

Wednesday, April 17, 2024 • Read Isaiah 52:13–53:12

Questions from the Scripture text: With what command does v13a begin? Whom should we behold? How will He deal? What will happen to Him (v13b)? What will we see when we look (v14)? What shall He do to whom (v15a)? What will kings do (v15b)? What will they see (v15c)? What will they hear (v15d)? What two questions does 53:1 ask? With what word does v2 begin? So, what is this report that is the revelation of YHWH's saving arm? Like what kind of plant would the Servant grow (2a)? Out of what kind of ground (2b)? What does v2 assure us would not be true about the Servant physically? How would men treat Him (v3a)? What would He experience (v3b)? How would we respond to His sorrow and grief? But whose grief and sorrow is He actually carrying (v4)? And Who, would men think, was punishing the Servant? But for whose transgressions was He wounded (5a)? For whose iniquities was He bruised? For whose peace was He chastised? Whom did He heal by His stripes? What had we done (v6)? And Who was it that laid their guilt upon the Servant instead? When it came time for Him to die, how did it happen (v7a, c)? And how did He conduct Himself (v7b, d, e)? What was done to Him (v8a, c)? What generation doesn't know what to say to this (v8b)? But what does YHWH say to this (v8d)? With what people did men appoint His grave to be (v9a) But with whom did He end up being buried (v9b)? Why (v9c-d)? Whom did it please (v10a) to do what (v10a-c)? With what outcome for the Servant (v10d)? And Whose pleasure will He proceed to accomplish (v10e)? How will the Servant feel about this (v11a)? With what, especially, will He be satisfied (v11b)? How, will He do this (v11c)? With how many does He share His portion (v12a)? What will be the condition of these portion-sharers (v12b)? How did He gain this for whom (v12c-f)?

How did the Servant bring many sons to glory? Isaiah 52:13–53:12 prepares us for the first serial reading in public worship on the Lord's Day. In these fifteen verses of Holy Scripture, the Holy Spirit teaches us that **it was by His suffering that the Servant brought many sons to glory.**

A command to behold, v13. "Behold" in v13 is a command to look at, consider, and dwell upon the marvelous truths that follow—and the marvelous One about whom they are true. Marveling at the wisdom (v13a) of how He accomplishes His own exaltation, by way of our salvation, is part of His bringing us to faith, and we will be rejoice to continue that marveling forever.

Astonishing suffering, astonished salvation, v14–15. The suffering is so great that it is spoken of as dehumanizing (v14b). The astonishing suffering (v14) accomplishes astonishing salvation (v15a) unto astonished worship (v15b).

Veiled in flesh, the Godhead see, v1–2. The arm of YHWH, a revelation of Himself (cf. 51:19) and His own saving action (cf. 52:10), is reported (v1a) as revealed (v1b), not first in the saving of His servant, but first in the smiting and suffering of His servant (v3). This Servant, Who is a revelation of YHWH, is also distinct from Yahweh, since He is before Him in v2a (cf. Jn 1:1–2; 1Jn 1:2).

And He is described in very human and creaturely terms as growing up, a tender shoot at first (v2a)—unexpectedly from infertile/dry ground (v2b)! His humanity is so complete that there are no visible cues to distinguish his Divine personhood (v2c–e).

The complexities of how this humanity fits with Him being YHWH Himself will not be resolved until the incarnation. Even after they are resolved, they remain so profound that we will learn and worship forever.

A reason that is only by grace—given faith, v3–4. In themselves, men do not rightly respond to or recognize Him (v3). We are so ignorant that the fault is ours (v4a–b), that we think that His suffering is due to rejection by God (v4c–d), rather than approval by God as the only One who could successfully atone.

Apart from grace, people have the same response to Jesus now that they did then. They are rebellious against His demands of exclusivity, indignant at His claims of divinity, and offended by His convicting exposition of morality that accuses and condemns us all. Then and now, apart from grace, sinners want to conclude that the Scriptural Jesus is bad (v4c–d) for these things, in order to maintain a view of ourselves as good.

The Man of greatest sorrow ever, v3–5. There is an emphasis here on the consequences of the fall, by use of the literal language of sicknesses (v4a, where NKJ has "griefs") and pains (v4b, where NKJ has "sorrows"). He did not make Himself more miserable by sin, like we do with our own sin. But the miseries of this life were more profoundly miserable to Him for the knowledge of their origin, and for their distortion of "very good" condition in which He had created all things (cf. Gen 1:31), and for what the enemy had done to mar the display of God's glory in His image bearers, and even for the knowledge of what all of these sicknesses and pains would culminate in, when He was made to be sin with our sin at the cross (cf. 2Cor 5:21). Not only did the Lord Jesus genuinely suffer illness and pain throughout His earthly life, He suffered it more genuinely and profoundly than any of us can imagine in our own ignorance and sinfulness.

We do not suffer the miseries of this life in the right way, but the Lord Jesus has done so obediently and believingly in our place (obedience in experiencing everything sinlessly, "active obedience"). So also we are unable to suffer the penalty for the guilt of our sins, but the Lord Jesus has also done this (obedience in subjecting Himself to curse for us, "passive obedience"). Thus, He brings that peace (v5c) in which the miseries themselves shall be eliminated. The contrast between the "all" and the singular "Him" in v6 shows how great indeed must be the atonement and the One who makes it. It is a similar contrast to that of the one and the all in Rom 5:12, 18 and the one and the many in Rom 5:15, 19.

Suffering that had to happen, one way or the other, v4–6. Going astray (v6a) is not only the language of leaving the correct path/place, but also the language of putting oneself in danger of sure and violent death. This is what happens when sheep go astray. Grace opens our eyes to see that it is because we are wicked that the one good Man that there has ever been was wounded, bruised, chastised, and scourged (v5–6). Redundant pronouns (in the original of v4a, 4c, 5a, 5c, 5d, 6c) emphasize that *He Himself* suffered this. He alone. Because we could not. And in the contrast of the Hebrew poetic parallels, this is emphasizing that *we alone* are the sinners.

Laying down His life with authority, v7–8. v7–9 zoom in on the end of the Servant's earthly life, just like v1–3 had zoomed in on the beginning of His earthly life. There is not just the willingness of God to make the Servant into the suffering substitute (v4–6), but now here an emphasis on the willingness of the Servant Himself (v7). His silence and resolve are a display of authority and power (cf. Jn 10:17–18; 1Pet 2:22–25). He is able to be as silent as a lamb, because He has authority of the One who has life in Himself.

Jesus knows exactly why He is dying. It is His generation that doesn't know what to say/declare (v8b). A more literal translation would be, "Who of his generation considered?" That is to say that no one else at the time had an awareness of what was happening in his death. From the Gospel accounts, we see that this was true even of His disciples.

Isaiah emphasizes Jesus as the sole One on earth who understood, at the time of His death, what was truly happening. This isolates for us the great transaction that is occurring between God and God the Son. No one else is pictured as being "in on it" until, marvelously, one of the thieves who had been mocking him suddenly speaks in the same categories of innocent penal suffering (cf. Lk 23:41) and imminent royal victory (cf. Lk 23:42) that we see here towards the end of our passage.

Surely, the same Spirit who wrote it by Isaiah's hand on Isaiah's scroll is the one who wrote it on that day on the redeemed thief's heart. And if we are to know these truths not merely academically, but as a glorious reality, we must now have the same Spirit write it upon our own hearts.

Buried in dignity, v9. In v9a, "wicked" is in the plural and refers to those with whom men would have buried Him. But "rich" is in the singular and refers to the providence of God, through the care of His disciples, by which His body was treated with honor. Though humiliation continued (in His being under the power of death in the grave) chastisement and atonement had been completed.

God cared for Jesus's buried body, for which it was impossible that He should see corruption (cf. Ps 16:10; Ac 2:27–32; Ac 13:35–39). This indicates to us God's Care for our own interred bodies, though they see correction. He was buried with one rich man, but our burials cannot excise our bodies from being united to the Heir of all things. And so, we ought to treat the bodies of deceased believers with a similar respect to that which was shown the body of our Lord in His death.

The fruit of His labor, v10–12. v10 declares that the suffering has been a success. By it, the Servant obtains His offspring, for whom He had suffered. Death was not the end for Him; resurrection is a new beginning. The most natural way to read the original of v4 is that the prolonged days belong to the offspring, as a consequence of the Servant's death.

The language of the Lord's pleasure brackets v10 at its beginning and end: the Lord's goal in history has been to bring about this great, successful life, death, and resurrection. The whole purpose of history has been secured by this one, great event. The same Servant who suffered that brings about the glorious ends unto which He had suffered (v11).

v12 speaks of the same accomplishments, but from the perspective of the Servant being rewarded. The application of Christ's finished work is not just a function of His power but of His rightful reward and honor. "Great" in v12a is actually the same as "many" in v11b, 12e. The "many" who are justified by His bearing their sin become sharers of His portion—sharers in His birthright, reward, and inheritance.

Who is Jesus? Why did He suffer? How did He give His life? What did He gain by it? For whom? What is your part in His suffering? What is your part in His accomplishment and reward?

Sample prayer: Lord, forgive us for how easily we ignore our sin. And forgive us for how unthoughtful and unfeeling we often are about the greatness of our Savior's misery and death. Grant that we would love for Him to receive His reward—even as You and He have been pleased to give us to share in His reward with Him, we ask in His Name, AMEN!

Suggested songs: ARP22A "My God, My God" or TPH352 "Man of Sorrows"

(The following is a machine-generated transcription. PLEASE BE AWARE of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Isaiah 52, verse 13, through 53 verse 12. These are God's words. Behold my servant shall deal, prudently. He shall be exalted and extolled and be very high. Just as many were astonished at you. So his visage was marred more than any man. And his form more than the sons of men.

So shall he sprinkle many nations? Kings shall shut their mouths at him. For what had not been told them, they shall see. What they had not heard they shall consider. Who has believed our report. And to whom has the arm of Yahweh been revealed. For he shall grow up before him as a tender plant and as a root out of dry ground.

He has no form or comeliness. When we see him, there is no beauty that we should desire him. He is despised and rejected by men. A Man of Sorrows and acquainted with grief. And we had as it were our faces from him. He was despised and we did not esteem him.

Surely he has borne our griefs and carried our sorrows. Yet, we esteemed him stricken Smitten by God and Afflicted. But he was wounded for our transgressions. He was bruised for our iniquities. The chastisement for our piece was upon him. And by his stripes, we are healed. All we like sheep have gone astray.

We have turned everyone to his own way. And Yahweh has laid on him. The iniquity of us all. He was oppressed and he was afflicted yet, he did not open his mouth. He was led as a lamb to the slaughter and as a sheep before its shearers is silent.

So He opened not his mouth. He was taken from prison and from judgment. And who will declare his generation. For he was cut off from the land of the living. For the transgressions of my people. He was stricken. And they made his grave with the wicked, but with the rich at his death, Because he had done no violence.

Nor was any deceit in his mouth. Yet it pleased. Y'all fight to bruise him. He has put him to grief. When you make his soul an offering for sin, he shall see his seed. These are prolog his days. And the pleasure of Yahweh shall prosper in his hand. He shall see the labor of his soul and be satisfied.

By his knowledge, my righteous servant. Shall justify many. For he shall bear their iniquities. Therefore, I will divide him a portion with the grit And he shall divide the spoil with the strong. Because he poured out his soul unto death. And he was numbered with the transgressors. And he bore the sin of many.

And made intercession for. The transgressors. So far the reading of gods inspired and And Aaron toward, In the previous reading, we noted that there were these double commands. No awake. Awake, awake awake, depart depart. And now in verse 13, Of chapter 52. We have a command behold. Sometimes people treat that word, like, it's an introductory throwaway word, but it's a command here.

It's a command to look to consider. Meditate upon dwell upon. the servant not just the truth that is Coming verses, but the one about whom they are written and something specific about him. Which is behold my servant shall deal, prudently. Of course, the servant is Jesus. the great king.

About him. The ends of all of those Cycles early on in the book, spoke is being spoken about now as The servant and this is the fourth of The servant songs as we call them and it is about the Messiah. Whom we've already heard in the third. Servant song is Yahweh himself.

But here we are told to behold. The wisdom and intentionality, and resolve, and purpose, and willingness. And Success, and victory. Of the Lord Jesus, as he suffers for sin. And goes willingly to do so. And gains his objective. both suffering for sin. So you have this behold. My servant shall deal, prudently.

In verse 13. And as we come to the conclusion of our section in verse 11 of chapter 53. we're still thinking about the same thing. By his knowledge, my righteous servant shall satisfy many So, the labor of his soul is that which he knew that he was doing and intentionally awarely purposefully willingly.

Resolutely did. And that helps us to see. That there is ignorance on behalf or on the part of the Sinners who are being atoned for In our passage. But the intentionality of Yahweh and the intentionality of Yahweh who is the servant, As he suffers. The payment of the sins of their people of yahweh's.

People of the servant's people who, of course are the same people. That is. The primary lesson the way that Isaiah writes. It here. Because many have departed from the truth. The true doctrine of Jesus dying as a substitute for Sinners. And receiving in himself. The penalty that is due for our sins and because this passage teaches that truth, that is what people often come to this.

Passage to see. Yes. The the one who is God and man. Came to suffer. the penalty for the sins of Those whom he was saving. Substitutionary atonement is correct. Propitiation is correct. And those things are taught here. But the main thing is, The willingness and power. Both of Yahweh and of his servant.

In accomplishing this. Seeing The Sovereign pleasure. Of God to save. By giving his servant to suffer this way and seeing The Sovereign pleasure of this servant to save. By himself going to suffer this way. And so, As we go through the passage and and we think about many particular things in any particular phrases.

Mean, the main thing is to behold Christ to dwell upon Christ to meditate upon. How intentionally how willingly? He redeemed Us by his suffering and death. And how powerfully and victoriously and effectively, he did that. So that everything he did at four, He accomplished and is now applying With the same willingness and pleasure with the same power and efficacy he applies now.

The Redemption that he so willingly and powerfully purchased before, So a lot right there, even just from the first part of 52:13, behold. My servant shall deal. Prudently. He shall be exalted and extolled and be very high. In fact. He is going to be. so high that Astonishment at how much he suffers in verse 14, gives way to astonishment at

what he accomplishes.

in verse 15. As God gives. people eyes to see and ears to hear.

He is revealed, of course identified with the King. from chapter six. Which in chapter six, the King was Yahweh. The one who High and lift it up or as now in the parallel here in verse 13, very high. And the Gospel of John. Tells us tells us that Isaiah was speaking in verse 6 when he beheld Jesus's glory and so this is this is the same King the king from earlier, part of the book and the servant from this part of the book, Are the same one now.

The astonishment in verse 14 is not merely how much he suffered. But that the suffering was dehumanizing. That he is receiving in himself, what we deserve. For having sinned against the knowledge of the glory of God for having sinned as his image bearers. For. Rejecting our place. As image bearers of God and wanting to be as God ourselves or like God.

Ourselves. And so this his Visage or his face was marred, was messed up. More than any man, his form. More than the sons of men is describing even the visual dehumanizing. Although what the Lord Jesus suffered immediately in his soul. the wrath of God. As taught in the rest of the passage, is the primary primary.

dehumanization in primary punishment, but so, there's this astonishment of the suffering. In verse 14, But by his suffering, he sprinkles many nations. And, It's going to be a little bit different in some translations because they go with the Septuagint. or the or the Vulgate, but the Hebrew original, as he said, he shall sprinkle many nations and here social, the sprinkling language is the language of atonement of the application.

Of blood for. Redemption, we see it throughout the scriptures of course. And as he sprinkles many nations, the mouths are shot. in the next part of verse 15, not now at the suffering, like the astonishment, at the suffering of verse 14. But at the success of Jesus's salvation, that success of the servants saving work.

What had not been told them, they shall see what they had. Not heard they shall consider. So God is going to do. And he's going to do this, not merely as a function of preaching. There is the preacher who comes like we heard about In chapter 52. but it is God who makes the preaching effective to give Faith?

Because you remember back in chapter six, That that Isaiah was told that he is going to preach. but seeing they weren't going to see and hearing they weren't going to hear. Their hearts would be hard. They wouldn't understand. And when Isaiah heard that about his call, how long O Lord, And so here, it's not.

But they're told and what they hear that. That changes them in and of itself. Or in and of the action of Being told or hearing. But it is. Making effective in their hearts, the preaching. Giving them. To be astonished at Jesus. And so, this is one of the things that you can ask God for When you want, when you are seeking to have your heart changed by the Lord, that that he would give you.

To be astonished at Jesus impressed. To consider that your creator. Has done this, not just willingly and not just excruciatingly. You can hear the word cross cruise in the word, excruciating literally. But successfully and savingly effectively all mightily. and this astonishment of heart is something that we need God by his grace, to give us directly.

Even though he uses his word. As a means, we must remember that there are many who have the means of Grace. Without the grass. and so we ask God himself to give us the grace immediately. personally. and we see the need for that immediately as we come.

Promptly, as we come into chapter 53 and he says, who has believed our report and to whom has the arm of Yahweh been revealed. And you remember in Romans, when Paul is explaining that there's always been a Remnant within Israel. He uses that question. From Isaiah 53, who has believed our report to say, the word goes out.

But not everyone, who hears it believes. The believing comes as a consequence of electing love as a function of almighty Grace. that effectual calling of God in the heart, not just the external calling of God in the ear or in the hearing, And so, One of the things then, that made it difficult for people to believe, was that when God came to save, He was entirely human.

He he was very human very creaturely and of course, Jesus is fully God and fully man forever. But verse 2 makes this point, he, he shall grow up before him as a tender plant, talking about how Jesus had to grow. And he did, of course, Luke, especially records for us.

He grew in wisdom and stature and favor with God. And with men, This favor with God is pictured here. In Jesus growing up before him as a tender plant. And this was not how people expected the Messiah, the great king to appear. He was a root out of dry ground.

You know, when when you go outside and you look for new sprouts, you go to the fertile, moisten, seeded, soil, That you where you have planted things in the metaphor here. There's the shoot came out of that, which was dry. The route came out of that which was dry.

It was not fertile, it was not moistened. There was not seed there as it were. It's completely unexpected. God, miraculously produces this Humanity that belongs to the Lord Jesus Christ. and you remember earlier in the book, The Stump language, the shoot from the stump. of Jesse. the stump was the root.

Well, now, here is the root. The root comes out of dry ground. So, He has to grow he's you know, a baby and then a child and so forth. He's unexpected. Root of dry ground and he does not look different than any human. He has no form or comeliness and when we see him, there's no beauty that we should desire him.

So yeah, no Halo of light. No, beautiful. lovely, facial features. There's nothing about Jesus's appearance that people would look at him and say, Maybe he's the Messiah or even more. Maybe he's the god, man. No beholding his glory, as of the only begotten of the There's something that is given by God's grace.

It. seeing and considering Over and above the ordinary. Telling and hearing, like we heard about In 52 verse 15. In fact. Men. Go ahead and despise and reject him. He is despised and rejected by men. A man of Sorrows and acquainted with grief. And we hid as it were our faces from him.

He was despised and we did not to steam him. Now, this is not yet. talking about his death. we're gonna get there in the nature of his death in verses, four through six. And then the actual sequence, Of his death and Resurrection in verses 7 through 9.

But even The griefs of the Lord Jesus. Because the Lord Jesus did not only take upon himself, the penalty for our sin at the cross. He took upon himself the misery, that was the consequences of our sin, his whole life. And it was harder on him. Then our misery is on us and we have a hard time understanding that because we're not.

Holy And one of the things that makes us more miserable, in our miseries is our sin. Because we respond wrongly. And so, a great part of our misery is our sinfulness, our sinfulness when we're hungry, our sinfulness, when we're thirsty. Our, our sinfulness in suffering or pain or illness or weariness, even our sinfulness and how we respond to people sinning against us.

And so there are all these miseries that are in the world due to sin and we are made more miserable than sinful way that we respond to all of those miseries. But for the Lord, Jesus in his Holiness, the miseries were that much more severe. Because he loves. The glory of God and he loves the image of God and man, and he loves Holiness.

He is the one who in Genesis 1:31, saw all that he made and behold it was very good. and the very not goodness of the creation in the condition of the condition of the creation. when he entered into it, Is against God against how things should be.

It is a reminder that the devil has murdered image bearers. He is the murderer from the beginning and he has spiritually murdered them, which is far worse than Then, physical murder. Although that is a consequence of spiritual death as well. And so, in every weakness and every illness, every difficulty, every time he's sinned against the greatness of the grief.

Of the world as it is. Was much harder on Jesus. In the greatness of his Holiness. Then our Mysteries are even though our miseries are exacerbated to us by. Our sinfulness. And one of the things that this means Is that as we become more like Jesus, We groan more.

For the resurrection, we groan more. For the completion of God's saving work in the world for the application of this Redemption. That he Accomplished to be completed. This is an age of groaning and we saw that in Romans 8, of course, that not only is the whole creation groaning.

But we who have the first fruits of the spirit. What does he produce in us? As he conforms us to Christ. He produces groaning, we who have the first fruits of the spirit groan. And,

And the spirit himself. Groans on our behalf when he intercedes for us. And that's one of the ways that we see that he's the spirit of Christ. Well, Jesus groaning over unbelief. Groaning over sinfulness groaning over. the people being sheep without a Shepherd, the things that made him groan.

The things that made him a Man of Sorrows. his whole lifelong, although he has joy in God that we are just beginning to understand and yet he has appropriate sorrow and groaning. In response to the miseries. Of this life and And this world. The things that made him groan.

were offensive. To his generation different. And so, yours will be too to those who are not being conformed to Christ. If your groaning is conformed to Christ's groaning, it's not going to be compatible. With the groaning of the world link. And that's the idea in the rest of verse three.

We hit as it were our faces from him. He was despised. We did not esteem him. Verse 4 is actually. talking about his whole life, although it includes definitely the cross. And it is, especially the cross that is in view in verses 5 and 6. Unfortunately, our English version.

The new King James does not translate very literally in the first two lines of verse four. Although it does give us footnotes and if you're looking you can see it there. Surely he has borne our sicknesses. And carried our sorrows. the Sorrows, the word. Sicknesses. Sorry the the word sorrows, the word grief and this is also up in verse 2 as well.

The the word griefs is really Sicknesses. And the word Sorrows is really. Pains. Now, we we talked about How the miseries of this life did grieve him and he was despised by men for how he went through them. But it's important for us to know. that Jesus. became ill like we do and he suffered injuries.

And just like he was hungry and he was thirsty, and he was tired. No, I don't know where people get this idea from. but I've heard at times, people talk about how the Lord Jesus could not get sick. That is absolutely not true. He could not die of sickness.

Because he had to dye the curse of death of the cross for us. But his whole lifelong, he endured miseries that were consequences of sin. with Greater grief than we. Now. When has sicknesses. And when his pains culminate in the cross, There are many. Who believe that what is happening, is that God is Striking him for his own sin that God is abandoning him, you can even hear that.

The mocking. Yeah, let God save him Etc, at at the cross. but in this passage, The point is that while While we tend. To reject truths about Christ. That That highlight our sin. Is approving his son. At the cross. There's no point. in Jesus's life.

In which he is more approved by his father. Then at the cross. More loved by his father than at the cross. Remember, John, Ted. He says for this reason. My father loves me. I lay down my life for the Sheep. And so yes, Jesus, at the cross is made to be sin is enduring in himself, the fullness of God's Wrath and fury.

Against sin. And yet. It is not a display of God's disapproval of his son. It is the greatest possible display of God's approval of his son. Here is the only one righteous enough to do this. Here is the only one valuable enough to fulfill the payment. That which Romans 3 talks about when it says God showed him forth or exhibited him, using that exhibit language from the courtroom exhibited him as a propitiation, as he displays the righteousness and worthiness of his son as being equal to the glory of God himself.

in that marvelous text in Romans 3. So that's what's actually happening. But Apart from Grace. How man responds to Jesus is by rejecting them. Jesus says, claims about himself. Whether? Directly claiming to be Yahweh for which the Pharisees of his day hated him. Or the the claim to be the exclusive savior.

Which, For 2000 years, his church has been persecuted for holding to that claim and Jesus. As he truly is in the Bible is rejected by many unbelievers who say, oh, we love his teaching and he's such a great, moral example, and And they twist. Into a caricature. A Jesus that they can like, but the Jesus that is The.

And we see that here, The mistakenness about Christ and the rejection. Of Christ and even saying Christ is bad. They said we esteemed him stricken smitten by God and Afflicted. what that's saying is that unbelievers apart from Grace Will say he's bad and that's what people say, isn't it about?

Claim to be. The only living and true God. That's bad. That's narrow. That's intolerant. Etc. but the Lord Jesus. Is being approved. Of course, by God is good. We are the ones. Who were bad? and That's the main thing. Verses 5 and 6. Now in verse 4, 5 and 6, you can see it in the English, but there are all these extra Pronouns for he and him.

And and his That are not just. Little Hebrew letter. One of the smaller Hebrew letters attached to the ends of several words as would often be the the way that you would write these things. but a separate three-letter Hebrew word that appears redundantly several times through throughout the passage.

So that we would we might say he himself. Has born our griefs, we esteemed him himself stricken, he himself was wounded Etc. And the point is that he alone Is the one who could do all of these things. And that we alone were the Sinners. So he had no sin like we did.

He did not have the transgressions, he did not have. The iniquities and so forth, but he himself. Was the only one who would who could accomplish it. So that's the, the nature of his substitutionary death. And then we actually get some of the sequence in verses seven through nine.

That he was oppressed and afflicted. He was afflicted yet, he opened not his mouth. And you remember at the, at his trial, How he was silent because of his willingness to

die. Yeah, this is one of the weird things in in that book that we have in this Abbott school.

It was not

This is one of the weird things in that book that we have in the Sabbath school. His silence, at his trial, was not an act of resistance. In fact, when he's put under oath, he does answer. but one of the reasons that he's not giving answers is because he is willingly intentionally resolved to go to his death.

He entrusts himself to God who judges, justly, so you have his trial. He was oppressed and afflicted yet. He opened not his mouth. And now the approach to the Cross, he was led as a lamb to the slaughter and, of course, he is the Lamb of God. Who takes away the sin of the world, slain from the foundation of the world.

And he's going to be slaughtered, but he doesn't go in the manner of a lamb. That's going to be slaughtered. He goes in the manner of a lamb. That is going to be sheared.

He goes in the manner. Of a lamb that is going to be sheared a lamb that has been here before has its great big coat on and and the days are getting hotter and can't wait and has learned to trust the one in whose hands. It is is is not going to be Slaughter is going to be sheared and is is patient and Silent.

under the hand of the shepherd who is doing, what is right and best. And so there's something even of The composure of Christ's heart which we know from the gospel accounts was sustained especially by prayer. Even as. even as he recoiled the horror of the Cross the night before, and yet By prayer embraced as father's will.

We see him now, going as he's being led from his trial to the cross with that intentionality, that resoluteness. And, and so, you even have, for instance, Jesus stopping and saying, don't weep for me. You know, weep for your children. And, The strength of spirit, although non-strength of body, his bodies collapsing.

They have to put the the cross on Simon of Cyrene Etc, but the strength of will, and the strength of spirit, the willingness Of Jesus, submitting himself to this like First Peter 2, in those closing verses which quote several times from this chapter, to make the same.

About how Jesus was not being resistant, he was willingly going and he was willingly going, especially to atone for us especially under the will of his father for what was being Accomplished. so as a sheep before, it's yours, it's So, he opened not his mouth. He was taken from prison and from judgment who will declare his generation.

That's a little bit of mis-translation.

More literally, it's who of his generation considered. That and that's that theme that goes throughout this whole passage In his generation at the time when he was on his trial, when he was being led to the cross, when he was put on the cross, no one else. Understood what was happening?

Not just those who despised him and thought he was being punished by God. You know. though, the other women. John has those who looked upon him in love and sorrow. They did not understand what was happening at the time. They did not consider. and so there is this isolation of Christ.

As the only one on the scene. Who really knows what's happening. And his father. Who really knows what's happening God, who really knows what's happening, God, who Punishing him for our sins. And doing it willingly and Jesus, who is enduring that punishment and even according to his human nature, his human will doing it willingly.

And so that isolation that fact that no one else in his generation. No one else. in that moment around him or with him. Knew what was happening. really isolates him and gives us to zoom in and crystallize and focus on that transaction. That's taking place with the Living God.

And his son as the god, man. who is offering himself? For our sin. And, And that's why the rest of verse 8. focuses on that from the perspective of God himself for. He was cut off. From the land of the living for the transgressions of my people.

He was stricken. And then there's about to go into now. His success. That this was a kingly victory. Even by means of his death. And that makes the response of The thief on the cross in Luke 23. All the more amazing. Because, He starts out mocking with the other Thief.

But at some point to the Holy Spirit, lays hold of that man's mind and heart and gives him life and gives him. Without preaching. Gives him to understand what Isaiah 53 is saying. He's saying we suffer justly. We are wounded for our transgressions basically saying but he is innocent.

This is the righteous one. Who is suffering? in the place of the unrighteous, although he doesn't use exactly the language of of substitution, the parallel between the two and then his Putting hope in Christ for himself. Even though he knows that he is receiving as he deserves, which means he doesn't just deserve a Roman cross, he deserves the Creator's, wrath, he knows that.

And yet he has hope that this one who is suffering the Creator's wrath, even though he doesn't deserve, it is one in whom. He, the thief can escape the Wrath that he deserves. And so there's this focus on or there's this awareness of what is going on in Jesus's suffering.

That is offered to Sinners, that is for Sinners. But not just that. But as we come into verses 10 through 12 and this focus on Victory, And what Jesus obtains by that Victory. The thief knows that as well. He turns to the man who's being crucified next to him and says remember me when you come into your kingdom Somehow.

He thinks that this is a king. And that the coming into his kingdom is not being canceled by the cross. It's being accomplished by the cross. How is that possible? That this Thief. Could come to those conclusions. That is because the Holy Gives. The knowledge of Christ, and the truth of Um,

It is because the Holy spirit gives the knowledge of Christ and the truths in these chapters. And he must give it to you too and he will and seek from him. Even if you have it, that he would give you more. that we would understand more and more, the glory Of Christ in his suffering and death and Resurrection.

So we actually have some sequence here because it moves down now, not not just death, but burial. In verse 9. That they made his grave with the wicked or Appointed. His grave with the wicked ordinarily. You do not get a noble burial upon crucifixion. But God in his Providence because Jesus had finished his work on the cross and he was perfectly righteous.

She's seeing the rest of verse 9, he had done no violence. Nor was any deceit in his mouth. In God's Providence, he makes sure. That Jesus's body is treated with honor. Not only does he make sure that his body sees no corruption? As Peter and Paul both preach. in the book of Acts from Psalm 16, But God also providentially uses Jesus's disciples and particularly Joseph of Arimathea.

Who is the rich man? Now, Wicked, here is plural. In verse 9, but Rich here is singular. And so the idea of her of the first couple lines of verse nine is that if the people If it were up to them, They would have continued, the rejecting him that in which they rejected him, his whole life, the rejecting him in which they had rejected him in his death and despised him and esteemed him as cursed by God for his own sake.

They would have continued, they would have appointed him that that burial with the wicked. But his paying for our sin was done. When he says it is finished, it is finished. That is going to be a continuation of his humiliation until he rises from the dead. But there is no more.

Penalty for sin and God honors. The body of his son. Not only by not allowing him to see corruption. But by giving him that burial in the rich man singular. The rich man. As you see there in the, in the second line. Of verse 9, and this has implications for us.

For what we do with the bodies. Of Christians who die. That we don't, we don't burn them. that we treat the body with respect. We don't say that's not him. a man is a body and a soul, even when the body and soul are separated. And that just, as, part of treating Christ in accordance with his merits and his worthiness.

and and his honor. was a proper and dignified burial. So also Believers ought to give that to one another. We ought treat the body with respect, our bodies are going to see corruption. They're not like Christ's body yet until the day of Resurrection. And even in the intermediate State there, they aren't treated.

The way, Christ's body was David was eaten by worms and and his remains were Still where they could be visited during act two and acts 13.

So our bodies will see corruption. That was the non-corruption was a unique thing. That identified Christ as the Fulfillment. Of Psalm 16 but we are to treat. Our bodies with respect upon death. And then, finally, in verses 10 through 12. The effectiveness and success. Of Jesus's life and death.

And Resurrection. All right. Please do y'all hate to bruise him? He has put him to grief. when you make his soul an offering for sin, he shall see. His seed. And so, Resurrection is implied here, doesn't just Accomplish the securing of the seed, he himself sees the seed.

Jesus is the one who is operating by his Spirit to apply to his spiritual Offspring. The ones for whom he died, to apply his Redemption to them. And so he sees his seed he shall prolong, and it doesn't You can see the word, his there is in italics, he shall prolong days is actually in in the phrasing of the Hebrew Clauses there.

subordinate to who shall see seed, Okay, he's giving eternal life to his offspring. Whom he sees it's their days now that he's prolonging his days, are already prolonged. He's risen from the dead, he is the great and forever King. He is the first Adam of a new creation or the last Adam, the Adam of a new creation.

The first man of a new creation, new heavens and a new Earth. But he gives the prolonging of days that is rightfully and natively his own. Now, he gives that to his spiritual Offspring For whom he lived and died and rose again. That's what it's saying here. The pleasure of your face shall prosper in his hand.

Reminding us that it was a Triune God's To do this. Jesus doesn't do this overcoming but in submission to, and Accomplishing his will as God. So also his As man as the mediator, the Redeemer. in his Humanity. he shall see the labor of his soul and be satisfied by his knowledge.

My righteous servant shall justify many For he shall bear iniquities. Therefore I will divide him a portion with and really it's many. I know the word says great here but it's the same word as many in the second line of verse 11. It's the same word as many in the fifth line of verse 12.

And what it's saying here is not only does Jesus, get the portion that he deserves for his finished work. But what he has been pleased to do and what God was pleased for him to do, was to attain that portion, not just for himself, but for us for the Sinners, whose sins were so bad.

That God, the son had to suffer the way that is described earlier in the passage. It was God's will. That the sun would secure our sharing in his portion. That we would be joint inheritors together with him so that we might be jointly glorified with him. Well, there's Romans 8.

Also teach And so he divides. Therefore I will divide him a portion with the many He shall divide spoil with the strong. Of course, we are made glad with Christ's gladness. We are made strong with, Christ's strength, in God's Providence, to us. We had that and Psalm 118 verse 14.

Just yesterday. he is my strength and and My song and he has become. Yahweh has become my salvation. He was numbered with transgressors. He bore the sin of many. He made intercession for transgressors, he joined himself with us. And our transgressions in order to pay for them.

So that we might be joined with him. And his atonement as payment, his victory, his power His inheritance. The pleasure of God in him forever. Is now the pleasure of God in us forever. His pleasure in God forever. Is now our pleasure in God forever. And that which Jesus has secured in this way.

Will be perfected. We don't yet. Enjoy God the way that we should. But we shall certainly enjoy God. The way that Jesus does. Which I would say is amazing to think about, but it's currently. beyond our comprehension.

Well. It's one of the core tractors core sections in all of scripture. And may the Holy Spirit. Give us to meditate upon it. Not just now. But the rest of our life and forever and may he write its truth. On our hearts. Let's pray. Father, thank you that in your Providence.

On this day, we got to Read it, think about explain, and have explained to us. This amazing portion of your word. And we pray, Lord that you would That you would bless it to us. Grant that we would behold Christ. By faith. So give your Holy Spirit to do that work.

We ask in Jesus name, Amen.