

The Glory of The Servant's Suffering & Death

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[0:00] Isaiah 52 and verse 13. See, see my servant will act wisely.

! He will be raised and lifted up and highly exalted.! Just as there were many who were appalled at him, his appearance was so disfigured beyond that of any man, and his form marred beyond human likeness, so will he sprinkle many nations, and kings will shut their mouths because of him.

For what they were not told, they will see, and what they have not heard, they will understand. Who has believed our message, and to whom has the arm of the Lord been revealed?

He grew up before him like a tender shoot, and like a root out of dry ground. He had no beauty or majesty to attract us to him, nothing in his appearance that we should desire him.

He was despised and rejected by men, a man of sorrows and familiar with suffering. like one from whom men hide their faces.

[1:22] He was despised, and we esteemed him not. Surely he took up our infirmities and carried our sorrows, yet we considered him stricken by God, smitten by him and afflicted.

But he was pierced for our transgressions. He was crushed for our iniquities. The punishment that brought us peace was upon him, and by his wounds we are healed.

We all, like sheep, have gone astray. Each of us has turned to his own way, and the Lord has laid on him the iniquity of us all.

He was oppressed and afflicted, yet he did not open his mouth. He was led like a lamb to the slaughter, and as a sheep before her shearers is silent, so he did not open his mouth.

By oppression and judgment he was taken away. And who can speak of his descendants? For he was cut off from the land of the living.

[2:31] For the transgression of my people he was stricken. He was assigned a grave with the wicked, and with the rich in his death, though he had done no violence, nor was any deceit in his mouth.

Yet it was the Lord's will to crush him, and cause him to suffer. And though the Lord makes his life a guilt offering, he will see his offspring and prolong his days, and the will of the Lord will prosper in his hand.

After the suffering of his soul, he will see the light of life and be satisfied. By his knowledge, my righteous servant will justify many, and he will bear their iniquities.

Therefore, I will give him a portion among the great, and he will divide the spoils with the strong, because he poured out his life unto death, and was numbered with the transgressors.

For he bore the sin of many, and made intercession for the transgressors. Can the one who is so horrifically suffering and dying here be the same one who is so exalted in glory here?

[3:44] Now, as we read from the perspective of the New Testament, and we look back upon these things, we have no trouble with this, do we? We see this is the Savior, his sufferings, and then his glories that followed.

But that was a great stumbling stone to the Jews in general, and even to the apostles themselves. They could not figure out how Messiah could suffer and die.

Yet, here it is in this 53rd chapter of Isaiah. Isaiah speaks of the sufferings and the death of Jesus as if he were a newspaper reporter right on the scene at Calvary.

He gives such details that we would think he must have been there. Obviously, he wasn't there. It was 700 years before the birth of Jesus. And it simply shows us that this prophecy of Isaiah that we've just read and will preach upon this morning did not come about by Isaiah's own mental interpretation.

But rather, it came as the Holy Spirit moved Isaiah to tell us exactly what God wants us to know about his servant, the Lord Jesus Christ.

[5:02] So it's all about Christ. It's what God has inspired his prophet Isaiah to tell us about him. There are five stanzas to this song. We saw three of them last week.

We're going to take up with the final two stanzas. Stanza four continues to speak of Christ's sufferings and death. And stanza five will show his glory and how it came about through his sufferings.

So the fourth stanza, verses seven through nine, his sufferings and death were in the first place unjust, unfair. Now to punish an innocent man is always a great injustice.

Once in a while we may hear of a man who spends many years of his life behind bars for a crime he never committed. And later, new evidence has come up that shows he didn't commit the crime. He's let go. He's maybe even given some money. But no amount of money can repay a man for the life that was lost. It's a great travesty of justice.

[6:13] But to do what men did to the Lord Jesus was the greatest injustice ever. Because never was there one more innocent than him. More righteous than him.

Never one who perfectly loved God with all of his heart, soul, mind, and strength and loved his neighbors as himself. Never one who went about doing good the way Jesus did.

And yet he is the one who is suffering. The completely innocent one. Totally undeserving of what they did to him. He's like an innocent lamb going to the slaughter, Isaiah says.

And then the injustices are spelled out. Verse 7 says he was oppressed and afflicted. He was tortured. He was abused and afflicted.

Verse 8 By oppression and judgment he was taken away. That is, taken away to die. That judgment was a false judgment, wasn't it?

[7:20] It was a kangaroo court that was held. It was false judgment. They lied about him. They accused him of things he never did. He never said. It was character assassination.

They trashed his good name and reputation. They condemned him as guilty even though there was not a shred of evidence to prove it. Gross injustice.

Verse 8 says who can speak of his descendants for he was cut off from the land of the living. That's a violent cutting off in death from life here in the land of the living.

Like a tree that is prematurely chopped down. So our Savior was cut off from the land of the living. He was only 33 years old.

He was in the prime of his life. That's robbery. That's injustice. How much of your life would have been stolen from you had you been cut down at age 33.

[8:26] That's what they robbed from Jesus. Injustice that his life was taken at all. But great injustice that it was cut off in the prime of life with no descendants.

And all that being an innocent man. Now the further indignity of his death and suffering was the manner of his death. The company at his death.

Verse 9 says he was assigned a grave with the wicked and with the rich in his death. So, we know the scene well.

There's Mount Calvary. Who does Jesus die with? Well, he dies with two wicked criminals. One on each side of him.

They were violent. They were wicked men who the courts regarded as guilty of the worst of crimes and therefore they were deserving of the worst of punishments. Death by crucifixion.

[9:31] Now, we have domesticated the cross. We have gilded it with gold and silver. We've made it a piece of jewelry. And I'm not against all of that. But I'm saying it can hide the ugly reality of the cross from us.

And that ugly reality is this, that our Savior died on what was the equivalent of an electric chair. So, when you think of the cross, think electric chair.

It was capital punishment. It was the worst form of punishment for the worst form of criminal. That was the cross.

And Rome had no quibbles about cruel and unusual punishments. Crucifixion was the most torturous that they could devise. And they used it often.

So, here's Jesus and He's hanging between two crucified wicked men who are getting exactly what they deserve for their crimes. So, the message that is being inferred and sent about the one in between these two wicked men is what?

[10:44] That He too is wicked. That He too deserves, He must be a terrible man. That He would be crucified. That He would get capital punishment and not some lesser punishment.

So, the company at His death to be assigned a grave with the wicked, to die with these thieves was part of His humiliation and suffering.

The shame by association with the wicked in His death. Verse 12 repeats it. He was numbered with the transgressors. And then it makes a reference to His association with a rich man in His death.

It's a singular. A rich man in His death. That stands as another mystery. So, in His death He's going to be associated with the wicked. We've explained that. Who's this rich man in His death?

Well, you remember when you come to the account in Matthew where it's the rich man Joseph of Arimathea who comes and takes him down and buries him in his own newly cut tomb.

[11:51] He was a wealthy man we're told. And so, this stands as a marker that Isaiah gives us as a prophecy so that when it happens we will know this is the Lord's servant that Isaiah was speaking of.

Yes, he was numbered, assigned a grave with the wicked and with the rich in his death. And as we come to the end of this stanza, verse 9 says, all this abuse was given to him even though he had done no violence nor was any deceit in his mouth.

That's a statement of his innocence again. All of his actions and all of his words were completely innocent of wrong.

A man's tongue is the readout of his heart. Remember Jesus said out of the heart the mouth speaks out of the abundance of the heart. So if you would know what's in the heart listen to your speech.

What do you like to talk about? How do you speak about God, about Jesus? Remember what Isaiah was convicted of when in chapter 6 he saw the Lord and his holiness?

[13:07] He was convicted of his sin and what sin in particular? These unclean lips because that exposed his unclean heart. And now here when Isaiah is the messenger of God to state the innocence of Jesus he points to his lips.

to his mouth. There was no deceit in anything he said. That sets him apart from any other man. He never exaggerated the truth.

He never spun the story in a way to make himself look better than what he really was or to make others look worse than what they really were. No, there was no deceit at all.

It was perfect truth that he spoke. A statement of his innocence ends this stanza.

Five times in Luke's gospel Jesus' innocence is stated with regard to his sufferings and death.

Remember, Pilate heard the charges against him and his conclusion was, I find no basis for a charge against this man.

[14:14] He's innocent. They kept pressing him. No, but you can't be a friend of Caesar and be a friend with this man. This man opposes Caesar. They're lying. And so Pilate says to the chief priests and rulers and the people, you brought me this man as one who is inciting the people to rebellion.

I have examined him in your presence and have found no basis for your charges against him. Neither has Herod for he sent him back to us as you can see.

As you can see, he has done nothing to deserve death. And the crowd shouted, Crucify him! Crucify him! And Pilate again spoke to them for the third time.

Why? That's the capital punishment. We give that to the worst criminals. Why should we crucify him? What crime has this man committed? I found him in him no grounds for the death penalty.

Three times, Pilate. He's innocent. Herod. He's innocent. And then Pilate's own wife sent a message to Pilate while he's sitting in the judgment seat. Have nothing to do with this innocent man for I've suffered a great deal today in a dream because of him.

[15:25] And then one of the thieves on the cross joins in. We are punished justly for we're getting what our deeds deserve. But this man has done nothing wrong.

And then the centurion who saw how he died praised God and said surely this was a righteous man.

Never seen a man die like this man died. Innocent. No violence. No sin. Not any deceit on his mouth. The gracious words that came from his lips even as he suffered.

So the servant's innocence is emphasized in the gospel account and it's also emphasized here in this stanza. At the end of this stanza.

And yet he's treated as the most guilty, the most vile of men. bashed, beaten beyond recognition and then slaughtered.

[16:32] Never was a greater injustice done by men. But there's something even more impressive about this servant and it's that he was silent before such mistreatment and abuse.

Not just that he was unjustly tortured and killed, but the fact that he was silent as all this was going on. Verse 7 says he was oppressed and afflicted yet he did not open his mouth.

He was led like a lamb to the slaughter and as a sheep before her shears is silent so he did not open his mouth. Twice as if Isaiah is saying can you believe it?

All that they did to him and he did not open his mouth. That's not natural. Sinners don't suffer like that silently. If you want to hear someone scream just let them be mistreated a little bit and they'll tell you about it won't they?

Maybe your own teenager that's not fair mom! Anytime we're treated with injustice there's that self-defense attorney that immediately comes to the surface and would say that's not fair and complain and shout back.

[17:50] Well that's the world that's sinners. John MacArthur tells the story of being in New Zealand and watching sheep going to the slaughter.

He says it was an entirely silent affair. They didn't know the difference between going to be sheared and going to be slaughtered. They're silent before both.

That's the way Jesus went to be slaughtered. Silent. He did not open his mouth. When he was drugged before the religious court that was looking for false evidence to put him to death many false witnesses were brought forward to tell their lies.

Finally the high priest stood up and said are you not going to answer? What is this testimony that these men are bringing against you? But Jesus remained silent.

They bashed his face and disfigured him beyond human likeness. We read of not a word. He sent to Herod who plied him with many questions but Jesus gave him no answer even though the Jewish rulers were vehemently accusing him.

[19:05] Now he's before Governor Pilate. When he was accused by the chief priests and the elders he gave no answer. Then Pilate asked him don't you hear the testimony they're bringing against you?

But Jesus made no reply not even to a single charge to the great amazement of the governor.

Pilate had seen enough condemned men railing against their accusers.

Defending themselves. I mean they know it. This is it for me. I'm on the cross in a few hours and I'm not coming down a live man. Can you imagine how they spoke up in their defense?

And Pilate is amazed. This one who's on his way to the cross doesn't say a word. And this all points to the second thing about Jesus sufferings and death.

Not only were they unjust, they were voluntary. voluntary. They were voluntary. He goes willingly to the slaughter not as a dumb sheep that doesn't know better.

[20:20] Jesus knows exactly what is coming. It's what caused him such emotional pain that we heard of Friday night. Nevertheless, he submits to it.

He offers no resistance, no defense as he makes his way to the cross showing his voluntary willing sufferings.

This isn't the weakness of a helpless victim who's been backed into the corner and there's no way out. No, this is the strength of self-control. This is the strength and the sweet submission of the servant to do his father's will.

The Bible says he could have called 10,000 angels to rescue him. But he didn't. He didn't. He's willing to die a death that he does not deserve.

Because that was the plan. That was the father's will. So he goes willingly. He's the servant of the Lord. He's taken the nature of a servant.

[21:24] And so he humbles himself and he becomes obedient to the cross, to the death of the cross. That's why he says in John 10, I lay down my life for the sheep.

I lay it down. No one takes it from me, but I lay it down of my own accord. Watch him going through the trials. Watch the false accusations.

Listen to the silence. No defense. He's committed. I'm going to the cross. Peter quotes from Isaiah 53 and he says our Lord Jesus was not only saving us there, but he was also being an example for us.

To bear up under the pain of unjust treatment because we're conscious of God. Is this the father's will for me? None suffered more unjustly than our savior.

And he left an example for us to follow in. Christ also suffered for you, leaving you an example that you should follow in his steps. He committed no sin and no deceit was found in his mouth.

[22:40] When they hurled their insults to him, he did not retaliate, and when he suffered, he made no threats. Instead, he entrusted himself to him who judges justly.

Take your example there the next time you're mistreated, treated, unjustly, justly. That's stanza four. Jesus' sufferings were unjust and yet voluntary.

He's silent before them. The fifth stanza, the last stanza, this song ends where it begins. Where it began was with the glory and exultation of the Lord's servant.

He's raised, lifted up, and highly exalted back in 52 and verse 13. That's where we start and now we end with glory. And the wonder of it all is that glory comes to him because of these horrific sufferings.

Not in spite of his sufferings, but precisely because of them, he is exalted in his glory. You see, rightly understood, his sufferings do not diminish his glory.

[23:51] They do not detract from his glory, but they greatly contribute to his glory. In fact, his sufferings comprise the very highest part of his glory.

So here we're having the mystery unraveled before us. How can such sufferings, this picture of his sufferings, and this picture of his glory belong to the same one? Because look at the nature of his sufferings.

Understand what was going on, and you will come to see that his sufferings were the greatest part of his glory. So, stanza five.

His sufferings and death were, first of all, caused by God. Even though he had done no sin, was perfectly innocent, verse 10, yet it was the Lord's will to crush him and cause him to suffer, and though the Lord makes his life a guilt offering, he will see his offspring and prolong his days, and the will of the Lord will prosper in his hands.

Now, it's from verse 10 that we learn that more than men were striking the servant. It's none other than the Lord God himself, his own father in heaven, was striking him at Calvary.

[25:17] George Yeager and his three sons were fishing out on the Atlantic Ocean, and it was late in the afternoon when the boat's engine stalled. The wind whipped up waves that spilled into the boat and the boat began to sink.

And when it became clear that the boat was going under, they all put on their life jackets and tied themselves together with a rope and slipped into the waters of the Atlantic.

water. But the six-foot waves and the strong current made it nearly impossible to swim. And so first one boy, then another, and another took in too much water.

And Mr. Yeager watched helplessly as each of his three sons were drowned. He swam on until eight hours later he made it to shore, still tied to his three dead sons.

Now that is not what was happening at Calvary. It was not God the Father simply watching as his son was dying a horrific death.

[26:34] No, at Calvary God the Father was the one crushing him. God the Father was the one causing him to suffer.

He was the one punishing his servant, making his life a guilt offering, striking, smiting, afflicting him, making his very soul to suffer.

These are the words used to describe what God was doing to his son at Calvary. And if we fail to understand this, we miss the most important thing about Calvary.

It is the Lord's doing. This is the real story of Calvary. Christ's sufferings were far greater than what men could do to him and what men's eyes could even see.

If you only see what men did to him, you'll miss salvation completely. Because what the Lord did to him, what the Lord God did to him, is what saves sinners.

[27:43] Many people die on crosses and in electric chairs and hangman's nooses and all the rest, but it's what God the Father was doing to the Son that brings salvation.

It was God who made his life a guilt offering on the altar at Calvary. Now that's a very picturesque way of explaining what God was doing to his Son.

He was making him a guilt offering. Well, the Jews understood exactly what that meant. A guilt offering was meant to take away a man's guilt before God. When we sin, we become guilty before God.

Whether we feel guilty or not, we are guilty. How do we get rid of that guilt so that we can come into the presence of God and not be damned for our sins? How can that wrath be turned away and we be accepted with his love?

Well, God said you need to make a guilt offering. And in the Old Covenant, what they would do is they would get a lamb or a goat and they would bring that lamb and they would confess their sin over it and there was the visual, symbolic transference of the sin and guilt of the sinner upon the head of that sacrificial victim.

[29:04] The lamb was to be spotless and without blemish. And when those sins were confessed over that innocent lamb, that lamb then was treated as the guilty sinner deserved to be treated.

And it was slaughtered. Its blood was shed violently. And God was teaching, there's no way for sinners to be right with me except through the shedding of blood, through the taking of a life. And now Isaiah is saying, that's what God was doing to his son at Calvary. He was making him a guilt offering.

He was putting men's sins upon his own son. And then he was treating his son like the sinner deserved to be treated. It was the Lord who laid on him the iniquities, the iniquity of us all.

Verse 6. It was God who made him who had no sin of his own to become sin for us. And when Christ had the sins of his people laid upon him, he bore our sins in his body to the tree.

[30:28] So there he goes. the guilt offering. He's going to the altar of Calvary. He's got the sins of his people piled on him. And now what does God do? It was God who pierced him for our transgressions.

It was God who crushed him for our iniquities. God who punished him for our peace. God treated our substitute as we deserve to be treated forever for our sins.

Now that's the message of the Bible. That's the Bible's own commentary on Calvary. God is the one who out of love for us poor sinners did not spare his own son but gave him up for us.

It was the Lord Almighty who said I will strike the shepherd and the sheep will be scattered.

I the Lord Almighty will strike him. And so the hymn writer is correct when he says many hands were raised to wound him.

[31:42] None would interpose to save but the deepest stroke that pierced him was the stroke that justice gave. It was God's stroke that pierced him the deepest. God was the source of Christ's greatest sufferings at Calvary because he was treating him as the substitute guilt offering in the place of guilty sinners.

We don't understand the love of God until we've come to deal with the fact that he would do that to his own son. To make us wicked people his sons.

I will strike the shepherd. And so he who was silent as men struck him as men did their worst yet when God struck him he cries out my God my God why have you forsaken me.

This was the greatest of his sufferings to feel in his own soul that separation from God that will be the sinner's lot the sinner's lot in hell forever.

He felt that separation in his holy soul that used to know nothing but the delight of his father. He now is bearing the wrath due to guilty sinners and he felt it and he cried out.

[33:08] The first thing that this second stanza teaches us is that his sufferings and death were caused by God. The second thing that it teaches us is that those sufferings and death were absolutely just.

Absolutely just. What man did to Jesus at Calvary was unjust. What God did to him was absolutely just. God's punishment was perfect justice.

It was exactly what the case called for. It was not over punishment, not under punishment. He gave to Christ exactly what he had coming. Romans 3:25 to 26 says God presented him as a sacrifice of atonement, a propitiation, and he did this to demonstrate his justice.

You say, what's the justice of God like? The Bible says go to Calvary and watch and understand what's really happening there. No one but God knows how offensive our sins are to him.

No one but God knows exactly how much punishment should be meted out upon us for our sins. He's the judge, the just one. And here at Calvary, we get to see God's justice meting out exactly what sin deserves.

[34:26] And it's meted out not upon the sinner, but upon the substitute who took the sins of sinners upon himself and now he's getting justice. Because he's bearing sin, he's getting what sin deserves.

And that's why we come to Calvary to learn how just God is. What will God do when the one with sin is his own son?

Will he spare him? Will he just, well, we'll just not punish these sins? No, God's justice cannot do that.

He would be less than God if he left one sin unpunished in the whole universe. It must be punished. So when Christ has sin imputed upon him, he comes to the place of judgment.

There's only one thing for him to get, and that's justice. And he got justice at Calvary. Justice for sin. This is what sin deserves.

[35 : 30] And my unconverted friend, can you not learn a lesson from this? That if God is such a holy and just God, that he will punish sin wherever it's found, and he would not even spare his own son when his own son was bearing sins, not his own.

Do you think he'll spare you when you come to judgment in your own sins? Oh, you need the substitute. You need this sin bearer, this guilt offering to bear those sins in judgment for you.

And Paul goes on to say in Romans 3.26, he's demonstrating his justice that he might be just and the justifier of those who have faith in Jesus.

Now, that's what our text says in verse 11. Justification came from this suffering. By his knowledge, my righteous servant will justify many and he will bear their iniquities.

You see, if he, the substitute, bears the sin and iniquity, then it's not left for us to bear anymore. So now when justice looks upon the one who's trusting in Jesus, the sin bearer, the judge comes down and he says, not guilty, righteous, as righteous, as spotless, as Jesus Christ himself.

[36 : 53] That's what it means to justify many because he bore their iniquities. There's no more sin to punish.

Jesus paid it all. Everyone that he represented there, he justified. He justified many by his death because he took their sins.

Now there is none left for them to pay for themselves. They have a righteous standing before the just one. And so Peter says Christ died for sin once for all.

The righteous for the unrighteous to bring us to God. To bring us to that right standing being accepted as righteous by God the Father. So his sufferings and death were caused by God.

They were absolutely just from God's perspective. And thirdly they were victory and not defeat.

They were victorious. This is where the glory is starting to shine through.

[37 : 58] Don't conclude from this picture that Isaiah is drawn of Calvary that Christ's sufferings and defeat and death means that he was defeated. That's to misunderstand everything.

After a war who gets the plunder? Who gets the spoils of victory? It's the victor isn't it? To the victor go the spoils. And that's exactly what verse 12 says.

Therefore because he suffered because he died because of his justifying many therefore I will give him a portion among the great he will divide the spoils with the strong because he poured out his life unto death because he was numbered with the transgressors for he bore the sin of many and made intercession for the transgressors.

Notice the plunder.

His death is part of his glorious success and victory. We were tipped off to that at the end of verse 10 where we were told and the will of the Lord will prosper in his hand.

[39 : 33] How does the will of the Lord prosper in the hand of his servant? Precisely by him being pierced for our transgressions, crushed, made to suffer, die as a guilt offering.

And in this way, the servant makes the Lord's will to prosper, to succeed. The servant is the successful executor of the Father's will, and the executor is to carry out the will of the Father.

And in Jesus' hands, the Father's will prospers. It succeeds. What is the Father's will? I have come down from heaven, Jesus says, not to do my will, but to do the will of him who sent me.

And this is the will of him who sent me, that I should lose none of all that he has given me, but raise them up at the last day. So here, here is one that the Father can say, here, son, you go and execute my will.

You go and carry out my will on the earth. I want to see a whole new world, as we heard in our worship time. I want to see a whole new world in which my love will create a world where there will be no sin.

[40 : 52] Now you go and execute my will. You go and carry it out. And what we find is that the Father's will prospers in the hands of this servant Jesus.

Remember God chose Israel to be his servant to do his will and represent him to the nations. They failed miserably. They turned to idols. They didn't represent God's will to the nations.

But here is my servant. And whereas Israel failed, my servant succeeds in carrying out my will. He accomplished all that God had planned.

The redemption of his people. The first fruits of a restored universe. So what looked like failure on the cross was really victory and success. And so to him go the spoils, the rewards of victory.

And the last two points simply spell out more of what that reward and what these spoils are. For his sufferings and death were followed by resurrection. Did you notice the resurrection in this passage as Pastor Jason read?

[41:59] Did you see it? Verse 10 that though the Lord makes his life a guilt offering, he will prolong his days. prolonged days after the slaughter.

That's life after death. That's resurrection. Again in verse 11, after the suffering of his soul, he will see the light of life and be satisfied.

He was cut off from life here, but he will once again see the light of life and be satisfied. The same servant who is prematurely cut off from the land of living will enjoy a prolonged life.

How long? Well, how's eternal life for prolonged? That's the life that he is given as a reward of his sufferings. He's raised to eternal life.

I was dead but am alive forever more. This too was the reward for his sufferings and death. By his death he won eternal life for himself and all of his people for whose sins he paid in full on Calvary.

[43:14] When he comes into the father's courtroom laden with sin not his own but his people's sin there's only one thing for God to do and that's to cut off his life the wages of sin is death his life is cut off he is punished in the place of sinners but now what is God's attitude toward his son now that that work is done we'll stick around for three days and see the father raises his son from the dead as pastor Jason this is what the father does to honor his son to say to the world I am satisfied with what my servant has done my will has prospered in his hands he's paid enough he's suffered enough to purchase all my people for myself and he shows that by raising them from the dead that's part of the spoils of his victory part of the part of the reward you remember Paul's picture of it in Philippians 2 that because the servant humbled himself and became obedient unto death down down down he came therefore

God has highly exalted him and that has lifted him up and given him a name that is above every name that the name of Jesus every knee will bow and every tongue confess that Jesus Christ is Lord it's because he humbled himself in obedience to death of the cross that the father lifted him up and the first step of lifting him up was to raise him from the dead and so we know that the father is pleased with his suffering he has given him the reward of resurrection and that resurrection is for himself and all for whom he suffered and died and it leads us to the last point his sufferings and death were purchasing a numerous offspring when he was cut off in the prime of his life it seemed to end any talk of any descendants of his verse eight it said who can speak of his descendants for he was cut off from the land of the living didn't have any children and then he was cut off without any how can you speak of descendants of such a man and yet when we come to verse 10 we read that though the

Lord makes his life a guilt offering he will see his offspring this man has offspring a man who died without descendants will see his offspring because by his willing suffering and death he won the family that he longed for he won the family that the father had given him and he he he he purchased their salvation at Calvary he keeps them he will raise them from the dead on the last day who are this who are these that belong in the family of God well they are the ones given to him by the father they are the ones whose iniquities were laid upon him they are the ones the many whose sins he bore for whom he was pierced and crushed and punished they are the many that he justifies by bearing their iniquities they are the many that come from the many nations of chapter 52 and verse 14 so by his sufferings and death he purchased people sinners guilty people to belong to the family of

God now that's part of his glory he gets a family he gets a numerous offspring and that will be his glory throughout eternity you are worthy they sing because you were slain and with your blood you purchased men for God from every tribe and language and people and nation worthy is the lamb that was slain I wonder if we grasp that that's a help to understanding how is it that this suffering one is the exalted one and that the sufferings and death of this servant are the highest glory of the servant will come with me to heaven and see what sets the worshippers!

at awe before this servant they're singing he's worthy and why is he worthy worthy is the lamb that was slaughtered that was slain that's what is his glory and will be his glory for all eternity because by that slaying he's purchased a family for God from all the nations so he presents this before his father at the end Hebrews 2:13 quoting from Isaiah here am I and the children you have given me so now he's now he's coming before his father at the end the last day he's raised them from the dead he's died for them risen for them now raise them here am I and the!

[48:24] you have given me he purchased! a family the family was his reward he too shared in their humanity that he might die for them and save them from death this was the joy set before him this is why he endured the cross and scorned its shame the joy of bringing many sons to glory the joy of bringing sons and daughters a family of God to heaven seeing sinners like you and me who deserve to waste!

away in hell separated from God forever justified declared not guilty because of what Jesus has done and brought into the family of God where we enjoy his favor and his love forever and ever that's all part of his reward for suffering can you see the glory in it but why should I gain from his reward but why should I gain from he suffered he died he he did all the hard work he did all the work of salvation he deserves the reward but his reward is in part me me becoming a justified son of God joining the family forever and ever why should I gain from his reward I cannot give an answer but this

I know with all my heart his wounds have paid my ransom and so we're left worshipping and glorying in the cross of Jesus Christ his finished work raised he lives he's gathering a people from all over the world to join this family are you in that family are you a justified one you might have come in guilty this morning you can go home forgiven and clean by trusting in what Jesus Christ has done for sinners and trusting in none of your own goodness none of your own religion nothing that you've done but only in this one who dies under the wrath of God in the place of sinners trust in him and live let's respond to the word of God then that's been given to us with that song in our grace hymns how the father's love for us a song that shows us the father's love and sending his son to the cross for us and shows us the savior's love and willingly laying down his life for us let's stand as we sing from our grace hymns number three father father thank you for that deep love that sent your son to the cross and then crushed him there in our place thank you son of

God for willingly coming and laying down your life to fulfill the plan of God and to make his will to prosper so that not one of all that has been given you will come short of heaven at last having been purchased by your blood having been having all our sins punished by your death having risen again triumphant for us you're coming to raise us from the dead and to present us faultless before the presence of God with great joy and so we bring to you all of our praise and worship we thank you for such love make it to increase and abound in our hearts bring someone here this morning to trust in that savior for the very first time and to go on triumphing in him all the way to heaven we ask for Jesus praise give him the reward of his suffering we ask in Jesus name amen