

Isaiah 53
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[Bracketed text is an interpolation of the transcriber]

Well, I'll say it again as I have many times here before I'm happy to be with you. And I trust that you're all happy to be here too. Yeah. Well, this morning I thought I would share with you the study that we've had for some time. And it's the 53rd chapter of Isaiah. Probably it's the noblest chapter in the Old Testament. And it has to do with our Lord and Savior, Christ Jesus. I want to bring to your attention first of all though, rather than the final analysis, Yahweh, himself is the author of the atonement. In fact, He calls himself the Savior. And in Isaiah, the 43rd chapter, and in the 3rd verse, and then again in the 11th verse, He brings this to our attention. So I'm going to read both of these two. Isaiah 43:3, "*For I am Yahweh, thy God, the Holy One of Israel, thy Savior.*" Now there you see He calls himself the Savior. Now on the 11th verse, "*I even I am Yahweh, and beside me there is no Savior.*" So you see, He calls himself the Savior. This is not taking anything away from Jesus because in the final analysis Jesus came here to reveal the Father. And in order to reveal the Father in His justice, wisdom, love, and power, He had to be filled with the spirit of the deity that is the Father. Now this was not the case when He was born the babe of Bethlehem. This occurred at the time when He presented Himself in consecration and dedication to God and indicated that He would be dead to Himself but alive only to the will of God His Father. So He comes to the Jordan and He says, [Hebrews 10:7 – cf. Psalm 40:7] "*Lo I come as in the volume of the book'*" that's the scriptures, "*it is written of me to do thy will.*" Thus, you see, this was His dedication to do the will of God. He didn't come to die but He came to do the Father's will that in this He might reveal the Father. What the Father's will for Him was that He died as the man Christ Jesus to offset the sin and the condemnation that had fallen upon Adam and the whole human race for as Paul says that [Romans 5:12] "*by one man sin came into the world and by sin death so death passed upon all men for all have sinned.*" So you see it was the Father's will that He came to make known. And this is the essence of this 53rd chapter of Isaiah as we call it.

Now actually the original scriptures could not have all of these chapter divisions as we have them today. The chapters, the verses, the titles, etc. Some of these are good, Some of them are poor. Often a chapter might start with "And" or "more over," Actually both of these indicate that what is coming in the coming chapter was already treated in an earlier chapter. But we are thankful that there are these references, chapters, verses, etc. Because any student of the Bible will find it easier

to deal with and if he wants someone else to follow him along in this for the fact that these references are printed in all of our Bible is an invitation that it was the will of God too. However you will notice that Isaiah was a prophet and he was the one who said [Isaiah 7:14] that “*a virgin would conceive.*” She’d have a son and “*she would call his name Emmanuel.*” And Emmanuel means God with us. You however will remember that the angel Gabriel spoke to Mary and to Joseph. And when he spoke to Mary and to Joseph he did not say you should call his name Emmanuel. He says [Luke 1:31] “*thou shall call his name Jehoshua.*” [Yashua] Jesus is the English. Iēsous Greek [G2424] . But the Hebrew word which the angel Gabriel used when he was speaking to Mary and to Joseph was not the English word that we have in our Bibles. Your little discussion here this morning brought to my mind some years ago, there was a preacher and in this talk he made mention of the fact that Jesus spoke in the Aramaic tongue which of course is a type of the Hebrew. And this Swedish sister that was in the class she says “Oh, no,” she says “You’re mistaken, doctor, your mistaken Jesus spoke in the Swedish tongue.” And so he says “Well, I think you have a difficult time in proving. . .” “Oh, no, no, no,” she says “I don’t have a difficult time in proving I’ll prove it.” She pulled out a Swedish Bible and all the words of Jesus were in Swedish. You see this is it. In other words we get on the wrong side of the fence sometimes by insisting this or that. You see it is true that the name Yashua doesn't appear but if it had been written in the Hebrew tongue the name Yashua would be there instead of Jesus. Now in the Hebrew Bible it's Yashua. In the German it's Yay-soo and the great many of the Scandinavian languages they use Yay-soo you see, not Jesus with a hard **J** but this is it.

So at any rate this prophet who told about the coming of Jesus being born of a virgin, the Virgin Mary, he places himself in this prophecy right into the very presence of the generation that was living when Jesus was here. In other words there were probably seven or eight centuries that went by since the time of the prophecy made by Isaiah but which was fulfilled in Jesus day because if there's anything that this teaches this teaches the faithfulness of Jesus, his passion, his death, his burial, and the significance of it all; it takes him the whole plan of God from its inception to its completion. And so putting himself down into the days when Jesus was present on the earth, he says, [Isaiah 53:1] “*Who hath believed our report? and to whom is the arm of the LORD revealed?*” Now, “*who have to leave our report*” he certainly wasn't merely speaking about himself although this was true; now if he's putting himself down into the days when Jesus is present here, he's addressing the Jewish people and saying to them, in prophecy of course, eight or nine centuries before actually Jesus came, he's putting these words to them “*Who hath believed our report?*” Well, what did he mean by this? Well, the thing

is, had they recognized what the prophets had been saying they wouldn't have been surprised at the fact that Jesus wasn't a warrior, he wasn't a chief, he wasn't a great one to become a leader, but on the contrary he would be humble, meek and lowly. Jesus, remember what the Psalmist had said when he said, [Psalm 25:9] *"The meek will he guide in judgment: and the meek will he teach his way."* So Jesus in addressing the people in his day said [Matthew 11:29] *"Learn of me,"* and the reason he gave was *"for I am meek and lowly in heart,"* this meekness and lowliness was contrary to the concept of the Jewish people who had been God's chosen people and they gloried in the fact that they were the chosen people and would have nothing to do with the Gentiles, they wouldn't sit down to eat with them. They might do business with them, as they had to do business but certainly they wouldn't fellowship with them because they were the chosen people of God.

So, the prophet speaking to them says, *"anybody believe our reports?"* And what were the reports? Well, regardless of the time when it may have been written the 22nd Psalm should have been one that was very very well known among the Hebrew people and if any Psalm, and this happens to be one of David's, shows forth as to what might have been expected concerning Jesus of Nazareth, . *Iēšous, Yashua* and if you follow this in the 22nd Psalm and go to three portions of it I'm reading at the sixth verse at the moment, *" But I am a worm, and no man; a reproach of men, and despised of the people. (7) All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, (8) He trusted on the LORD that he would deliver him: let him deliver him, seeing he delighted in him."* now I'm going down to the 16th verse, *"For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet."* Now there was a prophecy made by David and in this prophecy he indicated as to what would be the reception of Jesus by his own people when they came, and of course, this prophecy of Isaiah would teach the same thing because as he goes on here, *" who has believed our report to whom is the arm of the Lord revealed?"* Now the arm of the Lord was spoken of in the preceding chapter Isaiah 52 and in this chapter in the 10th verse it says, *"Yahweh hath made bear his holy arm,"* that was Yashua *"in the eyes of all the nations and all the ends of the earth shall see the salvation of our God."* ('ēlôhîym). So you see, in other words, the scriptures clearly indicated as to what was to take place. They not only had this scripture but they had the scriptures which indicated that God was setting part 70 weeks a special favor for the nation of Israel. Oh he was going to give the Gentiles an opportunity to supplant the nation of Israel, but he was also going to see to it that there would be 70 weeks of special favor that would be allotted to the nation of Israel and in this prophecy in Daniel you'll find that it is clearly stated that to the time of the coming of the Messiah would be 69 weeks, though 69 weeks were

weeks in which each day was represented a year. So for a week of seven days it would be seven years, so all in all you see 70 weeks that would be 490 years, but at the end of the 69th week Messiah would come that would not be the birth of Jesus, this would be when he was baptized in the waters of the Jordan by John, the time of his consecration. That's when he came you see as the Messiah. All references to him as the Messiah etc. preceding this were anticipatory. Actually Jesus did not become the Messiah till the time when he died and was buried by John in the waters of the Jordan. The man Christ Jesus was dead at Jordan. This was the place where he died in God's sight and John takes the dead man Jesus and buries him under the waters of the Jordan as he would bury a dead man. That would be the end of the man Christ Jesus but you see John lifts him up out of the waters again and as he does this he sees a dove descending upon him and he gives us this as an indication of the time of Jesus having been begotten of God's Holy Spirit. John couldn't understand this he just passes along the information as to what he saw, but we are able to understand it because of the fact that since Pentecost the Holy Spirit has been poured out upon others, and these others were already present while Jesus was here among men. They were among his disciples. In fact if Isaiah also is responsible for the fact for telling us how few there would be of the nation of Israel who would receive him. We're reading from Isaiah the first chapter and in the ninth verse [Isa 1:9] *"Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah."* Those two cities were destroyed you remember and so the Prophet says we would have been destroyed too had it not been for the fact that God would preserve a remnant and this remnant were those few disciples who followed in the footsteps of Jesus and those who followed in their teachings. They didn't become sons of God at the time because Jesus had not yet died. Figuratively in God's sight he had but actually it wasn't until he completed the sacrifice which was when he reached Calvary's cross and he was crucified and in that crucifixion the man Christ Jesus completed the death where He began, dying. Dying he died. Actually in God's sight the death was complete at the beginning and Jesus was raised up out of death as a new creature Christ Jesus. But the new creature Christ Jesus had the responsibility of keeping the man Christ Jesus considered dead in God's sight consistently upon the altar until he was completely consumed in the service of God. So you see this was what was to take place and in this prophecy it said that Messiah would come at the end of the 69th week but in the middle of the 70th week that would be in the middle of seven years and since seven years the middle of the week would be three and a half years. Jesus was baptized in A.D.29, and having three years to that that would bring you to 32 but there's a half a year beyond that so it would be 33 in which Jesus would be cut off *"not for himself."* You see in other words this was where he was to be cut off but favor was to

continue with the nation of Israel for three and a half years. By this prophecy you see the one indicated that he would be born in Bethlehem and one indicated the time when his birth would take place and you see also his crucifixion and that he would be pierced was indicated in the 22nd Psalm, and from this 22nd Psalm if you go to the New Testament you find its fulfillment. Now you'll remember that and that one scripture that I read to you he would be turned over to the "dogs." Now the dogs, this is an expression of course, that is used in connection with the Gentiles. They were called dogs, you see, and so he was turned over to the Gentiles and this of course is very very interesting indeed because as far as Jesus was concerned he was turned over to the Gentiles because the Jews of this time have lost to right to inflict corporal punishment. In other words if anyone had the right to take a life it was only the Roman government, no one else had the right to take the life of anyone else and thus because this was the fact so he was turned over to them and of course they were happy that it was this way because they could say "well we didn't do it, it was the Romans that did it." Actually the Romans would never have done it if it hadn't been that they had been so motivated as to bring to him and threaten him that if he didn't have an crucified they would report him to Caesar. So, the prophet says, "*who believed our report?*" they might have recognized when he was to be born, where he was to be born, all of these things, even his rejection, and his being pierced and also the prophecy of Zechariah which indicated that the time would come when they who pierced him would look upon him and would recognize this too.

So "*to whom is the arm of the Lord, to whom is Jehoshua the arm of Yahweh revealed, (2) For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.*" Now you see that's in the second verse of the 53rd chapter and how literally this was fulfilled. Now you remember the prophecy of John that John gives to us in the second chapter of rather in the first chapter of John in the 10th verse he says "*He was in the world and the world was made by him and the world knew him not.(12) He came onto his own and his own received him not (13) but to as many as received him to them gave thee the power to become the sons of God even to them that believe on his name.*" That would be the little remnant, you see, so you see how literally this was fulfilled.

Now some of you who remember the Tabernacle teachings will recognized that the outermost covering over the Tabernacle was seal skin. Our translation says badger skin but the badger is not an animal that habitats the sea, and this was had to be a sea animal and most of the translations have it a dugong, a sea cow or some animal that of course lived in the sea and of course the seal is one of those Mediterranean

creatures that indeed was a creature but had to be taken out of the water to serve a purpose on the land just as Jesus who was the Logos with the father before the world was had to be taken out of his natural element, the spirit plane, to become the man Christ Jesus. You see the thought is the same the seal skin represented Jesus great condescension. And in Tabernacle Shadows, the last two pages Brother Russell brings to our attention that the things that were so noble and so beautiful and so costly in the tabernacle were all hidden under rough unsightly skins and the outermost skin was a rough unsightly seal skin not like a woman would wear today put something that was harsh rough and, well, there certainly wouldn't be anything that a woman would wear around her neck. It wasn't anything that was a finished product, it was rough unsightly and invited nobody to come and look further but it was a protection as it were for the tabernacle and all the golden vessels that were in it against the winds the inclemency of the weather etc etc and so the outermost covering was seal skin and there's no measurement given for it, nor is there any division made of the curtain so you see it's something which only Jesus shared in this great condescension and only Jesus no one shared with him in this condescension. Directly beneath that seal skin was another skin a ram's skin, that is a lamb, a ram skin dyed red and this of course, dyed red would have the color of blood which represented the ransom sacrifice of Jesus now this could not be seen because it was hidden under the seal skin. Consequently, when Jesus came to his own all that they saw was the seal skin, despite the fact that John had declared [John 1:29] "*Behold the lamb of God that take it the way the sin of the world*" that would have reference to the ram; it would have reference to the ransom sacrifice of Christ Jesus. Nobody paid any attention, you see, and thus "*who hath believed our report?*" The types, the shadows, the prophecies, the Psalms, everything indicated exactly what was to take place but they were in ignorance because they chose to be ignorant; consequently it wasn't an ignorance that could be excused but it was an an ignorance which God looked upon and in due time he permitted Jesus to reject Israel as a people, and he says [Luke 13:34,35] "*O Jerusalem, Jerusalem . . . how often would I gather . . . like a hen doth gather chickens under the wings but you would not. 935) Your house is left unto you desolate.*" he declared this three and a half years before the special favor ended for Israel but it says, [Isaiah 53:2] they saw no beauty no calmness in him thus when he came he didn't have the substance he didn't look like anybody that a messiah should look like, consequently they rejected him. Did any of the scribes of Pharisees believed in him? Of course not. He was born in the city of Nazareth what's not got to do is, you know, he wasn't born in Nazareth he was born in Bethlehem, but that wasn't Jerusalem, you see, and in many ways you see there was something mean about the matter in which Jesus had to approach his own people. Nevertheless, God had reserved a remnant among them who would receive him and to these was given the

opportunity of becoming identified with the seed of the woman that was to crush the serpent's head and the seed of Abraham that was to bless all the families of the earth. So, you see, no beauty, no comeliness that they should desire him thus [Isaiah 53:3] *“He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. (4) Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.”*

Now, you see, this brings us back unto something that was said in Deuteronomy and this is what is undoubtedly uppermost in the minds of the disciples who have been associated with Christ Jesus for three and a half years, probably three and a half years, three to three and a half years they've been associated with them and they thought that he was the Messiah there was everything about him that appealed to them they were the little remnant but you see how easily they were influenced so in the 21st chapter of Deuteronomy in the 22nd and 23rd verses we read these words: *“And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree,”* you see he put him to death before you hang him on the tree. *“His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day,”* you see, *“that thy land be not defiled was (Yahweh) thy God (Elohim) giveth thee for an inheritance.”* This was the thing which motivated Peter and you remember it was Peter who said “I'm going back fishing” and the disciples said “well, we're going to do the same thing.” They figured that he'd been an imposter. Now this Jesus of Nazareth was not the Messiah at all and so Peter the oldest he breaks the soil he breaks the ice and says I'm going back fishing this is what I did before we followed this fellow this prophet of Nazareth whoever evidently was an imposter. He may not have said it in so many words, but this is the implication, and so he and the rest didn't go back this was in within the three days after he had been crucified on Calvary's cross. Now, it says here, [Isaiah 53:4] *“Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. (5) But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.”*

Now, that's not only the Jews who were responsible for crucifying, that takes in all of the world of mankind and the Christian world too because they do not recognize Jesus in the same sense that we do, they recognize Jesus yes as one having died on Calvary's cross but they don't see the merit of the blood they don't see the necessity for one being in the tomb and having to await a resurrection, they translate them immediately at the moment of death but I'm right into heaven, not even upon the

earth you see however [Isaiah 53:6] *“all we like sheep have gone astray”* you see the disciples went astray yes, *“we have turned everyone to his own way and Yahweh have laid on him the iniquity of us all.”* and see here is the doctrine of the New Testament that [Hebrews 9:22] *“without the shedding of blood”* there could be no covering for sin, no relief for sin. So, [Isaiah 53:7] *“He was oppressed and he was afflicted yet he opened not his mouth he is brought as a lamb,”* you see this, *“as a lamb to the slaughter”* the lamb of God you see, *“that taketh away the sin of the world.”* he's brought as a lamb to the slaughter and as a sheep before its shearers He was dumb, so he opened not his mouth. [Isaiah 53:8] *He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. (9) And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. (10) Yet it pleased Yahweh, that's His heavenly father, “to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin,”* A sin-offering *“he shall see his seed, he shall prolong his days, and the pleasure of Yahweh shall prosper in his hand. (11) He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.”* you see how completely the prophecy Isaiah fixed the picture says exactly what would happen to Jesus that he would come to his own they would reject him they would see no beauty, no holiness in him, nothing worthy of desire that they might desire him, no, and that he would be crucified he would keep his on Calvary's tree and all of this because of the sins of the people. *“He shall see the travail of his soul”* as a woman in travail sees that when her travail is over there's a new life come into existence a birth there's been a birth *“He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.”* Now this is the part that I'd like to emphasize in particular, this is the final, this is what God has ordained, how this would result in due time: *“Therefore will I (Yahweh) divide him,”* that is Jehoshua, *“a portion with the great,”* that is he's going to give him a portion with himself, he's going to share his throne with Yahweh, *“and he shall divide the spoil with the strong,”* that's the overcoming church of the Gospel Dispensation - do you remember there were two of the disciples who had their mother asked Jesus whether he would give her her request actually her request was really for her sons the two sons of Zebedee and they wanted to sit one to the right and one to the left of Him at the kingdom because Jesus said something about this kingdom being on hand. Well, of course the kingdom that Jesus was preaching was not the kingdom on earth it was the heavenly kingdom which had to precede the establishment of any earthly kingdom and so of course it was this that Jesus had reference to but you see he says it wasn't his to give it it was to the father. So,

however you see how he puts it *“Therefore will I (Yahweh) divide him a portion with the great,”* with himself, he will share his throne with him, *“and He shall divide the spoil,”* which of course would be the divine nature, *“with the strong,”* that's the overcoming church, the 144 000 who will become the seed of the woman and the seed of Abraham.

Now actually, you see, none of those who followed giving of this prophecy when it was given in Genesis, understood the prophecy, nor did any of the Jews understand it, and even when the prophecy took the new shape when it was given to Abraham; you see, they didn't understand it either. But actually what God had in mind was, he found in Abraham a man that would typify himself and Abraham had a son as Yahweh had a son and as Yahweh would have his son crucified on Calvary's cross, die upon an altar of sacrifice, so likewise would it be with Abraham who would be requested to offer his son Isaac not the son Ishmael by Hagar but the son Isaac by the free woman, Sarah, his wife, and this required a miracle for she was beyond the years of conception and yet the conception was one by which the seed, the sperm of Abraham, caused the birth of Isaac so Isaac was offered upon the altar but Abraham received Isaac back as from the dead because an angel stayed his hand just because he was about to smite Isaac and kill him. So it will be Jesus who divides the spoil with the strong which is this overcoming church, the 144 000, they are referred to in the prophecy of Obadiah in the last verse of the only chapter that there is to Obadiah, in which he says, *“saviours shall come up on mount Zion to judge the mount of Esau,”* and in the Revelation in the 14th chapter in the first verse John says, *“and I beheld a Lamb standing on Mount Zion and with him 144 000.”* You see, these are saviors, thus he *“divides the spoil with the strong because he had poured out his soul divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.”*

39.31.2

Certainly this 53rd chapter of Isaiah is a very very beautiful one and I feel that perhaps I wouldn't really be doing justice to the matter if I didn't read something that Brother Russell had written on the matter so I'm going to read what Brother wrote considering the last verse the 12th verse of this 53rd chapter and I will read the verse first. *“Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.”* Now this is Brother Russell's comment: [R3591] *“Therefore, because of his faithfulness as God's righteous servant, because guided by his knowledge in his obedience to the Father, because faithful in*

bearing:: R3592 : page 207:: the iniquities of the many, therefore “God will divide him a portion with the great.” How great a portion is not here stated. Other Scriptures inform us that the Father has given him a portion with himself—he overcame and sat down with the Father in his throne. He has indeed been granted a portion with the great—the great Jehovah. In turn he shall divide the spoil with the strong, the spoil of his great conquest over sin and death at the cost of his own life, the spoil of victory, the reward of his own high exaltation far above angels, principalities and powers, and every name that is named—the reward of his high relationship with the Father, the reward of his Millennial Kingdom and its opportunities and privileges of blessing the whole groaning creation, the reward of the Father’s smile and favor eternally.

This “spoil,” which all came to the dear Redeemer as the one who kept the Law and redeemed the world with his own precious blood, this spoil he proposes to share with the faithful of his followers, the overcomers, here called “the strong.” O, what a thought! In all our weaknesses and imperfections we are by the Lord’s grace enabled to come off conquerors and more than conquerors through him who loved us and bought us with his precious blood. “ and those of you that are interested in this this is from Zion's Watchtower 3591 and this happened to be in the second column the last paragraph you can read the rest of it this proceeds it and I'm quite sure that you will originally repay for taking the time to do this.

So, I’m going to close this service and we're going to have you sing with us him number 208 and then we'll also the prayer.