

THE BOOK OF ISAIAH
"Some Results of Calvary"
Isaiah 53:10

June 3, 1989

INTRODUCTION

1. Before there can be results flowing from Calvary, there must be the experience of Calvary.
2. The opening words of this verse show that God the Father is the Supreme causa efficiens of Messiah's death. The verb pleased, meaning to will, desire, makes this unquestionably true (cf. Acts 4:28).
3. Three specifics are recorded in which the Father is involved: a) in bruising Messiah, b) in grieving Messiah, c) in substituting Messiah. All the suffering Messiah endured is directly connected to the Father. Thus, here is God's infinite plan regarding sin.
4. Now there are results from this triumphant death at Calvary. Here are the three listed in the text:

1. WITH RESPECT TO MAN

"He shall see his seed"

Textually, the possessive "His" should be omitted. The phrase connotes there is a seed or fruit which derives from Messiah's death. Obviously what is meant is a glorious spiritual progeny which has come as a result of the sacrifice for sin.

While a seed surely means among Israel, it should not be so limited. John tells of the basic principal of reproduction (John 12:24). This would include Jews and Gentiles. Moreover, Paul meant this in Hebrews (2:10). The Abrahamic covenant had this in view (Gen. 12:2) in which all families of the earth are blessed. An all-encompassing "seed" is suggested in the Psalms (22:20).

Who is able to compute this blessed number redeemed by blood (cf. Rev. 5:10, 11). This may connote more in Heaven than those who ultimately end in hell.

2. WITH RESPECT TO MESSIAH

"He shall prolong his days"

Here is an apparent paradox. Scripture states that Messiah was "cut off" (v. 8). He "made his grave with the wicked" (v. 9). Here, however, He "prolongs his days." How is this possible?

The obvious answer is that Messiah rose from the dead. Think of it--700 years before Messiah is born (!), it is predicted He will rise again. It is in this light and truth that O.T. references to Messiah's

mission for Israel are made clear.

Now Messiah can say to His own in Revelation that He is alive for evermore (1:17, 18). He could teach His apostles (Acts 1:3) and Paul could write a commentary (Heb. 12:1, 2).

Moreover, since His resurrection is "according to the Scriptures," this passage was undoubtedly in view (cf. Psa. 16:10; 21:4). In a real sense, His resurrection guarantees ours (1 Cor. 15; John 8:51).

3. WITH RESPECT TO GOD THE FATHER

"The pleasure of the Lord shall prosper in his hand."

Here are words like a ray of sunshine in the midst of storm clouds of death (v. 10a). From the dread of Golgotha, Isaiah predicts a blessed future for Messiah.

This points to the pinnacle of Messiah's life-work. In short, it is the full accomplishment of the will of the Father.

The mission of Messiah is carried triumphantly through by Messiah. This does include Calvary, but it also views the glorious consummation of redemption and all that is involved i.e. regathering of Israel, illumination of the Gentiles, establishment of the millennium, etc. (cf. Isa. 42:1-7; 49:5, 6; Col. 1:19, 20; Eph. 1:9-11). Thus, from the bruising rises His glorious blessing. Hallelujah!

CONCLUSION

Isaiah believes Calvary declares a verdict of triumph. This includes the vision of spiritual seed from Messiah's death, a resurrection of Messiah from death, and the total accomplishment of God's will by Messiah. What a perfect issue of the dregs of Calvary! Glory be to God, the Three in One.