

Isa 53:4-6 The Work of the Cross

February 13, 2022

Isa 53:4-6 Surely our griefs He Himself bore, and our sorrows He carried; yet we ourselves esteemed Him stricken, smitten of God, and afflicted. 5 But He was pierced through for our transgressions, He was crushed for our iniquities; the chastening for our well-being fell upon Him, and by His scourging we are healed. 6 All of us like sheep have gone astray, each of us has turned to his own way; but the LORD has caused the iniquity of us all to fall on Him.

“Surely” - The word expresses a note of surprise

Isaiah declares the reason of the Servant’s humiliation. Twelve times over nine verses he asserts, with the most emphatic reiteration, that all the Servant’s sufferings were vicarious, borne for man, to save him from the consequences of his sins, to enable him to escape punishment. The doctrine thus taught in the Old Testament is set forth with equal distinctness in the New (Mt 20:28; Jn 11:50-52; Rom 3:25; 5:6-8; 8:3; 2Cor 5:18-21; 8:9; Gal 3:13; Eph 1:7; 1Pt 2:24).

OUR EXPERIENCE	HIS EXPERIENCE
Griefs	Bore
Sorrows	Carried
Transgression	Pierced Through
Iniquities	Crushed
Well-being	Chastening
Healed	Scourging
Rebellion	Righteousness

“Griefs” = The basic meaning of this root is “to be(come) sick” or “faint.” [malady, anxiety, calamity, disease, grief, sickness] The word is translated “grief” although it may be better translated “sickness” whether physical or spiritual.

“Bore” = to bear, carry, support

“Sorrows” = anguish or affliction: - grief, sorrow, pain (physical or mental).

“Carried” = to carry; to bear a burden, strong to labor. “It means to lift up, to bear away, to convey, or to remove to a distance.” (FF Bosworth; “Christ the Healer;” page 26).

“Transgression” = the fundamental idea of the root is a breach of relationship between two parties; a revolt, rebellion, sin, transgression, trespass

He was “Pierced through” = Slain, fatally wounded; wounded, or pierced, referring to His death on the cross, pierced by nails (Jn 19:37, Zec 12:10)

“Iniquities” = sin, wickedness, iniquity, wrongdoing, with a focus of liability or guilt for this wrong incurred (Ex 34:7).

“Crushed” = crush, harm, i.e., apply pressure to an object, which if alive, will hurt, bruise, or kill; bruised, which means “crushed” as under a burden, the weight of sin which was laid on Him.

“No stronger expression could be found in Hebrew to denote severity of suffering – suffering unto death” (Urwick)

“Well-being”; shalom = The general meaning behind shalom is of completion and fulfillment – of entering into a state of wholeness and unity, a restored relationship.

“By the word shalom (peace) we are to understand the peace that God maintains toward men. Because of our sins, so the thought may be paraphrased, God was not at peace with us. If He was to be at peace with us, there must be chastisement. We deserved that chastisement, but it fell not upon us, but upon the servant. In our place he was punished; and inasmuch as he was punished, God was at peace with us.” (from The Book of Isaiah; Vol. 3, by EJ Young)

Rom 5:1 Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, (Eph 2:14)

“Chastening” = punishment, i.e., an infliction of a judicial penalty based on a standard.
“the chastisement which brought us peace,” which put a stop to the enmity between fallen man and an offended God - which made them once more at one (Eph 2:15-17; Col 1:19-22).

“Healed” = heal, i.e., cause or promote restoration of health or a right state after being sick, diseased, injured, or in a bad state

“Scourging” = wound, bruise, welt, i.e., the object of a damaging blow to the body causing a wound. He was punished as though He had broken the law, in this case with stripes from the scourging.

But these physical sufferings were nothing compared to the spiritual suffering of the cross, when He bore our transgressions (vs. 5, 8), our rebellious and deliberate breaking of God’s Law; our iniquities (vs. 5-6), the crookedness of our nature; and our griefs and sorrows (v. 4), our calamities and the unhappy results of our sins. We are sinners by birth (“All we like sheep have gone astray”) and by choice (“we have turned every one to his own way”) [Ps 58:3; Rom 5:12]. Verse 6 begins with the “all” of condemnation, but ends with the “all” of salvation. He died for us all. These verses are the very heart of the Gospel - “Christ died for our sins.” [from Wiersbe’s Expository Outlines on the Old Testament]

Notes from Dr. T. J. McCrossan (Bodily Healing and The Atonement, pages 21-25)

Isa 53:4 Surely our griefs He Himself bore, and our sorrows He carried; ...

Mt 8:17 This was to fulfill what was spoken through Isaiah the prophet: "HE HIMSELF TOOK OUR INFIRMITIES AND CARRIED AWAY OUR DISEASES."

Delitzsch: (Delitzsch was the greatest Hebrew scholar in Germany)

Regarding Isaiah 53:4 Delitzsch says, "Freely but faithfully that the gospel of Matthew translates this text, 'Himself took our infirmities and carried our sicknesses.' The help which Jesus rendered in all kinds of bodily sickness is taken in Matthew to be a fulfillment of what in Isaiah is prophesied of the Servant of Jehovah. The Hebrew verb of the text, when used of sin, signify to assume as a heavy burden and bear away the guilt of sin, as one's own; that is, to bear sin mediatorially in order to atone for it. But here, where not our sins, but our sicknesses and pains are the object, the mediatorial sense remains the same.

"It is not meant that the Servant of Jehovah merely entered into fellowship of our suffering, but that He took upon Himself the sufferings that we had to bear, and deserved to bear; and, therefore, He not only bore them away, but also in His own person endured them in order to discharge us from them. Now when one takes suffering upon himself which another had to bear, and does this, not merely in fellowship with him, but in his stead, we call it Substitution."

McLaren: listen to Alexander McLaren, that prince of commentators (Volume on Isaiah page 98):

"It is to be kept in view, that the griefs, which the Servant (Christ) is here described as bearing, are literally sicknesses, and that similarly, the sorrows may be diseases. Matthew in his quotation of this verse (Mat 8:17) takes the words to refer to bodily ailments - and that interpretation is part of the whole truth, for Hebrew thought drew no such sharp line of distinction between diseases of the body and those of the soul, as we are accustomed to draw. All sickness was taken to be the consequence of sin."

A. J. Gordon (Ministry of Healing, pages 16-17),

"The yoke of His cross by which He lifted our iniquities, too hold also of our diseases; - He who entered into mysterious sympathy with our pain - which is the fruit of sin - also put Himself underneath our pain, which is the penalty of sin. In other words the passage seems to teach that Christ endured vicariously our diseases, as well as our iniquities."

Andrew Murray (Divine Healing, pages 99 and 119):

"it is not said only that the Lord's righteous Servant had borne our sin, but also that he has borne our sicknesses. Thus, His bearing our sicknesses forms an integral part of the Redeemer's work, as well as bearing our sins. - The body and the soul have been created to serve together as a habitation of God: the sickly condition of the body is - as well as that of the soul - a consequence of sin, and that is what Jesus is comes to bear, to expiate and to conquer."

A. B. Simpson (The Gospel of Healing page 17):

"Therefore as he hath borne our sins, Jesus Christ has also borne away, and carried off our sicknesses; yea, and even our pains, so that abiding in Him, we may be fully delivered from both sicknesses and pain. Thus by His stripes we are healed. Blessed and glorious Burden-Bearer."

Jesus died for:

"our sicknesses"

"our pains"

"our transgressions"

"our iniquities"

"our peace"

"our healing"

"All of us like sheep have gone astray, each of us has turned to his own way;" (v. 6)
Rom 3:23 for all have sinned and fall short of the glory of God (Rom 3:9-18).

"but the LORD has caused the iniquity of us all to fall on Him."

2Cor 5:21 He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.

1Jn 2:2 and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world. (1Jn 4:9-10)

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