

The Servant's Success: Isaiah 53:10-12  
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Resurrection Sunday, March 23, 2008

This morning we will look at the last stanza of the Servant Song found in Isaiah 53. And in this last stanza we will see the Servant's Success. The song began, in 52:13, with the Servant's exaltation. But then it has spoken of his humiliation. He was despised and rejected. He was a man of sorrows, and acquainted with grief (v. 3). And the reason He was afflicted was not because He had done anything wrong, but because He was putting Himself in our place. He was wounded for our transgressions; he was crushed for our iniquities (v. 5). On Friday evening we saw that Jesus' death was substitutionary, voluntary, effective, and it happened according to the Scriptures. On this Easter morning we'll look at the outcome of Jesus' suffering, we'll look at the Servant's Success, which is what verses 10-12 speak of. The suffering and humiliation and sacrifice were not futile. Jesus did not fail in what He came to accomplish. He succeeded. He was triumphant. And He is now highly exalted.

WHO KILLED JESUS?

Before we talk about the outcome of His suffering, though, we're faced with an important question in verse 10. The question that we must ask in light of this verse is: "Who killed Jesus?" There are many correct answers to this question. We could say that the Jews killed Jesus, because they demanded His crucifixion. Or we could say that Judas killed him, because of his betrayal. Or Pilate, because he consented to what the Jews were demanding. Or the soldiers, because they actually put Him on the cross. We would also be right in saying that WE killed Jesus, because He was suffering the penalty for our sin. All of us played a role in Jesus' death. And on one level, any of these statements is correct in answering the question, "Who killed Jesus?" But from a much broader perspective, from a divine perspective, we see in this verse that it was God the Father who killed Jesus.

"Yet it was the will of the Lord to crush him; he has put him to grief" (the beginning of verse 10). The Lord is God the Father, and the One put to grief is the Suffering Servant who is being talked about in this passage of Scripture, who is the Messiah, Jesus Christ. So this verse is saying very clearly that God the Father is the One who killed Jesus Christ. He crushed Him. He put Him to grief. The New Testament confirms this truth that the Father is the One who planned Jesus' death. In Peter's sermon in Acts 2 he says to the men of Israel, "this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men" (vv. 23-24). So, yes, the Jews killed Jesus. The soldiers killed Jesus. But it was all according to the definite plan and foreknowledge of God, so that ultimately it must be said that God the Father put Jesus on the cross. It was His design. His plan. Also in Acts 4, they were praising God and said, "truly in this city there were gathered together against your holy servant Jesus, whom you anointed, both Herod and Pontius Pilate, along with the Gentiles and the people of Israel, to do whatever your hand and your plan had predestined to take place" (vv. 27-28). Again, we see that all of these various individuals were involved in putting Jesus to death, and they're responsible for their sinful actions. But the big picture reality is that it all happened exactly according to

God's predestined plan. Ultimately, God the Father is the One who put Jesus to death on that cross.

This might be a shocking statement to you if you haven't thought about this before. And it's even more shocking when we look more closely at this word translated "will" in the ESV in Isaiah 53:10. The verb form is found in the beginning of the verse: "it was the *will* of the Lord to crush him." And the noun form of the same word is found at the end of the verse: "the will of the Lord shall prosper in his hand." But the English word "will" doesn't capture the full meaning of that word. It refers to more than just a decision. It's not an unemotional act of the will.

Listen to a couple other verses in Isaiah where this word is used. Isaiah 42:1, "The Lord *was pleased*, for his righteousness' sake, to magnify his law and make it glorious." It wasn't just an apathetic decision to magnify his law and make it glorious. It was the Lord's pleasure to do this. It was His delight. Or in Isaiah 62:4, God says to His people, "You shall no more be termed Forsaken, and your land shall no more be termed Desolate, but you shall be called My Delight Is in Her, and your land Married; for the Lord delights in you, and your land shall be married." The same word is found here, and is translated "delight."

Therefore it would be appropriate to translate Isaiah 53:10, as the NASB does, "But the Lord *was pleased* to crush Him, putting [Him] to grief; If He would render Himself [as] a guilt offering, He will see [His] offspring, He will prolong [His] days, And *the good pleasure* of the Lord will prosper in His hand." Or we could even say, "It was the Lord's delight to crush Him." But this seems even more shocking and troubling.

How could God the Father be the One who killed His own Son, let alone delight to do so? How could He find pleasure in this? What kind of Father is He? When Jesus was baptized, didn't the Father say, "This is my beloved Son, with whom I am well pleased" (Matthew 3:17)? Why would a Father kill His beloved Son, with whom He is well pleased? This doesn't seem to make sense! Either the Father doesn't really love His Son, or there is some massively compelling purpose that warrants this action.

Let me assure you that the Father loves His Son. The love between the Father and the Son is immeasurable. It is infinite. The Father delights in His Son, who is "the radiance of the glory of God and the exact imprint of his nature" (Hebrews 1:3). The Father looks upon His Son and sees the radiance of His own glory, and He delights in Him. In light of all the biblical statements of the Father's delight in His Son, Jonathan Edwards wrote, "The infinite happiness of the Father consists in the enjoyment of His Son" ("An Essay on the Trinity"). We must not doubt that the Father loves His Son. **FOR WHAT PURPOSE?**

Why, then, would the Father kill His Son? Why would He crush Him? Why would He put Him to grief? Aren't those things that only an *unloving* Father would do? What compelled the Father to do this? And what compelled the Son to submit to this?

The purpose that the Father and the Son agreed to was the redemption of sinners in such a way that would magnify God's justice and righteousness and glory. This is expressed so powerfully in the famous words of Romans 3:23-26, "for all have sinned and fall short of the glory of God, and are justified by his grace as a gift, through the redemption that is in Christ Jesus, whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine

forbearance he had passed over former sins. It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus.”

This passage explains why God the Father crushed His Son, and why He delighted to crush His Son, and why the Son agreed to be crushed, as Hebrews 12:2 says, “for the joy that was set before him [He] endured the cross.” The cross was something that the Father and the Son agreed to, for the purpose of displaying God’s justice and displaying God’s marvelous grace. This was done “so that he might be just and the justifier of the one who has faith in Jesus.”

What does this mean? What is this all about? What happened as Jesus died on that cross? I hope that you’ll listen very carefully to this, because this is what Easter is all about. We come together on this Resurrection Sunday morning to celebrate our Risen Savior, but to rejoice in the resurrection we first have to understand what happened on the cross. We have to understand why Jesus died. And this passage in Romans 3 tells us. It tells us in verse 25 that God put Jesus Christ forward as a propitiation by his blood. Isaiah 53 says that the Lord was pleased to crush him, and this verse in Romans 3 says the same thing and gives some further explanation, that God put him forward as a propitiation by his blood. To propitiate is to appease someone’s wrath. Who needed to be appeased? God. Why? Because of our sin. Our sin provokes God’s anger, and appropriately so. God is devoted to upholding the glory of His Name, and therefore when we scorn His worth by turning away from Him and treasuring other things, that incites His righteous wrath. For Him to be God, He must respond to our sin. He must do something to show that He is just. He can’t ignore it. He can’t minimize it. He can’t just look the other way. If He let sin go unpunished He would let His Name be forever slandered. His supposed justice and righteousness would be the objects of scorn. God would cease to be God if He did not deal with sin.

But look at what this passage says about how God dealt with sin in a way that enables Him to be just and also gracious. This is how He did it. He put His Son forward as a propitiation. In other words, He poured out His wrath against sin on His Son. Rather than punishing us, He punished Jesus. He crushed the Servant, the Messiah. He put Him to grief. This is the substitution that we’ve already seen in Isaiah 53, especially verses 4-6, “he has borne our griefs and carried our sorrows . . . he was wounded for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his stripes we are healed . . . the Lord has laid on him the iniquity of us all.”

And so we see God’s pleasure in crushing His Son, not because He’s an abusive Father who finds some twisted delight in hurting His Son, but because He and His Son delighted together in this awesome plan of redemption. It was the only way to magnify God’s justice and righteousness and also to magnify His glorious grace. This was the only way that He could be just and the justifier of those who trust in Jesus. And so on this Easter Sunday morning I plead with you to trust in this Jesus. Don’t look past this amazing reality that God punished His Son in our place. He crushed His own Son. He put Him forward as a propitiation. And He is our only hope of escaping the penalty we deserve for our sin. There’s no other way. You can’t work your way into God’s favor. There’s no way we can appease His wrath against sin. No matter how smart, or rich, or good-looking you think you might be, you have a sinful heart that puts you at enmity

with God. But Jesus took our place, and all who trust in Him will be justified, declared righteous in God's sight.

So far, we raised the question, "Who killed Jesus?" The ultimate answer is that God the Father crushed His beloved Son. The next question was, "for what purpose?" And as we've seen, the purpose of God crushing His Son is so that He can display His glory in being just and the justifier of those who trust in Jesus.

#### WHAT IS THE OUTCOME?

The final question is, "What's the outcome?" What resulted from the Servant's death? What happened next? And here is where we'll see the Servant's success, because the outcome matches the purpose. The Servant was successful in what He came to accomplish. I talked about this in our Good Friday service in making the point that Jesus' death was effective. And we see in these verses as well that Jesus' death was not the end of Him. His death was not pointless. He was not defeated. But rather in His death He successfully accomplished His mission. Let's look at the outcome of the Servant's death.

##### 1) Offspring

In the middle of verse 10 it says, "when his soul makes an offering for sin, he shall see his offspring [His seed] . . ." To live long enough to see your children and grandchildren and great-grandchildren is a great blessing. And this Servant will see His descendants. He will see those individuals who are incorporated into His family by faith. It reminds us of God's covenant with Abraham, back in Genesis 15, when God took Abraham out under the night sky and told him to count the stars, and said, "So shall your offspring be" (v. 5). And Galatians 3:29 tells us, "if you are Christ's, then you are Abraham's offspring, heirs according to promise." So the seed that God promised to Abraham are those who trust in Christ. Abraham's offspring are Christ's offspring, those who are born again to new life in the family of God. And these offspring will be from every people group in the world. In Revelation 5:9 they sing to the Lamb, "Worthy are you to take the scroll and to open its seals, for you were slain, and by your blood you ransomed people for God from every tribe and language and people and nation." This is the global family of God that continues to expand until all of these offspring are brought into the family. The Servant who was crushed will see His offspring.

##### 2) Many Accounted Righteous

We learn something else about these offspring in the latter part of verse 11, "by his knowledge shall the righteous one, my servant, make many to be accounted righteous, and he shall bear their iniquities." This is what it means to be justified. God is just and the justifier of the one who has faith in Jesus (Romans 3:26). And to be justified is to be accounted righteous. This can only happen because of the righteous Servant. He lived a sinless, righteous life, and then He bore our iniquities. And because of His perfect life and His sacrificial death, we can be counted righteous in Him by faith. Here's how it happens. If you trust in Jesus Christ, if you commit your life to Him and cling to Him as your only hope of salvation, then you will be united to Jesus in such a way that your sin becomes His and His righteousness becomes yours. 2 Corinthians 5:21 declares this glorious truth, "For our sake [God] made [Christ] to be sin who knew no sin, so that in him we might become the righteousness of God." Do you see the exchange that is happening here? Christ is counted sinful even though He never sinned, and we are counted righteous even though we are sinners. Our sin is credited to Him, and His

righteousness is credited to us. This is the Gospel, that we celebrate on this Resurrection Sunday, and every Sunday, and every other day of the week, too. Christ took our sin and suffered the penalty in our place, and then He clothes us in His righteousness so that we stand before God as though we had never sinned. This is the Servant's success, that He sees His offspring and makes many to be accounted righteous. These ones for whom He died, who are adopted into God's family, are counted righteous.

### 3) Resurrection

A third indication of the Servant's success is in the middle of verse 10, just after the statement that "he shall see his offspring." It goes on to say, "he shall prolong his days; the will of the Lord shall prosper in his hand." This is a reference to Jesus' resurrection, because even though He was crushed and put to grief, He prolongs His days. His mission did not end in death. His Father crushed Him, but then His Father brought Him back to life and prolongs His days. He lives! He lives again! And He will live forever! Christ's resurrection is so essential to the Gospel, because His sacrificial death would have been an utter failure if He had been conquered by the grave. If He remained in that tomb, then He saved no one. As Paul says in 1 Corinthians 15, "if Christ has not been raised, your faith is futile and you are still in your sins" (v. 17). It was not enough that Jesus died. He had to die and then conquer death. He had to triumph over the grave. Our salvation depends upon it. Romans 4:25 says He "was delivered up for our trespasses and raised for our justification." That's a very interesting verse, and it shows us the inseparable connection between Jesus' death and His resurrection. He was delivered up (He died) for our trespasses. That's what so much of Isaiah 53 emphasizes—His substitutionary death. And He was raised for our justification, meaning His resurrection proved that the substitutionary death was effective. The resurrection proves that Jesus' death conquered death, and therefore purchased our justification.

This is why the observance of Good Friday and Resurrection Sunday is such a significant time for Christians. These are the two realities that have revolutionized our lives, and they should be the focus of our lives *every* week of the year. Jesus died on a cross for our sins, and He came back to life on the third day to demonstrate His triumph over sin and death.

Let me ask you a question that will reveal in your heart how sincerely you believe this. Do you fear death? Are you fearful to lose what you have in this life? Are you uncertain of what will happen to you when you die? This is a real life application of the truth that Jesus did not remain in the tomb, but rose again. If we believe this, brothers and sisters, if we believe this in more than just an intellectual sense, if we cherish this truth and cling to it and love it, then we will have a great weapon with which we can fight fear. Because what is there to fear, if Christ rose from the dead for our justification? If you are trusting in Christ, living with Christ, following Christ, then you can say, "Death is swallowed up in victory. O death, where is your victory? O death, where is your sting?" (1 Corinthians 15:54-55). There is nothing to fear if Jesus died for our sins and rose again for our justification.

### 4) Exaltation

Finally, the Servant's success is seen in His exaltation. This Servant Song began with a statement of exaltation, and now it ends sounding the same note. The last line of verse 10 says, "the will of the Lord shall prosper in his hand." Or in the NASB, "the good pleasure of the Lord will prosper in His hand." Remember this is the noun form of

the verb that is used at the beginning of the verse. The point is simply that the Lord will assure the Servant's success. And then the first line of verse 11, "Out of the anguish of his soul he shall see and be satisfied." Again, this points to the Servant's success. And more than that, the Servant's delight and satisfaction in His success. Isn't this a beautiful thing! Not only did Christ die in our place and account us righteous, but He delights to do so. He accomplished His agonizing mission, and then He looks out over the fruit of His labors, and He is satisfied.

Verse 12 begins with a very important word: "Therefore." This follows the statement in verse 11 that the servant will make many to be accounted righteous and shall bear their iniquities. And then verse 12 says, "Therefore I will divide him a portion with the many, and he shall divide the spoil with the strong." This speaks of the Servant's exaltation. He receives the spoil of the victory. He receives His due reward. And as the rest of the verse emphasizes again, it is "because he poured out his soul to death and was numbered with the transgressors; yet he bore the sin of many, and makes intercession for the transgressors." The "therefore" at the beginning of verse 12 makes the same connection between Jesus' humiliation and exaltation as the "therefore" in Philippians 2:9. "And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name that is above every name . . ." Jesus' humiliation on our behalf is rewarded with great exaltation.

Who killed Jesus? God the Father did. It was His good pleasure to crush Him. For what purpose? To redeem sinners in such a way that would magnify His glory. And what is the outcome? The Servant succeeded in His task. His death was effective. He will see His offspring. He will make many to be accounted righteous. He will prolong His days. He will be highly exalted.