

Lesson 92 - CHRIST, OUR VICTORIOUS SUBSTITUTE (2)      *Isaiah 53:8-12*

*(Isa. 53:8-9)* - "Who shall declare His generation?" - There is some difficulty in translating these words. It seems to indicate that even though no one in the generation of people at that present time spoke up for our Lord, and no one considered that even though He was "cut off out of the land of the living," it was "for the transgression of My people was He stricken." The people judged Him to be a malefactor (criminal) and crucified Him as a blasphemer (*John 18:28-32*). But they did not consider that the death He died was what they (and all of us) deserved and earned because of our sin, and that it was for the transgression of God's chosen people (Jew and Gentile) that He was cut off out of the land of the living.

"And He made His grave with the wicked" - Christ was crucified between two thieves, although "He had done no violence, neither was any deceit in His mouth." Even though He suffered for the sins of His people imputed to Him, He remained sinlessly perfect within Himself. He was "made sin," but only by the Father imputing the sins of His elect, as their Surety, Substitute, and Redeemer, to His account. "And with the rich in His death" - He was laid in the borrowed tomb of a rich man, Joseph of Arimaetha (*Matt. 27:57-60*). This denotes that even though He suffered and died the death of sinners, His death brought forth the spiritual and eternal riches of a righteous king, the King of glory.

*(Isa. 53:10)* - This speaks of the success of His work of redeeming His people from sins (*cf. Matt. 1:21*) and the assurance of salvation for all whom God the Father chose and gave to Christ, making Him our Surety. "Yet it pleased the LORD to bruise Him; HE hath put Him to grief: when THOU shalt make His soul an offering for sin" - Christ's death for His people was according to the sovereign purpose and will of the Father (*Acts 2:22-23; 4:26-28*). He could not fail (*Isa. 42:1-4; 52:13*). The pleasure the LORD had in bruising His Son was not some sadistic delight in inflicting pain and suffering. It was the Father's satisfaction in that Christ satisfied the justice of God against His chosen people whom He loves, and He secured their salvation to the praise of the glory of God's grace (*Eph. 1:3-12*). By His suffering unto death, God is glorified in every attribute of His nature, and the people of God are secured in salvation unto final glory. Also, the Father did not make His Son to be a sinner or to be corrupted with our sins. But He did "make His soul an offering for sin." The Father did this by the imputation of the sins of His elect to the account of Christ, the Surety of His people, and sending Him to die for them (*2 Cor. 5:19,21*).

"He shall see His seed" - His seed is His spiritual offspring which are all those whom the Father gave Him and all for whom He died and arose again. He shall see them all as He saves them and gives them the blessings of eternal life and glory. They are all justified by His righteousness imputed, and they shall be born again by the Spirit and preserved unto glory (*Psa. 22:30-31; Heb. 2:12-18; 1 John 3:9*).

"He shall prolong His days" - Though Christ died, He is alive and will live forever more. He was raised again because of the justification of His people by His obedience unto death as their Surety, Substitute, and Redeemer (*Rom. 4:25*). He brought in everlasting righteousness which demanded His life and demands the life of His people. This is the righteousness which God has imputed to His chosen people (*Rom. 4:6-8*). His resurrection and life insured the resurrection and eternal life of all for whom He died and arose again (*Psalms 89:29,36; John 6:37-40; Rom. 4:23-24; 1 Cor. 15:20-49*).

"And the pleasure of the LORD shall prosper in His hand" - This is God's desire and will which shall be fulfilled in the hands of Christ upon whom all salvation is conditioned. Christ fulfilled all the conditions of salvation for His people (*2 Cor. 1:20*). Many today who call themselves "Christian" believe in a god of unfulfilled desires. They claim that God wants to save people but cannot or will not unless they believe. But this is not the God of the Bible.

The true God saves all His chosen people in and by Christ, and He is not willing that any of them should perish but that all come to repentance (2 Pet. 3:9).

*(Isa. 53:11)* - “He shall see of the travail of His soul, and shall be satisfied” - Christ would be successful in saving all for whom He died. His “travail” is His great suffering that brought Him to death for the sins of His people imputed to Him. This word is often used to describe a woman suffering through childbirth. A woman who suffers through such agony in bearing a child can only be truly “satisfied” when the result of her suffering is a healthy living child. And this is the satisfaction that our Savior experienced in that all for whom He suffered unto death will be spiritually healthy and spiritually alive (*John 12:24, 32-33*).

“By His knowledge shall My righteous servant justify many; for He shall bear their iniquities” - In salvation, the Lord gives us a knowledge of His grace in Christ (*John 6:44-45; 17:1-3; Heb. 8:11*). But it is not our knowledge of Him that justifies us. It is His work alone by which we are justified. What this statement means is that by Christ’s first-hand knowledge in that He experienced this suffering unto death, as He bore our iniquities imputed to Him, He brought in the only ground upon which sinners are justified (*Heb. 2:10; 5:8-9*). Christ had first-hand knowledge of all the pain, suffering, agony, and death that it took to bring forth an everlasting righteousness of infinite value by which God has justified us and from which He gives us life, knowledge, faith, repentance, and eternal life unto glory.

Our Lord did not suffer in vain. He is “satisfied” and even SEATED, having finished His work! All for whom He suffered are justified, for He bore their iniquities (*Rom. 8:29-32*). And He did all this for His sheep willingly, even zealously. Christ was a willing participant in this great transaction (*John 10:15-18*). He willingly was made our Surety in the everlasting covenant of grace; He willingly took on Himself the form of a servant; and He willingly laid down His life for His sheep.

*(Isa. 53:12)* - “Therefore will I divide Him a portion with the great” - Christ’s successful work of redeeming His people from sins will be rewarded with all power and glory in heaven and earth (*Matt. 28:18; Acts 2:36; Php. 2:5-11*). This is the “portion” that Christ earned by His obedience unto death as our Surety, Substitute, and Redeemer. As God the Son, absolutely considered and along with each Person of the Godhead, Christ was already high and omnipotent in all things. But here is His mediatorial glory that has insured the complete salvation of all whom the Father had given Him (*John 17:1-5*).

“And He shall divide the spoil with the strong” - This refers to our oneness with Christ, not in and by our own strength, but as we stand in Him Who is our strength. We are strong in and by Him (*2 Cor. 12:9-10*). We have no power in ourselves, but IN CHRIST we cannot be defeated, and we will receive all the reward of God’s grace in and by Him (*Rom. 8:32; Eph. 1:3; 1 Pet. 1:2-3*). This “spoil” was earned for us by Christ, and it is freely given to us in Him (*1 Cor. 2:12*).

“He hath poured out His soul unto death,” even the death of the cross. As the innocent sacrifice, He suffered the full measure of God’s wrath for His people. “He was numbered with the transgressors” - Christ could never be made or become a sinner. Yet, He was numbered with the transgressors. Their sins were imputed to Him so that “He bare the sin of many.” He suffered on behalf of and in the place of “many” sinners who are the elect of God. Christ “made intercession for the transgressors.” Some claim this means that Christ simply “made salvation available to sinners.” But this devalues the merit and power of His death. Christ secured the salvation of all for whom He died, was raised again, and now intercedes in heaven (*Rom. 8:33-34*). If He only made salvation possible for sinners if they would believe, no one would be saved (*Rom. 3:10-12; 1 Cor. 2:14*). This whole passage shows the glory of His grace, goodness, and power to save all His people from their sins.