

Isaiah 53:1-12

“Nine Truths – A Summary of the Gospel and the Sacrificial Work of Christ the Savior”

Good Friday Service
Friday 19 April 2019
Glenvista Baptist Church

Isaiah 53:1-12 (ESV) “Who has believed what he has heard from us? And to whom has the arm of the LORD been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, and no beauty that we should desire him. He was despised and rejected by men; a man of sorrows, and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not. 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 crushed for our iniquities; upon him was the chastisement that brought us peace, and with his stripes we are healed. All we like sheep have gone astray; we have turned--every one--to his own way; and the LORD has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he opened not his mouth. By oppression and judgment he was taken away; and as for his generation, who considered that he was cut off out of the land of the living, stricken for the transgression of my people? And they made his grave with the wicked and with a rich man in his death, although he had done no violence, and there was no deceit in his mouth. Yet it was the will of the LORD to crush him; he has put him to grief; when his soul makes an offering for guilt, he shall see his offspring; he shall prolong his days; the will of the LORD shall prosper in his hand. Out of the anguish of his soul he shall see and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous, and he shall bear their iniquities. Therefore I will divide him a portion with the many, and he shall divide the spoil with the strong, 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.”

Introduction.

- a) We come together over this weekend as we commemorate and stand still at the great work Christ the King has done in full subjection to the Master Plan and Divine Counsel of the Trinity before the Foundation of the Earth. We come to celebrate our Savior's victory over Sin, Satan and Death, and we come to worship Him who gave His life that we may have life. He is indeed the One who came not to be served, but to serve, and give His life as a ransom for many (**Mark 10:45**). We come to remember that the work of Calvary is complete, it is done, and it never has to be done again. We come to remember that our dear Savior's sacrifice was better than the sacrifice of bulls and rams, and that His sacrifice indeed propitiated God and settled the penalty of sin once for all. We come together knowing that forgiveness of sin is a reality and is available freely unto all who call on our dear Savior's Name. And that salvation comes to all who by faith repent of their sin, and by grace are called to be sons and daughters of the Most High God. This

we celebrate, this we remember and in Him we glory, as we know that our Savior has done for us what we could never possibly do for ourselves. Two things we remember this morning; that we are great sinners, and that our God is a Great Savior.

- b) I believe that as we consider **Isaiah 53** this morning; it presents us with all the reasons as to why Truly Repentant Born-Again Believers can call this day “**Good Friday**”. In his prophecy Isaiah the prophet points out the nature and character of the Substitutionary Death of our Messiah, which becomes the ground for Christian Hope and the Reason for thanksgiving on a Day such as this.
- c) As we study this passage I want to point out 9 essential truths from the text that give us ground for glory; and I pray that as we contemplate these glories that it will lead us into doxology that sing the praises of Him who bore dark Calvary for you and me who have been set aside for His glorious purposes.

Exegesis of the Text:

- a) **1 An unrepentant people to whom the arm of the Lord has not been revealed (v1):** In the close of the previous chapter Isaiah had foretold the generous and warm reception the Gospel had amongst the Gentiles. That nation who had not seen Him believed in Him; they who had no prophecies of this grace, gracefully received Him; yet upon the first receipt of this Gospel they welcomed it as their own. Now in this chapter he foretells the hostility of the Jewish nation towards the Gospel. Isaiah here foretells with wonder of the unbelief of the Jews, regardless of the previous notices they had of the Messiah and the opportunity to be personally acquainted with Him. It is of them that it is made clear that God's Arm has not been revealed towards them. The unbelief of the Jews in our Savior's time is a direct fulfillment even as we see this reflected in the New Testament in **John 12:38**. From this prophecy we learn that even though the Gospel is openly proclaimed so that all may hear, instead of it being proclaimed in secret where only a few will hear; it is only few that are saved. One would think that because it is openly proclaimed many will hear its call and turn from their wicked way. Exactly the opposite is true as we see Scripture making this abundantly clear. **Isaiah here makes it clear though that people believe not the word of the Gospel, as the arm of the Lord has not been revealed to them. This is all part of that act of saving grace. Unless God reveals His mercy to undeserving sinners and stretches out His arm in salvation, no one will be saved. Those who are then saved; for them this Good Friday is a tangible reminder that the Lord's arm has been extended in a graceful manner.** Here this Jewish nation rebelled against the light that had been revealed to them and so the Lord extends not his arm towards them.
- b) **2 He was the root out of dry ground (v 2):** Notice the language Isaiah uses here when pointing towards the Suffering Messiah who was to come. This is a most significant statement that needs to be grasped in the context of this wonderful sacrifice Christ made for sinners. It was expected that His appearance would be very great and noble. He was to be the Son of David, of a family that had *a name like the names of the great men that were in the earth*, **2 Samuel 7:9**. But He sprang out of this royal and illustrious family when it was reduced and sunk, and Joseph, that son of David, who was his supposed father, was but a poor carpenter, perhaps a ship-carpenter, for most of his relations were fishermen. This is here meant by his being a **root out of a dry ground**, His being born of a mean and despicable family, in the north, in Galilee, of a family out of which,

like a dry and desert ground, nothing green, nothing great, was expected, in a country of such small repute that it was thought no good thing could come out of it. His mother, being a virgin, was as dry ground, yet from her He sprang who is not only fruit, but root. And so, from this most unlikely source, at least in the eyes of an unbelieving world, came a Mighty Savior who would die the perfect death and make restitution for His people. Unlike royal figures, Isaiah here says that there was nothing particular in Christ's appearance that made Him attractive in the way that Royalty would often be attractive. He did not come in royal robes, He wore no crown, and He did not have any particular or spectacular outward beauty which would make Him adorable; He was in that sense just like any other ordinary man. Isaiah says that He had nothing in His outward appearance that would cause us to desire him. **Interestingly noteworthy is the fact that even if He did have all of this outward apparel; still none would yearn after him. The apostle Paul makes this abundantly clear in Romans 3 where we discover that man is totally depraved and yearns or hungers not after God. On the contrary we see that man is at enmity with God;** we are all God-haters prior to our conversion, and we want nothing to do with Him; regardless of what His outward apparel would be. This is what makes the Gospel so adorable; the very fact that we did not seek God but that God came and sought us whilst we were still His enemies.

- c) **3 A Servant despised and rejected by men (v3):** Carnal hearts see no Excellency in the Lord Jesus, nothing that should induce them to desire an acquaintance with Him or interest in Him. He is not only not desired, but He is *despised and rejected*, abandoned and abhorred, a reproach of men, an abject, one that men were shy of keeping company with and had not any esteem for, a worm and no man. He was despised as a mean man, rejected as a bad man. He was the stone, which the builders refused; they would not have Him to reign over them. And simultaneously Isaiah prophesies that He would be a *"man of great sorrows acquainted with grief"*. His sorrow came because of His Substitutionary sacrifice. We see this so clearly taught in **Galatians 3:13** as well as **2 Corinthians 5:21**; in these verses we see that the grief He bore was because He took our sins upon Himself, He who had no sin became sin our place that we might become the righteousness of God; and He became a curse in our stead as the Father saw Him as a curse there hanging on that tree, no longer being able to bear the sin He saw on His Son and forsook Him there at Calvary. So we see that Christ took it upon Himself to bring justice to the glory of God; for man brought shame on His glory by sinning; and the only way in which this glory could be restored was by Him becoming an Expiatory Sacrifice; dealing thoroughly with our sin, appeasing the wrath of God and making a way for us to His Father by giving Himself as our peace offering.
- d) **4 Unmerited Favor through Substitutionary Sacrifice (vs. 4-6):** Here in **verses 4-6** we have the heart of this passage. He who was innocent bore our grief's; He who was without any form of sin carried our sorrows. This is the great mystery and also the heart of the Gospel; that a God who is Infinitely Holy and Supreme, left His throne of Glory above, humbled himself in human likeness, dwelt on the earth for three years and died the Perfect Substitutionary Death so that those who **WERE** guilty of Sin may go free and have eternal life. Acting as a perfect substitute for His people's sins the Lord Jesus Christ took upon Himself all the consequences of His people's sin: **griefs and sorrows**. These sufferings of the sinless Lamb of God show the results that come to a fallen humanity, and Christ bore these, even though He did not suffer for sins of His own. And so, Isaiah

makes it clear that He was smitten by God and afflicted. By this we understand that God's Sovereign hand purposefully allowed and ordained the sufferings of His Son Jesus Christ. This was the means God ordained from the very beginning as the way in which lost sinners would be reconciled to a Holy God.

- e) **5 Submission to Sovereignty (vs. 7-8):** Even though Christ was **afflicted and oppressed** He **did not open His mouth** in retaliation; and even though He **was led like a lamb to the slaughter**, He did not object to what was happening or fight back by opening His mouth. The Son lived and served within the Divine Knowledge of God's Sovereign Plan in which His own sufferings were those means the Father had chosen to reveal His glory, by putting an end to death and ensuring that His bride could return unto Him. This fact that Christ kept quiet, shows forth His own commitment to His Father's plan. He was wronged and abused; **He was oppressed**, injuriously treated and hard dealt with. It was laid to His charge that which He was perfectly innocent of; it was laid upon Him that which He did not deserve; yet when all these oppressive forces came upon Him He did not once retaliate or fight back, but submitted Himself willingly to the Sovereign will and plan of His Father above. In the Garden, as we saw last night, His humanness tempted Him to say this is enough; yet it was His divinity which kept Him faithful to the plan His Father had for Him; and by His faithfulness to His Father's plan we are saved from death and hell.
- f) **6 Died for sins not His own – a propitiatory sacrifice (v9):** We use a big word here; although a word not foreign to us. It means that God was extremely angry at our sin, which was imputed to us from Adam; and laid the punishment of that sin upon His Son. His Son's sacrifice in turn fully appeased God's wrath/anger at our sin, and we the guilty now go free due to His sacrifice. Even though He had **done no violence** and there was **no deceit in His mouth**, they still made **a grave for Him amongst the wicked**. **He died with the wicked, seeing that there were two thieves, one on either side of the cross.** What is however very clear from this passage is that He did not die for any sin of His own, as He had none, but that He died for our sin and that we all are guilty. **Isaiah 53:6** makes clear that **we all have gone astray** and that there is not one who is exempt. **We have gone astray like sheep that are apt to go their own way. That is our true character; we are bent to backslide from God, but altogether unable of ourselves to return to him. We affront God in going astray from him, for we turn aside everyone to his own way, and thereby set up ourselves, and our own will, in competition with God and His will, which is the malignity of sin. Instead of walking obediently in God's way, we have turned willfully and stubbornly to our own way, the way of our own heart, the way that our own corrupt appetites and passions lead us to. We have set up for ourselves, to be our own masters, our own carvers, to do what we will and have what we will.**
- g) **7 According to a Master Plan (v10):** Again, here in this verse we see the Sovereignty of God coming through so clearly. It was **God's will to crush Him**; it was God Himself that has **put Him to grief**. A Divine Purpose underlay the human oppression of God's Servant. He suffered not only in His body but here we see even in His **soul** He experienced deepest inner grief and in His offering He made an offering for guilt. His sacrificial death compensated for human sin by setting sinners free from guilt before God.
- h) **8 His anguish – our righteousness (v11):** The outcome of Christ's suffering is not regret but the satisfaction of obvious accomplishment. It is by His experiential knowledge of grief that He shall make many to be accounted as righteous. His perfect atonement becomes the means by which sinners can be justified in God's sight, declared innocent

and no longer in need of punishment. His triumph therefore secures the salvation of His own, and by His blood are we made righteous when we repent of our sin.

- i) **9 Glorious Inheritance (v12):** This portion is ended with the word “therefore” – this qualifies not only the blessed glory of the Sacrificial Servant, but also the blessings of those who believe in Him. We have here the imagery of a conqueror sharing his victory with his allies. As a servant He died amongst criminals and as a servant He who is now exalted intercedes for His children assuring their acceptance before God. We see here now a picture of Christ's exalted position as High Priest, ensuring that prayers are offered for the saints on their behalf before a righteous and holy God.

Conclusion:

- a) **Here we have in 9 points a glorious summary of the Gospel and the sacrificial work of the Savior as Representative of His People. We have here this knowledge that He gave His all and suffered a cruel death for a people who wanted Him not, for a people who lived in ignorance of His law and His statutes; for a people who deserved none of His mercies. This is our God; a God of mercy, grace and compassion. A kind-hearted God, who will judge and send to hell those who refuse the gracious offer of His Son. Yet also a God who richly rewards those who diligently seek Him.**
- b) A God who gave His one and only Son to die so that those who turn from their sin may find acceptance, forgiveness and eternal life in the Beloved. A God who conquered Death, Satan and Sin.
- c) A God who gives life to those who are dead in their trespasses and sin. A God of amazing grace, a God of wonders; a God who calls sinners to repent and promises them pardon and the Gift of Eternal Life.
- d) Will you call on Him this weekend and graciously receive that quickening which comes only from His Spirit? Fall on your knees in wondrous worship as you bring glory to Him who alone can save your soul from eternal damnation in that place called Hell where He will punish both body and soul.

Amen

Soli Deo Gloria

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