

Pray

Read Isaiah 53:10-12

¹⁰ Yet the Lord was pleased to crush him severely. When you make him a guilt offering, he will see his seed, he will prolong his days, and by his hand the Lord's pleasure will be accomplished.

¹¹ After his anguish, he will see light and be satisfied. By his knowledge, my righteous servant will justify many, and he will carry their iniquities.

¹² Therefore I will give him the many as a portion, and he will receive the mighty as spoil, because he willingly submitted to death, and was counted among the rebels; yet he bore the sin of many and interceded for the rebels.

Introduction

On Good Friday, Andre walked us through **Isaiah 52:13-53:9**. The Servant succeeds. The Servant is scorned. The Servant is sacrificed. The Servant is silent.

Go to the Garden, he said. Thursday night. Jesus weeps. Sweat drops like blood.

Go to the flogging. The Roman whip tears flesh. Stripes open. Blood runs. The soldiers mock. They press a crown of thorns.

Go to the Via Dolorosa. The crossbeam digs into raw shoulders. Jesus stumbles.

Go to the cross. Feel the nails. See the blood. Hear the hammer. As the Son of God hangs between two rebels.

Hear Him cry, My God. My God. Why have You forsaken Me? The Father turns His face away. The separation sin deserves. The wrath we earned. The judgment we feared.

That was Friday. But Sunday changes everything.

Behold **Isaiah 53:10-12**. The prophecy turns. The Servant is satisfied. Three outcomes flow from His Servant's crushing. Life. Justification. And reward.

First, the image of a press. Where the Servant is crushed, so you might live.

1) He was crushed, so you might live (Isaiah 53:10)

Isaiah preached to Judah seven hundred years before Christ. Assyria threatened. Exile loomed. The temple system bled daily. Lambs died. Goats died. Bulls died. Yet guilt remained. Sacrifices repeated. Never finished. The Old Covenant could not remove guilt. Could not produce life. Could not justify. Could not reward. The Old Covenant revealed the debt. It never paid the price.

Then God promised His Servant. A Servant ¹⁰ the Lord was pleased to crush severely. Pleased? How can a good God take pleasure in crushing His own Servant? The answer is not in the pain. The answer is in the outcome. The crushing would do what lambs could not. His Servant would actually carry iniquity. Actually justify guilt. Not ritual sacrifice. Real atonement.

When you make him a guilt offering. Leviticus 5 and 6 describe the guilt offering. It repaired a breach. It required restitution plus a fifth. But the sacrifice died. End of story. No resurrection. No reward. Not this Servant. Isaiah says He becomes the guilt offering. Then something new happens. The offering lives.

He will see his seed. He will prolong his days. No animal sees offspring. No animal prolongs days. They die. They stay dead. This Servant rises. This Servant lives. He fathers a spiritual seed. The many who trust Him. The text requires resurrection. A dead sacrifice cannot see offspring. Cannot prolong days. This Servant does both.

So by his hand the Lord's pleasure will be accomplished. The Lord is pleased to crush. Not because He enjoys agony. Because the crushing leads to life.

Think of a father building a fire for his freezing family. He takes a log and places it on the flames. The log burns. It crackles. It turns to ash. Is the father pleased with the burning? No. He is pleased with the warmth. The light. The life of his family. The log burns. The family lives. So it is with the Lord. He crushes His Servant for the saving. He delights in the outcome. Not the agony.

The author's argument takes shape. The Lord's crushed Servant succeeds where sacrifices failed. Sacrifices died. This Servant lives. Sacrifices saw no offspring. This Servant sees His seed. Sacrifices ended. This Servant prolongs His days. The crushing is not defeat. The crushing is the pathway to promise.

Now, the text moves from the crushing to the courtroom. He paid the price, so you are justified.

2) He paid the price, so you are justified (Isaiah 53:11)

Now the text moves from the crushing to the courtroom. Behold the ancient plan. **Isaiah 53:11** echoes **Genesis 3:15**. The woman's Seed. The bruised heel. The crushed head. That Seed must live to be the victor. A dead Saviour saves no one. So the Servant must live. He must see the light. This is not a metaphor. This is resurrection.

¹¹ After his anguish, he will see light and be satisfied. Deep contentment. Not relief, pain ended. Satisfaction success arrived. The Servant rests in His finished work.

By his knowledge. What does that mean? Not head knowledge. Not Bible facts. Not religious trivia. He knows sin. How? He carried it on His back. He knows judgment. How? He drank the full cup. He knows the cost of salvation. How? He paid it with His blood.

Thus, my righteous servant will justify many. He does not merely forgive. He declares righteous. The Judge looks at you. Guilty. Then He looks at the Servant. Innocent. The Judge swaps your record for His. That is justification. That is knowledge. That is love.

And he will carry their iniquities. Lift them. Transport them. Remove them. The guilt offering in Leviticus required restitution. But the animal died. End of story. This Servant carries iniquity and lives. He rises. He justifies. He satisfies.

A man stands before the magistrate. Guilty. The fine is one million rand. He cannot pay. Prison awaits. Then a stranger steps forward. He pays the full amount. Every cent. The magistrate looks at the guilty man. Case dismissed. Your debt is transferred. Someone else paid.

That is justification. Your guilt transferred to the Servant. His righteousness transferred to you. Not your performance. Not your penance. Not your promises. His payment. After anguish, He sees light. He is satisfied. By His knowledge that He justifies the many. That He carries their iniquities.

The author's argument advances. The Lord's crushed Servant succeeds where sacrifices failed. Animal sacrifices covered sin. They never carried it away. Not permanently. Not legally. Not finally. This Servant does. He carries. He justifies. He satisfies. The crushing leads to justification. The substitute pays. So the guilty may go free.

Now, the text moves from the courtroom to the battlefield. He won the victory, so you are His.

3) He won the victory, so you are His (Isaiah 53:12)

¹² Therefore I will give him the many as a portion. He will receive the mighty as spoil. This is Victor's language. A king defeats his enemy. Then he takes the spoil. He claims the treasure. He divides the plunder. The Servant does not just survive the crushing. He conquers it. He marches through death. He emerges on the other side with His hand on the treasure. And the treasure is the many. The nations. Isaiah looks back to Genesis 12:3. Abraham's Seed will bless all nations. That blessing requires the removal of a curse. The Servant is that Seed. He is crushed. The curse is removed. Then He receives the nations as His reward. Isaiah is not inventing a new plan. He is unveiling the ancient plan. The crushing leads to spoil.

Because he willingly submitted to death, and was counted among the rebels. The Servant will take His place among the guilty. He will submit. He will not resist. He will willingly lay down His life. That is substitution. He takes the seat of rebels. They take His. He receives the sentence of rebels. They receive His righteousness. Not because they earned it. Because He submitted.

Yet he bore the sin of many and interceded for the rebels. He does not bear the sin of every person without exception. He bears the sin of many. He actually pays for actual people. His death does not make salvation possible. His death makes salvation certain. Every rebel He intercedes for will come. Every sinner He bore will be justified. Not one drop of His blood will be spilt in vain.

A prison warden stands before one hundred cells. He announces a pardon. But the pardon only applies to prisoners whose names are written on a scroll. The warden reads the names. Fifty prisoners walk free. The other fifty remain. Could the pardon have been sufficient for all? Yes. Was it effective for all? No. It was efficient only for those whose names were on the scroll. So it is with the Servant. His blood is sufficient for the whole world. But it is only effective for the many. For His seed. For those He intercedes for. That is victorious love. This Servant does not hope. This Servant saves.

Thus, the author's argument reaches its peak. The Lord's crushed Servant succeeds where sacrifices failed. No animal ever received the nations as spoil. No guilt offering ever interceded for rebels. This Servant does both. He wins the victory. He claims His portion. He intercedes for the rebels. The crushing leads to spoil. The substitute wins. The many are His.

Now, from the battlefield, we move to the gospel.

Connect to the gospel

Behold the author's argument. The Lord's crushed Servant succeeds where sacrifices failed. Lambs died. Goats died. Bulls died. The altar ran red. Day after day. Year after year. Yet guilt remained. Sacrifices covered sin. They never carried it away. Not permanently. Not legally. Not finally. The old covenant revealed the debt. It never paid the price.

But God promised His Servant. A Servant who would die as a guilt offering. A substitutionary death. He would become the sacrifice. He would take the breach. He would pay the restitution. And something impossible would happen. Something no animal ever experienced. He will see light. He will prolong His days. He will see offspring. A dead sacrifice cannot do these things. Dead lambs stay dead. Dead goats see nothing. Dead bulls produce no offspring. The text requires a resurrection. No animal guilt offering ever rose. But His Servant will.

This is the gospel. Jesus is the Lord's Servant. He died for sin. And rose from the dead. His resurrection proves the Father accepted His sacrifice. The substitutionary death and bodily resurrection of Jesus Christ. That is the decisive evidence. Atonement is finished. Atonement is accepted. Not possible. Not provisional. Finished. Accepted. The Father crushed His Servant. Then the Father raised His Servant. The resurrection is the receipt. The payment cleared. The debt cancelled.

So here is my argument. Jesus' sacrificial victory means our guilt is fully paid. Not partially. Not hopefully. Fully paid. The crushing accomplished what sacrifices could not. The resurrection proved what angels long to see. The Servant succeeded. Death could not hold Him. Guilt could not condemn Him. The grave could not contain Him. He rises. He lives. He sees His seed. He prolongs His days. He intercedes for rebels.

This settled truth now calls for a response.

Application for believers

Believer, **Jesus' sacrificial victory means our guilt is fully paid.**

You know the guilt. It rises at night. It whispers your failures. It rehearses your shame. You think I should be better by now. You think God must be tired of me.

Stop. Remember. My guilt is fully paid. Not partially. Not hopefully. Fully. Jesus' victory settles it. Not your tears. Not your trying harder. Not your promises to do better. Settled. Finished. Done.

So when guilt rises, do not run. Do not hide. Do not punish yourself. Remember. Say it until the lie loses its grip. Say it until peace returns. My guilt is fully paid.

Then thank Him. Thank Him for the finished work on the cross. Thank Him that He does not hold your sin against you. Thank Him that He crushed His Servant so you could live. Not because you deserve it. Because He loves you. Stop living like an orphan.

Stop performing for approval you already have. You are His. Your guilt, paid. Your record, clean. Your Judge, satisfied.

Thank Him right now. Thank Him for the cross. Thank Him for the empty tomb. Thank Him for the full payment. Then go. Live like a man whose debt is gone. Because it is.

Application for unbelievers

Friend, **Jesus' sacrificial victory means our guilt is fully paid.**

But you have not trusted Him. So you keep trying to pay. Be honest. Is it religion? Good works? Being a nice person? Comparing yourself to worse people? Hoping God will overlook it? Whatever you have been trying, name it now.

It has not worked. Has it? The guilt remains. The shame returns. The fear of judgment never leaves. You cannot pay. You were never meant to pay. The payment is too high. A lifetime of good cannot erase one moment of sin. You need a guilt offering. You need a substitute.

A prayer can not save you. But if you want to express your trust to God, you could say something like this, Lord, I stop trying to pay. I stop trying to earn. I stop trying to fix myself. I cannot. I admit my guilt. I admit my debt. Right now, I trust Jesus as my guilt offering. He was crushed for me. He died for me. He rose for me. I stop working. I start trusting. Amen. That is not a ritual. It is surrender. Stop trying. Start trusting. Jesus' sacrificial victory means your guilt is fully paid. Receive it. Today.

Conclusion

On Good Friday, we remembered the blood. The thorns. The cry of abandonment. We felt the weight of guilt. Maybe you still feel it in your chest.

But Sunday changes everything. Behold the Lord's crushed Servant. He was crushed, so you might live. He paid the price, so you are justified. He won the victory, so you are His. Not partially. Not hopefully. Fully. Jesus' sacrificial victory means your guilt is fully paid.

Believer, stop performing for approval you already have. Unbeliever, stop trying to pay what you cannot.

The cross stands empty. The tomb stands open. The Servant stands victorious.

Today, we do not mourn. We feast. We sing. We shout. Because He is not here. He is risen. Risen indeed! Hallelujah!

Amen.

Close in prayer