

Isaiah 53 and the Gospel

Isaiah 53:6

All we like sheep have gone astray; We have turned, every one, to his own way; And the LORD has laid on Him the iniquity of us all.

6 כִּלְנוּ כִּצְאָן תְּעִינוּ אִישׁ לְדַרְכּוֹ פְּנִינוּ וַיְהִי הַפְּגִיעַ בּוֹ אֶת עֲוֹן כִּלְנוּ:

Gone astray: to wander away; be led astray, often translated “to err.” This refers to personal sins as seen by the terms “transgressions,” “iniquities,” and “sins” used 9 times in this Servant Song.

The verb is used elsewhere of Israel’s spiritual wandering (Ps. 95:10; Ezek. 44:10) and occurs frequently in Isaiah (3:12; 9:16; 19:13; 47:15; 63:17).

turned to his own way – to turn away, turn around, turn back

Isa. 59:8, “The way of peace they have not known,
And *there is* no justice in their ways; They have made
themselves crooked paths; Whoever takes that way
shall not know peace.”

“and the LORD has **laid** on him the iniquity of us all”

The verb “**laid**” usually denotes a violent hostile action in the sense of either “to fall or strike upon, so as to slay” (2 Sam. 1:15; 1 Kings 2:25, 34, 46)

Iniquity – basic meaning is to bend, twist, distort.

When used as rebellion against God it means to sin, to infract, to commit perversion.

Leviticus 16:21–22, “Aaron shall lay both his hands on the head of the live goat, confess over it all the **iniquities** of the children of Israel, and all their transgressions, concerning all their sins, putting them on the head of the goat, and shall send *it away into the wilderness by the hand of a suitable man*. The goat shall bear on itself all their **iniquities** to an uninhabited land; and he shall release the goat in the wilderness.”

“And the **LORD** has laid on Him the iniquity of us all.”

LORD = YHWH. In this case it refers to God the Father.

God the Father has laid on the Servant the iniquity of us all.

Men could crucify Him, but only YHWH could cause iniquity to strike down on Him, so that He bears it as a substitute for us who deserve God's judgment.

Essence of the Gospel

The LORD has laid on Him the iniquity of us all.

Christ died for our sins according to the Scriptures.

Good news! God has done something about our sins!

The gospel is such a rich doctrine and includes substitution, imputation, propitiation, redemption, justification, reconciliation, regeneration, glorification.

All of these elements are to be found in Isaiah 53.

SUBSTITUTION: Christ suffered in our place as a substitutionary bearer of the judgment which we deserve.

2 Cor. 5:21, “For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.”

1 Pet. 3:18, “For Christ also suffered once for sins, the just for the unjust, that He might bring us to God.”

Gal 1:4, “who gave Himself for our sins ...”

In Isaiah 53 we see this substitution more clearly than in any other passage.

borne our griefs
carried our sorrows;
wounded for our transgressions;
bruised for our iniquities,
For the transgressions of My people He was stricken;
He shall bear their iniquities;
He bore the sin of many.

IMPUTATION: to put to one's account, either credit or debit

In the Bible are three great imputations to be considered:

- 1) the imputation of Adam's sin to every descendant of Adam (Rom. 5:12).
- 2) the imputation of man's sins to Jesus Christ on the cross (Isaiah 53:6, 11; 2 Cor. 5:21; 1 Pet. 2:24; Col. 2:14).
- 3) the imputation of God's righteousness to everyone who trusts in Christ for salvation (2 Cor. 5:21; Phil. 3:9; Rom. 3:22).

PROPITIATION: indicates the satisfaction of the demands of justice.

Man's sin offends the righteousness and justice of God. His holiness must be satisfied before God can have relationship with sinful man. Rom. 3:25;
1 Jn. 2:1-2; Heb. 2:17

Isaiah 53:11, "He shall see the labor of His soul, and be satisfied."

REDEMPTION:

To purchase by paying a price; to set free because a price was paid. Rom. 3:24–25; Gal. 3:13; 4:4–5; Eph. 1:7

Isa. 53:1, “Yet it pleased the LORD to bruise Him; He has put Him to grief. When You make His soul an offering for sin,”

JUSTIFICATION: to vindicate, acquit, declare free from a penalty, to declare righteous.

Justification is the judicial, legal act of God in which He declares, on the basis of the imputed righteousness of Jesus Christ, that all the claims of divine righteousness and justice are satisfied with respect to the sinner. The one who believes in Christ is declared righteous.

RECONCILIATION:

To bring into harmony; to establish peace; remove the barriers that prevent peace; to adjust to a standard

Ephesians 2:16 explains the means as “by the cross.” (cf. Col. 1:20; Rom. 5:10–11).

Isa. 53:5, “*the chastisement of our peace was upon him*” = He was punished for us so that we could have peace with God.

REGENERATION:

Regeneration is the instantaneous change from spiritual death to spiritual life; the impartation of divine life to man as a free gift, called being born again (1 Peter 1:3, 23); being born from above (John 3:3, 7) and regeneration (Titus 3:5).

Isa. 52:15, "So shall He sprinkle many nations."

GLORIFICATION:

The final act of God in salvation, in which the physical bodies of justified men are raised and transformed into the likeness of the resurrected body of Jesus (Rom. 8:30).

The distribution of rewards to faithful believers will be included in the glorification.

Isa. 53:12, “And He shall divide the spoil with the strong.”

Isaiah 53:6

“All of us have gone astray just as sheep go astray; every one of us has turned to his own way; And the LORD has laid on Him the iniquity of all of us.”