

- What Was Pleasing to Jehovah? (Isa 53:1-12, Eph 2:3)

#1. It Pleased the Lord to Bruise Him (Isa 53:10, 52:13, 53:5)

- His Soul an Offering for Sin (Isa 53:10, Gen 26:10, Lev 5:14-6:7, 7:1-10, 2Cor 5:21)

#2. His Soul (Matt 10:28, 1Thess 4:14, Rev 6:9, Isa 53:10,6)

- He Shall See His Seed (Isa 53:10, John 6:37,39, Psalm 58:3-5, Rom 3:13-18)

#3. He Shall Prolong His Days (Isa 53:10, Rev 3:21, Rom 8:32, 1Sam 2:8)

Please open your Bibles to the Prophecy of Isaiah, Isa 53:1 (2X). Anticipating the Lord's Supper, which we hope to celebrate next week, and also remembering of the feast of Easter, which we hope to celebrate also next week, we are continuing today in the series on Isa 53, which I began almost exactly two years ago. Today we have come to Isa 53:10, which is the text for this sermon. However, we must keep the context in mind, and therefore we shall read this entire chapter.

- **What Was Pleasing to Jehovah?** (Isa 53:1-12, Eph 2:3)

Isa 53:1-12 Who hath believed our report? and to whom is the arm of the LORD revealed? **F**or 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. **H**e 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. **S**urely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. **B**ut 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. **A**ll we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. **H**e was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. **H**e 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. **A**nd 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. **Y**et it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand. **H**e 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. **T**herefore 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.

When we read of the sufferings of the Lord Jesus Christ, we are always struck by the intensity of His sufferings, and by the language which points to His atonement as a suffering for a particular group of people, and not for all the people who ever lived on this earth. He did not just suffer in His body, but He suffered in His soul as well, and He suffered for a limited number of people. That is why His atonement is called "Limited Atonement". And today, we want to understand what this means. The text for this sermon is Isa 53:10. The title for this sermon is taken from Isa 53:11, "**He Shall Justify Many**" (2X). Last time we have seen in Isa 53:9 that the "wicked" in the expression "He made His grave with the wicked", does not refer to the two thieves on the crosses next to Christ, but it refers to all those whom He came to save, for we were wicked in the sight of God before His holy Spirit saved us by giving us a regenerated soul. God

says in [Eph 2:3](#) that “we all were by nature the children of wrath, even as others”, which means that we all were under the wrath of God, and on a slippery slide into Hell, even as others who are never going to be saved. This by itself already proves that Christ’s atonement was for a small particular group of people, or else God would not have added the words “even as others”. Let us now look at the text for today, [Isa 53:10](#).

#1. It Pleased the Lord to Bruise Him ([Isa 53:10](#), [52:13](#), [53:5](#))

Isa 53:10, Yett it pleased the LORD to bruise him; He (God) hath put *him* to grief: when Thou (God) shalt make his soul (Christ’s soul) an offering for sin, he (Christ) shall see *his* seed, He (God) shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand (Christ’s hand).

Do we understand this? It pleased the Father to bruise His Son Jesus Christ, because the Father had the ultimate goal in mind, which was the final glory and triumph of Jesus Christ. You see, the design of this entire prophecy is to state that through His atonement the Lord Jesus will be exalted to the highest honor. God said so in Isa 52:13. Look on your left, to [Isa 52:13](#), and there we read,

Isa 52:13, Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.

Jesus Christ shall deal prudently and defeat His enemies at the cross. And then He, the man Christ Jesus, shall be exalted very high. He shall be exalted to King of kings and Lord of lords, and He shall be ruler over heaven and earth, under God. And Christ was subjected to these sufferings not on account of any of His own sins, but on account of the sins of others. That is why it pleased the Father to bruise Him. Christ saw that these sufferings were necessary, and that is why He willingly subjected Himself to these. And when Christ has brought a sin offering, He shall see a numerous posterity, and the pleasure of the Lord shall prosper in all that Christ shall do and exert His influence. The Father was pleased with Christ’s sufferings, not because He delights in the sufferings of the innocent, and not because the sufferer was in any way guilty or deserving punishment, and not because He was displeased with anything that the Lord Jesus did or said. But it was: **#1**, because Christ had voluntarily submitted Himself to those sorrows which were necessary to show the evil of sin, and sorrows which were necessary for the redemption of His people from their sins, and sorrows that were necessary in order that the end result might be that Satan and all unrighteousness will be defeated at the cross. **#2**, It was because these sufferings would illustrate the Divine perfection and show the justice and mercy of God; His sufferings on behalf of those who were guilty showed the holiness and the nature of God’s law; and all this demonstrated that we have a merciful God, yet He will by no means clear the guilty, because His righteousness demands payment for every sin. **#3**, It was because these sorrows would be satisfying the righteousness of God for a great many people, for a great multitude which no man can number. This whole work was a work of benevolence for a great many people, and the Lord was pleased with it, for it was a work of great love reflecting His being, for God is love. And so, that is why it pleased the Lord to bruise Him. And that is why we read in [Isa 53:5](#), “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.” Furthermore we read in Isa 53:10, about:

- **His Soul an Offering for Sin** (Isa 53:10, Gen 26:10, Lev 5:14-6:7, 7:1-10, 2Cor 5:21)

“Thou (God) shalt make his soul (Christ’s soul) an offering for sin.” Look at the word “sin” in this verse. It is a Hebrew word with Strong’s Concordance number <0817>, which is a noun, related to <0816>, which is a verb, both of which have to do with blame, or guilt, which someone acquires by “transgression”. For example, we read in Gen 26:10, concerning Isaac’s deception of Abimelech, Ge 26:10 And Abimelech said, What *is* this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldest have brought guiltiness upon us.

And thus Isa 53:10 should read, “Thou shalt make His soul a guilt offering.” The Hebrew word here properly means a “guilt offering”, as described in Lev 5:14-6:7, and Lev 7:1-10. The “guilt offering” is often referred to as the “trespass offering”. The idea here is, clearly, that Christ would be made a guilt offering, or a sacrifice for sin whereby guilt would be paid and thereby atonement is made. Please turn in your Bibles to the Second Epistle to the Corinthians, 2Cor 5:21 (2X). In the OT, like in Lev 5 or in Lev 7 an innocent animal was offered to God as an acknowledgement of guilt. In the NT it is often assumed that Christ steps into our shoes, and takes our sins upon Him, and paid for them as if He was our substitute. But then Christ would become dirty with our sins, which is contrary to the Biblical concept that He is the spotless Lamb of God which takes away our sins. We read in 2Cor 5:21, 2Co 5:21 For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

What does it mean when we read, “For he hath made him (~~to be~~) sin for us, who knew no sin”? It means that God has made Him subject to suffering and death, the punishment and consequence of sin, as if He had been a sinner, though He were guilty of no sin. And so, Christ was unstained by our sin, because He did not pay in the place of us, but He paid on behalf of us. Christ as the Judge, stated the penalty for sin in accordance to the law of God, and then He came from behind the Judge’s bench and paid on behalf of us the penalty that needed to be paid, because we were unable to pay such a great penalty. He, who knew no sin, remained unspotted by the guilt of sins that He came to pay for. Please return to Isa 53:10 (2X). And thus, when we read in Isa 53:10, “Thou shalt make His soul a guilt offering” it is an explicit declaration that Christ was not a victim, He was not a martyr, but His death had the high purpose of making atonement for the sins of men. Certainly this is not the language which can be applied to any martyr. But now we have another question. How can we understand that God has made Christ’s soul a guilt offering? What is His soul?

#2. His Soul (Matt 10:28, 1Thess 4:14, Rev 6:9, Isa 53:10,6)

Modern theologians have done away with the soul. They say it is the breath or the life of a person, or

they say it is the seat of the mind and the will of a person, or it is the seat of emotions and passions. But what does the Bible say? The Lord Jesus said, in Matt 10:28, “And fear not them which kill the body, but are not able to kill the soul”. And God says in 1Thess 4:14, “Even so them also which sleep in Jesus will God bring with him (He will bring their souls).” And God says in Rev 6:9, “I saw under the altar the souls of them that were slain for the word of God.” And so, according to the Bible, man has a body and a soul, which is a real thing that resides in us while we live, and that separates from our body the moment we die, and if we are saved our soul immediately goes to live and reign with Christ in heaven. Our soul is a human spirit. Did the Lord Jesus Christ have a human spirit in addition to the Spirit of God the Son which was in Him? Absolutely yes! We know this because at the cross the Lord Jesus said, “Father, into Thy hands I commend My spirit.” It was His human soul which went into heaven to be with the Father, but His body went into the grave. This was not an empty body which went into the grave, for the Gospel says that we were buried with Christ. It means that God the Son was still united with His body when this went into the grave, and it was only His human soul which went to be temporarily with the Father in heaven. And so, when we read in Isa 53:10, “Thou (God) shalt make his soul (Christ’s soul) a guilt offering”, it means that the Lord Jesus Christ suffered both in His body and in His soul. We read in Isa 53:6, “The Lord hath laid on Him the iniquity of us all.” But the righteousness of God must be satisfied for “us all”, which refers to all of us who are of the elect. It means that the penalty must be fully paid, or else God’s righteousness is not satisfied. We were supposed to pay for our sins the sufferings of an eternity in Hell. Therefore the Lord Jesus, in His humanity, had to pay the equivalent of an eternity in Hell, which He did while hanging on the cross. Therefore it was in His human soul that He suffered greatly, more so than in His body, for when His sufferings in His soul were finished to the complete satisfaction of the righteousness of God, the Lord Jesus shouted with a loud voice, “It is finished”. But in His body He was still suffering, while hanging on the cross. Therefore we read in Isa 53:10, “Thou (God) shalt make his soul (Christ’s soul) a guilt offering.”

- **He Shall See His Seed** (Isa 53:10, John 6:37,39, Psalm 58:3-5, Rom 3:13-18)

We read in Isa 53:10, “When Thou shalt make his soul a guilt offering, he shall see *his* seed.” It means that He shall see His posterity, or His descendants. But since He must make atonement for all those whom the Father has given Him, since He must die for His guilt offering, does this not mean that He will be resurrected so that He can see His seed? And indeed, this is what it means. After His resurrection the Lord Jesus shall see the worldwide influence He shall make upon all the nations of the world. In fact, the Father has already shown these descendants to the Lord Jesus before He went to the cross. The Lord Jesus said in John 6:37 and 39,

Joh 6:37,39 **All** that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. **And** this is the Father’s will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

It means that each one of us, whom the Father has given to Jesus, has been given his or her name to Jesus, and Christ has been given all the information concerning our life, including all our sins, for the Lord Jesus needed this information to atone for our sins, and not leave one sin unpaid for. It means that He saw us when we were still in rebellion against Him, and that we wanted nothing to do with Him. He saw us in the clutches of Satan, and in total agreement with Satan and with the works of Satan. It means that He saw us as the Bible describes us in Psalm 58:3-5, “

Ps 58:3-5 The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies. Their poison *is* like the poison of a serpent: *they are* like the deaf adder *that* stoppeth her ear; Which will not hearken to the voice of charmers, charming never so wisely.

This is how God saw us before we were saved, as poisonous vipers, which will not hearken to the voice of the prophets. And God also saw us like He described us in Rom 3:13-18,

Ro 3:13-18 Their throat *is* an open sepulchre; with their tongues they have used deceit; the poison of asps *is* under their lips: Whose mouth *is* full of cursing and bitterness: Their feet *are* swift to shed blood: Destruction and misery *are* in their ways: And the way of peace have they not known: There is no fear of God before their eyes.

Again, the picture is that of disgusting poisonous vipers. Is it any wonder that Christ would pass them by in His atonement? But is it not a great miracle of love that God would have mercy on some of these poisonous vipers? Is it not a great miracle of the love of God that the Lord Jesus Christ would want to suffer for these poisonous vipers the equivalent of an eternity in Hell? But He did. And in this picture of incredible mercy and grace God showed to all the world that He can save sinners and convert us into saints. And God has also elevated all of us sinners who have been changed, to the status of sons of God, and God is giving us an entire new universe to play in; and God is giving us Himself, so that there will not be anything lacking that we could wish. This is what we should keep in mind when we read the words in Isa 53:10, “He shall see His seed.”

#3. He Shall Prolong His Days (Isa 53:10, Rev 3:21, Rom 8:32, 1Sam 2:8)

The Lord shall prolong the days of Christ. In fact, The Lord shall stretch the life of Christ to eternity future. And we will join Christ as His Bride, and we will be rejoicing in a wedding feast which shall reach into eternity future. “And the pleasure of the Lord shall prosper in His hand.” It means that under Christ’s government and direction those things that are pleasing in the sight of the Lord shall grow and prosper. And the reward of all His sufferings in making atonement through a guilt offering shall be that great multitudes of people shall be converted and be saved. Christ shall justify many. And when we speak of rewards in the life hereafter we need to remember that only Christ has rewards in the life hereafter. We are His reward. We do not receive extra rewards, for the gift of eternal life is so great, so infinitely great, that there is nothing we can do on this earth that will even deserve a very small fraction of that great reward. Just think of it, we shall inherit the throne of Christ. The Lord Jesus said in Rev 3:21,

Re 3:21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

Who is “Him that overcometh”? Every saint will overcome the wiles of the Devil by the strength that Christ shall give him. Every saint, for whom Christ has suffered and died, can say with confidence, Ro 8:
Ro 8:32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

And thus, we shall overcome the wiles of the Devil for God has given us everything we need to be stronger than the Devil. And then in the life hereafter we shall sit in His throne. It is not that we shall sit on thrones, plural, but we shall sit in Christ’s throne, singular. And every saint shall have that privilege, not one after another, each waiting for his turn, but all at the same time we shall sit in His throne. We shall be the inheritors of the entire new universe that God has created already, but it is presently still empty. This promise is similar to the one we find in 1Sam 2:8 (2X),

1Sa 2:8 He raiseth up the poor out of the dust, *and* lifteth up the beggar from the dunghill, to set *them* among princes, and to make them inherit the throne of glory: for the pillars of the earth *are* the LORD’S, and he hath set the world upon them.

What does this verse say? Christ has raised us up out of the dust. We are those poor, for we were spiritually poor; we had nothing we could offer Him, for all our works were stained with sin. Christ has lifted us up from the dunghill. We were those “beggars on the dunghill”, for we were begging Him for spiritual trinkets, we were begging for things that have no value, for we did not know any better since we were living on the dunghill that is called this world. But Christ gave us His mercy and His grace. First His mercy lifted us up from being great debtors to God. We had much to pay in Hell. But the mercy of Christ gave us pardon for all the penalty of sin. As you know, the definition of mercy is: withholding what we do deserve. We deserve to go to Hell. By the mercy of Christ Hell is withheld from us, because we already went to Hell when we were in Christ when He endured the payment of the equivalent of an eternity in Hell. That brings us to neutral ground. Now we do not have to pay for our sins, which is already a great blessing. But then Christ gives us His grace. As you know, the definition of grace is: receiving a gift that we do not deserve. By the grace of Christ He has made us His Bride, and therefore sons of God. This was a gift that we did not deserve, and that we did not even ask for. But this is what we receive because Christ loved us from everlasting past. And then He set us among princes in the courts of heaven, and makes us inherit the throne of glory, and that is a singular throne of glory. That is His throne. His love for us knows no bounds. And so, when we think of Isa 53:10, and we know that we in our tiny congregation here in Bellflower are not the only ones who are gifted by the Lord in some special ways, but that Christ shall justify many in this world, even during this time of great apostacy, then we are incredibly grateful for such great salvation.

AMEN.

Let us turn to the Lord in prayer.