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The Servant's Reward

Isaiah 53.12

Series: The Suffering Servant (Communion Series)

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The Village Church

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I. The Suffering Servant

- A. Isaiah 53 is one of the **"Servant Hymns"** of Isaiah of which there are several
 - 1. The Servant of Yahweh is sometimes seen to represent Israel
 - a. Israel – the people of God
 - b. Called as God's covenant people
 - c. Called to be faithful to the covenant-keeping God by their covenant faithfulness
 - 2. But Israel failed in its covenant-keeping task
 - 3. So the Servant of Yahweh hymns transition to One who would represent the people of God
 - a. Israel
 - b. Those who, by the faith of Abraham, would be counted among the true Israel of God (Galatians)
- B. And the climax of the hymns is Isaiah 53
 - 1. One of the most quoted OT passages in the NT
 - 2. In which the person and ministry of the Servant of Yahweh is displayed
- C. Last month – Displayed as a diamond
 - 1. A lustrous, perfect, colorful, radiant masterpiece
 - a. More beautiful, more colorful, more perfect, more lustrous than any physical diamond could ever be
- D. We've been examining this diamond by exploring its **Facets**
 - 1. Facets are the flat sides of the diamonds after they have been cut
 - a. They are of various shapes and sizes
 - b. And account for the way light is diffused through the diamond, sparkling its way to the retinas of the diligent observers
 - 2. Facets are said to be windows into the diamond
 - a. They are the portals through which the appraiser peers to assess its quality, color, clarity, and degree of flawlessness
 - 3. We've explored most of the facets of Isaiah 53
 - a. Today we conclude our exploration of this exquisite diamond
 - 4. A diamond which shines its refracted light into the gospel of the Lord Jesus Christ
- E. Facets explored already
 - 1. **The Servant's Great Exchange**

- a. **Isaiah 52.13-14** (for this Servant Hymn actually begins at the end of Isaiah 52)
 - b. "... he shall be high and lifted up"
 - c. And yet, "... his appearance was so marred, beyond human semblance"
 - d. So that the Son of glory took on "the likeness of sinful flesh" as Paul says in Romans 8
 - e. Without the sin of course
2. **The Servant's Redemption**
 - a. **Isaiah 52.15**
 - b. "... so shall he sprinkle many nations"
 - c. Paying the ransom price to release from bondage many from every people, nation, and language
3. **The Servant's Message**
 - a. **Isaiah 53.1**
 - b. "Who has believed our message..."
 - c. Yes, the diamond speaks; it communicates a message
 - d. Yet not everyone finds it as beautiful as they should, and as many of us have
4. **The Servant's Incarnation**
 - a. **Isaiah 53.2**
 - b. "For he grew up before him like a young plant..."
 - c. Taking upon Himself our humanity, the Servant of Yahweh tabernacled among us (John 1.14)
5. **The Man of Sorrows**
 - a. **Isaiah 53.3**
 - b. "He was despised and rejected by men, a man of sorrows... acquainted with grief"
 - c. Willing to go through all our trials and beyond our trials to secure our salvation
6. **The Servant's Substitution**
 - a. **Isaiah 53.4-5**
 - b. "... he has born our griefs... he was pierced for our transgressions..."
 - c. How the Servant of Yahweh took our place, the place we genuinely deserved as rebellious sinners by nature
7. **The Servant's Burden**
 - a. **Isaiah 53.6**
 - b. "... the LORD has laid on him the iniquity of us all"
 - c. The weightiness of His burden, overwhelming to think about
8. **The Servant's Silence**
 - a. **Isaiah 53.7**
 - b. "... like a sheep that before its shearers is silent..."
 - c. How the Servant was willing to do all of that for us without raising an objection, without so much as a protest

9. **The Servant's Oppression**
 - a. **Isaiah 53.8**
 - b. "By oppression and judgment he was taken away..."
 - c. How the Servant was unjustly afflicted so that we might be declared just in His place
 10. **The Servant's Innocence**
 - a. **Isaiah 53.9**
 - b. "... he had done no violence, and there was no deceit in his mouth..."
 - c. How flawless He was! No imperfections to be found by even the most astute and skilled appraiser
 11. **The Servant's Offering**
 - a. **Isaiah 53.10**
 - b. "... he makes his soul an offering for guilt..."
 - c. How the Servant's gives His life – His mind, His will, His emotions, His body – to God to pay our debts
 12. **The Servant's Satisfaction**
 - a. **Isaiah 53.11a**
 - b. "Out of the anguish of his soul he shall see and be satisfied..."
 - c. How, after the diamond is cut and polished, the artist is able to stand in awe of its beauty and radiance, and be satisfied
 13. **The Servant's Justification**
 - a. **Isaiah 53.11b**
 - b. "... by his knowledge shall... my servant make many to be accounted righteous"
 - c. That those who believe in the Servant will be declared righteous before God – with a righteousness not of our own
- F. This morning – the final facet
1. **The Servant's Reward**
 2. **Isaiah 53:12** (ESV) — 12 Therefore I will divide him a portion with the many, and he shall divide the spoil with the strong, 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.

II. **The Victorious Servant**

- A. I grew up outside Washington, D.C.
 1. And in my growing up years, even before I could drive a car, I became acquainted with a particular kind of traffic design
 - a. It is called the traffic circle
 2. It is a rather unique arrangement in the United States
 - a. Most cities prefer to use traffic lights to control entrance and exit into intersections
 - b. Traffic circles have the advantage of allowing more free flowing traffic through intersections
 - c. Traffic circles seem to be more prevalent in Europe

3. Which explains why they show up in Washington, D.C.
 - a. Pierre Charles L'Enfant came from France to fight in the revolutionary war
 - b. He became a trusted advisor to George Washington
 - c. And in the process became the designer of the new capital of these United States
 - d. Laying out the transportation grid of north-south and east-west directed streets, which overlay a series of broad diagonal avenues
 - e. The intersections of which included more than 30 traffic circles
- B. The mother of all traffic circles is in Paris, France
 1. It is in the Place de L'Étoile at the western end of the Champs-Élysée
 - a. L'Étoile means "The star"
 - b. Because the Place de L'Étoile is located at the intersection of, not just three or four streets, but 12 streets converge on that famous intersection
 - c. And if you were to take a birds-eye view of the intersection, it would appear to represent the rays of light cast outward from the center of the star
- C. At the center of the Place de L'Étoile is **L'Arc de Triomphe**
 1. One of the most famous monuments in France, if not in the entirety of Europe
 2. L'Arc de Triomphe symbolizes the conquests of French victories in its wars
 - a. It was commissioned by Napoleon in 1806 following his victory at Austerlitz, at the peak of his powers
 - b. Just a wooden framework of the original design was established in 1810 when Napoleon entered Paris with one of his conquests – his new wife, the Archduchess Marie-Louise of Austria
 - c. The final arch would not be completed until 1836, well after Napoleon's death
 - d. Though his remains passed under the arch when they were brought back from Saint Helena on their way to the final resting place
 3. L'Arc de Triomphe has been the site of many military victory parades over the course of its history
 - a. The Germans marched through the arch in 1871
 - b. The French in 1919 at the conclusion of WWI
 - c. The Germans again in 1940
 - d. The Allied armies, including the French and the Americans, in 1944 when the Germans were expelled
 4. So the arch has symbolized the victorious armies in European campaigns through more than two centuries
- D. One of my most terrifying driving experiences took place back in the 2000's
 1. We were in Paris, doing some ministry for a month on behalf of Fred and Carrol Henry who were pastoring Trinity International Church at the time

- a. And in a moment of either insanity or great faith they allowed us to use their car to drive around Paris
2. And that included more than one occasion in driving around l'Arc de Triomphe in the Place de L'Étoile
 - a. Entering the mother of all traffic circles
 - b. Inching around from the street where we entered
 - c. Moving ever so slowly toward the center of the circle in the midst of the mass of dozens of cars attempting the same maneuvers
 - d. Guessing which motorists might be so kind to allow us to move in front, and which ones might not be so kind
 - e. Hearing the cacophony of horns which seem to accompany the veritable symphony of vehicles
 - f. And then inching toward the outer edge of the circle in order to escape the circle and continue on our way in a more traditional manner
3. Having navigated that experience I felt like I ought to somehow be enshrined in l'Arc de Triomphe
 - a. Having conquered one of the great vehicular battles of all time
- E. In our study of **Isaiah 53, The Suffering Servant**, we find at its conclusion a surprise
 1. This Servant of the Lord, this one who was acquainted with grief
 - a. Who was crushed and afflicted
 - b. Oppressed and rejected
 - c. Stricken and anguished
 2. Is nevertheless depicted in this final verse as a conquering King
 3. **Isaiah 53:12** (ESV) — 12 Therefore I will divide him a portion with the many, and he shall divide the spoil with the strong
 - a. The conquering King has returned home
 - b. The King has defeated the enemy
 - c. And has received the spoils of war
 - d. The trophies of triumph
- F. One of the great themes of the atoning work of Jesus Christ is called **Christus Victor**
 1. Christ the victor; Christ the conquering King
 2. **Hebrews 2:14–15** (ESV) — 14 Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is, the devil, 15 and deliver all those who through fear of death were subject to lifelong slavery.
 3. **Hebrews 2:10** (ESV) — 10 For it was fitting that he, for whom and by whom all things exist, in bringing many sons to glory, should make the founder of their salvation perfect through suffering.
 4. **Ephesians 4:8** (ESV) — 8 Therefore it says, “When he ascended on high he led a host of captives, and he gave gifts to men.”
- G. So Christ, the victor, has entered the Celestial City – the true city of light

1. And you are the spoils of war
 - a. You are the treasures of His triumph
2. You are l'Arc de Triomphe of our Lord and Savior
 - a. Our conquering King

III. **The Gospel Summary**

- A. Well, how did He do it?
 1. How did this glorious triumph take place?
- B. It is in this verse, which is a fitting way to conclude this great Servant hymn, a summary of the Servant's gospel ministry
- C. **By His death**
 1. **Isaiah 53:12** (ESV) — 12 Therefore I will divide him a portion with the many, and he shall divide the spoil with the strong,
 - a. **because he poured out his soul to death...**
 2. The death of Jesus on the cross is central to the conquest
 - a. **Philippians 2:8** (ESV) — 8 And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross.
 3. It is what Satan attempted to divert Jesus from doing in the temptation, offering Him all the kingdoms of the world if He would bow down and worship him (**Matthew 4.8-10**)
 - a. Jesus sent him packing because He knew that His journey would take Him to the cross
 4. It is what Jesus Himself agonized about in Gethsemane, asking the Father if there be any other way than the cross
 - a. Yet, declaring, "Not My will but Yours be done" (**Matthew 26.42**)
 - b. And submitted Himself once again to the cross
 5. It is why Paul stakes his whole ministry on the death of Christ, declaring
 - a. **Galatians 6:14** (ESV) — 14 But far be it from me to boast except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world.
 6. It is what we celebrate every month in the Lord's Supper
 - a. **1 Corinthians 11:26** (ESV) — 26 For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.
- D. **By His identification with sinners**
 1. **Isaiah 53:12** (ESV) — 12 Therefore I will divide him a portion with the many, and he shall divide the spoil with the strong, because he poured out his soul to death **and was numbered with the transgressors...**
 2. We've seen it already in Isaiah 53
 - a. **Isaiah 53:9** (ESV) — 9 And they made his grave with the wicked and with a rich man in his death...
 3. His baptism was a baptism of identification
 - a. Though He didn't need the cleansing of baptism, He was baptized by John to identify with those who did

- b. So that in His death, He would represent sinners before the divine bar of justice
 - 4. **Romans 6:5** (ESV) — 5 For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his.
- E. **By His taking upon Himself our sin**
 - 1. **Isaiah 53:12** (ESV) — 12 Therefore I will divide him a portion with the many, and he shall divide the spoil with the strong, because he poured out his soul to death and was numbered with the transgressors; **yet he bore the sin of many...**
 - 2. One of the great themes of Isaiah 53 – the bearing of the sins of others
 - a. The substitutionary sacrifice of the Servant
 - 3. **Isaiah 53:4** (ESV) — 4 Surely he has borne our griefs and carried our sorrows...
 - 4. **Isaiah 53:5** (ESV) — 5 But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed.
 - 5. **Isaiah 53:6** (ESV) — 6 ... and the LORD has laid on him the iniquity of us all.
 - 6. **Galatians 3:13** (ESV) — 13 Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, “Cursed is everyone who is hanged on a tree”—
 - 7. Speaking of Abraham’s faith: **Romans 4:22–25** (ESV) — 22 That is why his faith was “counted to him as righteousness.” 23 But the words “it was counted to him” were not written for his sake alone, 24 but for ours also. It will be counted to us who believe in him who raised from the dead Jesus our Lord, 25 who was delivered up for our trespasses and raised for our justification.
- F. A concise summary of the gospel of Jesus Christ, the death of Christ on our behalf
 - 1. His death
 - 2. His identification with us sinners
 - 3. His taking upon Himself our sin and its penalty
 - a. So that we might be rescued from our desperate plight and our sentence of death
- G. And yet, that is not all the entirety of our Savior-King’s conquest, His victory

IV. **The Servant’s Continuing Ministry**

- A. His victory continues!
 - 1. His atoning death is finished
 - a. But His ministry continues!
- B. **Isaiah 53:12** (ESV) — 12 Therefore I will divide him a portion with the many, and he shall divide the spoil with the strong, 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.**
- C. Our conquering King is not entombed in a monument like l’Arc de Triomphe
 - 1. He is alive and well

- a. Sitting on the throne of the Father at His right hand
 - b. And He intercedes for you and for me!
 - 2. And His intercession is crucial for our continuing in the faith
 - a. For our perseverance
 - b. For our preservation
- D. **Hebrews 7:25** (ESV) — 25 Consequently, he is able to save to the uttermost those who draw near to God through him, **since he always lives to make intercession for them.**
- E. Will we have faith that exceeds our days?
 - 1. Will we have more faith than time on this planet?
 - 2. Yes!
 - a. But only because our conquering King sits on His throne and prays for us!
 - 3. And so, as we draw near to God through Him, He is able to save to the uttermost!
- F. We come to this table with that kind of confidence
 - 1. We look to the bread and the cup
 - a. And see in them the death of our Savior
 - 2. But we see the emblems of His conquest
 - a. And in our communion with Him we have communion with one another
 - b. One another – a community of all those who are the reward of the Servant
 - c. All those who are the spoils of conquest
 - d. All those who are the treasures of triumph!