

IV. Global Ministries Conference
Jesus Satisfied by Our Redemption
Isaiah 53:8-12
February 28, 2024
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Well, my brothers and sisters, it's been a real delight and privilege to come and bring the word of God again to you at your Global Ministries Conference here at Briarwood Presbyterian Church. I know of only two other congregations on the planet who listen with such eagle-eyed intent to the Word of God. And it's a delight to preach to you. You've no idea what a difference a congregation makes to the sermon. When people are listening and looking and locked in from the young to the old and the congregation that draws the sermon from you. And it has just thrilled my soul to bring God's word here this week. And I thank God and thank your elders and your pastors for the invitation.

Well, let's turn again one last time to Isaiah 53. When we're looking at the last three verses, Jesus satisfied by our redemption. Let's pick up the reading but before we do, let's pray.

Lord God Almighty, Maker of heaven and earth. We bless you with all our hearts and resolve to forget none of your benefits. You have pardoned all iniquities. You've healed all our diseases, if not in this life, in the next. You redeemed our life from the pit. You've crowned us with loving kindness and compassion, and you have satisfied our years with good things so that our youth is renewed like the Eagles. And this evening, Father, we come to one last time to think about your son's doings and dying on our behalf. We pray for the help of your spirit. I have no wisdom of my own. I have no knowledge of my own. I have no righteousness of my own. I have no power of my own O God to do any spiritual good to any soul of man or woman, boy or girl, without your help O God my most eloquent sermons will be as barren as a field sown with pearls. And so we pray, Father, that you would send the help of your spirit and cause your word to return to you fruitful and full of a rich spiritual harvest here in the souls of your people gathered before this pulpit and the Word of the Lord Christ in His name, we pray. Amen. This is God's Word. Please take heed how you hear.

⁶All we like sheep have gone astray;
we have turned—every one—to his own way;
and the LORD has laid on him
the iniquity of us all.

⁷He was oppressed, and he was afflicted,
yet he opened not his mouth;

like a lamb that is led to the slaughter,
and like a sheep that before its shearers is silent,
so he opened not his mouth.

⁸ By oppression and judgment he was taken away;
and as for his generation, who considered
that he was cut off out of the land of the living,
stricken for the transgression of my people?

⁹ And they made his grave with the wicked
and with a rich man in his death,
although he had done no violence,
and there was no deceit in his mouth.

¹⁰ Yet it was the will of the LORD to crush him;
he has put him to grief;^[a]
when his soul makes^[b] an offering for guilt,
he shall see his offspring; he shall prolong his days;
the will of the LORD shall prosper in his hand.

¹¹ Out of the anguish of his soul he shall see^[c] and be satisfied;
by his knowledge shall the righteous one, my servant,
make many to be accounted righteous,
and he shall bear their iniquities.

¹² Therefore I will divide him a portion with the many,^[d]
and he shall divide the spoil with the strong,^[e]
because he poured out his soul to death
and was numbered with the transgressors;
yet he bore the sin of many,
and makes intercession for the transgressors.

The grass withers and the flower falls off. But the word of God endures forever.

Well, we come this evening to what has to be one of the most surprising, one of the most breathtaking, one of the most astounding verses in all scripture. *The Lord was pleased to crush Him.*

The ESV, which is a fantastic Bible translation, is too anemic, it says *Yet it was the will of the Lord to crush him*. The new American standard here is much better, *but the Lord was pleased to crush him, putting him to death*. Hebrew word is paSHən. It's a word of passion, full of affection and emotion. It describes someone doing something with desire and delight.

Men, you love playing golf. It's your passion. And so, for Christmas, you go out and you buy your wife a set of golf clubs. You're really buying yourself a set of golf clubs for her. But nonetheless, you buy your wife a set of golf clubs. And of course, ladies you no more want a set of golf clubs than a fish wants a bicycle. But you play golf as your duty. You follow your husband around, dragging the clubs behind you around the course. But your heart's not in it. It's not your delight. It's not your desire. It's not your passion. It's not your pleasure. It's your husband's pleasure, but not yours.

In our text this evening, Isaiah takes a word 'paSHən in Greek and Hebrew, which mingles with the desire, delight, passion, pleasure. And he uses it to describe the father's heart as he sends Jesus to hell upon the cross for your sins - it was the father's delight, his pleasure to crush him, putting him to death. What makes it all the more amazing is that the same word occurs in his Ezekiel 18 and Ezekiel 33:11. He says to them, As I lives, declares the Lord, I take no pleasure in the death of the wicked, but rather that the wicked turn from his way and live. Turn back. Turn back from your evil way. Why then will you die? host of Israel. It's amazing. The God who takes no pleasure in the death of the wicked and the death of Stalin. And the death of Hitler. And the death of the leader of Hamas and the terrorist organizations. Osama bin Laden. The God unit takes no pleasure in their death.

Does take pleasure in his son's death. The servant staff. Why? Was it because the servant was an especially wicked man that he deserved the judgment of God? No. Isaiah tells us, he was spotlessly pure bullion, endlessly upright, impeccably unimpeachable, righteous.

We're told in verse eight and nine, by oppression and judgment, he was taken away and asked for his generation, who considered that he was cut off out of the land of the living, not for his own transgressions, but for the transgression of his people to whom the stroke was due. We deserved a stroke, not him. His grave was assigned with wicked men, yet he was with a rich man in his death. There is a great substitution on the cross. He dies for sinners, but he's not buried with them. He was assigned to death with the wicked, the common grave where the corpses of the felons and the murderers and rapists and the perverts would be cast to rot together in a putrid heap. That's where he was supposed to go by the decree of Pilate.

But he was rescued from that. And he was taken to a different grave. The grave of a rich man. The exchange of a grave of shame for a grave of honor. Now, why did that happen? Well, Isaiah tells you, look at the verse, because this change of his grave happened because he had done no

violence, nor was there any deceit in his mouth, outward wickedness in his life, violent, inward wickedness in his heart, deceit found in his mind. He was pure and righteous.

So why did God take pleasure in sending his son to the cross? And the reason is because God took pleasure in saving your soul from the pit. And Isaiah unpacks that in verse 10 and 11 and 12, giving us three deeper reasons behind God's pleasure in saving you. God was pleased to crush his son because it gave him legal right, firstly, to break the power of death.

Secondly, because it gave God the legal right to forgive the guilt of sin. And thirdly, because it gives God the legal right to open the doors of heaven. Let's think of those three together as we work through it tonight.

First of all, God was pleased to crush his son because it gave him the legal right to break the power of death. Now, verse 10. ...But it pleased the Lord to crush him, to put him to death when his soul makes an offering for guilt. Again, I prefer the new American standard. If his soul makes an offering for guilt. As I was saying upon the conditions, God was pleased to crush him upon the condition in the knowledge that He would render his soul as a guilt offering -- His soul.

God breathed into man. He became a living soul. We love God with all of our soul. Every breath we take that fuel is our life would take that breath and use it in love for God with his his life force, with his life energy that a son would offer his soul, He would offer himself at the deepest possible level and in the deepest possible way as a guilt offering.

The word guilt offering in in Hebrew is actually one Hebrew word, asham. It kind of reminds me of the word ashamed, but it's asham. And it describes it had a number of connotations. It can describe the act that makes someone guilty objectively before God. We break his law and we incur guilt, right? It can describe the punishment of a guilty person wiping them out, the just recompense of the guilt, or can be used to describe a sacrifice that removes guilt.

And of course, in Isaiah's contest, that's exactly what he's doing here. He's describing Christ, offering himself, his soul as a guilt, offering as a sacrifice to deal with the guilt of man. What's the outcome of that - upon condition that he would render himself as a guilt offering? He will see his offspring literally. He will see his seed, he will prolong his days, and the good pleasure of the Lord will prosper in his hand.

He will see his seed. Now, Isaiah's Hebrew is complicated. It's hard to follow. So stay with me. He will see his seed. Remember, that's an amazing statement because we've just heard that that Messiah was dying. He's closing his eyes in death, but Isaiah is kind of implying that those eyes will not stay closed. But as he dies, his eyes closed. But he'll be risen again and his eyes will open. And when they open, he will see his seed, his spiritual family. The word seed, of course, is a word in the Hebrew that goes way back with deep roots. It goes all the way back to Genesis 3:15, when that when God said to Satan that I will put enmity between the seed of the woman in the seed of the serpent and he you will crush him on the heel, but he will crush you on the head.

And in that moment, of course, God is saying that from that moment on, the children of man will fall out into two broad spiritual families. The children of God, the seed of the woman and the children of Satan, the seed of the serpent. And here in Isaiah 53. What Isaiah is saying is because of what he does on the cross, Messiah will be raised again and he will see his seed alive.

Now, just to stop their second. Got to go back a bit further. Remember in Genesis two when God made man, what did he make man from? He made it from dust, didn't he? And it was it wasn't gold dust. It wasn't diamond dust. It was common dust. The heap of dust shaped into the fashion of a human being. And what was it that made Adam more than dust --- the breath of God? God, as it were, gets down on his knees in the Garden of Eden and puts his lips over the dusty face of a dead corpse and he breathed life into Adam. And suddenly that dust becomes alive with the life of God and Adam's eyes open, and the first thing he sees is the face of God.

His first conscious thought in life was the presence of God. And in that moment, there was a promise and a warning. God was saying to Adam --Son, if you walk away from me, you're walking away from the only person who makes you more than dust. If you break my commandment, you'll begin a long journey back to the grave. From dust you were created unto dust you shall return. When Adam sinned in that moment, in the day you eat of the tree of the knowledge of good and evil, you will surely die and die. Adam did. He became a dead soul in a dying body. And that's a natural condition of every human being. We're born dead souls in dying bodies. And then when God comes dying after the fall and speaks to Satan and speaks to Adam and speaks to Eve, Adam does an amazing thing. He's just heard from God that you and all your children will die. What does Adam call his wife? He calls her Eve, which was an act of what I think was one of the greatest acts of faith the world has ever seen.

The Pianist back in Christ Covenant in Greensboro. She called her daughter her first daughter, Eve, and people rebuked her as a terrible name to give a girl. She's the one who brought sin into the world. She felt really bad about it, but it was done. And they told her, No, no, no, no, don't think like that. That name Eve, is a tremendous act of faith. God had just told Adam, You're all going to die. And Adam calls his wife Eve, meaning life, the mother of all the living. And what Adam was saying is somehow, someone's going to come crush Satan and sin is broken, and death will no longer have the last word over all of my children. My seed will live.

And of course, that seed is Christ. He's the one who has life, who brings life, and he gives life by his death. And what Isaiah saying here (if you can follow my logic and it's convoluted, I apologize) is that when Christ makes an offering for sin, what he does will allow him to live again, open his eyes, and when he does, he will see his seed, his spiritual family.

And then Isaiah says, and he will prolong his days. Who days is he describing here? Is he speaking about his own days, Messiah's day, his day already speaking about his people's days, and of course, the answer is yes, both because remember with said the servant is identified with Israel as Israel. He's called my servant, Israel. He is we and we are he. That's how the cross

works. His life is our life. His death is our death. And His resurrection is our resurrection. And so when Christ prolongs his life, when Christ rises from the dead in the power of an endless life, he's not just doing that for himself. He's doing that for you and for me as well. And his life becomes our life. And the prolongation of his days is the prolongation of our days.

One of the highest saying is that what Christ has done has given God the legal authority to break the back of the grave that no longer has the power to hold Christ. And because that is no longer the power to hold Christ, it has no longer the power to hold any of you. As He makes his soul an offering for guilt, he will see his offspring. He will prolong his days and the good pleasure of the Lord will prosper in his hand as the last thing under that first point. And the good pleasures that we often think we have this awful. We can have a hard view of the father, can't we? As if the father's the angry one and the son somehow makes it possible for God to love us. That's not true.

The son makes it possible for God to forgive us. But the son was sent because the father loved us. Was because the father so loved the world that he sent his son. And he sent him with all of the pleasure of his heart. Because the thought of saving you from your sins as Christ went to the cross for the joy that was set before him, he endured the cross, the thought of saving you, and if rescuing you and redeemed, you kept Christ going through the cross. But it kept the Father going as he saw his son bearing the sins of the world out into the outer darkness of wrath and the curse due to your sin and mine. That's the first thing.

The second thing that the cross does that satisfies Jesus by crushing the servant God won himself, the legal right to forgive sin, not just to break the grave and death, but to forgive sin.

Verse 11 -- As a result of the anguish of his soul, or out of the anguish of his soul, he will see it and be satisfied by his knowledge the righteous one My servant will justify many, or by his knowledge shall the righteous one, my servant, make many to be accounted righteous, and he shall bear their iniquities, or as he shall bear their iniquities by his knowledge, because Christ knows exactly what to do to save you. He's not an ignorant savior. He knows how to save people. He's the righteous one, my servant, and he shall make many to be counted righteous. That's wonderful. The same word to describe my righteous servant is the same word used to describe what he does for you and me. He counts us righteous. Same word. His righteousness. Our righteousness. If I, Paul says I am not ashamed of the Gospel of Christ for in it the power of God, as revealed unto salvation, for in it the righteousness of God is revealed from faith to faith that when we put our trust in Jesus, the limitless righteousness of God Himself and Christ is imputed into our accounts. We are justified, not just with the righteousness of a man, but with the righteousness of the God man.

You ever think about that, Christian? That you know, you deal with God on the basis of a righteousness that takes the breath of angels away? If Adam had lived his whole life and never sinned the best he could have brought to God was the finite righteousness of a man. If you've

been justified with the righteousness of Gabriel, the best you could have brought to God is the finite righteousness of one of the great ministering spirits of the host of Heaven.

But you have been justified by the righteousness of God's own son, and He's imputed to your account or not in part, but the whole of his righteousness, which is dignified and magnified by his person to a factor of infinity. It's amazing. He would justify many.

There are some things my wife just can't do, and people sometimes wonder, you know, why can't God just forgive sins?

Well, there are some things that we just can't do. My wife, for example, she is constitutionally unable to go to bed with a dirty house, which is great, except when the young professionals come over and stay to 11:00 on a Sunday night. And I know I'm not going to bed two or three in the morning. She'll say, go to bed love... I say, No, I can go to bed. You're working. She will. Every dish must be washed, every pillow must be fluffed up, every carpet must be vacuumed, every floor must be brushed, all the dust must be gathered. And then she can go to bed.

A friend of mine was a gunnery sergeant in the Marines and he has his hobby -- he puts together 10,000 piece jigsaw puzzles. And I joked one day and I told him I wanted to go into his office and just steal one of the pieces so you finish the whole puzzle and there would be one piece missing. And he said to me, Neil, I have killed men for less. And he meant that!

An unfinished job is a terrible thing that bothers us, and it should bother us.

And that's because God is like that, right? And God just can't forgive sin. He's got to deal with it. God can't be unjust. He can't pretend that sin doesn't really matter. He's got to deal with it. When God looks down at a world, as Paul describes it in Romans 1 - a world of unrighteousness, sexual immorality, covetousness and maliciousness, full of envy, murder and strife and deceit and evil mindedness where men are whisperers, backbiters and haters of God and violent, prideful boasters and inventors of evil things And disobedience to parents and untrustworthy and unloving, unforgiving. He can't just sit back and do nothing -- to do that would be ungodly and ungodlike -- He has to be just. And for him to provide mercy for sinners, it's got to be a just mercy. And the wondrous thing is that God's righteous servant joining himself to his sinful people allow the bank accounts to merge, so our sin becomes his, His righteousness becomes ours. That equation is the only way that God can forgive sin and break the power of death. And that's exactly what Christ has done. And that's why God was pleased that the Cross justice and mercy might kiss as friends. Justice is done and mercy is offered.

And the final reason why God was pleased to send His son to the cross was by crushing Christ it gave God the legal right to open the door of heaven and let sinners in - Reading verse 11 and 12 from the ESV here I want you to listen for the word many. It occurs three times –

¹¹ Out of the anguish of his soul he shall see^[c] and be satisfied;
by his knowledge shall the righteous one, my servant,

make **many** to be accounted righteous,
and he shall bear their iniquities.

¹² Therefore I will divide him a portion with the **many**,^[d]

and he shall divide the spoil with the strong,^[e]

because he poured out his soul to death

and was numbered with the transgressors;

yet he bore the sin of **many**,

and makes intercession for the transgressors.

But the key verse here but opening the doors of heaven verse 12 Therefore, because he's justified these many and borne their iniquities, therefore I will divide him a portion with the many, the many for whom he died are the many for whom he divides the spoil.

And the picture is Christ coming up to the grave, raised to heaven victorious, having crushed the devil, having conquered the powers of darkness, having done enough, enough, enough to satisfy for all your sin and all of mine so that God can say, Comfort ye, comfort you, my people, for you received from the Lord's hand double for all your iniquities.

As he rises to having us to Victor, the spoils are given to him. But he doesn't keep them to himself. He divides them with his people, the many for whom he lived, and then many for whom he died. He doesn't just save you. He enriches you beyond your wildest imagination.

Turn with me quickly in your Bibles when we bring this to a close to John 17. The two greatest treasures Jesus gives you. And there's so much. I mean, you got the heavens, the mansions in heaven, you might say. always his golf courses in heaven. Be great. If that's your picture of heaven, you got entirely the wrong idea. Of all the treasures he gives us the two greatest ones -- He shares the father's glory with us, and he shares the father's heart with us. Listen to John.

John 17:22 Here is Christ on the outskirts of hell about to become sin. He's just washed his disciples which shows you his heart -- Entirely others centered and he's praying -- *The glory that you have given me, I have given to them that they may be one even as we are one.*

I visited this old lady in Yazoo City when I was a young pastor, and she was still a handsome lady. It doesn't matter how old you become ladies, there's always that beauty that shines forth from you. She sat in the chair, but she was well up into her eighties, and the logic of Adam's choice had done its work on her body and on her face. But on the wall of the room, there was this picture that was faded to brown of this young lass from the 1940s and she was movie star beautiful - like Olivia de Havilland, brown hair, the curls tied up the way you all did back then. And she was just beautiful in her tweed jacket and shirt. I said, who's that? She said, That is me. She said, But she'd drifted so far from that through image and the relentless logic of the curse. Well, there's coming a day where she'll not only look like that again, she will look like Christ. And

not just her, but you. The glory that you have given to me, Father, I have given to them The glory that caused the Seraphim to hide their faces is the very glory that will pulsate and radiate from your soul and from your body in glory. It'll be exactly the same night belong to Christ. You'll not become God, but you'll look just like God The Son, Doctor Reeder is there and I seeing that last in wonder, love and prayers longing for you all to be with him, seeing the glory And he's there in his soul. But soon and very soon when we're raised together, body and soul, he'll be there in his body as well. And our bodies will shine like the sun and its strength. If golf is what excites you about heaven, you have your head on the wrong way around. It's like seeing Christ and becoming like him. He will share the Father's glory with us, but more, He will share the father's heart with us. Father, he says, I desire that they also whom you have given me may be with me where I am to see my glory, that you have given me because you love me before the foundation of the world. I want them home with me. Everyday he is praying. He's praying as Harry preached in this pulpit, he's praying, Lord, I want them home with me and the Father saying, Be patient, son. They'll be home soon enough. Have more work for him to do. And now he's praying for you my dear sister and Jesus and Father. I want her home now as well. Take Miss Cindy home. I want her home with me. Home with Harry. And the father saying, Not yet. Patience. Soon. Soon. And then Jesus says, righteous Father, Even though the world does not know you, I know you. And these know that you have sent me. I have made Known to them Your name and I will continue to make it known that the love with which you have loved me may be in them. It's amazing. And that to me is a Jesus.

You know, if I adopted children into my family, I think my children would want me to love my real children more than the adopted children. But Jesus isn't like that. He's the son of the father who says I don't want there to be any second class sons in our family. I want you to love them with exactly the same love with which you love me. And of course, the father says, Of course, son, I took pleasure in sending you to hell. Not because I hated you, but because I love them.

That's Christ. Prayer for you, Christian. Don't you see how safe you are? How loved you are? Do you ever worry? I worry, Lord. I'm not sure I can keep myself. I'm a sinner. I do stupid things. I say stupid things. I do even stupider things. Lord, help me, save me, keep me. And the father says It's not your love for me. Neither keeps you. If that was the case, you'd be in trouble, son. But it's my love for you. I loved you once. I love you always my love began. Eternity past. And it'll keep going until eternity future. And it will not peter out in the midst of time there would be no empty places around my table.

There's a family in Greensburg. A dear friend of my son Benjamin was killed in a car accident few weeks ago. She was the baby girl. She was a Chapel Hill student. She was the baby of the family. Four siblings, beautiful girl. And I my last word last. There will be an empty chair at every Thanksgiving, an empty chair at every Christmas That family will never be the same.

Because of what Christ has done Heaven's door is open for you and God will make sure there is not an empty chair at his table. He will keep you and he will keep you kept until there's no more keeping left to do -- neither death nor life, nor angels, nor principalities, nor powers, nor things

present, nor things to come, nor heightened or depth, nor any other created thing can separate you from the love of God in Christ Jesus that gave His son for you and took pleasure in it to break the power of the grave, to give him the legal right to forgive you your sins with a just mercy, and to open the doors of heaven for you and to keep you kept so that Christ will one day share the spoils with you of His redemption, chiefly the Father's glory and the father's heart. And that's a truth worth sharing.

We've come to the end of our missions conference, and I've gone past my time yet again. But let me say this. Don't be a dead end to that truth. As a truth you've taken, you've believed it's transformed your life. It's transformed your eternity so don't keep it to yourself. Make the most of every opportunity to pray that God will rise up laborers for the harvest. That God will give you opportunity to speak a word about the Lord Jesus Christ to man and woman and boys and girls you pass in the highways and byways of Birmingham. Pray, give, give, not because you have to, but because you get to. You get to lean in to this great work. This world is all about the coming of Christ in glory and the kingdom of God. And the day will come when Christ will return, the Trumpet will sound and the graves will open. And of all the types of men and women and boys and girls that were into the grave, great and small, rich and poor, king and pauper, slave and free every nation, tribe and tongue. Only two types come out of the grave, saved and lost. And God has given you time and talents and treasure to steward into the meaning of history as God takes everything from the rise and fall of empires to the beating of a little hummingbird in Ecuadorian rainforest in South America. From the greatest to the least, all the events of history are being woven together to the coming of Christ.

When we look at our bank balances let us not look at them as tools to increase our standard of living but let us look and say, Lord, give me grace to increase my standard of giving that what you have entrusted to me might be used to propagate the glory of Christ and make sure that these servants and other servants of every nation, tribe and tongue might be lacking nothing as they press on and lay hold of the upward call of God in Christ Jesus. Pray, give and go. God might be calling you to go on a short-term mission trip or to go and be a missionary, and you're feeling that tug in your heart as I did when I was a Doctor back in Northern Ireland. Give yourself to the call of God and go into the world and make disciples of all nations. And Lord Jesus says, I will be with you always, even until the end of the age.

Let's pray - Our Father in Heaven. We thank you for so great a salvation and for so great a Savior for this we know. Lord, I am a great sinner, but we have a greater Savior inspired us by His glory and his gospel and fill us with his spirit that he might be preeminent here to the end of the age. Amen