

Sunday, March 1, 2020

God is My Salvation – Isaiah

69. The Satisfied Servant – Isaiah 53:10-12

Intro: The enigma of Isa. 52:13-15 is resolved here. How can one so humiliated and debased become so highly exalted? The experiences of the Servant are explained from the Divine perspective and we see four reasons the Servant received such a portion and position.

- I. The Lord's Will – vs. 10
 - A. The Guilt Offering – Lev. 17:11
 1. It pleased the Lord – it was His desire, His will
 - a. To crush Christ under the weight of sin
 - b. To put Him to grief - cause His suffering
 - c. “The Lord willed/was pleased to bring Him to weakness (suffering) by crushing Him.”
 2. The Lord makes Him an offering for sin – Lev. 5:17-18; Numbers 21:9
 - a. To satisfy the needs of the sinful people before God
 - b. To satisfy the requirements of God in relation to His broken law and offended holiness
 - c. Key difference: here the sinner does not bring the sacrifice, the Lord provides it (Himself) for them
 - B. The Gathering of the Family
 1. When you make your soul an offering – the Servant was determined to accomplish the work – Isa. 50:7
 2. He shall see His seed (singular) – gathered one by one, individually brought into the company of the redeemed
 3. We stray as sheep and return as children – Matt. 18:12-14
 4. This is a description of gathering the scattered family for whom reparation was made
 - C. The Guarantee – Finishing the Work
 1. He shall prolong His days – restoration, resurrection to everlasting life
 2. From shameful death to victorious splendor
 3. The pleasure (will/desire) of the Lord shall succeed – He will finish what He started – John 6:39-40; Phil. 1:6; Heb. 12:2
- II. The Lord's Worth – vs. 11
 - A. He Will See It (experience)
 1. Because of the Toil
 2. Toil, labor – suffering, something done painstakingly
 - B. He Will be Satisfied – there is no disappointment in the work of salvation!
 1. By His knowledge
 - a. He knows God's will
 - b. Without knowledge He could not do what needed to be done – John 8:28
 2. My Righteous Servant
 - a. He does God's will
 - b. Without righteousness He could not atone, He would not be a fit substitute
 3. He provides righteousness for many
 - a. A precise company, numerous but not all inclusive
 - b. Specific objects of the Servant's saving activity

4. By bearing their iniquities – He shouldered their sin
 - a. A perfect substitution
 - b. A perfect sin-bearer
 - c. A perfect righteousness before God
 5. Quote – Motyer, pg. 442
- III. The Lord's Work – vs. 12
- A. The Lord's Portion – The whole company of the redeemed
 1. "I will apportion to Him the many"
 2. Great = many
 3. The Servant receives as His own all those (the many) whom He died to save – John 6:37
 - B. The Lord's Place – King of Kings
 1. "The strong He will apportion as spoil"
 2. Strong = mighty, vast, numerous (the Kings of Isaiah 52:14-15)
 3. Total Supremacy of Christ – He takes the strong by His own superior power and disposes of them according to His own pleasure – Daniel 2:36-47; 4:34-35
 - C. He Receives This Portion and Position Because of These Facts:
 1. His death was voluntary – John 10:18; Phil. 2:7
 2. He personally identified Himself with those He came to save – (was numbered, counted with the rebels) – Luke 22:35-38
 3. He acted as a substitute in lifting up and taking away the actual wrongdoing of many – John 1:29; Rom. 11:26-27; 1 John 3:5
 4. He acted as Mediator and makes intercession – Job 9:32-33; 1 Tim. 2:5; Heb. 8:6; 9:15; 12:22-24

Quote – AJ Motyer, pg. 442 "Isaiah 53:11 is one of the fullest statements of atonement theology ever penned. The Servant knows the needs to be met and what must be done. As the 'righteous one, My Servant' He is both fully acceptable to the God our sins have offended and has been appointed by Him to the task. As righteous, He is free from every contagion of our sin. He identified Himself personally with our sin and need. The emphatic pronoun 'he' underlines His personal commitment to this role. He accomplishes the task fully. Negatively, in the bearing of iniquity; positively, in the provision of righteousness."