

Series: Isaiah
Title: By His Knowledge (Part 1)
Text: Isaiah 53: 11b
Date: February 16, 2014
Place: SGBC, New Jersey

Last time we looked at the first half of Isaiah 53: 11. This time we will take the second half, “**by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.**”

The one spoken of is God’s Son, the Lord Jesus Christ. The one speaking is God, who cannot lie. He says, **by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.**

In this statement God declares emphatically that by his knowledge, Christ has, and shall, justify “many” for whom he died.

This is: By His Knowledge (This will be Part 1)

Let me say a word about this phrase “by his knowledge.” It includes two senses. In one sense this phrase means ‘by knowing him’. As his people are made to know Christ God gives faith, through which we receive the free justification Christ has accomplished for many. Also, it means “by the knowledge which Christ alone possess.” In the context the focus has all been on Christ himself. So in this hour, we will look at the ‘knowledge’ which Christ alone possesses.” Then in the second hour, “the knowledge of him” which he gives to us.

Proposition: Christ himself, by the knowledge he possesses in himself, is God’s righteous servant in whom many shall be justified; for he has borne their iniquities.

I. FIRST, WHEN WE READ ‘BY HIS KNOWLEDGE,’ WE CAN GO BACK TO ETERNITY, THERE CHRIST HAD KNOWLEDGE OF THE FATHER.

By His Knowledge He Knew the Father

As the Wisdom of God, Christ says,

Proverbs 8: 23: I was set up from everlasting, from the beginning, or ever the earth was [he goes on to say when the world was created]...30: Then I was **by him**, as **one** brought up **with him**: and I was daily his delight, rejoicing always before him; 31: Rejoicing in the habitable part of his earth; and my delights were with the sons of men.

God the Father said to Christ,

Isaiah 49:3: And said unto me, Thou art my servant, O Israel, in whom I will be glorified.

Isaiah 42: 1: Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.

So when Christ walked this earth, he said,

John 7: 29: But I know him: for I am from him, and he hath sent me....8: 55...I know him, and keep his saying.

Matthew 11:27: All things are delivered unto me of my Father:...

By His Knowledge He Knew the Father's Will

Knowing the Father and having all things delivered unto him of his Father, Christ knew his Father's will was to glorify him by justifying many and Christ came to fulfill his will by his knowledge.

Isaiah 11: 2: And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

As God the Son he was one with God the Holy Spirit. So as a Man, his Spirit rested upon him. His knowledge appeared when he was found questioning the doctors of divinity when he was but 12 years old.

Luke 2: 47: And all that heard him were astonished at his understanding and answers.

His knowledge appeared in his answers to the ensnaring questions of the Scribes and Pharisees—he stopped their mouths. And in the whole of his ministry we see his knowledge.

Also, the spirit of counsel and might made him the “Wonderful Counsellor”. He gave only sound words to the sons of men. He preached the Gospel with authority. “And the Jews marvelled, saying, How knoweth this man letters, having never learned?” (Jn 7: 15) The Pharisees sent officers to arrest him. The officers came back from hearing him preach and “the officers answered, Never man spake like this man.” (Jn 7: 46) Plus, he was able to work miracles to confirm his gospel

In addition, by the spirit of knowledge, and fear of the Lord, as Man, having the "knowledge" of God the Father; he knew the Father's mind and will. So he revered his Father and performed his will. Always doing the things which pleased him.

John 6: 38: For I came down from heaven, not to do mine own will, but the will of him that sent me. 39: And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. 40: And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

“All which he hath given me” is the “many” spoken of in our text. It is not all men. If so it would not be limited to many. If Christ came to lay down his life for all men then he would not have made this qualifying statement, “As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.” (Jn 10: 15) But it is “many”, a very great number. God promised Christ, “I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered.” (Gen 13: 16: Gal 3: 16)

Application: Sinner, why not you? Christ justified “many”. Has he justified you? We receive justification through faith in Christ. Can you believe on him? This is how we know he justified us.

II. BY HIS KNOWLEDGE, CHRIST KNEW HE MUST UPHOLD THE RIGHTEOUSNESS OF GOD BY HIS OBEDIENCE UNTO THE DEATH OF THE CROSS AND THIS HE DID.

By His Knowledge Christ Obeyed in Righteousness

God calls him “**My righteous servant.**” First, it is because he was righteous therefore fit for the work. Christ Jesus served God with a holy heart, perfectly, in perfect righteousness all his days. Christ knew he must obey by going to the cross.

John 3: 14: And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: 15: That whosoever believeth in him should not perish, but have eternal life.

It was a must because first and foremost God is holy, he is just. God chose to save a people. We are unworthy, sinners, deserving of hell. But God would not show us mercy at the expense of his justice. Yet, sooner than God would put a blemish upon his justice, he would lay our iniquities upon his Son and bruise him in our room and stead.

So by his knowledge, Christ made v10: “his soul an offering for sin.” Christ went to the Garden and presented himself to the Father without spot.

Then by his knowledge, Christ submitted to the oppression he received—v7: “He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.” We saw before this proves he is Wisdom. The Holy Spirit says through James, “Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.” (Ja 3: 13) God says, “He that hath knowledge spareth his words: *and* a man of understanding is of an excellent spirit.” (Pr 17: 27) Therefore when we see Christ opened not his mouth in the face of preeminent suffering, we behold in Christ, preeminent Wisdom and Knowledge.

Then by his knowledge, Christ submitted to v11: “bear their iniquities”—for the many he came to save—v6, “The Lord hath laid on him the iniquity of us all.”

Then by his knowledge, Christ submitted to being v12: “numbered with the transgressors.” These are not different ways of saying the same thing—these are different things. Having the iniquities of his people laid on him, God justly charged him, imputed sin to him, instead of his people, numbering Christ with the transgressors.

Then by his knowledge, Christ submitted to being v5: “wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him.” After being made sin, after having our sin charged to him, then God was just to pour out on Christ the bruising which we deserved and Christ bore that bruising.

At last, by his knowledge, Christ v12: “poured out his soul unto death.”

Application: Believer, adore the Wisdom of God. We see God’s wisdom in everything he created: the universe, the earth, the human body, the beast of the field, down to the unseen things. But, at the cross, we see God’s Wisdom preeminently. In Christ, we see God reconciling his attributes which appear contrary to us: “Keeping mercy for thousands, forgiving iniquity and transgression and sin” and at the same time “by no means clearing the guilty.” (Ex 34: 7) Mercy and justice embrace each other in Christ the Wisdom of God.

III. NOW, BY HIS KNOWLEDGE, CHRIST HAS JUSTIFIED MANY FOR HE HAS BORNE OUR INIQUITIES.

Isaiah 45:25: In the LORD shall all the seed of Israel be justified, and shall glory.

Romans 5:9: Much more then, being now justified by his blood, we shall be saved from wrath through him.

Romans 5:19: For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

Now by his knowledge, every elect child of God shall be justified, by God's grace, not because of any merit in them.

Romans 3: 24: Being justified freely by his grace through the redemption that is in Christ Jesus:

By Christ's knowledge, they shall all receive justification by being born of the Spirit of God

Titus 3: 5: Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; 6: Which he shed on us abundantly through Jesus Christ our Saviour; 7: That being justified by his grace, we should be made heirs according to the hope of eternal life.

By his knowledge, they shall all receive justification through God-given faith in Christ.

Romans 4:24: But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; 25 Who was delivered for our offences, and was raised again for our justification.

Application: So for you who know him, let us adore the justice of God, singing with the angels, "Holy, holy, holy, is the Lord of hosts." And let us adore his justice in the wisdom of God, Christ our Wisdom. This is why when Christ is formed in our newly created hearts, Christ "is made unto us first, Wisdom" Then in Christ we behold also that he is our "Righteousness, Sanctification and Redemption." Then we cease looking to our own understanding and we rest in Christ of whom it is said, in verse 11, "by his knowledge shall my righteous servant justify many;" For then we know Christ bore our iniquities and he bore them away never again to be remembered.

In the next hour, we will see something of Christ's knowledge to bring this good news to us, to quicken us and teach us and thus give us this free justification through faith in him.