

THE SUBMISSION OF CHRIST
Isaiah 53:7-9

Intro: We come to the fourth stanza, or paragraph, in this great Messianic passage.

In the first we saw the course of our Lord's sufferings and glory, beginning with the glory, and then showing the ultimate effect upon even the kings of the earth.

In the second we saw the lowly, unpretentious nature of our Lord's birth and life upon the earth.

In the third we saw the nature of His sufferings -- that they were substitutionary.

In this fourth section (vv. 7-9) emphasis is placed upon the submission of Christ, with the rewards that were given to Him by the Father at the time of His death. We know that an even greater glory is coming, from Isa. 52:13, but in these verses we see how the Father honored Him even at that time.

I hope you realize how amazing it is to talk about the submission of Christ!

The Bible has a lot to say about submission, and we can see in the Scriptures how the Lord's people were constantly being taught to be submissive.

And submission to God always involves submission to people. That is the part we do not like. We do not mind be submissive to the Lord (or, at least, we say that we do not), but we bristle when it comes to being submissive to people--whether saved or unsaved. But, there is one word which is descriptive of the Christian, it is the word submission. Wives are to be submissive to their husbands. Children are to be submissive to their parents. Citizens are to be submissive to their government. We are all to be submissive to each other. Submission describes the Christian. *Believers to church leaders. Workers to employers.*

To be submissive requires humility. By nature we are neither submissive nor humble. We like to have our own way. We do not want to give in to others.

Illus: Just this morning I heard a former Roman Catholic priest respond when he was asked why he left the priesthood. His answer was that he did not like the strict way of life of the priest. What did he mean? He meant that he did not like to be submissive.

Now we can see the importance of submission in the relationships

which I have mentioned above, to which I could mention the need for people in the church to be submissive to their leaders. Life would be impossible in our churches, in our homes, in our places of business, in our government, if people were not submissive. BUT THE SUBMISSION OF JESUS CHRIST IS ANOTHER SUBJECT ALTOGETHER. To whom, and for what reason was the King of kings and Lord of lords submissive.

Well, if we do not learn the answer from Isaiah's prophecy, we certainly learn it from the Gospel records. The submission of Jesus Christ was to His Father!

Let me prove that:

- 1) John 6:38, "For I came down from heaven, not to do mine own will, but the will of him that sent me."
Who sent Him? The Father did.
- 2) Matt. 26:39, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt."
His submission was to the Father.

But--anyone who reads the Gospel records knows that His submission to the Father meant submission to men. Remember what He said to Peter when Peter used his sword on Malchus. See Matt. 26:52-54. In this passage we see that our Lord was being submissive also to the Word of God.

Bring all of the above truth to Phil. 2:5-8. The submission of Christ--what an amazing truth! Who can deal adequately with it?

But now to our text.

Here we see again (1) the sufferings of Christ. We also see what was involved in His submission. And there is also a word here about the overruling, sovereignty of God.

I. THE SUFFERINGS OF CHRIST.

There is that which was

A. Inflicted by man. Notice the following statements:

1. "Oppressed" -- which means that men were exacting from Him the payment which they felt was due them for the crime that He had committed.
2. "Afflicted" -- which speaks of the humiliation that was brought on Him and on His family by the death which He died.
3. "Cut off", -- the first real reference to His death. He did not die of natural causes; He died like a tree that was cut down.

But there was also that which was . . .

- B. Inflicted by God: "for the transgression of my people was He stricken."

We have the two words, "afflicted" and "stricken," in verse 4 -- as in vv. 7 and 8.

"Stricken" is often used of judgments which God places upon men--and that is its usage here. The death of Christ, contrary to what men thought, was not for His own crimes, but "for the transgressions" of His people. Note again this reference to our Lord's purpose in going to the Cross.

Both of these reasons for the death of Christ are to be taken into consideration when we think of His death.

But now let us turn to . . .

II. THE SUBMISSION OF CHRIST.

We see three ways in which our Lord was forced to be submissive to the Father and to wicked men:

- A. "Oppressed" -- He was charged with crimes He did not commit, and forced to pay the penalty for those crimes.
- B. "Afflicted" -- which means not only humbled but humiliated.

Think of the treatment He received--taken by soldiers, mocked, spit upon, and finally crucified, the worst of all disgraces.

- C. "Cut off" -- they carried through with their threats. He died!
- D. "He made his grave with the wicked."

There is a problem in the translation here in that it could be clearer. "Made" means appointed. It means that He was assigned a grave among the wicked, that this was in intent of His enemies.

Among the Jews it was the final honor to be conferred upon one of their own that He be given an honorable burial. Our Lord's enemies were not willing for Him to have even that!

But this brings me to my final point:

III. THE SOVEREIGNTY OF GOD.

God will let men go so far, and no farther. And it was that way with the Lord. And we have three instances in our text of the way in which the Father intervened on behalf of His Son. Notice what they are:

A. "He was taken from prison and from judgment."

"Taken" means snatched away. Many feel that this has reference to the sudden death of our Lord. Often criminals were on a cross three or four days before they died. Do you remember how quickly our Lord died? It was so fast that Pilate could not believe that He was already dead when Joseph of Arimathea asked to be permitted to bury Him in his own tomb. The Father snatched away His Son.

B. "And who shall declare his generation?"

The Jews had hoped to put an end to all that our Lord had been doing, and they felt that they had succeeded when He died.

But here again we see how God overruled. Of course, our Lord was not married, and He had no offspring. But He does have those who were the offspring (so to speak) of His death! Who can possibly number them? Far from putting a stop to what the Lord was doing, they were actually instruments in God's hands for seeing that that "generation" would never come to an end. This is the succession of the family of God--OT as well as NT.

But there is one other point:

C. His burial: "And with the rich in his death."

Was the Lord given that final humiliation of being thrown in a tomb with other criminals? NO! It was Joseph's new tomb. No one had ever been placed in it before. It was obviously the best. Our Lord was buried with great honor--further evidence of the overruling hand of God. Cf. Prov. 19:21.

And this was only the first step in a long line of exaltations which our Lord was to experience. See again Isa. 53:13 and Phil. 2:9-11!

Concl: THE SUBMISSION OF CHRIST! Did He lose, or did He win? There can be no doubt as to the answer, can there?

What about our submission--will we lose, or win? There can be no doubt in this either. Cf. Abraham with Lot in Gen. 13.