

THE PROSPERITY OF CHRIST  
Isaiah 53:10-12

Intro: Tonight we come to the last paragraph, or stanza, in this great Messianic passage.

Here we are dealing with the prosperity of Christ. See v. 10b. What do we mean in Scripture by prosperity? Cf. Ps. 1:3.

Prosperity in Scripture does not have to do with success in human terms. Instead, it has to do with the accomplishment of the divine purpose. Christ prospered because He accomplished all that He came to do, all that the Father sent Him to accomplish--and it is this last point which determines whether or not a work is prosperous.

"It is finished" indicated the prosperity of Christ. Christ can only prosper if the Father is satisfied by His death, and if His death actually secured the salvation of all for whom He died. If He died for all men without exception, and only some of those are saved, then His work cannot be said to have prospered. We need to understand this.

Let us note how Isaiah presented these important truths.

I. THE DEATH OF CHRIST AND THE FATHER (Isa. 53:10a).

The first statement of verse 10 must be the most astounding statement in the Bible: "Yet it pleased the Lord to bruise Him." And it is even more astounding when we read the verses which have led up to this. How could a loving Father take such delight in the death of His Son--when we would never find this among human fathers who are worthy of the title?

The answer has to be in that which was being accomplished, not in the suffering which it caused the Lord Jesus Christ.

It also has to do with the voluntary nature of the Son's sacrifice.

There was no other solution to the whole problem of sin, and the Father therefore delighted to see that which would be realized through the death of His Son.

Here we see what the death of Christ meant to the Father.

But there is a second point which we see in this passage:

II. THE DEATH OF CHRIST AND CHRIST (Isa. 53:10b-11).

What did the death of Christ mean to Christ?

It may be a little difficult to determine just Who is the

"He" about whom the prophet was speaking in these verses, but there is certainly enough evidence to show that it could be Christ. But even if it is the Father, we can be sure that the Father and the Son share the same joy over the same results of the death of Christ.

Note what they are.

A. "He shall see His seed" (v. 10m).

Link this with the statement in v. 8, "And who shall declare his generation?"

This speaks of those who are brought into the family of God, saved, because of the death of Christ. They are those for whom Christ died. This is the first statement in this section pointing to particular redemption.

B. "He shall prolong His days" (v. 10b).

The Lord Jesus, according to v. 8, was "cut off out of the land of the living." Now we read about His days being prolonged. This has to be the resurrection of Christ.

But, you say, does this not speak of what the Father did? He raised His Son from the dead!

Yes, He did! Cf. Eph. 1:19-21.

But the Holy Spirit was also active in the resurrection of Christ. See 1 Pet. 3:18.

However, Christ raised Himself from the dead. See John 10:17, 18.

And we must add to this what Paul wrote in Rom. 6:9, Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

C. "And the pleasure of the Lord shall prosper in his hand" (v. 10b).

You see, the purpose of the death of Christ was determined by the pleasure of the Father--by the will of the Father. This goes back to His purpose in election. This goes back to what Christ said in John 17 about those whom the Father had given to Him.

And so we must recognize that the pleasure of the Father and the death of the Son are in perfect accord with what has actually taken place. Are all men being saved? No.

Why not? The great majority in the church would say, "Because men will not receive Him." But, is this consistent either with the sovereignty of God or with the sinfulness of men? How many have been saved because they, of their own accord, have chosen to be saved? None. And, if the Father had determined to save all men, could He not have done it? Then why are all men not being saved? Because it was never the will of the Father to do so. Christ came to do the will of the Father. And while His work obviously was of infinite value, we are thinking about what His purpose was when He died on the Cross.

The last statement of verse 10 is confirmed by the first statement of verse 11.

- D. "He shall see of the travail of his soul and shall be satisfied" (v. 11a).

This statement would not appear in our Bibles if the Lord is actually accomplishing less than He came to do. And this indicates the purpose of the atoning death of the Lord Jesus Christ!

But see a third confirmation in the last statement of verse 11:

- E. "By his knowledge shall my righteous servant justify many; for he shall bear their iniquities" (v. 11b).

Whose iniquities did He bear?

He bore the iniquities of those whom He has justified and whom He will yet justify.

And why did Isaiah say "many" here when he could have said all? The answer has to be, "Because he did not mean all." ~~And~~ those who are quick to note the all's in the Bible need to look seriously at this "many."

So, what a glorious work this was! What a triumphant victory! In spite of all of the opposition of men, and even through that opposition, He accomplished all that He came to do.

And this is an encouragement to us, too, in the work of preaching the Gospel. It gives meaning to the work of evangelism. The purpose of the death of Christ cannot fail. We offer salvation to all men, knowing that it is sufficient for all, and that all who believe in Christ will be saved. But we also know that none will come unless they are drawn by the Father (see John 6:44). Therefore, because the Father will not let the work of His Son fail, He is calling to Himself those whom He chose eternally, the very same ones

for whom the Lord Jesus Christ offered His sacrifice to His Father.

But there is one more point before we have come to the end of this passage:

III. THE ULTIMATE VICTORY OF CHRIST (Isa. 53:12).

Now we are back to the words of the Father on behalf of His Son.

The language here is that of a military conflict.

This is where we need to read Psalm 2.

This is also where we need to read Rev. 11:15, and Rev. 19:11-20:15.

But how will this be brought about?

It will not be by the evangelistic efforts of the church, but by the personal and triumphant coming of the Lord Jesus Christ--and the victory that He will claim then was accomplished when Christ died on the cross.

Concl: What lessons are we to learn from this passage? There are so many that we could not mention them all. But let me mention some of those that are the most outstanding:

- 1) The awfulness of sin--requiring such a sacrifice by such a Person as our Lord Jesus Christ.
- 2) The glorious work of Christ on the Cross, and that which was accomplished through His death. His work did not fail in any way. He accomplished all that He came to accomplish.
- 3) The delight that the Father and the Son have in each other.
- 4) The ultimate triumph of Christ when He comes again.