

**The Crucified and Risen Christ**  
**Isaiah 53:10-12**

This morning we have been celebrating the resurrection of Christ. And for good reason, for it is the resurrection of Christ that confirms for us, not only that Christ is the Son of God, but it also confirms for us that His death on our behalf was accepted by God as an atoning sacrifice for sin, for if His death on our behalf had not been accepted by God as an atoning sacrifice for sin, Christ would have remained in the grave with our sins still upon Him and unpaid for.

But He is not in the grave for God accepted His Son's atoning sacrifice thus satisfying the debt that we owed to God because of sin. And therefore we know based on the resurrection of Christ, that the faith we have placed in Christ for our salvation has not been placed in Christ in vain.

So is the resurrection of Christ important to us as believers? Absolutely! Our faith in the person and the work of Christ, which has made it possible for us to be saved, is built upon the historical fact of the resurrection.

So would it be important for us to know why we believe in the resurrection as a historical fact? Absolutely! If we cannot answer this question then our professed faith in Christ and His redemptive work will be vulnerable.

So why should we believe that the resurrection of Christ is a historical fact? There is no specific right answer. But I can tell you what brought me personally to this place of conviction. It began with my consideration of the numerous biblical eyewitness accounts of those who said they had seen the resurrected Christ. My consideration of those accounts led me to conclude that those eyewitnesses were indeed credible. Or in other words, I came to the conclusion that they were in fact in a position to report what had they had seen and what they had reported to have seen was in their minds beyond a shadow of a doubt exactly what they had seen and nothing else.

So why have I chosen, by God's grace, to believe that the resurrection of Christ is a historical fact? I have chosen to believe that the resurrection of Christ is a historical fact because I came to the conviction that those in the Scriptures who reported that they had seen the resurrected Christ were in

fact credible eyewitnesses, or in other words that such people as Peter, James, John were neither liars nor dupes.

But this is not the only factor, there are other factors that have also been used by God to strengthen my conviction, one of those being Old Testament passages that when interpreted in light of the teachings of the New Testament can be clearly seen as prophetically pointing to Christ's future death, burial and resurrection, though written many hundreds of years before Christ even came into this world.

One such passage is **Isaiah 53:1-12** that I believe, when interpreted in light New Testament teachings concerning Christ, cannot possibly be interpreted in any other way other than as prophetically pointing toward Christ's future death, burial and resurrection even though His future death, burial and resurrection would not take place until many hundreds of years later.

So now let me read Isaiah 53:1-12 and see if this is not so and what does this passage say? **“Who has believed our message? And to whom has the arm of the Lord been revealed? (2) For He grew up before Him like a tender shoot. And like a root out of parched ground; He has no stately form or majesty that we should look upon Him, nor appearance that we should be attracted to Him. (3) He was despised and forsaken of men, a man of sorrows and acquainted with grief; and like one from whom men hide their face He was despised, and we did not esteem Him. (4) Surely our grief's He Himself bore, and our sorrows He carried; yet we ourselves esteemed Him stricken, smitten of God, and afflicted. (5) But He was pierced through for our transgressions, He was crushed for our iniquities; the chastening for our well-being fell upon Him, and by His scourging we are healed. (6) All of us like sheep have gone astray, each of us have turned to his own way; but the Lord has caused the iniquity of us all to fall on Him. (7) He was oppressed and He was afflicted, yet He did not open His mouth; like a lamb that is led to slaughter, and like a sheep that is silent before its shearers, so He did not open 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 living for the transgression of my people, to whom the stroke was due? (9) His grave was assigned with wicked men, yet He was with a rich man in His death, because He had done no violence, nor was there any deceit in His mouth. (10) But the Lord was pleased to crush Him, putting Him to**

**grief; If He would render Himself as a guilt offering, He will see His offspring, He will prolong His days, and the good pleasure of the Lord will prosper in His hand. (11) As a result of the anguish of His soul, He will see it and be satisfied; by His knowledge the Righteous One, My Servant, will justify the many, as He will bear their iniquities. (12) Therefore, I will allot Him a portion with the great, and He will divide the booty with the strong; because He poured out Himself to death, And was numbered with the transgressors; yet He Himself bore the sin of many, and interceded for the transgressors.”** So based on what we just read, would it be fair to say, that if we interpreted this Old Testament passage in light of the New Testament teachings concerning Christ that it would be impossible to interpret this passage in other way other than as prophetically pointing toward Christ’s future death, burial and resurrection even though His future death, burial and resurrection would not take place until many hundreds of years later? And what would the answer be? The answer I believe would be yes, it would be impossible.”

So in essence this is what I am saying. If we have embraced the teachings of the New Testament concerning Christ then we will most clearly see that these verses that we just read, though written hundreds and hundreds before Christ, were prophetically pointing to Christ and His future death, burial and resurrection, thus further strengthening our confidence in the teachings of the New Teachings concerning Christ and thus deepening our convictions concerning the truths related to His death, burial and resurrection.

So as we look at this passage that we just read, could we say that this passage, when it was written, clearly pointed to the future death of Christ? Yes! Certainly! Could we say with equal confidence that this passage that we just read also pointed to the future burial of Christ? Yes! Certainly!

But now we come to the bigger question for us this morning. As we look at this passage can we also clearly say, with just as great of confidence that it pointed to the future resurrection of Christ? And what is the answer to that question? And I believe again that the answer would have to be yes! It does!

So where do we see the future resurrection of Christ being pointed to in this passage?

The prophesied blessings for Christ resulting from His predicted death in Isaiah 53:10-12 pointed to His future resurrection. Or in other words, the prophesied blessings for Christ resulting from His predicted death would require that He would not remain dead, for otherwise He would not be able to enjoy those future promised prophesied blessings. Therefore the prophesied blessings for Christ resulting from His predicted death in **Isaiah 53:10-12** of a necessity pointed to Christ's future resurrection.

Hopefully all this will become more clear to us as we now begin to consider these various future prophesied blessings as outlined for us in **Isaiah 53:10-12**. So, what was the first future prophesied blessing that pointed to His resurrection?

The blessing prophesied in Isaiah 53:10 that Christ would see His future offspring pointed to His resurrection. Let me read for you the first part of **Isaiah 53:10**. **“But the Lord was pleased to crush Him, putting Him to grief [which of course would have been speaking prophetically of the death of Christ. And then what did Isaiah say?]; “if He would render Himself as a guilt offering, He will see His offspring.”**

The word **“if”** is not implying that Christ, the one being crushed and put to grief, might not render Himself as a guilt offering, for most certainly in the midst of His crushing He was going to render Himself a guilt offering but rather the word **“if”** was being used to point to the result of Him being willing to render Himself a guilt offering. And what would that future result be according to Isaiah? He would **“see His offspring.”**

Not His biological offspring but rather His spiritual offspring or in other words those who, in the future, would become spiritually alive because He, the suffering servant, was willing in the midst of His crushing to offer Himself up to death on their behalf to God as a guilt offering.

So, what according to Isaiah would be the by-product of the suffering's servant willingness to die on behalf of His future spiritual offspring as a guilt offering? What was the prophesied blessing? He would see His offspring or in other words His spiritual offspring. And what would that require? It would require him not to remain dead, which in turn would point to what? His resurrection!

But this is not the only prophesied blessing for Christ resulting from His predicted death in **Isaiah 53:10** that pointed to His resurrection.

The blessing prophesied in Isaiah 53:10, that the days of Christ would be prolonged, pointed to His resurrection. So let us once again go back to **Isaiah 53:10** and see if this is not so. **“But the Lord was pleased to crush Him, putting Him to grief** [which of course, as we have already said, would have been speaking prophetically of the death of Christ. And then what again did Isaiah go on to say as we have already seen?]; **If He would render Himself as a guilt offering** [which we know that He most certainly He would be willing to do], **He will see His offspring** [and then what?] **He will prolong His days.”**

Now isn't this odd. How could the suffering servant **“prolong His days”** by willingly giving Himself up to death as a guilt offering for those who would later become His spiritual offspring?

The suffering servant would be able to prolong His days because when He willingly gave Himself up to death, as a guilt offering, He disconnected Himself from the days associated with His earthly life to be connected to the days associated with His resurrection life, which of course, would be very obviously an infinite number of days. And how would Christ, the suffering servant, have felt about this? Let me read for you the words of Christ from **Revelation 1:18**. **“I was dead, and behold, I am alive forevermore.”** He obviously would have been very happy about being disconnected from the days associated with His earthly life to be connected to the days associated with His resurrection life, for those days would last forever.

So did the blessing promised in **Isaiah 53:10**, that the days of Christ would be prolonged, point to His resurrection? Yes! It would very much appear so!

But this wasn't the last prophesied blessing for Christ resulting from His predicted death in **Isaiah 53:10** that pointed to His resurrection. There was still another.

The blessing prophesied in Isaiah 53:10, that the counsel of God would prosper in His hand, pointed to His resurrection. So let us once again go back to **Isaiah 53:10** and see if this is not so. **“But the Lord was pleased to crush Him, putting Him to grief** (which of course, as we have already said,

would have been speaking prophetically of the death of Christ. And then what did Isaiah say? He said this]; **if He would render Himself as a guilt offering** [which of course we know that He most certainly would be willing to do, then what?], **He will see His offspring, He will prolong His days, and the good pleasure of the Lord will prosper in His hand.**”

So, what does this mean? **“The good pleasure of the Lord,”** or in other words the determinate counsel of the Lord would be able to continue to **“prosper in His hand.”** This another is blessing that was predicted to come Christ because of His death.

When Jesus died, and willingly gave Himself up as a guilt offering, His work in advancing the determinate counsel of God in respect to salvation was not yet completed. There was still more work for Him to do in advancing God’s good pleasure in respect to those determinate counsels.

So for this to happen what would this necessitate? It would necessitate that though He had given Himself to death as a guilt offering, that He would not remain dead but would come alive so that He might, in His mediatorial and high priestly work, continue to advance God’s determinate counsel in respect to our salvation or in other words that God determinate counsels might continue to prosper in His hands.

So is this another predicted subsequent blessing to His death that clearly points to Christ’s future resurrection in **Isaiah 53:10**? Yes, I believe so.

We have now considered three prophesied blessings for Christ resulting from His predicted death in **Isaiah 53:10** that pointed to His resurrection, but now let us consider a fourth in **Isaiah 53:11** that pointed to His resurrection. And what was it?

The blessing prophesied in Isaiah 53:11, that Christ would see the fruit of His death and be satisfied, pointed to His resurrection. So now let me read for you the beginning of **verse 11**. **“As a result of the anguish of His soul, He will see it and be satisfied.”**

Because of Christ’s anguish of soul or in other words because of what Christ suffered, in having been bruised, in having been put to grief, and in having been made a sacrifice for sin, Isaiah tells us that He would be able to see

“it.” And what was the “it?” The “it” would have been the good results of all that He would eventually suffer or in other words the “it” would have been the many who would eventually be justified as a result of Him having willingly borne their iniquities, when He in the future rendered Himself a guilt offering for their sin.

And what was the predicted response of Christ, to being able to see the “it” or in other words the good results of His anguish, which was the justification of many? It was “**satisfaction.**”

So if satisfaction was the predicted response of Christ, based on being able to see the good results of His anguish, this would require what? It would require that Christ, though He had been dead, would have to come alive, which in turn would point to what? It would again point to His resurrection.

We have now considered three prophesied blessings for Christ resulting from His predicted death in **Isaiah 53:10** that pointed to Christ’s resurrection. We have considered a fourth prophesied blessing in **Isaiah 53:11** that pointed to His resurrection. And I would like us to consider a fifth prophesied blessing in **Isaiah 53:12** that pointed to His resurrection. And what was it?

The prophesied blessing in Isaiah 53:12 that Christ would “divide the booty with the strong” pointed to His resurrection. So let me now read for you **Isaiah 53:12** and see if this is not so. “**Therefore** [In light of Christ’s willingness to render Himself a guilt offering on behalf of sinners, that would later result in the justification of many, Isaiah went on to say on behalf of the Lord], **I will allot Him a portion with the great, and He will divide the booty with the strong.**”

So what does that mean? “**The strong**” and “**the great**” are general terms, they do not specify particular individuals; they do not refer to specially prominent persons or those who are mightier than others, but rather to all those who through faithful allegiance to Christ share in the spoils of Christ or in other words the “booty” of His great victory over sin made possible through His death. This of course would be people like us!

But in order for Christ to enjoy these spoils of victory and to share these spoils of victory He couldn’t remain dead. He had to come alive, which points once again to His resurrection.

Isaiah 53:1-12 was written 700 years before Christ. And yet this passage not only clearly predicted Christ's death in great detail, and His burial in great detail, but it also predicted in great detail the blessings that would come to Him as a result of all that He suffered, which then in turn pointed in each and every instance to His future resurrection.

I believe that Jesus is the Christ, the Son of the Living God, who through His atoning death on the cross of Calvary opened a door to heaven, through which any person desiring to be set free from sin and all of its consequences can enter by faith.

And how did I come to this belief? I have come to this belief because I have concluded, base on the credible eyewitness testimony of the New Testament and the supporting evidence of the Old Testament passages such as Isaiah 53:1-12, that the resurrection of Christ is a historical fact.

And I hope that you have also come to the same conclusion based on what you consider to be good evidence, for if you have you will be well served.

May God give us the grace to view the resurrection of Christ as an established historical fact so that we might be continuously reassured of our salvation through Christ.