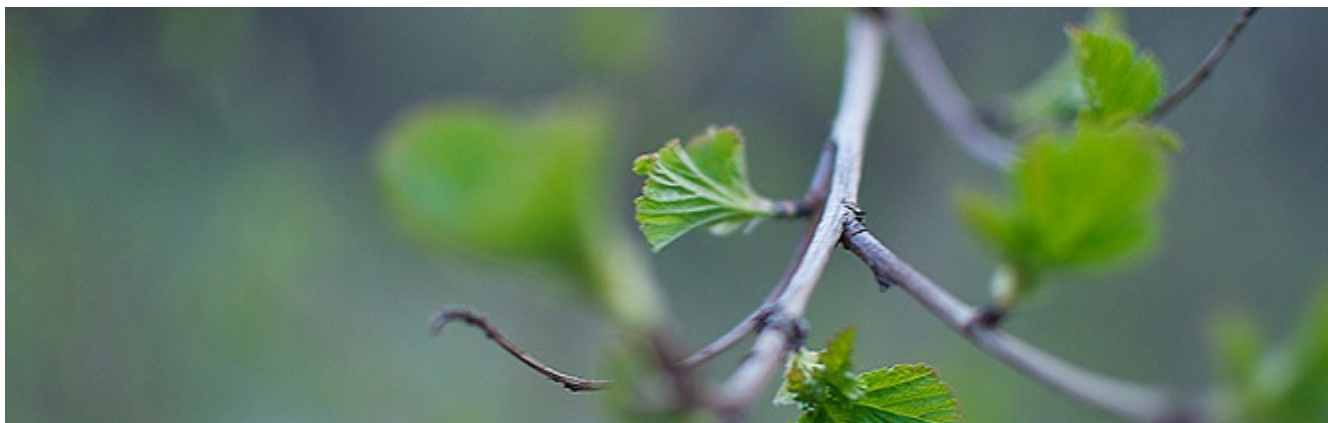


## Isaiah 53 ( I part)



**By Vladimir Shelkov**

Let's use our valuable time and read the chapter of Isaiah 53. David says: "It's truly wonderful when the people of God live together in peace. It's like the precious anointing oil...It's like the dew" (Psalms 133:1-3). Dew and oil are symbolical denotations related to the God's spirit. Despite your difficult conditions, there is a need to organise the youth, their life, the way of life and work, to enhance the rule written in Psalm 133. Be, come and meet together. It would be the action of oil and dew, the recurrent meetings. The Paul was sharing the light with other, he says: "I had planned to visit you first of all. In this way you would have the blessing of two visits from me" (2 Cor.1:15).

Let us take a look at the times of the Old Testament. It was a sacrificial food of brotherly converse. One killed a sheep or a goat, an offering as fulfilment of a vow, and he invited friends. At the same time they ate meat and strengthened their hearts, i.e. a person was telling the reason of vow, thankfulness to God. These experiences were that grace.

E.G.White wrote that people should gather more often and share their experiences in the gatherings. Earlier people had missionary meetings where everyone shared own evangelism experience. There were church meetings, where people discussed about spiritual, family, church situation. It was a grace that strengthened hearts. Solomon writes: "Anxiety leads to depression, but a good word encourages" (Prov.12:25). Even such meaning...

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**Psalms 133:1-3**

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Isaiah 53:1: "Who has believed what he has heard from us? And to whom has the arm of the Lord been revealed?"... And here the Christ is described. The book of the Old Testament of the prophet Isaiah was kept and read in the temple and synagogues. Do you remember when Abyssinian eunuch read the book of prophet Isaiah when he was going

home from Jerusalem. This chapter is on God's coming. Do you think that Jewish priests easily understood this chapter and they were expecting Christ? At that time it was darkness in the church and Zion, among the priests, when in general situation was very clear. This simple chapter describes the advent of the Messiah as the Savior. At the same time while he was curing people, forgiving their sins, he was accused: What right does He have? He was accused in blasphemy? "He has spoken blasphemy" (Mt. 26:65). He forgives sins. There is one God near the altar when the sacrificial offering defined by the law are brought but who was the Lamb who was killed for sins? It was clearly written in the book of Isaiah but this they did not understand.

We should explain that Christ suffered not only once being in the human body. It should be emphasized that Christ materialised in the message of every period that he had the same experiences, sufferings as he had risen in literal body. He was not guilty neither noble, he did not change costumes as the kings did. His mother sewed him a chiton once a year. This chiton he used to wear even at night when he slept on the hills, where he prayed. His disciples, who accompanied him, were the same: ordinary fishers and paupers. And He himself didn't have any serving title in the temple. He was an ordinary person, citizen visiting the temple. "He didn't have an impressive form or majesty that we should look at Him, no appearance that we should desire Him" (Isaiah 56:2). Despite that God's Word clearly spoke about Jesus, the Jews didn't recognize Him. We can see here a parallel: our Lord as the Logo of all centuries also did not have impressive form or majesty. The Lord appeared in the times of Old Testament, and New Testament and the Word was wetted in blood as the Jesus. All

Christians know the sufferings of Jesus even the Jews read the prophet's Isaiah writings. In Isaiah 53:5-6 we see Jesus' character. These verses reveal direct God Son's sufferings and "sufferings" of message. Message "sufferings" is abstract meaning. If it did not materialise in people, i.e. if people didn't live as the God's Word says, nobody would prosecute it (the message). The Satan does not fight with Christ who present in the heaven, but it fights with church, with church leaders, and against the Gospel of Christ.

**He didn't have an impressive form or majesty that we should look at Him, no appearance that we should desire Him**

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**Isaiah 56:2**

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Do you remember that the priest was wearing the diadem upon his head-band. Let us read Exodus 28:36-38. Here is written that son's of Aaron had to accept people's sins, offerings dedicated to God by Israel. You know that priest ate offerings for sins. One part of offerings was burnt and other was eaten. It reveals that priest instead

of Jesus had to carry nation's sins. The priest had to reconcile a man with God, the same as Jesus did; it was His duty.

Jesus had ideological suffering, he suffered in the gospel, through the priests, servants who accepted Him. "He who receives you, receives Me, and he who receives Me receives Him who sent Me" (Matthew 10:40). And those who do not welcome you, do not welcome Christ.

As the Apostle Paul said: "let no one give me any trouble, because the scars I have on my body show that I am the slave of Jesus" (Galatians 6:17). That's the practical side why we should be like priests.