Now we come to the last verse of Isaiah 53. Verse 12, the division of the spoil. This beautiful verse reads, "Therefore will I divide him a portion with a great and he shall divide the spoil of the strong because he poured out his soul unto death and was numbered with the transgressors, yet he bear the sin of many and made intercession or more accurately makes intercession make of intercession for the transgressors." In this verse 12, it is the end of the fifth Strophe. Each strophe he has three verses you remember. Isaiah 52:13 to 15, then I say 53:1 to 3, 4 to 6, 7 to 9 10 to 12. In this last verse, we have a return in thought to the first strophe, 52:13 to 15.

There we saw the blasted one, the servant, high and lifted up. Receiving his rightful due, exalted, the servant is now seen exalted again. But as the great conquer so we read therefore because of all that has been stated, all that's gone on already he, Messiah, has divided unto him. Therefore will I, that's God the father, divide him the suffering servant, the Messiah, a portion of the great and he shall divide the spall with a straw. What's the meaning of giving him a portion with a great? The great ones of the earth will do him homage just as we had it in they will recognize not only in him a peer, but even beyond because in verse 15 of Isaiah 52 we read, "So shall sprinkle, many nation, Kings shall shut their mouths at him for that which had not been told them shall they see and that which they had not heard shall they understand." Yes kings shall fall down before him, Psalm 72 tells us that. Psalm 2 indicates that yet have I set my king upon my Holy Hill of Zion. Dividing him a portion with a great means that the great ones of the Earth we'll do him homage.
God apportions that to him, it's not something that he grasped through himself and he divides the spoils with the strong. He in turn divides spoil among the strong. Those who are his valiant ones, the overcomers, those who in the days of his rejection have espoused his cause and fought gallantly and faithfully under his blessed banner. Psalm 110 verse3 tells us, that in the day of his power there will be those who will follow him. He's going to have a wonderful falling as the dew of the morning. He's going to have the youth follow him as well. Revelation 19:14, how many follow him. They're going to share his victory over the wicked and reign with Christ. In Romans 8:17 a wonderful verse that Calvin quoted as he was suffering in his last illness. He says, "For I reckon, we reckon that the sufferings of this present time are not worthy to be compared with the glory that will be revealed in us." So he divides that spoil with the strong because in compensation for what? The pouring out of his soul unto death. What's the pouring out of his soul? The laying bare just as you empty a bottle, the more you pour out of a bottle the more you lay bare the bottom of that bottle. He poured out his soul, his soul is his very lifeblood. It was unstintingly given. He poured out his soul unto death, poured out as in the sin offering at the bottom of the altar and he was numbered with the transgression of the original means the verb there is what's called the tolerated.

He had allowed himself, he tolerated himself to be numbered with transgressors. He was put to death as we saw in an earlier study between thieves, but that didn't exhaust its meaning, for he was accounted with sinners of all the earth. The transgressors are those who are habitual offenders. He bore the sin of many. First Peter 2:24, "He bore in his own body our sins upon the tree" and Hebrews 9:26 to 28. He has appeared, he appears now in a coming day he will yet appear, but he did appear, it is a fact of history. He did appear and bore our sins. He appeared at the end of the age to put away a sin the sacrifice of himself. You see friends as we have indicated
at the very beginning the idea of vicarious substitutionary atonement is so woven into the fabric of this prophecy that if one denies it in one place he is forced, absolutely forced to meet it again in another place. He made intercession, not only on the cross he did that. Father forgive them for they know not what they do. One of the most remarkable prayers on Earth so much so that many have been drawn to the Lord Jesus because of it.

To think that in the hour of deepest agony and suffering he could think in that fashion of those who were the perpetrators of his death. Not only on the cross did he make a decision, but now he makes his present occupation in heaven is intercession. Romans 8:34, we know that he died, yes. [Inaudible] rather we know that he's risen, we know he's seated at the right hand of God the Father. Ah, but there is a crescendo, we're coming up to a climax. Yes, but it's also stated that in addition to all that we know about his death, all that we realize about that marvelous resurrection we've seen it here in Isaiah 53 as well. In addition to that there is the added word that he is seated and Hebrews in 13 wonderful chapters just brings the changes on that wonderful truth. What about it? It's not only that Christ died, [inaudible] was raised from the dead who is at the right hand of God, but here it is who also make intercession for us. He never tires of interceding or praying for us.

Many pointed out the importance of prayer because of how Christ prayed so diligently, so prolonged in his life. Ah but my friends, even more he has been doing it ever since he went back to the father. Yes, he makes intersession and Hebrew's 7:25, we've already quoted it. He's able to save utterly, eternally absolutely without cessation. All that coming to God by him seeing because he ever lives to make intercession for them. Thank God friends that this great recital of the sufferings of the servant closes with a definite word that he is conquer. He receives a reward who for the joy that was set before him and endured the Cross, despise in the shame, sat down
with the right hand of the majesty on high, blessedly God. Christ will yet have all the spoil, all the rewards and we shall share when he divides with us and to us.

The story is told that when Alexander the Great set out upon his great exploits from Greece before he left Macedonia which was one of the area's, regions of Greece just as Achaea was. The account goes that when he set out upon his great exploits before he left Macedonia he did an unusual thing. Alexander the Great divided among his captains and noble all his property. Well a friend rebuked him outright. He thought he was acting foolishly in parting with all his possessions and reserving nothing for himself. Alexander was wiser than his critical friend and this is what he said. I have reserved for myself the hope of universal monarchy. And when by the help of these my captains and Nobles I shall be monarch of the world. The gifts that I have parted with will all come back to me with an increase of a thousand fold. We shall rejoice when our reward, the spoil is divided to us because we know what we're going to do with it just as in the revolution. We're going to cast it at his blessed holy feet.

Oh it's so important. Most important of all friend, will you be in that blessed company. It takes only a simple faith, look to human live, takes only simple faith in Christ to put you in that number for ever and ever. What a chapter, it is so wonderful friends that even a translation that may differ somewhat from ours cannot escape the force of it. I'm thinking now as I read it more than once of the translation of Isaiah 53 as it's been published by the Jewish Publication Society of America in their holy scriptures. There may be some different wording in places, but my dear friends, the message comes through loud and clear. So if anyone tells you that the Jewish translations and the Jewish Scriptures, scrolls in the Synagogue have left it out don't you believe it?
Listen to way this is translated in the Jewish Publication Society of America. Beginning with Isaiah 52:13, "Behold, my serpent shall prosper. Ye shall be exalted and lifted up and shall be very high. According as many were appalled at the so marred was his visage unlike that of a man and his form unlike that of the sons of man. So shall he startle many nations, king shall shut their mouths because of him for that which had not been told them shall they say and that which they had not heard shall they perceive." Who would have believed our report and to whom hath the arm of the Lord been revealed. For he shot up right forth as a sapling and as a route out of a dry ground he had no form or comeliness that we should look upon him nor a beauty that we should delight in him. He was despised and forsaken of man. A man of pains and acquainted with disease and his one from whom men hide their face. He was despised and we esteemed him not. Surely our diseases he did bear and our pains he carried were as we did esteem him stricken smitten of God and afflicted. But he was wounded because of our transgressions, he was crushed because of our iniquities. The chastises of our welfare was upon him and with his stripes we were healed. Oh we like sheep did go astray. We turned everyone to his own way and the Lord have made delight on him, the iniquity of us all.

He was oppressed, though he humbled himself and opened not his mouth as a lamb that has led to the slaughter and of the sheep that before her shears is done. Yea he opened his mouth. By oppression and judgment, he was taken away and with his generation who did a reason for he was cut off out of the land of the living. For the transgression, hear this, for the transgression of my people to whom the stroke was due and they made his grave with a wicked and were the richest tomb. Although he had done no violence neither was any deceit in his mouth. Yet it pleased the Lord to crush him by disease to see if his soul would offer itself in restitution that he might see his seed prolong his days and that the purpose of the Lord might prosper by his hand
of the travail of his soul. He shall see to the full, even my servant, who by his knowledge did justify the righteous one to the many and their iniquities he did bear. Therefore while I divide him a portion among the great and he shall divide the spoil with a mighty because he laid bare, here he bared his soul unto death and was numbered with the transgressors yet he bore the sins of many and made intercession for the transgressors.

So, the word does come through friends. It is stated that in Brooklyn some years ago a young man came home upset and when his parents asked him why he said because the teacher had read out of the New Testament at the beginning of the class. In those days a portion of Scripture was allowed to be read and prayer to be offered. No one needed to enter in and usually, usually the portion was from the Old Testament because that would be acceptable to Jews and Catholics and Protestants. And when this little fellow insisted that a portion of the New Testament had been read in class his parents were furious. They decided to report that to the principal the next day. They did, the principal heard them out he said, I know the teacher, he is well thought out by all his students and by his colleagues on the faculty. I know him to be a man of integrity, he knows the law, he knows the rule of the school. I doubt that he would have done that or did do that. Oh little fellow said, "Yes, he read from the New Testament, he certainly did, it was clear." So he told the parents to remain there and he called the professor in, call the teacher in. He had someone go, one of the secretaries go and bring the professor in. So it wouldn't appear as though he had primed the professor what to say. The teacher came in and explained the complaint of the parents upon this word of the young man. He says, "There's a mistake here some somewhere he said I did read out of the Bible, but he said I didn't read from the New Testament." He said, "Are you certain?" He said, "Yes, he said I'll show you what I read." And he went and got his Bible and he began reading the portion. He said, "Is that what I read?" The
little fellow said, "Yes, yes you read that from the New Testament." He said, "No, I was reading Isaiah 53." That young fella, that young student realized so clearly a picture of Christ that he had accused the teacher of reading from the New Testament and said that he had been reading about Jesus. Oh, when prejudice is put aside it's clear of whom the prophet is speaking. Speaking of Christ and Him alone. He is going to see the travail of his soul and be satisfied.

The story is told of a certain self-righteous woman came to Dr. Ironside at the close of the service. Dr. Ironside was one of my honored and beloved teachers in Bible Exposition when I was in seminary. Well, this self-righteous woman came to Dr. Ironside at the end of the service and she said, "Surely you don't believe what you and these people have been seeing in the service. You sang that hymn, there is a fountain filled with blood." You said, "You don't believe that do you?" Dr. Ironside said, "I certainly do" anyone who knew him would know that whatever he believed the stated and he believed it with all his heart and mind. I scarcely know of anyone in my Christian experience who was more wholehearted, who had such childlike faith as he had. And she said, "You don't believe what you and the people are saying in the service do you?" He said, "I most certainly do. He said let's ask you a question my dear lady, we've been reading or singing there's a fountain filled with blood. Would you fill it with self-righteousness? The Bible says all our righteousness is our filthy rags, Isaiah 64:6. Would you fill it with human wisdom my dear friend? The Bible says that God made foolish the wisdom of this world, First Corinthians 1:20. Would you fill it with mortality? Don't forget that Jesus said to a good moral upright religious man. You must be born again, Job 3:7." Well by this time these questions, these searching questions, are beginning to press the woman, she was being convicted by them and her only answer was after he kept asking would you fill up with this, would you fill that, would you fill it with the other. She said, "I don't know." Dr. Ironside said, "My dear lady, the world needs
Feinberg: Portion of the servant Isaiah 53 verses 10-12, Part 2

cleansing. I believe what that old song says. I believe what the prophet said long ago and he quoted Zachariah 13:1 and that's where that hymn came from William Culpo got the inspiration from Zechariah 1:31 for that hymn, there's a fountain filled with blood."

In that day there shall be a fountain opened for sin and for uncleanness said he experiences taught me that at the cross people find peace, forgiveness, and newness of life. He was absolutely right friends. And just where the sinner finds pardon eternal life, joy, rest of heart and mind and soul. It's exactly at that place, hear it, where Christ sees of the travail of his soul and is satisfied. And when he cried from the cross my God my God why has thou forsaken me, it wasn't that he didn't understand. It wasn't that he needed to clarify his purposes. It wasn't that he wanted the father to explain to him the agony of the cross. Hear it and believe it when the Lord Jesus said My God my God why has forsaken me, he was drawing your attention, my attention, the attention of every individual in the world to what he was doing there. The purpose of it, it wasn't a martyr dying, it wasn't a man who was willing to stand by his principle even to the point of death, it wasn't as an example, it wasn't as a moral hero, it wasn't as a great teacher. No, he was dying, the just one, for us the unjust. He wanted us to know something of the agony of our sins that they caused God the Father and the only way that the price could be paid was by the death of one who was sinless. But not only sinless because no descendant of Adam has been sinless, but he, the incarnate God the Son was sinless. That holy thing born of Mary, the Lord Jesus Christ not only was he sinless, but he was deity and so his sinlessness has infinite value. It can avail for you, it can avail for me.

Friend, Isaiah 53, Beginning with Isaiah 52:13 through 53:12. Isaiah 53 may be the gem of Old Testament prophecy, but it will not have any beautiful facets, any beautiful brilliance, any attractiveness to you unless you lay hold of that one who hung there on Calvary's cross between
heaven and earth dying that just one for us the unjust, that he might bring us to God. My friend, there's but one, there is but one proper response to such love. It's to say, "I do receive you as my savior, as the wonderful redeemer, as the sin offering for me for all eternity." Will you do it, our Father, how we thank the for the privilege of telling out the wonderful story of Christ our Lord. How dare we become weary of it when he was willing to hang there in agony and shame, in ridicule and all the hatred of man that could be poured out upon him an agony of Calvary riven throughout his body, he was the blood of veils now. He died that we might live, he suffered separation from the, the Hell of Hell, the very essence of eternal perdition is separation from the and he was willing to undergo that, that we might never be separated from the. Lord may there be those listening to this tape, to this study who will not be satisfied with just some intellectual comprehension of the things that are here, but will say this for me is life, this for me is all I need for time and eternity. Granted our father that there may be rejoicing in the presence of the angels over one's sinner who has come to the redeemer who is the shepherd of our souls and his precious availing name, we pray, with Thanksgiving. Amen.

[End of recording, 23:32, dead space until 25:01]