seat is the Ark of the Covenant. In the Ark there were things that spoke of the three failures of Israel in the past. The Ark was made out of wood and out of gold. The wood spoke of the HUMANITY of the Lord Jesus Christ. The gold spoke of the DEITY of the Lord Jesus Christ. This is a picture of Christ bearing our sins on the Tree. Inside of the Ark was Aaron's rod that budded. This spoke of the sin of rebellion against God's appointments and order. Inside of the Ark was also a pot of manna. This was the rebellion on the part of Israel, complaining about God's provision for them. Then inside of the Ark was the table of the Law. This was Is-

rael's rebellion and sin against God's Word, God's norm and standards.

All of these things spoke of their sin which was inside of the Ark. They were completely surrounded by the box, a picture once again of Christ bearing our sins. Then over the top of the Ark was the mercy seat. On each corner of the mercy seat was an angel, cherub. The cherubs spoke of the character, or essence, of God. One cherub spoke of God's righteousness and the other spoke of God's justice. Once a year, on the day of Atonement, the high priest sprinkled the blood across the top of the mercy seat, the blood of an innocent victim.

Now, the righteousness of God looks down and sees the blood instead of the sin. And the righteousness of God and the justice of God is satisfied, propitiated. That is the way the word "propitiation" in Romans 3:25 is actually translated, mercy seat. "God be merciful unto me, a sinner."

This verse then says, "Whom God the Father hath publicly displayed a mercy seat through faith in His blood to declare His righteousness for the remission of sins that are past through the forbearance of God." So this is what is meant by the word "propitiation." This word is found again in 1 John 2:2, "Christ is a propitiation for our sins."

Verse 11, "He, the Father, shall see the extreme pain of His soul, and shall be propitiated." Then the next phrase, "by His knowledge," literally "by knowledge of Him." "By knowledge of Him, Christ, My righteous Servant, shall justify the many."

In other words, when the human race knows the facts of the Gospel, and responds by faith in Christ Jesus, the believer is justified. "My righteous Servant," is a title for the Lord Jesus Christ. **Jesus Christ justifies everyone who puts their faith in Him as personal Saviour.**

"For He shall bear our iniquities." Now, if you notice here, in this particular verse, we have many doctrines. We have the doctrine of propitiation. God the Father "shall be satisfied." We have the doctrine of justifica-

tion. “My righteous Servant shall justify.” We have the doctrine of unlimited atonement. “Because He bore the sins of the many.” The Father is satisfied with the work of Jesus Christ on the Cross. The Son, by His death on the Cross, justifies all those who accept Him. The whole human race has available this so great salvation because of unlimited atonement. Jesus Christ died for the many, the sins of the whole world.

So, these three doctrines give us the Father, the Son and the human race. All these three doctrines relate to the death of Christ, which are all related to the doctrine of soteriology, which is our so great salvation.

In verse 12 we have our Lord's glorification and the Cross. The seventh act.

“Therefore I will divide Him a portion with the great.” This whole verse is completely mistranslated. It says literally, “therefore I will give the many to Him for a portion.” “The many” are those who have responded to the Gospel, the Christmas message. “The many” are those who have accepted Jesus Christ as personal Saviour. “Who hath believed our report, to whom is the Arm of the Lord revealed?” Answer, in context, “the many.”

Now, these are said to be justified in our previous verse. Here they are said to be given to Christ for a portion, FOR HIS PORTION. “The many” now fall into two categories. First of all, the regenerate Jews of the past, and their portion will be the fulfillment of the Davidic covenant. Secondly, the Church, and the fulfillment will be ultimate sanctification. We are presently in union with Christ, set apart, sanctified in time. We are now, on this Earth, as believers in Christ, in union with Christ. But in the future, we will also have a resurrection body. So, the believer is given to Christ by the Father, as His portion, i.e., bride.

Next we have “He shall divide the spoil with the strong.” “The strong” are those who have power. In context they are believers in

Christ. The word for “spoil” is literally, booty, referring, of course, to rewards.

This is the principle of being conquerors in Christ. In other words, believers will be rewarded. The strong are those who possess eternal life, and those who possess the righteousness of God.

“Because He hath poured out His soul unto death.” This is the doctrine of expiation. Again this refers to the spiritual death of the Lord Jesus Christ, and not His physical death. “He was numbered with the transgressors.” This is the doctrine of redemption. He took, as it were, the place of the transgressor. We have been redeemed from the slave market of sin, by the only free man, the Person of the Lord Jesus Christ, who was qualified to redeem us. Christ our Redeemer.

“He beareth the sin of many.” Again we have the doctrine of atonement, unlimited atonement, that Jesus Christ died for the sins of the whole world, not just a select few. 1 John 2:1, 2, “Not for our sins only, but for the sins of the whole world.”

“And made intercession for the transgressors.” Only the Hebrew doesn't say intercession. Literally it is “And made peace for the transgressors.” This is the doctrine of reconciliation. Christ made peace for us. Christ removed the barrier between God and man. Ephesians 2:16, “And that He might reconcile both unto God in one body by the Cross, having slain the enmity thereby.” At the end of verse 15 it says, “making peace,” “That we might reconcile...” So, He makes peace by reconciliation, by reconciling man to God. This is the principle of “Blessed are the peacemakers.” Or in other words, removing the barrier and having peace with God, the principle of Christmas once again. Peace on Earth, which again is potential.

This, of course, is the basis of His glorification. The portion which we have, is that we are a part of His portion in eternity. Jesus Christ is glorified. And the basis of His glorification is His work on the Tree, the Cross. “I will give the many to Him for His portion.” We are His portion as believers in Christ.

MERRY CHRISTMAS!!! The four ways in which we become His portion are mentioned in this verse.

In verse 11 we had three doctrines: The doctrine of propitiation, God is satisfied with the work of Christ. The doctrine of justification, Jesus Christ justifies all those who accept Him. The doctrine of unlimited atonement, Jesus Christ died for the sins of the human race.

Now in verse 12 we have four more doctrines. So in verses 11 and 12 we have seven doctrines which match up with our seven acts of Christmas, verses 1-12. In verse 12 we have the doctrines of: **Expiation**, where He has poured out His soul unto death for us. **Redemption**: He was appointed with the transgressors. He redeemed us. **Atonement**: He bore the sins of many. He died for the whole world. **Reconciliation**: He made peace for us with God. The Cross, the Tree, gives us peace with God. MERRY CHRISTMAS!!!

So here are three reasons in verse 11 and four reasons in verse 12, that tell us that

when we accept Jesus Christ as our personal Saviour, we are a portion for the Lord Jesus Christ for time and eternity. God the Father gives the bride away to the Lord Jesus Christ as the Bridegroom.

We are His portion forever. We will share in glory, His glory, in the future. We have a future with Christ, which is the principle of eternal security. Seven doctrines guarantee this for us. This is Isaiah's Christmas message to us. This is the original Christmas. This is what we have in Christ.

Signed,  
Isaiah

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