

8212U

SILVER STAR BIBLE SCHOOL - 1998

YAHWEH MY STRENGTH AND MY SONG

BEHOLD MY SERVANT

Speaker: Bro. Roger Lewis

Study #6 He shall see His Seed

Reading: Isaiah 53: 7-12

Well thank you brother chairman and my dear brethren and sisters in the Lord Jesus Christ.

Well, this morning then, we come to the last of our considerations of the servant songs of Isaiah, as we've considered them together. We've seen, haven't we? these songs were very much the story of the life experiences of good king Hezekiah of Judah himself. When Isaiah the prophet lifted up his voice concerning these things, that the nation would look to their king and they would understand of that which the prophet spoke, and that when these things came to pass, it was shown that Isaiah was a prophet of Yahweh and a true prophet indeed; and the nation rejoiced mightily in the goodness of their king, who through his own righteousness and who through his own faithfulness amidst trial, had indeed saved them. Delivered Jerusalem and all the inhabitants thereof, from the advance of the great Assyrian army, and they owed their salvation to him.

So that in this 53rd chapter then, we've seen that the spirit of Christ and His labours as the suffering Messiah, were all foreshadowed in this earlier story of Hezekiah himself. And now we come to the closing verses from verses 7 to 12 as we come to the conclusion both of this particular song and of the labours of the servant himself. You'll remember that we made the point that we believe the opening line of each strophe in the song, tells us the overall spirit of that section. For example, verse 13 of chapter 52 had said, 'behold my servant shall deal prudently', and that the overall theme of that first section, was the ultimate exaltation of the servant despite those things that he was to endure. Whereas chapter 53 and verses 1 to 3, begin with the phrase 'who hath believed our report?' and we remember that the spirit of that section was the incredulity and unbelief that accompanied the manifestation of the servant in the first instance.

Then we came, did we not? to the heart of this particular song, to verses 4 to 6, and we found how those personal pronouns cry to one another across the face of the record, 'surely he hath borne our griefs', takes us to the lament and to the realization of the nation, that this one indeed, had been a sin bearer for them; he had carried his

transgressions and was wounded on their behalf. Well, the same spirit now applies in the next strophe, which of course, is verses 7 to 9, and you'll notice there that this particular section begins with the phrase, 'He was oppressed and he was afflicted'; the word 'oppressed' here means literally 'ill treated or hard pressed or harshly dealt with' (5065), but the second phrase is better rendered that, 'he humbled himself' and a number of translations render it that way. 'Oppressed, he did humble himself', I think, by the way, that that's the very basis for Philippians 2 when it quotes from this 4th servant song. That 'the Lord took upon Him the form of a servant and was found in fashion as a man and He humbled Himself and became obedient unto death'. I think that phrase in Philippians 2 and verse 8 is drawn from the words of Isaiah 53 verse 7 here; 'oppressed he did humble himself, nor opened his mouth'.

Let's just look at our translation, shall we? in terms then of this particular stanza or strophe; 'oppressed he did humble himself, nor opened his mouth. As a lamb to the slaughter is led, as a sheep before her shearer is dumb, nor opened his mouth. By tyranny and law was he taken, and of age, who reflected that he was wrenched from the land of the living. For my people's transgressions the stroke was on him; so they made with the wicked his grave, yea, with the felon his tomb. Though never harm had he done, neither was guile in his mouth'. So what do you think the spirit is then, of this section of the song? what's it all about? what's the spirit of those words? what's the key theme?

The key theme is the theme of that opening phrase, that the idea here is of the way in which the servant quietly submitted to all those indignities and problems that came upon him. The spirit of this strophe is the attitude of the servant in the way he responded to trial, 'oppressed he did humble himself, nor opened his mouth', he's going to be compared, isn't he? as a lamb, a lamb to the slaughter and as a sheep before her shearer is dumb', and clearly the idea of those words and of that description is that there is something very gentle about the servant, very innocent, very pure, very clean. Just as the lamb is taken up in the sacrificial code of the Law of Moses, to represent all that is innocent and pure, so these epithets now are used here to describe the character of the servant himself. Isn't there a wonderful contrast, b&s, between the obedient lamb of verse 7 and the straying sheep of verse 6? the lamb of verse 7 who obediently goes in obedience to the Father's will, instead of the straying sheep of verse 6, who have all blithely gone on, according to their own desires. Here was the lamb who was indeed, to suffer for them.

So do you see how we've got a key phrase here, 'oppressed he did humble himself, **yet he opened not his mouth**', again at the end of verse 7, 'so he **opened not his mouth**', at the end of verse 9, '**neither was any deceit in his mouth**'. Do you see how this becomes the key phrase of this section, he opened not his mouth, over and over again, that phrase is mentioned for emphasis. Here is a submissive one, who is **silent** under the principles of suffering. You know what 'silence' meant, 'silence' meant putting a bridle on cursing and responding in kind; 'silence' meant bringing the body and the tongue under control. Wasn't the silence of this servant in verse 7, wasn't the silence of the servant an indication that his offering is a **spontaneously willing and obedient**

sacrifice, and not a compelled one? The very fact that he opens not his mouth, is surely, b&s, the indication that the work the servant does, he does willingly, spontaneously. He's not compelled to do so, he is absolutely in obedience to the will of his master.

Did you know, I think, there's actually an historical fulfilment of this phrase in the life of Hezekiah, because if you come back to 2 Kings, for a moment, and the 18th chapter, we read these words, 'oppressed he did humble himself, nor opened his mouth.' Now come and have a look at 2 Kings 18, because there we're told that on the occasion when Rabshakeh came before the nation, this is what happened. Verse 35 for connection, 'Who are they among all the gods of the countries, that have delivered their country out of mine hand, that Yahweh should deliver Jerusalem out of mine hand? (Now look at verse 36), 'But the people held their peace, and answered him not a word: for the king's commandment was, Answer him not!' You see, this was the very spirit of Hezekiah, 'nor opened his mouth' says the record; the king's commandment was, 'don't open your mouth, just let it be, answer him not' was the requirement of the king on this occasion.

Now what about that spirit in the life of Christ? Well, remarkably when we come to the gospel records, we're going to find exactly the same spirit in the life of Christ. Remember how the second song brings us into the garden of Gethsemane, and the third song brings us to the servant as he's about to face the trial of his accusers. What man stands before his accusers in the gospel record? well, come and have a look at him, Mark 14 which is the Lord standing before Caiaphas; of course, the Lord did speak during His trials, He uttered things, He uttered words from time to time. But do you know what the overall spirit of the Lord was, as He faced His accusers, one after another? Have a look at this, Mark 14 verse 57, 'And there arose certain, and bare false witness against Him, saying, We heard Him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus saying, Answerest Thou nothing? what is it which these witness against Thee? **But He held His peace, and answered nothing!**, nor opened his mouth' said the servant song. Here's the Lord before Caiaphas, do you want to see Him before Pilate?

Come and have a look at Matthew 27, here's the Lord now before Pilate. The Jewish trial is over, the Gentile trial is about to begin, and now He stands before Pilate, the governor of the nation. We're told in Matthew 27 verse 12 these words, 'And when He was accused of the chief priest and elders, **He answered nothing.** Then said Pilate unto Him, Hearest Thou not how many things they witness against Thee? And He answered him to **never a word**; insomuch that the governor marvelled greatly', 'nor opened his mouth'.

Do you want to see the Lord before Herod? Luke 23, when Pilate learned that the man was of Galilee, and that Herod was there, and that therefore, He fell within his jurisdiction, we're told that Pilate sent Jesus to Herod, and Luke 23 tells us about the

trial with the Lord facing Herod. So verse 8 says of Luke 23, 'That when Herod saw Jesus, he was exceeding glad: for he was desirous to see Him of a long season, because he had heard many thing of Him; and he hoped to have seen some miracle done by Him. Then he questioned with Him in many words; but **He answered him nothing**'. Isn't that remarkable? You see, this is the man of the servant song, isn't it? what a majestic silence that must have been! by the way, b&s, what a majestic silence that must have been, as the Lord stood before His accusers.

You know, in the bible, of course, men of the bible and women of the bible were passionate creatures. Probably more passionate than we are in terms of demonstrating their emotions. Generally, when anyone suffered in the bible, they normally lift up their voice and they cry, and they cry to say one of two things; they either cry to give forth an admission of guilt, that they are at fault and that they have sinned, or to express doubts in God, as to why He had brought such woes upon them! That's the common thing, time after time as one looks through the sufferings of the men and women in the bible record. Yet the great feature that we notice of the servant in the servant songs, is that he is absolutely silent under his suffering, do you know why? b&s, because this man has no guilt of his own to confess, and no doubts in his God, so therefore, he's silent! I think, and you see, the funny thing about it is, that when the Lord stood before His accusers and answered nothing, the strange thing is, that in answering nothing, He gave them eloquent testimony to the fact, that the man who stood before them was the servant of Isaiah 53, didn't He? 'nor opened his mouth', said the record. This was the spirit of the servant in the servant song and isn't this the lesson, b&s, of James 3 verse 2, which says only the perfect man is able to bridle the tongue, and he that is able to do that, is able to bridle the entire body. So what's the lesson of the silent servant here, who opens not his mouth? The lesson, b&s, is of the principle of **self control**. Isn't it? that's what James said, 'he who's able to bridle the tongue, is able to bridle the whole body', it's the spirit of superb self control, that's what the servant shows when he's faced with trial and difficulty. He's a man who has himself under absolute control at all times in surrender to his master's will.

Verse 7 goes on to say, 'He is brought as a lamb to the slaughter, as a sheep before his shearers is dumb, so he opens not his mouth (the phrase is repeated again that we might contemplate this silent sufferer). Verse 8, 'He was taken from prison and from judgment and who shall declare his generation?' He was taken from prison and from judgment, actually Rotherham translates that phrase, 'by constraint and by sentence was he taken', the RSV says, 'by oppression and judgment was he taken'; the Jerusalem bible says, 'by force and by law was he taken', and the idea behind these words is of the injustice that was done to the servant in taking him away. Terrible things were done to the servant that were unfair, unkind, unrighteous, untrue, unjust, and he was taken away as the result of the miscarriage of justice. This is something, of course, that comes out eloquently at both the Jewish and the Gentile trials of the Lord, isn't it? You see, everything about the trial of Christ was absolutely illegal; completely illegal, completely unfair, every rule was broken in the trial of Christ, in the urgency of those who wished to do away with Him. So the servant suffers the indignity of those who are dishonest and unjust.

The verse goes on to say, 'Who shall declare his generation? for he was cut off out of the land of the living'; (I'd like you to hold your hand in Isaiah 53 and just come back to chapter 38 for a moment) because here is a cross reference now, to the very experiences of Hezekiah himself, when he gave the writing after recovery from his sickness. You see how the very words of this particular verse in the servant song are all to be found in Isaiah 38. The servant song says, 'who shall declare his generation? for he was cut off out of the land of the living', three key words there, no generation, a man cut off, from the land of the living. Do you see Isaiah 38 and verse 11? 'I said, I shall not see Yahweh, even Yahweh in the land of the living' (it's the same phrase, quite an unusual phrase); the land of the living, I shall not see Yahweh anymore, says Hezekiah, in Isaiah 38 verse 11. In verse 12, he says, 'mine age is departed', and you see that word 'age' (1755) there, that's the same word translated 'generation' in the servant song, Isaiah 53 verse 8, 'who shall declare his generation?' and here Hezekiah says 'my generation is departed'. You know what that means, by the way, it really has reference to posterity; my posterity has departed. You see, the great tragedy of the servant, b&s, is that he's cut off in the flower of manhood, before he has begotten any children. Isn't that the great cry of the servant song? 'Who shall declare his generation?' no children would carry on the name of this servant, that was exactly the spirit of Hezekiah in Isaiah 38, wasn't it? because he knows that when Isaiah the prophet came to him in verse 1, and said, 'set thine house in order, for thou shalt die and not live', he knew that he had NO house! no children, and therefore, his cry was, 'my generation, verse 12, is departed and again in the verse he goes on to say, 'I have cut off like a weaver my life: He will cut me off', and the servant song says, 'for he was cut off out of the land of the living'. You see, this is the same man, the same person, the same experiences. It was Hezekiah that lamented the fact that there was no generation to carry on his name. That's the same lamentation here in the servant song.

'For the transgression of my people, says verse 8, was the stroke upon him', and yet when we come to verse 9 of the servant song, we find that the words of the prophet now, begin to move away from Hezekiah. Whatever background there may have been in Hezekiah's life, whatever foreshadowing of the servant's labours there may have been in Hezekiah's life, as the song deepens to the final climax of the servant's labours, we appear to move away from Hezekiah. We ascend to a higher level that even Hezekiah himself did not experience. So verse 9 says, (and this is language that certainly didn't apply to the king) 'He made His grave with the wicked, and the rich in His death'. He died as a criminal, b&s, branded as one who ought to be crucified because of his misdeeds. You see, this is like the psalms, the great Messianic psalms that begin with the distress of David and end up with the spirit of Christ. Isn't this the same as the servant song, it begins with the life experiences of the king, but by the time the prophet is finished his inspired utterances, he is moved beyond Hezekiah, and only the Lord is left. Only the Lord is left as the ideal servant, standing at the pinnacle of it all, Christ alone! Even His illustrious foreshadower, good king Hezekiah of Judah, pales into insignificance as we come to the climax of the servant's labours.

Interesting actually, b&s, what the record says, verse 9, he says, 'he had made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the LORD to bruise him', and as we move from verse 9 to verse 10, I think there is a good reason for the change of spirit in verse 10, because as the record closes the end of that section, verse 9, which is the completion of that strophe, again, with the idea of no deceit in his mouth at the end, it's almost as if there has been such a trouble perversion of justice here, so awful a triumph of wrong, so dreadful the shame endured, so complete the servant's disappearance, that one might doubt that God had any control, any influence at all, any interest in the life of His servant; and so with relief we come to the final strophe as verse 10 opens, and we're brought back to this realization that **it pleased Yahweh to bruise Him.**

So beautifully, we're reminded in this verse that through it all, b&s, whatever may have come upon the servant, God was there all along! The servant was not lost nor forgotten, all of this was in the guiding hand of the Father; the crucifixion, b&s, was a divine arrangement, divinely sanctioned for a divine end. The lesson or principle of the verse is that **Yahweh our Father is always with us, in the midst of our trials.** Even at the worse possible moment in life when we believe that all hope is gone, it pleased Yahweh says the opening line of the last stanza and obviously the idea therefore, of this last section is of the Father's involvement Himself, in the final work and the final vindication of His servant.

So, why was the servant of God bruised, b&s, the Son of God? Why was this? Why did it **please** God to bruise the Son in this way? Well, He was bruised to declare His Father's righteousness, He was crucified to demonstrate that God was right in requiring that **all flesh be declared as grass and worth only of death.** He was crucified to emphasize that God's mercy is never indifferent to His own holiness; He was slain that sin might be condemned in its own flesh as the foundation of all goodness to follow. There was no pleasure in the ultimate sense of the word, for God to do this; but there was purpose, wasn't there? It was the purpose of God that this should be so, in His love and in His wisdom, to put Him to grief in this way. Yet even in that phrase, by the way, we still have overtones, lingering overtones of Hezekiah, 'he hath put him to grief'; Rotherham translates that phrase, 'He hath laid on him sickness', and this is, as it were, a lingering allusion to the leprous stroke that lay upon king Hezekiah, in the course of this distressing set of circumstances.

Yet the verse goes on to say, 'thou shalt make his soul an offering for sin'. Of course, you'll probably know that the word 'sin offering' or the word for 'offering' (4503-minchah) is not actually a sin offering at all, it's a trespass offering, it's the word for the trespass offering under the Law. The interesting thing about trespass offerings is that these related to sins which offended and affected others, in fact, if you'll come back to Leviticus 6 just for a moment, just come and have a look at two key features with regard to the trespass offering that are most peculiar and highly interesting concerning the servant who has made this trespass offering in the final servant song. In Leviticus 6, we read this concerning the trespass offering in verse 1, it says there, 'And Yahweh spake

unto Moses, saying, If a soul sin and commit a trespass against Yahweh, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, **or** (now I want you to notice these two phrases) **in a thing taken away by violence**, or **he hath deceived his neighbour**'. The trespass offering concerned matters of **violence or deceit**, says verse 2, and again verse 4, 'Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten'. Do you see those two ideas concerning a trespass offering, matters of violence and deceit! Now come back to the servant song.

Now you see what's remarkable, therefore, about the idea of a trespass offering in verse 10, 'thou shalt make his soul a trespass offering' (this covered matters or sins of deceit and violence) and yet you see what it says concerning the servant at the end of verse 9, 'He had done no violence, neither was any deceit in his mouth'. So you see what we're being told, b&s, what we're being told is that the servant is devoid of the very characteristics for which the trespass offering ought to be offered. In other words, He is making their offering for them in respect of their trespass against Him! Think about that! He is making their offering for them in respect of their trespass against Him, and so we come to the very climax, don't we? of the servant's labours in this regard. This could never be duplicated by another, certain men along the way, would foreshadow the work of the Lord Jesus Christ; men such as Hezekiah, who in their own day, would be the servant of the Lord, but there will be none like this! None like the man who finally makes the offering of verse 10, and none have a need to follow, because the offering has been once made for all time and all people. So the servant here finally stands at the pinnacle of service, alone, a solitary figure in His labours. God invites us all, b&s, to behold Him at the climax of His ministry.

So the verse goes on to say, 'he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand'. You'll remember that right at the start of our first session, that we looked at the remarkable way in which these words did have application in the life of the king. Remember these? Firstly, '**he shall see his seed**, and Hezekiah slept with his fathers but Manasseh his son reigned in his stead'. So we're told that Hezekiah was privileged to enjoy that moment of time when he saw his seed. By the way, he only had one son, didn't he? only ever had one son. Do you know, in the Hebrew of Isaiah 53, it is just that, 'he shall see a seed (singular)', he shall see one seed', that's exactly what happened in the life of the king. '**He shall prolong his days**', 2 Kings 20 said, did it not? 'I have heard thy prayer and I will add unto thy days 15 years', and so the king's life was prolonged, and we know that in that 15 years, he devoted himself, we believe, to much spiritual activity in a time of great prosperity amidst the nation of Judah. Finally, '**the pleasure of Yahweh shall prosper in his hand**', and 2 Chronicles 32 says, that in the last 15 years of his life, Hezekiah prospered in all his works. So there was a foreshadowing, wasn't there? in the life of the king concerning these things.

But you know, the most remarkable thing about this verse, verse 10, read it again carefully, because I think there's a secret, you see, that's hidden in this verse. 'It

pleased Yahweh to bruise him; He hath put him to grief: when Thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of Yahweh, shall prosper in his hand.' Do you know the strange secret of Isaiah 53 verse 10, b&s? the servant is still alive! and Isaiah the prophet has moved smoothly without interruption from one who was cut off, stricken to death, made an offering for sin, and buried in a grave to one who now sees and lives and prospers; it's as if in the prophet's language that the man of the song has never died at all! On the one hand he's made an offering for sin, on the other side he sees his seed and prolongs his days; do you know the secret of that verse, b&s? the resurrection is hidden in the middle of Isaiah 53 verse 10, is it not? The resurrection is hidden in the very middle of that verse, and you see, I think that Hezekiah was the typical foreshadowing of that, come and have a look at 2 Kings 20, because you see, remember we've already seen that Hezekiah in type became the sin bearer for his nation, that the leprous stroke that rested upon him, represented him bearing the iniquities of the nation. His recovery from sickness represented the means by which the whole nation would be delivered from their iniquities, and there's a foreshadowing of the death and resurrection of the Lord Jesus Christ and the experiences of the king, all hidden in that 10th verse of the servant song. He's made an offering and yet he sees his seed and prolongs his days. Do you see what it says in 2 Kings 20 verse 1, 'In those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, 'Thus saith Yahweh, Set thine house in order; for thou shalt die' (this was a sickness unto death, b&s) he was brought to the very brink of the grave, he's brought to the very edge of death. He was as close to death as one could possibly be, to become a type of the Lord Jesus Christ, alone in his bedchamber with his life's force ebbing away, as the boil lay upon him. Yet we're told that he would be recovered; and so verse 7 says, 'Isaiah said, Take a lump of figs. And they took and laid it on the boil, and he recovered', and the recovery of the king answers to the resurrection of the servant. He's miraculously brought back from the very edge of death, and his life and opportunity are miraculously extended; you see, the very experience of the king, was a type of the death and resurrection of our Lord Jesus Christ.

Do you notice something very interesting in the 5th verse in that regard, b&s? 'Turn again, and tell Hezekiah the captain of my people' (that's an interesting phrase, isn't it?) the captain of my people, isn't that Hebrews 2 verse 10, that He made the captain of our salvation perfect through sufferings; who's the foreshadower of the captain of our salvation? but Hezekiah who's called the captain of the people. 'Thus saith Yahweh the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: **on the third day** (did you notice that!) **'on the third day thou shalt go up into the house of Yahweh'**. Oh, yes, there was a foreshadowing here of the death and resurrection of the Lord, wasn't there? b&s, even to the third day when this wondrous miracle in the gospel record would occur.

A marvellous foreshadowing, and yet for all of that, if you come to 2 Chronicles 32 we're brought to the realization, that Hezekiah isn't the final fulfilment of the songs. He cannot be the final fulfilment of what the prophet has said, because when we consider his life

closely, it doesn't work out to the perfection of the song at all; the king is seen to fall short, as he ought to, it's right and proper and fitting that we are told in the historical record that Hezekiah for all his greatness, did not fulfil the spirit of the songs to perfection. Now take those three things: 'he shall see his seed', 'he shall prolong his days', and 'the pleasure of the LORD shall prosper in his hand'. Let's take the first one! 'he shall see his seed' and so he did! because chapter 33 of 2 Chronicles says, 'Manasseh was 12 years old when he began to reign', but look at the seed which Hezekiah saw, verse 2, 'he did that which was evil in the sight of Yahweh, like unto the abominations of the heathen'. No good seed here, only distress and dismay for Hezekiah, in the seed whom he would see, in fact, the record is going to go on and says in verse 3, that 'Manasseh built again the high places which Hezekiah his father had broken down'. Manasseh was a seed not to be looked for, he undid all that his father ever stood for; 'he shall see his seed', no, that's not the final fulfilment of this song in the life of the king, is it? What about 'he shall prolong his days', yes, his days were prolonged, 15 years of life were miraculously added to the king, and yet finally we're told in 2 Chronicles 32 verse 33, 'And Hezekiah slept with his fathers, and they buried him in the chiefest of the sepulchres of the sons of David: and all Judah and the inhabitants of Jerusalem, did him honour at his death'. But in the end, he was dead, a mere mortal man and only a few years were added, not the **glorious fullness** of the promise of the servant song. The prolonging of days that the song has in mind, is life forevermore, not just 15 years and then a burial in a chief sepulchre! What was the third promise? 'the pleasure of Yahweh shall prosper in his hand', and so it did in a sense, and yet for all that we find that in those 15 years of extra life given to the king, 2 Chronicles 32 verse 25 says, 'that Hezekiah rendered not again according to the benefit done unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem. Notwithstanding Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of Yahweh came not upon them in the days of Hezekiah', and although he was a man who would prosper the pleasure of his God, he still had weaknesses and in that very period of time, the pleasure of God did not always prosper in the hands of the king. He made a mistake, he fell, he showed pride, and the fullness of the song is seen, b&s, not to be outworked in the fullness of the life of the king himself. Hezekiah would not be, the climax of this story. Only the Lord Himself would be!

So when we come back to the song and we read those word, 'he shall see his seed, he shall prolong his days, and the pleasure of Yahweh shall prosper in his hand', we realize that this is the promise extending out into the kingdom itself, of Messiah who shall see His seed. Interesting cross reference, by the way, with 'he shall see his seed', we won't turn it up, I'll just read it to you, but you might like to take a note of Psalm 22 verse 30, concerning Messiah of whom the psalm says this, 'A seed shall serve Him; it shall be accounted to Yahweh for a generation'; I'll read that again, 'A seed shall serve Him; it shall be accounted to Yahweh for a generation'. I believe, that what the promise of the psalm is, b&s, that this man, the Lord Jesus Christ, who was cut off in the flower of manhood, and who never begat children after the natural way, will have a seed developed along spiritual lines, and that's the seed promised to Him in Psalm 22 verse

30; and says the Psalmist, 'it will be counted to Him for a generation'. So that whereas the song had said in the 8th verse, 'who shall declare the generation of the servant?' the voice of the Psalmist comes back, that there shall be a whole seed in the age to come, by which the generation of the servant will finally and gloriously be declared, and all the saints will be seen as the seed of the Lord's generation, even though he was cut off in the prime of His life.

So verse 11 of the song says, 'He shall in that day see of the travail of his soul'. Hezekiah had the satisfaction of his city delivered, but the Lord will have the satisfaction of seeing all of that multitudinous seed that will be counted to Him for a generation in the age to come. The word 'travail' (5999) here means 'toil' and the lesson of the phrase, 'he shall see of the travail of his soul', is simply this, that the benefits achieved by the servant are not without cost; the benefits that are achieved by the servant are not without cost and yet the cost that he pays will be more than compensated for by the joy, when he sees the travail of his soul and has satisfaction in that knowledge. So verse 11 says, 'by his knowledge shall my righteous servant justify many; for he shall bear their iniquities', interesting, b&s, this is the first time and the last time, in fact, the only time that the servant is called **my righteous servant**. In all the servant songs, this is the only time that this title is now applied to him, you see, at the end, because he's won righteousness, hasn't he? both for Himself and for others. God had vindicated Him, this is God's final estimate now of this man; this man My servant stands as righteous before Me, says God, as the whole nation was delivered by Hezekiah, so now a great and multitudinous seed shall be delivered by the actions of the righteous servant who lead and who has saved on the very basis of his knowledge of divine principles, 'He shall justify many'.

So verse 12 says, 'Therefore will I divide Him a portion with the great, and he shall divide the spoil with the strong; because He hath poured out His soul unto death: He was numbered with the transgressors; He bare the sin of many, and made intercession for the transgressors'. So the final work of the servant is all bound up beautifully in this series of descriptions in the 12th verse of the great benefit of His labours. 'I will divide Him a portion with the great and He shall divide the spoil with the strong'. So He shall, b&s, because the spoils here are the fruits of His victory, and the promise of the servant is that He will share that victory with others. But the great question is, **with whom will He share? with whom will the servant share?** and the answer is says verse 12, 'he will share with the great', 'will I divide Him with the great', in fact, that word 'great' (7227) is the same word translated 'many' in the verse, in fact, that's a key word in the song. This is who the servant will share the benefits of His labours with, did you notice this when we came through the song, it's the key word, you see, look! Isaiah 52 verse 14, 'As many as were astonished at thee'; verse 15, 'So shall he sprinkle many nations'; Isaiah 53 verse 11, 'by his knowledge shall my righteous servant justify many'; Isaiah 53 verse 12, 'therefore I will divide him a portion with the many' (it's the same word in the Hebrew); and finally now in verse 12, 'he was numbered with the transgressors; and he bare the sin of many'. You see, the labours of the servant are **for the many**, that's who He shares the spoils of His victory with; do you know that that

phrase, b&s, **the many**, I believe, is taken up out of the 4th servant song, and brought into other bible passages in a wonderful way. Isn't it strange how just such a simple little word takes on greater significance?

Look at these two! Daniel 9 verse 27, 'he shall confirm the covenant with **many** for one week; Mark 10 verse 44, 'Whosoever of you will be the chiefest, shall be the servant of all, for even the Son of man came not to be ministered unto, but to minister and to give His life a ransom for **many**'; you see, this is the key word of the song taken up now in other passages, concerning the benefit of the servant's labours. Matthew 26 verse 28, 'For this is my blood of the new covenant which is shed for **many** for the remission of sins'; Romans 5 verse 15, 'But not as the offence, so also is the free gift. For if through the offence of one **many** be dead, much more the grace of God and the gift by grace which is by one man, even Jesus Christ, hath abounded unto **many**'. Verse 19, 'For as by one man's disobedience **many** were made sinners, so by the obedience of one shall **many** be made righteous'. My righteous servant shall justify **many**, was the promise of the song. It's the key idea which is suddenly taken up, all over scripture, 'the many', 'the many who share in the benefits of the labours of the Lord Jesus Christ, the righteous servant of God.

So who are they, b&s, who are the many who benefit? Actually, just before we do that and I answer that question, let me actually give you the key passage first, because I'm running out of time here, (so I'm not actually going to take you to this passage, I'm just going to ask you to take a note of it,) because I think this is the key passage concerning this second part of the servant song, in terms of the application of the principles of the song in our own life. Now you see what Peter says in 1 Peter 2 verse 21, 'For even hereunto were ye called, because Christ also suffered for us, leaving us an example that we should follow' (you know, you need to read verse 21 carefully) verse 21 is not saying that the Lord suffered, leaving us an example that we should follow, ie. that we also must suffer. Verse 21 is not saying that we ought to follow the Lord and suffer, the example that Christ leaves us in verse 21, is not the suffering that He endured, but His attitude to suffering. His approach to suffering, how He dealt with suffering, His spirit under suffering is the example He's left us to follow, and here it is, verse 22, 'Who did no sin, neither was guile found in His mouth'. Where's that from? that's Isaiah 53, 'nor opened his mouth; no deceit in His mouth'; this is the servant who silently submits to suffering, 'oppressed He did humble Himself, nor opened His mouth'. Verse 23 says, 'Who when he was reviled, reviled not again; when He suffered He threatened not, but **yielded Himself**, surrendered Himself to Him that judges righteously'. The whole of that section, b&s, in 1 Peter 2, is saturated with allusions to the fourth servant song, and I think this is the great spirit of the second part of the song. The silent suffering of the servant, is the spirit that we ought to take up in our own lives. That's the example that Christ has left us to follow! So Peter takes the 4th servant song and says this ought really to apply in your own life. If it is, b&s, then I believe that we become, one **of the many**, I think that the many that the Lord Jesus Christ shares the fruits of his victory with, are those who take up the spirit of the servant in their own lives; only those who also have become the servant in their own lives, only those who identify with the work of the servant in their own lives, only they, finally, benefit from His labours

and share the fruits of His victory. These are the **many!**

Do you want to know something interesting, b&s, about the prophecy of Isaiah? Do you know this, that all the way through these chapters, Isaiah 40 to 53, we have the servant of the Lord, the servant, the servant, the servant; do you know that after Isaiah 53 closes, in the last, fourth, greater servant song, do you know what actually happens? The word 'servant' is never found again in the book of Isaiah. Did you know that? The word 'servant' in the singular is never found again in the book. But the word **servants** is, almost as if Isaiah says that now that the labours of God's righteous servant are ended, if we are to be part of the many with whom He shares the fruits of victory, then we also must become the servants of God and take up the spirit of His teaching, if we are to share with Him. So here's the rest of the prophecy, you see, Isaiah 54, this is the heritage of the servants of Yahweh; Isaiah 56, to love the name of Yahweh and to be His servants; Isaiah 63, return for thy servants' sake; Isaiah 65, I will do it for My servants' sake; again in Isaiah 65, My servants shall dwell there; Isaiah 65 again, My servants shall eat but ye shall be hungry, my servants shall drink but ye shall be thirsty, my servants shall rejoice but ye shall be ashamed. My servants shall sing for joy of heart but ye shall cry and ye shall leave your name for a curse unto my chosen. For the Lord Yahweh shall slay thee and call his servants by another name'. Isaiah 66, 'When you shall see this your heart shall rejoice, your bones shall flourish like a herb and the hand of Yahweh shall be known towards His servants, and His indignation toward His enemies'. The servants of Yahweh become a key theme in the balance of the book of Isaiah, but never **the servant** again in the singular. These are the **many**, aren't they? these are the many who will share with Him, if we take up b&s, the spirit of His labours.

So what ought we to do then, so that the servant songs can become living and powerful in our own lives? Well, we've got to do just that! we've got to become the servants of Yahweh in our own lives, and that means we've got to live by the same principles, and that means that we don't look at the Messianic songs here of the servant and say that they apply to Christ, we say these apply to us, because they are Messianic. Because they are the songs of Christ, they ought to be the songs of the saints of Christ! So what should we learn then, b&s, and take away from this school, so we might also become the servants of God? Well, let's just mentally review, shall we? what we've learned:

We need to learn to **surrender** to our Master and **reflect His will!** - 'I have put My spirit upon Him'.

We need to learn the **spirit of quietness and meekness**, - 'He shall not cry nor lift up'.

We need to learn with **gentleness** and **kindness** - 'A bruised reed shall He not break'.

We need to **nourish** and **encourage** the things of God in others - 'A smoking flax He shall not quench'.

We need to develop an attitude of **patience** and **perseverance** in life - 'nor shall He fail nor be discouraged'.

We need to help to **enlighten others** in the things of the truth - 'to open blind eyes'.

We need to be **conscious of the divine influence in our lives** at all times - 'Yahweh hath called me from the womb, from my mother's midst mentioned He my name'.

We need to learn the **need for preparation** in the things of the truth - 'In the shadow of His hand hath He hid me'.

We need to **turn to God** in times of distress - 'Yet surely my judgment is with my God, and my work with my Elohim'.

We need to **appreciate angelic care** working in our lives - 'and my Elohim have become my strength'.

We need to **accept an increase in our labours** and to be joyful with that - 'I will give thee for a light to the Gentiles, that Thou mightest be my salvation to the ends of the earth'.

We need, b&s, to **remember the need for regular spiritual mediation** and bible study - 'morning by morning He wakeneth mine ear'.

We need to **learn how to speak words that will really comfort and help other people** - 'that I may know how to speak a word in season to him that is weary'.

We need to learn the spirit of **supreme loyalty** - 'and I was not rebellious nor turned away back'.

We need to learn the **secret of love** - 'My Lord Yahweh hath opened mine ear'.

We need to **develop that supreme spirit of steadfast resolve** - 'My Lord Yahweh shall help me; who is he that doth accuse me?'

We need to **remember the way of the wicked** and their final end - 'behold, lo, they shall all wax old as a garment'.

We need to believe **in the future exaltation of all those who have been faithful** - 'my servant shall deal prudently; he shall be exalted and extolled and be very high'.

We need to learn the spirit of **sympathetic care** and ministrations for others - 'surely, He hath borne our griefs and carried our sorrows.'

We need to learn the spirit of **absolute self control** - 'yet He opened not His mouth'.

We need to learn the spirit of **silent suffering in humility** before whatever trials come upon us - 'oppressed He did humble Himself'.

If we can do those things, b&s, then we shall have taken up the spirit of the servant songs in our own lives, so that it shall become powerful for us, so that the righteous servant shall share the fruits of His victory with us, when He divides the portion with the **many**. So above all things, b&s, so that when He returns, He might look upon us and He might recognize us as the generation that He never had in the days of His earthly ministry, that He might recognize and count us as a **seed** that belongeth unto Him; and that in seeing His seed, b&s, in that great day, He might see the travail of His soul, and be satisfied!