

The Lamb that Had Been Slain

Isa 53:9-11 And they made His grave with the wicked — yet with the rich at His death, because He had done no violence, nor was any deceit in His mouth. Yet it pleased the Lord to bruise Him; He has put Him to grief. When he made His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand. He shall see the labor of His soul, and be satisfied.

I would have us remember what Joseph said to his brothers regarding the humiliation they had brought upon him having sold him into slavery, “you meant evil against me; *but* God meant it for good, in order to bring it about as *it is* this day, to save many people alive.” In the same manner it can be said that our Lord was taken by lawless hands was crucified and put to death but God meant it for good and thereby removed the sting of death, providing the hope of life eternal for His people. As Peter said to those very rulers of the Jews who had crucified the Lord, “Him, (that is, Jesus Christ), being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death; whom God raised up, having loosed the pains of death.” Acts 2:23-24

Even as in the passage before us this morning where we read of the burial of the suffering servant and what has been called the strange and hopeful twist that would result in His vindication and promise of His coming victory. For it was true, he had been convicted by the rulers of the Jews as a blasphemer worthy of death, and because of their evil intent, he was crucified as a criminal between two thieves. And although they, no doubt, would have desired his body to be left unburied as a final insult, but instead according to God’s purpose it came to pass even as Isaiah had prophesied he was buried in the tomb of a rich man at His death. I believe thus signifying that His humiliation was past at the moment of His death and thus His burial signified that His glorification was now at hand.

Let us consider the passage before us then under these headings, 1) His burial the strange and hopeful twist that would result in His vindication and promise of His coming victory, 2) The Lord’s purpose in bruising our Lord and finally 3) The glorious result.

A. His burial the strange and hopeful twist that would result in His vindication and promise of His coming victory. - *And they made His grave with the wicked — yet with the rich at His death, because He had done no violence, nor was any deceit in His mouth*

1. Jesus was indeed crucified as a criminal.
 - a. Although Pilate found no fault in Him, because the Jewish rulers demanded death by crucifixion Jesus was crucified between two guilty criminals.
 - b. It was the common practice that the crucified were not given a proper burial.
 - c. It was probably intended by the rulers to cast the highest possible indignity on the Messiah by refusing Him a proper burial.
2. It was in the providence of God that Joseph of Arimathea went to Pilate and begged the body of Christ for burial in his new hewn tomb. The significance is as follows:
 - a. Isaiah had prophesied that the Messiah would be buried “*with the rich at His death.*”
 - b. Isaiah writes that this was “*because He had done no violence, nor was any deceit in His mouth.*”
 - c. This was God’s way of proclaiming that He was indeed the sinless Messiah.
 - d. The manner in which the Jews responded provided an added proof of His resurrection. (cf. Matt 27:63,64)
3. At the moment of His death, the humility of our Lord ceased, His burial was with respect and provided a clear evidence of His vindication and promise of His coming victory

B. The Lord’s purpose in bruising our Lord. - *Yet it pleased the Lord to bruise Him; He has put Him to grief. When he made His soul an offering for sin.*

1. I find these words most extraordinary.
2. Extraordinary because it speaks of an extraordinary love.
3. God love us so much that He was pleased to bruise His Son that He might reconcile His elect unto Himself.

2 Cor 5:17 “. . . God was in Christ reconciling the world to Himself, not imputing their trespasses to them.”

4. This was indeed the only means whereby God could remove our sins that we might be able to stand in His most holy presence.

Rom 3:24-25, 26 “. . . being justified freely by His grace through the redemption that is in Christ Jesus, whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness . . . that He might be just and the justifier of the one who has faith in Jesus.”

- a. The penalty for sin had to be paid.
 - b. God Himself in the person of His Son was the only one that could pay that penalty and meet the requirement of God’s justice.
5. Once again Isaiah points out our Lord’s willing submission to the purpose of the Father in that the Christ our High Priest would willingly offered up Himself - *When he made His soul an offering for sin.*
 - a. Calvin here explains the importance of the meaning of the Hebrew word used here, (אָשָׁם - *asham*) pointing out **that by his sacrifice sins were expiated, and God was reconciled towards men**; for such is the import of this word
 - b. To expiate is to suffer punishment for wrong doing, Jesus suffer our punishment for our wrong doing and thus met the requirement of God’s most holy justice.
 - c. Christ upon the cross removed our sins and therefore our sins, in God’s sight are non-existent.
 - d. This why Paul in Rom 8:33 can ask, “Who shall bring a charge against God's elect? It is God who justifies.”
 - e. Because God took our sins and placed them upon our Lord, and made our Lord a sacrifice, an expiation, a means of removal of all our sins.
 - f. This is why our Lord can present us before His Father on that great day - as blameless. (Jude 24)

CONCLUSION: The glorious result - *He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand. He shall see the labor of His soul, and be satisfied.*

Our Lord has procured for Himself a special seed, a special people.

The pleasure of the Lord has prospered.

He has seen the labor of His soul and is satisfied.

The record of it is given us in His revelation of that glorious scene in the Book of Revelation where we see two glorious scenes,

First we see the Lamb who prevails and takes the scroll and opens the seven seals in the book of Revelation proclaiming the final and glorious victory of our Lord over sin death and hell.

Rev 5:5,6,7 "Do not weep. Behold, the Lion of the tribe of Judah, the Root of David, has prevailed to open the scroll and to loose its seven seals. And I looked, and behold, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as though it had been slain . . . Then He came and took the scroll out of the right hand of Him who sat on the throne.

And finally we hear the saints singing their praise to the Lamb of God.

Rev 5:9 And they sang a new song, saying: "You are worthy to take the scroll, and to open its seals; for You were slain, and have redeemed us to God by Your blood out of every tribe and tongue and people and nation,

And down to this very age as recorded in Ps 22:30 - A posterity shall serve Him.

We rejoice this morning that by grace we here are a part of that posterity.