

# **SERMONS ON ISAIAH 53**

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– Dr. Christopher L. Cagan

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## THE SUFFERING AND TRIUMPH OF GOD'S SERVANT! (SERMON NUMBER 1 ON ISAIAH 53)

by Dr. R. L. Hymers, Jr.

A sermon preached at the Baptist Tabernacle of Los Angeles  
Lord's Day Morning, February 24, 2013

“Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: So shall he sprinkle many nations; the 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 consider” (Isaiah 52:13-15).

Please keep your Bible open to this passage. These verses should be included with chapter 53, rather than chapter 52, according to Dr. John Gill, as well as “the vast majority” of modern commentators (Frank E. Gaebelien, D.D., *The Expositor's Bible Commentary*, Regency Reference Library, 1986, volume 6, p. 300).

The entire passage, from verse 13 through chapter 53 verse 12, refers to the “suffering servant” of God. Matthew Henry said,

This prophecy, which begins here and is continued to the end of the next chapter, points as plainly as can be at Jesus Christ; the ancient Jews understood it of the Messiah, though modern [rabbis] take a great deal of pains to pervert it...but Philip, who hence [from this passage] preached Christ to the eunuch, has put it past dispute that “of him speaks the prophet this,” of him and of no other man, Acts 8:34, 35 (*Matthew Henry's Commentary on the Whole Bible*, Hendrickson Publishers, 1996 reprint, volume 4, p. 235).

The ancient Jewish Targum says that it refers to the Messiah, as did the rabbis of antiquity, Aben Ezra and Alshech (John Gill, D.D., *An Exposition of the Old Testament*, The Baptist Standard Bearer, 1989 reprint, volume I, p. 309).

As well, Christian commentators throughout history have seen this passage as a prophecy of the Lord Jesus Christ. Spurgeon said,

How could they do otherwise? To whom else could the prophet have referred? If the man of Nazareth, the Son of God, be not right visible in these three verses, they are as dark as midnight itself. We do not hesitate for a moment in applying every word to our Lord Jesus Christ (C. H. Spurgeon, “The Sure Triumph of the Crucified One,” *The Metropolitan Tabernacle Pulpit*, Pilgrim Publications, 1971 reprint, volume XXI, p. 241).

As already mentioned by Matthew Henry, Philip the evangelist said that this passage of Scripture foretold the suffering of Christ.

“And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus” (Acts 8:34-35).

We can do no better than the ancient Targum, the rabbis of antiquity, the evangelist Philip, and the Christian commentators of the ages. Each word of our text is a prophecy of the Messiah, the Lord Jesus Christ.

### I. First, we see Christ’s service to God.

It is God the Father who says the words of verse 13,

“Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high” (Isaiah 52:13).

God tells us to look to His “servant.” When Jesus came down to earth, He

“made himself of no reputation, and took upon him the form of a *servant*, and was made in the likeness of men” (Philippians 2:7).

As God’s Servant on earth, Christ dealt prudently, and acted wisely. All that Jesus said and did, during His ministry on earth, was done with great wisdom. As a little boy in the Temple, the rabbis were astonished at His wisdom. Later, the Pharisees and Sadducees could not answer Him, and the mouth of Pilate, the Roman governor, was shut when He spoke.

Then our text says, concerning God’s Servant,

“He shall be exalted and extolled, and be very high” (Isaiah 52:13).

The words in modern English can be rendered “raised,” “lifted up,” and “highly exalted.” Dr. Edward J. Young pointed out that “It is impossible to read these words without being reminded of the exaltation of Christ depicted in Philippians 2:9-11 and Acts 2:33” (Edward J. Young, Ph.D., *The Book of Isaiah*, Eerdmans, 1972, volume 3, p. 336).

“Wherefore God also hath highly exalted him, and given him a name which is above every name” (Philippians 2:9).

“This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted...he hath shed forth this” (Acts 2:32-33).

“Behold, my servant shall deal prudently, he shall be *exalted* and *extolled*, and be *very high*” (Isaiah 52:13).

Exalted – “raised.” Extolled – “lifted up.” Very high – “highly exalted.” Here are words that reflect the stages of the elevation of Christ. He rises from the dead! He is lifted up to Heaven at His ascension! He is now seated at the right hand of God! Exalted – “raised”! Extolled – “lifted up.” Very high – even to the right hand of God in Heaven! Amen!

Lifted up was He to die,  
 “It is finished,” was His cry;  
 Now in heaven exalted high;  
 Hallelujah! What a Saviour!  
 (“Hallelujah, What a Saviour!” by Philip P. Bliss, 1838-1876).

“Behold, my servant shall deal prudently, he shall be exalted  
 and extolled, and be very high” (Isaiah 52:13).

Jesus is, and ever shall be, the Servant of God the Father – God the Son – raised from the dead, ascending to Heaven, seated at the right hand of the Father! Hallelujah! What a Saviour!

## II. Second, we see Christ’s sacrifice for sin.

Please read verse 14 aloud.

“As many were astonished [astonished] at thee; his visage was so marred more than any man, and his form more than the sons of men” (Isaiah 52:14).

Dr. Young said that those who saw “the terrible disfigurement of the servant [would be] appalled and struck by awe...his disfigurement [would be] so great that he no longer appeared as a man...his form was so disfigured that he no longer resembled a man. This is an extremely strong way of saying how great his suffering was” (ibid., pp. 337-338).

Jesus was brutally disfigured during His time of suffering. The night before He was crucified He was “in an agony,”

“And his sweat was as it were great drops of blood falling down to the ground” (Luke 22:44).

This was *before* they arrested Him. There in the darkness of Gethsemane, judgment for your sin began to fall on Christ. When the soldiers came to arrest Him He was already drenched in bloody sweat.

Then they took Him and beat Him in the face. In another place, the prophet Isaiah tells us what the Suffering Servant said,

“I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting” (Isaiah 50:6).

Luke said, “They struck him on the face” (Luke 22:64). Mark said that Pilate “scourged him” (Mark 15:15). John said,

“Then Pilate therefore took Jesus, and scourged him [flogged Him]. And the soldiers platted [wove] a crown of thorns, and put it on his head, and they put on him a purple robe, And said, Hail, King of the Jews! and they smote him [beat Him] with their hands” (John 19:1-3).

Then they nailed His hands and feet to the Cross. As Dr. Young put it, “His form was so disfigured that he no longer resembled a man” (ibid., p. 338).

“As many were astonished at thee; his visage [his appearance] was so marred more than any man, and his form more than the sons of men” (Isaiah 52:14).

Most modern paintings are not nearly as accurate as Mel Gibson’s “The Passion of the Christ,” in portraying what Christ looked like after they scourged Him, beat Him, and crucified Him.

*The Scofield Study Bible* says of this verse, “The literal rendering is terrible: ‘So marred from the form of a man was His aspect that His appearance was not that of a son of man’ – i.e. not human – the effect of the brutalities described in Matthew 26...” Listen to a hymn by Joseph Hart (1712-1768),

With thorns His temple gored and gashed,  
Send streams of blood from every part;  
His back with heavy scourges lashed,  
But sharper scourges tear His heart.

Nailed naked to the accursed wood,  
Exposed to earth and heaven above,  
A spectacle of wounds and blood,  
A sad display of injured love!  
 (“His Passion” by Joseph Hart, 1712-1768;  
to the tune of “‘Tis Midnight, and on Olive’s Brow”).

And why, dear Saviour, tell me why  
Thou didst a bleeding sufferer lie?  
What mighty motive could Thee move?  
The motive’s plain – ‘twas all for love!  
 (“Gethsemane, the Olive-Press!” by Joseph Hart, 1712-1768;  
to the tune of “‘Tis Midnight, and on Olive’s Brow”).

Why, dear Saviour, tell me why Thy appearance “was so marred more than any man, and [Thy] form more than the sons of men”? The answer is given at the end of verse 12, in the 53<sup>rd</sup> chapter, “He bare the sin of many” (Isaiah 53:12). This is Christ’s sacrifice for your sins, a vicarious sacrifice – Jesus suffering and dying for your sins, in your place – on the Cross! Thus, we see Christ’s service to God. Thus, we see Christ’s sacrifice to pay the penalty for your sin.

### **III. Third, we see Christ’s salvation applied.**

Please stand and read Isaiah 52:15 aloud.

“So shall he sprinkle many nations; the 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 consider” (Isaiah 52:15).

You may be seated. Dr. Young said that here, in this verse, the sacrifice and suffering of Christ in verse 14 is explained and applied,



The prophet explains why he [Christ] was disfigured. So... in this condition of disfigurement, “shall he sprinkle many nations.” [The] one who is disfigured, the servant does something for others, in that he performs a purifying rite. His disfigurement [in His suffering] was...the condition in which he would himself bring cleansing to the nations. The verb “he shall sprinkle” [speaks of] the sprinkling of...water, or blood as a cleansing...It is the work of [Christ as priest] that is here set forth, and the purpose of this work is to bring purification and cleansing to others...he himself as a priest will sprinkle water and blood and so purify many nations. He does this as a sufferer, whose sufferings are for the sake of...purification and produce a profound change in the attitude of those who behold him (ibid., pp. 338-339).

In exact fulfillment of this prophecy, the preaching of the gospel of Christ broke out from the bonds of Judaism and became a universal religion. From the very first century “many nations” have been evangelized, and people all over the world have been purified by the Blood of Jesus, bringing them to salvation in Christ Jesus, producing, as Dr. Young said, “a profound change in the attitude of those who behold him.” Although not all of the kings of the nations of the world have been saved men, yet as Christianity spread throughout the world, they at least “shut their mouths at him,” and became nominal Christians, not speaking against Him. Even to this day, Queen Elizabeth II, shuts her mouth “at him” and bows in silent reverence before Him at Westminster Abbey during Christian services held there. Many other monarchs in the Western world, and in the East, pay Him outward honor at least, and many of them, such as Queen Victoria, did much more than pay Him outward respect. Indeed, so did the Emperor Constantine in the early years of Christianity, and so did many others.

“For that which had not been told them shall they see; and that which they had not heard shall they consider” (Isaiah 52:15).

As foretold here by the prophet, the gospel of Christ has spread throughout the nations of the world,

“So shall he sprinkle many nations” (Isaiah 52:15).

Even the President of the United States, a Christian in name only, bows his head occasionally in church and shuts “[his] mouth at him.”

But I must say that this wonderful prediction does not so much speak of Europe, the United Kingdom, and America as it once did. The churches in the West are in confusion and turmoil because of the inroads of “liberal” attacks on the Bible, and the weakening of the churches through the perversion of the gospel by Finney, and the modern followers of his misleading methods of “decisionism” in its various forms. Yet, in the vast Third World, the mighty awakenings and revivals, once seen in the apostatizing, weakened churches of the West, are still flourishing. Our hearts are gladdened when we read accounts of multitudes in China, Southeast Asia, India, and other parts of the world, who are flooding into gospel preaching churches at this very hour! Yes, they are often persecuted, but as Tertullian said in the second century, “The blood of the martyrs is the seed of the church.” And this is true today throughout the Third World countries. While America, and the West in general, are falling away from

their Christian background, and are dissolving in humanistic, skeptical spiritual confusion, yet as Spurgeon predicted,

Jesus *shall*...sprinkle not the Jews only, but the Gentile nations everywhere...All lands shall hear of thee, and feel thee coming down like showers upon the mown grass. The dusky tribes afar off, and the dwellers in the land of the setting sun shall hear thy doctrine and shall drink it in...Thou shalt sprinkle many nations with thy gracious word (ibid. p. 248).

Spurgeon's "prophetic" message is even more true today than when he said those words over a hundred years ago. And we rejoice that it is so! Amen!

This promise has not yet been totally fulfilled. But it shall be – for the mouth of the Lord hath spoken it – by the prophet Isaiah, who said,

“The Gentiles shall come to thy light” (Isaiah 60:3).

“The forces of the Gentiles shall come unto thee” (Isaiah 60:5).

“Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim”  
(Isaiah 49:12).

James Hudson Taylor, an early missionary to China, said that “Sinim” was the land of China, as does *The Scofield Study Bible*, in its note on Isaiah 49:12. How can we disagree with Taylor and the Scofield note when we see this happening in China before our very eyes today? Certainly it is true, at the very least by application! Thousands are converted to Christ every hour in the People's Republic of China, and many other far off lands, and we rejoice that it is so!

As America murders by infanticidal abortion three thousand helpless children every day, and the churches are closing here by the thousands, yet in those far away lands the work of Christ is growing, and will yet prevail! God grant them even more conversions! God grant that the people who know Christ, and willingly suffer for His name, may soon triumph among the nations at His Second Coming!

But I ask *you* this morning, “Do *you* know Christ? Have *you* looked by faith to Him who was ‘so marred more than any man’ to pay the penalty for *thy* sins – yes for *thine*! Has He sprinkled His Blood on *thy* sin, recorded in God's books in Heaven? Are *you* washed clean by the Blood of the Lamb of God that taketh away the sin of the world? And, if not, will you ‘shut your mouth’ in His presence, and bow to Jesus, and receive Him as your *own* Lord and Saviour? And will you do so now?”

Please stand and sing hymn number seven on your song sheet.

The enormous load of human guilt Was on the Saviour laid;  
With woe as with a garment, He For sinners was arrayed,  
For sinners was arrayed.

And in the horrid pangs of death He wept, He prayed for me;  
Loved and embraced my guilty soul When nailed to the tree.  
When nailed to the tree.

Oh love amazing! Love beyond The reach of human tongue;  
 Love which shall be the subject of An everlasting song.  
 An everlasting song.  
 (“Love in Agony” by William Williams, 1759;  
 To the tune of “Majestic Sweetness Sits Enthroned”).

If you would like to speak with us about trusting Jesus and becoming a Christian, please step to the back of the auditorium now. Dr. Cagan will take you to a quiet place where we can talk. Please go right now. Amen.

THE OUTLINE OF  
**THE SUFFERING AND TRIUMPH OF GOD’S SERVANT!**  
 (SERMON NUMBER 1 ON ISAIAH 53)

by Dr. R. L. Hymers, Jr.

“Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: So shall he sprinkle many nations; the 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 consider” (Isaiah 52:13-15).

(Acts 8:34-35)

- I. First, we see Christ’s service to God, Isaiah 52:13; Philippians 2:7; Philippians 2:9; Acts 2:32-33.
- II. Second, we see Christ’s sacrifice for sin, Isaiah 52:14; Luke 22:44; Isaiah 50:6; Luke 22:64; Mark 15:15; John 19:1-3; Isaiah 53:12.
- III. Third, we see Christ’s salvation applied, Isaiah 52:15; 60:3, 5; 49:12.

## THE REJECTED REPORT

(SERMON NUMBER 2 ON ISAIAH 53)

by Dr. R. L. Hymers, Jr.

A sermon preached at the Baptist Tabernacle of Los Angeles  
Lord's Day Morning, March 3, 2013

“Who hath believed our report? and to whom is the arm of the  
Lord revealed?” (Isaiah 53:1).

Isaiah is speaking of the Gospel of Christ. Last Sunday I preached from the last three verses of chapter 52, where the prophet foretold the suffering of Christ, whose appearance, “was so marred more than any man, and his form more than the sons of men” (Isaiah 52:14). This is a picture of Jesus, beaten and crucified for our sins, then raised from the dead, “exalted and extolled, and...very high” (Isaiah 52:13). But now, in our text, the prophet bewails the fact that few would believe that message of the Gospel.

Dr. Edward J. Young was an Old Testament scholar, a classmate and friend of my former pastor, Dr. Timothy Lin. Commenting on our text,

“Who hath believed our report? and to whom is the arm of the  
Lord revealed,”

Dr. Young said that this “is more an exclamation than a question. It does not demand a negative answer, but is designed simply to call attention to the [small number] of true believers in the world...the prophet [is] representative of his people, speaking and expressing dismay that so few believe” (Edward J. Young, Ph.D., *The Book of Isaiah*, William B. Eerdmans Publishing Company, 1972, volume 3, p. 240).

“Who hath believed our report? and to whom is the arm of the  
Lord revealed?”

The word “report” means “the message proclaimed.” Luther translated it as “our preaching” (Young, *ibid.*). “Who hath believed our *preaching*?” The parallel expression in the text is, “and to whom is the arm of the Lord revealed?” The “arm of the Lord” is an expression that refers to the Lord’s strength. Who has believed our preaching? And to whom is the arm of the Lord revealed? To whom has the saving power of Christ been revealed?

“Who hath believed our report? and to whom is the arm of the  
Lord revealed?” (Isaiah 53:1).

This verse shows that you must first believe the preaching of the Gospel, and then be converted by the power of God in Christ. And yet the prophet’s very question shows that very few will believe and be converted.

“Who hath believed our report? and to whom is the arm of the  
Lord revealed?” (Isaiah 53:1).

## I. First, few believed and were converted during Christ's earthly ministry.

Jesus came to the tomb of Lazarus. This man had been dead four days. Jesus said to them, "Take ye away the stone" (John 11:39). The sister of Lazarus wanted to stop Him. She said, "Lord, by this time he stinketh: for he hath been dead four days" (ibid.). But they obeyed Jesus and took away the stone that covered the mouth of the tomb. Then Jesus "cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go" (John 11:43-44).

"Then gathered the chief priests and the Pharisees a council, and said, What do we? [What shall we do?] for this man doeth many miracles" (John 11:47).

They saw how many miracles He did, and were afraid that all the common people would follow Him instead of them.

"Then from that day forth they took counsel together for to put him to death" (John 11:53).

The chief priests and the Pharisees began to hold meetings together to figure out the best way to get rid of Jesus, "to put him to death." The Apostle John said,

"But though he had done so many miracles before them, yet they believed not on him: That the saying of Esaias [Isaiah] the prophet might be fulfilled, which he spake, Lord, *who hath believed our report? and to whom hath the arm of the Lord been revealed?*" (John 12:37-38).

They saw Him miraculously feed the five thousand. They saw Him heal lepers and open the eyes of the blind. They saw Him cast out demons, and raise the paralyzed to vigorous health. They saw Him raise a widow's son from the dead. They not only saw Him turn water into wine, but also heard Him

"teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people" (Matthew 9:35).

And yet, when He raised Lazarus from the dead, "they took counsel together for to put him to death" (John 11:53).

"But though he had done so many miracles before them, yet they believed not on him: That the saying of Esaias [Isaiah] the prophet might be fulfilled, which he spake, Lord, *who hath believed our report? and to whom hath the arm of the Lord been revealed?*" (John 12:37-38).

Yes, only a few people believed and were converted during Christ's ministry on earth.

## II. Second, few believed and were converted during the time of the Apostles.

Please turn to Romans 10:11-16. Let us stand and read that great passage.

“For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Esaias [Isaiah] saith, Lord, *who hath believed our report?*” (Romans 10:11-16).

You may be seated.

Notice that this passage of Scripture says, in verse 12,

“*For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him*”  
(Romans 10:12).

This was written by the Apostle Paul a little less than 30 years after Jesus ascended back to Heaven. Thus, Paul wrote the Book of Romans during the latter part of the Book of Acts. He was speaking to both Jews and Gentiles, whereas Jesus had spoken almost exclusively to the Jews. Paul said, “There is no difference between the Jews and the Greeks.” All men need Christ!

And yet, to his largely non-Jewish audience, Paul said the same thing that Jesus said, quoting from Isaiah 53:1, bemoaning the fact that only a comparatively small number of Gentiles believed – and quoting Isaiah 53:1 to show that the prophet had said, by application, that most Gentiles would be only slightly more responsive to the Gospel than were the Jews. Paul quoted from Isaiah’s complaint to show this.

“Who hath believed our report? and to whom is the arm of the Lord revealed?” (Isaiah 53:1).

The Gentiles were more open to the Gospel than the Jews. Yet, even so, only a comparatively small number of Gentiles believed in Jesus during the time of Paul and the other Apostles. There were great revivals in the time of the Apostles, as we see in the Book of Acts. Yet even those mighty revivals brought only a comparatively small number of Gentiles to salvation in Christ. Evangelism was difficult, even among the Romans!

Both Christ and the Apostles saw only a few converts. Thus, the Christians of the first century were in a decided minority, and a persecuted minority at that! And so, both John and Paul quoted our text to explain the resistance of most people to the Gospel – to explain why most of those who heard them preach remained unconverted.

“Who hath believed our report? and to whom is the arm of the Lord revealed?” (Isaiah 53:1).

And this has been true down through the ages of Christian history. Always, at all times, only a small minority of people have believed the Gospel and been truly converted. And that is still true in the world today. Nothing has changed. Which brings us to our last point.

### III. Third, few believe and are converted today.

In our own time we are often confronted with the reality of Isaiah's lament, in that sorrowful question,

“Who hath believed our report? and to whom is the arm of the Lord revealed?” (Isaiah 53:1).

Sadly, we must say that few people today believe Gospel preaching, and few are saved by the power of Christ. Even our dearest relatives often reject Christ. And most of you know that only a few of those we bring to church to hear the preaching ever get converted. I would make three comments on that:

- (1) First, where does the Bible tell us that most people will be saved? It doesn't. In fact, Jesus said just the opposite. He said,

“Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and *few there be that find it*”  
(Matthew 7:13-14).

*Few* there be that find it! We must always keep that in mind when our evangelistic efforts result in fewer conversions than we had hoped for.

And, then, the second thing I would say is this.

- (2) Our motive for evangelizing is not based on how many will be converted. Whether the response is great or small, our eyes must never be fixed on how many are converted. Our motive is based on *obedience to God*. Our eyes must always be kept on *God*, and our obedience to *Him* when we go to evangelism; and our eyes must always be kept on *God*, and our obedience to *Him* when we preach the Gospel! Christ told us,

“Go ye into all the world, and preach the gospel to every creature” (Mark 16:15).

*That* is what Christ told us to do, and we must do it whether people listen or not; whether they are converted or not. We must evangelize because Christ told us to do it! *Our success does not depend on human response!* No! *Our success depends on being obedient to Christ. Therefore we shall go to evangelism whether they believe the Gospel or not!*

And, then, there is a third thing that flows out of this.

- (3) Do *you* believe on Christ? Are *you* converted to Christ? Will *you* come to Christ by faith? Even if no one else in your family and none of the friends you have are converted, will *you* seek Christ? Will *you* come to Him? Remember that Christ said,

“He that believeth and is baptized shall be saved; but he that believeth not shall be damned” (Mark 16:16).

Will you come to Jesus, be converted, and then baptized? Or will you be among the vast multitudes who reject the Saviour, and perish eternally in the flames of Hell?

“But he that believeth not shall be damned” (Mark 16:16).

It is my prayer that you will *not* be among the multitudes who perish in Hell, but that you will join with us in this local church. Come out of the world! Come to Jesus by faith! Come into this local church. And be saved for all time and for all eternity by Jesus’ Blood and righteousness.

“Who hath believed our report? and to whom is the arm of the Lord revealed?” (Isaiah 53:1).

May *you* be one of those who believes and is converted! May *you* be one of the few who believe the Gospel when it is preached. May you say, “Yes, Jesus died to pay for my sins. Yes, He arose from the dead. Yes, I come to Him by faith.” May *you* be one of the few to whom the arm of the Lord is revealed, as you experience salvation by trusting Jesus, “The Lamb of God, which taketh away the sin of the world” (John 1:29). May *you* be one of those who come to Jesus, and is washed clean from your sins by His precious Blood. May God grant you grace to believe our report and experience salvation from sin through the Lord Jesus Christ! Amen!

Please stand and sing “I Am Coming, Lord,” number seven on your song sheet.

I hear Thy welcome voice, That calls me, Lord, to Thee  
 For cleansing in Thy precious blood That flowed on Calvary.  
 I am coming, Lord! Coming now to Thee!  
 Wash me, cleanse me in the blood That flowed on Calvary.

Though coming weak and vile, Thou dost my strength assure;  
 Thou dost my vileness fully cleanse, Till spotless all and pure.  
 I am coming, Lord! Coming now to Thee!  
 Wash me, cleanse me in the blood That flowed on Calvary.  
 (“I Am Coming, Lord” by Lewis Hartsough, 1828-1919).

If you would like to speak to us about being cleansed from your sin by Jesus, please step to the back of the auditorium now. Dr. Cagan will take you to a quiet place where we can talk. Amen.



THE OUTLINE OF  
**THE REJECTED REPORT**  
(SERMON NUMBER 2 ON ISAIAH 53)

by Dr. R. L. Hymers, Jr.

“Who hath believed our report? and to whom is the arm of the Lord revealed?” (Isaiah 53:1).

(Isaiah 52:14, 13)

- I. First, few believed and were converted during Christ’s earthly ministry, John 11:39, 43-44, 47, 53; 12:37-38; Matthew 9:35.
- II. Second, few believed and were converted during the time of the Apostles, Romans 10:11-16.
- III. Third, few believe and are converted today, Matthew 7:13-14; Mark 16:15, 16; John 1:29.

## **CHRIST – REJECTED BY THE MASSES**

(SERMON NUMBER 3 ON ISAIAH 53)

by Dr. R. L. Hymers, Jr.

A sermon preached at the Baptist Tabernacle of Los Angeles  
Lord's Day Morning, March 10, 2013

“Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him” (Isaiah 53:1-2).

Isaiah said that few would believe his message about God's suffering servant, and few would experience His grace. The Apostle John quoted Isaiah 53:1 to describe the unbelief of most Jews in the time of Christ.

“But though he had done so many miracles before them, yet they believed not on him: That the saying of Esaias [Isaiah] the prophet might be fulfilled, which he spake, Lord, *who hath believed our report? and to whom hath the arm of the Lord been revealed?*” (John 12:37-38).

The Apostle Paul also quoted this verse 30 years after Christ's Ascension back to Heaven, to show that the majority of Gentiles would be only slightly more responsive to the Lord Jesus Christ than were the Jews. Paul said,

“For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him...But they have not all obeyed the gospel. For Esaias [Isaiah] saith, Lord, *who hath believed our report?*” (Romans 10:12, 16).

The Lord Jesus Christ Himself told us the same thing. He said that the number of those who believe on Him savingly would be few,

“Because strait [small] is the gate, and narrow is the way, which leadeth unto life, and *few there be that find it*”  
(Matthew 7:14).

Christ made that same point when He said,

“Strive to enter in at the strait [small] gate: for *many, I say unto you, will seek to enter in, and shall not be able*” (Luke 13:24).

People in the world usually believe that nearly everyone will go to Heaven. But Jesus said the exact opposite,

“Few there be that find it” (Matthew 7:14).

“Many, I say unto you, will seek to enter in, and shall not be able” (Luke 13:24).

That disturbing truth is echoed in the sorrowful lament of Isaiah,

“Who hath believed our report? and to whom is the arm of the Lord revealed?” (Isaiah 53:1).

We may ask why that is so. The Jews looked for a great and powerful ruler, a king of splendor and wealth, to be their Messiah, and the Gentiles looked for no Messiah at all! Thus, we see that mankind in general did not expect Christ to come as a lowly suffering Servant, dying on the Cross to make payment for their sins.

In the eighth chapter of Acts, the Ethiopian Eunuch was as blind to these facts as the priests and Pharisees of Judaism. He was reading the fifty-third chapter of Isaiah when the evangelist Philip caught up to his moving chariot.

“And Philip ran thither to him, and heard him read the prophet Esaias [Isaiah], and said, Understandest thou what thou readest? And he said, How can I...” (Acts 8:30-31).

This African was a convert to Judaism. He was evidently acquainted with the Old Testament Scriptures, and yet he was as blind as the Jewish scribes when it came to this passage of Scripture.

It seems to me that anyone could have seen from this passage that the Messiah, when He came, would *not* be rich and famous, surrounded by pomp and human glory, but would come as a “man of sorrows, and acquainted with grief,” to be “despised and rejected of men.” Yet, although this truth was written plainly in the Bible,

“He came unto his own [the Jewish people], and his own received him not” (John 1:11).

The nation of Israel did not, as a whole, accept Jesus as their Messiah even though He was so perfectly described in this Bible prophecy. And the prophet gives us the reason they rejected Him in the second verse of our text,

“For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form [beauty, **Strong**] nor comeliness [majesty, **Strong**]; and when we shall see him, there is no beauty that we should desire him” (Isaiah 53:2).

But we should not judge the Jewish people who rejected Him more harshly than the Gentiles, who for the most part also rejected Him. Spurgeon said,

Remember that what was true of the Jews is equally true of the Gentiles. The gospel of Jesus Christ is the simplest thing in the world, but yet no man understands it until he is taught [by] God...Sin has brought upon the human race a mental incapacity with regard to spiritual subjects...how is it with you? Are ye blind also?...Are ye blind also? Oh, if ye be, may [God] instruct you in the faith of Jesus (C. H. Spurgeon, “A Root out of Dry Ground,” *The Metropolitan Tabernacle Pulpit*, Pilgrim Publications, 1971 reprint, volume XVIII, pages 565-566).

Now, turning to our text in verse two, we will see three reasons why Jesus is rejected. Read verse two aloud,

“For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him” (Isaiah 53:2).

### **I. First, Christ is rejected because He appears to man as a tender plant, a suckling.**

Few believe in Jesus because of that fact.

“For he shall grow up before him as a tender plant...”  
(Isaiah 53:2).

Or, as Dr. Gill said, “As a little sucker, as the word signifies, which grows out of the root of a tree...of which no notice or care is taken, nor anything hoped for from it; and the figure [of speech] denotes the [lowly] and unpromising appearance of Christ at his [birth]; which is the reason given why the Jews in general disbelieved, rejected, and despised him” (John Gill, D.D., *An Exposition of the Old Testament*, The Baptist Standard Bearer, 1989 reprint, volume I, pp. 310-311).

“For he shall grow up before him as a tender plant...”  
(Isaiah 53:2).

This means that Christ was born and grew up “before” God the Father, who took notice of Him and strengthened Him. Yet Dr. Young said, “To men, however, the servant [Jesus] appeared as a suckling...Men cut off the sucklings, because they take the life from the tree and in men’s sight are to be cast out” (Edward J. Young, Ph.D., *The Book of Isaiah*, William B. Eerdmans Publishing Company, 1972, volume 3, pp. 341-342).

Isn’t that the very reason the chief priests and Pharisees wanted to get rid of Jesus? They said,

“If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation”  
(John 11:48).

“Men cut off the sucklings, because they take the life from the tree and in men’s sight are to be cast out” (Young, *ibid.*). They were afraid they would lose their identity as the Jewish nation if they believed in Him. As a “tender plant,” a suckling, they feared that He would “take the life from the tree” of their nation.

And isn’t that really the *same* reason you reject Him? Think deeply about that! Isn’t it true of you as well – that you are afraid of *losing* something that seems important to you – if you come to Him and trust Him? Isn’t it true that you are afraid that Christ will “take the life from the tree,” that He will suck away something that is very important to you?

I asked Dr. Cagan to get me a copy of an article that was put in *The Saturday Evening Post* in October 1929. It was an interview with the great physicist Dr. Albert Einstein. The interviewer asked him, “Do you accept the historical existence of Jesus?” Einstein answered, “Unquestionably. No one can read the Gospels without feeling the actual presence of Jesus. His personality pulsates in every word. No myth is filled with such life” (*The Saturday Evening Post*, October 26, 1929, p. 117). Einstein had a very high view of Christ. But sadly he was never converted. What stopped him? It certainly

wasn't any intellectual problem. Einstein was an adulterer, and he did not want to give up that sin. It's as simple as that. You do have to give up certain things to become a real Christian.

Now, I would be a false teacher if I told you that isn't true. If I told you that you can come to Christ without losing anything I would be preaching a false doctrine. Of course it costs something to come to Jesus! It costs your very life! How could Christ have made it plainer? He said,

“Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?”  
(Mark 8:34-37).

That's plain enough, isn't it? In order to come to Christ you must deny yourself, you must give up your own ideas, your own plans, your own ambitions. You must turn yourself over to Him. That's what it means to *trust* Christ. You trust *Him* – not *yourself*. You give yourself over to Him – not to your own thoughts and goals. You “lose” your life by turning it over to Him. It is only when you lose your life, by surrendering to Christ, that your life is saved for all eternity.

Thus, the word rendered “tender plant” signifies that Christ is a life-giver in the sight of God. But He is a life-taker in the sight of man, and therefore most people reject Him. They don't want Him to “take” their life over! They are afraid to let go of their life and let Him lead them.

## **II. Second, Christ is rejected because He appears to man as a root out of a dry ground.**

“For he shall grow up before him as a tender plant, and as a root out of a dry ground...” (Isaiah 53:2).

My time is gone because I have taken too long on the first point. But we can easily see how Christ appeared as a “root out of a dry ground.” Dr. Young said,

*Dry ground* refers to the lowly condition and background in which the servant [Christ] was to appear. It suggests the miserable nature of the conditions in the midst of which the servant's life was lived...A root in a dry parched ground must struggle to preserve life (Young, *ibid.*, p. 342).

This prophecy refers to the poverty into which Christ was born. His adoptive father was only a carpenter. His real mother Mary was a poor virgin girl. He was born in a stable and grew up among the poor, “as a root out of a dry ground.” He did His life's work among the poor and lowly. His Disciples were nothing but fishermen. He was rejected by King Herod, by the Roman governor Pilate, by the learned scribes and Pharisees, “as a root out of a dry ground.” They flogged Him half to death, and then they nailed His hands and feet to a cross. They put His broken, dead body into a borrowed tomb. His entire life on earth, His suffering and His death, were all lived “as a root out of a dry ground.” But, thank God, He rose from the dead on the third day, “*as a root out of a dry ground*”! Like the tender shoot of a plant growing up suddenly after an unexpected

rainstorm, so Christ sprang forth, alive from the dead, “as a root out of a dry ground.” Hallelujah!

And yet most people do not believe in Him. They think of Him as a “life sucker” and a “dead Jew.”

“Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground...” (Isaiah 53:1-2).

### **III. Third, Christ is rejected because He has no form nor comeliness, no beauty that we should desire Him.**

Please stand and read verse two aloud.

“For he shall grow up before him as a tender plant, and as a root out of a dry ground: *he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him*” (Isaiah 53:2).

You may be seated.

Jesus has “no form nor comeliness,” no outward appearance of majesty and splendor. Dr. Young said, “When we see the servant [Christ] we find no beauty that we should desire him. Our judgment, in other words, is according to the outward appearance and is not just and true. It is a sad picture. The servant [Christ] dwelt in the midst of his own people, and behind his physical form the eye of faith should have seen the true glory; but looking upon his outward appearance, Israel found nothing of beauty to delight its eye...the appearance of the servant [Christ] was such that man, judging from a wrong perspective, would completely misjudge him” (Young, *ibid.*).

Outwardly Jesus has no beauty or majesty to attract the world. He does not offer the things that attract most people. He does not offer success or fame or money or earthly pleasure. Quite the opposite. At the beginning of this service we read that portion of Scripture which tells us what Christ offers.

“Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?”  
(Mark 8:34-37).

Christ offers self denial. Christ offers the loss of control over one's own life and destiny. Christ offers the salvation of the soul, the forgiveness of sins, and eternal life. These are intangible things, things that cannot be touched or seen by human feeling or sight, things that are spiritual in nature. Therefore Christ is rejected by those whose inner eyes have not been opened by God, because

“the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned” (I Corinthians 2:14).

But I wonder, this morning, if God may be speaking to your heart. I wonder if God may be saying to you, “Although *there is no beauty that we should desire him*, yet I am drawing you to my Son.” Have you ever felt that in your heart? Have you ever felt that the world offers nothing more than a passing moment of pleasure or a passing moment of success? Have you ever thought about your soul? Have you ever thought about where you will spend eternity if Jesus does not cleanse your sin with his Blood? Have you been thinking about these matters? And, if you have, will you come by simple faith to Him who “hath no form nor comeliness...no beauty that we should desire him”? (Isaiah 53:2). Will you kneel before Jesus of Nazareth, and trust Him with all your heart? I pray that you will do so.

Let us stand.

Take the world, but give me Jesus, All its joys are but a name;  
But His love abideth ever, Thro' eternal years the same.

Take the world, but give me Jesus, in His cross my trust shall be;  
Till with clearer, brighter vision, Face to face my Lord I see.  
Oh, the height and depth of mercy! Oh, the length and breadth of love!  
Oh, the fulness of redemption, Pledge of endless life above!  
(“Take the World, But Give Me Jesus” by Fanny J. Crosby, 1820-1915).

If God has spoken to your heart, and you are ready to leave the pleasures of this passing world, and if you are ready to submit to Jesus Christ and come to Him by faith, and you want to have your sins cleansed by His Blood, and if you want to speak to us about that, will you please step to the back of the room now? Dr. Cagan will lead you to a quiet place where we can talk this over. I pray that you will come and be saved by simple faith in Jesus. Amen.

THE OUTLINE OF  
**CHRIST – REJECTED BY THE MASSES**  
(SERMON NUMBER 3 ON ISAIAH 53)

by Dr. R. L. Hymers, Jr.

“Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him” (Isaiah 53:1-2).

(John 12:37-38; Romans 10:12, 16; Matthew 7:14;  
Luke 13:24; Acts 8:30-31; John 1:11)

- I. First, Christ is rejected because He appears to man as a tender plant, a suckling, Isaiah 53:2a; John 11:48; Mark 8:34-37.
- II. Second, Christ is rejected because He appears to man as a root out of a dry ground, Isaiah 53:2b.
- III. Third, Christ is rejected because He has no form nor comeliness, no beauty that we should desire Him, Isaiah 53:2c; Mark 8:34-37; I Corinthians 2:14.



**CHRIST – UNIVERSALLY DEVALUED**  
(SERMON NUMBER 4 ON ISAIAH 53)

by Dr. R. L. Hymers, Jr.

A sermon preached at the Baptist Tabernacle of Los Angeles  
Saturday Evening, March 16, 2013

“He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not” (Isaiah 53:3).

Dr. Edward J. Young said,

The unbelief that Isaiah here depicts is the same unbelief found all about us today. Men say pleasant and complimentary things about [Christ]. They will praise His ethics, His teaching, declare that He was a good man and a great prophet, the only one who has answers to the social problems that today confront the world. They will not, however, acknowledge that they are sinners, deserving of everlasting punishment, and that the death of Christ was a vicarious sacrifice, designed to satisfy the justice of God and reconcile an offended God to the sinner. Men will not receive what God says concerning His Son. Today, also, the Servant [Christ] is despised and rejected of men, and men do not esteem Him (Edward J. Young, Ph.D., *The Book of Isaiah*, William B. Eerdmans Publishing Company, 1972, volume 3, p. 344).

Luther said that the fifty-third chapter of Isaiah was the very heart of the Bible. I think he was right. If you accept that, then our text takes on tremendous importance. I believe this verse to be one of the clearest statements about the total depravity of mankind given in the Bible. By “depravity” we mean “corruption.” By “total” we mean “complete.” Man became completely corrupted by the sin of our first parents. As the Heidelberg Catechism put it, the depravity of human nature comes “From the fall and disobedience of our first parents, Adam and Eve, in Paradise. *This fall has so poisoned our nature that we are born sinners – corrupt from conception on*” (*The Heidelberg Catechism*, Question seven). Total depravity is shown by man’s hostility toward God,

“Because the carnal mind is enmity [hostile] against God”  
(Romans 8:7).

That hostility extends to Christ, who is God the Son. Total depravity explains why the Roman soldiers who arrested Him

“spit upon him, and took the reed, and smote him on the head”  
(Matthew 27:30).

Total depravity explains why the Roman governor Pilate

“scourged Jesus [and] delivered him to be crucified”  
(Matthew 27:26).

Total depravity explains why the people screamed at Him and insulted Him as He hung dying on the Cross.

Total depravity explains why, even today,

“He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not” (Isaiah 53:3).

### **I. First, total depravity causes mankind to despise and reject Christ.**

“He is despised and rejected of men...” (Isaiah 53:3).

This describes the general rejection of Christ that we see in the world today. We see it on the covers of American magazines like *Time* and *Newsweek* at Christmas and Easter. These news periodicals invariably do a cover story on Christ at that time each December and each April. But I can assure you they are never flattering stories. They always choose an odd looking medieval painting of Jesus for the cover of the magazine, a painting that makes Christ appear strange and out of date to the modern mind. Of course they do that on purpose. They invariably have a cover story written by men from the extreme fringe of theological liberalism, men who reject Christ as the only begotten Son of God, and the only means of salvation. I am sure this sort of thing is printed in the British tabloids, and in magazines throughout the world. Christ is often attacked openly on television and in the movies as well.

In your secular high school or college, you who are students are well aware that your professors never have a good word to say about Jesus or Christianity. Christ and His teachings are constantly attacked and belittled by your professors.

“He is despised and rejected of men” (Isaiah 53:3).

Your classmates at school, and co-workers at your job, use Christ’s name as a curse word, and speak evil of Him on an almost daily basis.

If you come from a non-Christian home, you cannot find refuge there either! You know very well that your non-Christian parents despise and reject the Saviour. Many of you know how difficult it is to endure the slander and ridicule they heap on Christ – and on *you* for believing in Him and becoming a serious Christian in a Baptist church. All of this flows out of the hostile, depraved heart of mankind.

“He is despised and rejected of men” (Isaiah 53:3).

### **II. Second, total depravity causes the sorrow and grief of Christ.**

“He is despised and rejected of men; *a man of sorrows, and acquainted with grief...*” (Isaiah 53:3).

What causes Christ’s sorrow and grief? What else but the hostility and rejection that a lost world has toward Him!

When He was living on earth the scribes, Pharisees and high priests were so hostile to Him, and so strongly rejected Him, that He cried out in great agony of soul:

“O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, *and ye would not!*” (Luke 13:34).

Christ was so broken down with sorrow and grief, so weighed down with man’s sin, that in the Garden of Gethsemane, the night before they crucified Him,

“His sweat was as it were great drops of blood falling down to the ground” (Luke 22:44).

There my God bore all my guilt;  
 This through grace can be believed;  
 But the horrors which He felt  
 Are too vast to be conceived.  
 None can penetrate through thee,  
 Dismal, dark Gethsemane!  
 None can penetrate through thee,  
 Dismal, dark Gethsemane!  
 (“Gethsemane” by Joseph Hart, 1712-1768; altered by the Pastor;  
 to the tune of “Come, Ye Sinners”).

What caused Christ to experience this agony in His body and soul, if not your sin? What caused His sorrow and grief, *if not the hostility and enmity of your depraved nature, which called forth the judgment of God on Him*, making it necessary for Him to bear your sins from Gethsemane to the Cross?

Man of sorrows, what a name  
 For the Son of God who came  
 Ruined sinners to reclaim!  
 Hallelujah! What a Saviour!

Bearing shame and scoffing rude,  
 In my place condemned He stood;  
 Sealed my pardon with His blood;  
 Hallelujah! What a Saviour!  
 (“Hallelujah! What a Saviour!” by Philip P. Bliss, 1838-1876).

And what is it in your inward nature today that causes Jesus sorrow and grief, as He looks down at you from Heaven? He is sorrowful and grieved over the fact that you, yourself, despise and reject Him. You may say you love Him. But the fact that you refuse to trust Him shows that you really despise and reject Him. Be honest with yourself! If you do not despise and reject Him, what other possible reason could there be that keeps you from trusting Him? Your refusal to trust Him causes Him great grief and sorrow this evening.

“He is despised and rejected of men; *a man of sorrows, and acquainted with grief...*” (Isaiah 53:3).

### **III. Third, total depravity causes mankind to hide its face from Christ.**

Look at the third clause of the text,

“He is despised and rejected of men; a man of sorrows, and acquainted with grief: *and we hid as it were our faces from him...*” (Isaiah 53:3).

Dr. Gill said, “*And we hid as it were our faces from him*; as one loathsome and abominable, as having an aversion to him, and abhorrence of him, as scorning to look at him, being unworthy of any notice” (John Gill, D.D., *An Exposition of the Old Testament*, The Baptist Standard Bearer, 1989 reprint, volume I, pp. 311-312).

In their natural state of depravity, men hide their faces from Christ. They may, as Dr. Young said, “say pleasant and complimentary things about Him...[But] they will not, however, acknowledge that they are sinners, deserving everlasting punishment, and that the death of Christ was a vicarious sacrifice, designed to satisfy the justice of God and reconcile an offended God to the sinner. They will not receive what God says concerning His Son” (Young, *ibid.*).

The non-Christian religions either reject Jesus completely, or else relegate Him to the position of a mere “prophet” or “teacher.” Thus, they reject the *true* Christ, as He is revealed in the Bible. The cults also reject the true Christ. They reject orthodox Christianity and substitute, in place of the real Christ, “another Jesus, whom we have not preached” (II Corinthians 11:4). Jesus prophesied this when He said, “There shall arise false Christs” (Matthew 24:24). The only true Christ is the one revealed in the Old and New Testaments. All other conceptions of Christ are “false Christs,” or, as the Apostle Paul put it, “another Jesus, whom we have not preached.” The Mormons have a false Christ. The Jehovah’s Witnesses have a false Christ. The Muslims have a false Christ. Many evangelicals also have a false “Spirit-Christ” today, a gnostic Christ, as Dr. Michael Horton explains in his book *Christless Christianity* (Baker Books, 2008). By believing in a false Christ they hide their faces from the true Christ revealed in the Holy Scriptures.

Sadly this is often true among evangelical Christians. Dr. A. W. Tozer, a highly esteemed evangelical author, made that point very plain when he said,

There are a great many bogus [counterfeit] Christs among us [evangelicals] these days. John Owen, the old Puritan, warned people in his day: “You have an imaginary Christ and if you are satisfied with an imaginary Christ you must be satisfied with an imaginary salvation”...But there is only one true Christ, and God has said that He is His Son...Even among those who acknowledge the deity of Christ there is often a failure to recognize His manhood. We are quick to assert that when He walked the earth He was *God with men*, but we overlook a truth equally as important, that where He now sits on His mediatorial throne [up in Heaven] He is *man with God*. The teaching of the New Testament is that now, at this very moment, there is a man in heaven appearing in the presence of God for us. He is as certainly a man as was Adam or Moses or Paul. He is a man glorified, but His glorification did not dehumanize Him. Today He is a real man, of the race of mankind.

Salvation comes not by “accepting the finished work” or “deciding for Christ.” [Salvation] comes by believing on the Lord Jesus Christ, the whole, living, victorious Lord who, as God and man, fought our fight and won it, accepted our debt [of sin] and paid it, took our sins and died under them and rose again to set us free. This is the true Christ, and nothing less

will do (A. W. Tozer, D.D., “Jesus Christ is Lord,” *Gems From Tozer*, Christian Publications, 1969, by permission of Send the Light Trust – 1979, pp. 24, 25).

The natural depravity of the human heart causes unsaved people to hide their faces from the true Christ.

*“And we hid as it were our faces from him”* (Isaiah 53:3).

#### **IV. Fourth, total depravity causes mankind to devalue Christ.**

Look at the end of our text, in verse three. Let us stand and read aloud the last clause, beginning with the words, “he was despised...”

*“He was despised, and we esteemed him not”* (Isaiah 53:3).

You may be seated. Speaking on those words, “we esteemed him not,” Spurgeon, “the prince of preachers,” said,

This must be the universal confession of the human race. From the highest monarch to the meanest [lowest] peasant, from the loftiest intellect to the most degraded mind, from the admired of all men to the unknown and insignificant, this one confession must come: “We esteemed him not”...Even the holiest of saints...even they once “esteemed him not”...at one time “esteemed him not [before they were converted]” (C. H. Spurgeon, “Why Christ is Not Esteemed,” *The Metropolitan Tabernacle Pulpit*, Pilgrim Publications, 1978 reprint, volume LIII, p. 157).

In that same sermon, titled, “Why Christ is Not Esteemed,” Spurgeon gave four reasons why this lost world fails to appreciate Christ, why unconverted people do not see Christ’s value, do not think highly of Him, do not esteem and worship Him. Spurgeon said that unsaved people do not esteem Him for these four reasons:

- (1) Men do not value Christ because they esteem themselves so highly. “Self-esteem,” he said, “keeps Jesus out...and the more our self-esteem increases, the more firmly do we fasten [lock] the door against Christ. Love of self prevents love of the Saviour.”
- (2) Men do not value Christ because they esteem the world so highly. Spurgeon said, “We esteemed him not because we loved the earth and all its follies.”
- (3) Men do not value Christ because they do not know Him. Spurgeon said, “There is a great distinction between knowing about Christ and knowing Christ himself...Those who think wrongly about Christ have never known him...‘we esteemed him not’... because we knew him not.”
- (4) Men do not value Christ because they are spiritually dead. Spurgeon said, “There need be no surprise that we did not esteem Christ, for we were spiritually dead...we were ‘dead in trespasses and sins,’ and, like Lazarus in his grave, we were becoming more and more corrupt as every moment passed.”

These are the reasons Spurgeon gave for mankind's rejection of the Saviour, for the fact that they see no value in Him. I wonder, does this text apply to you?

“He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and *we esteemed him not*” (Isaiah 53:3).

Have the words of this sermon made you think about your depravity, the stubborn resistance of your heart to Jesus? Have you felt a little of the corruption of your heart, which rejects Christ and does not value Him? If you feel any of that awful corruption in yourself, I can assure you it is only by the grace of God that you do. As John Newton put it,

Amazing grace! how sweet the sound  
That saved a wretch like me!  
I once was lost, but now am found,  
Was blind but now I see.

‘Twas grace that taught my heart to fear,  
And grace my fears relieved;  
How precious did that grace appear  
The hour I first believed!  
(“Amazing Grace” by John Newton, 1725-1807).

If you feel that your stubborn heart is barred against Christ, and if you feel to any degree your own wretched depravity in rejecting Christ, will you now submit yourself to Him? Will you trust Christ, whom the world despises and rejects? When you trust Jesus you will be instantly saved from sin and Hell by His Blood and righteousness. Amen.

THE OUTLINE OF  
**CHRIST – UNIVERSALLY DEVALUED**  
(SERMON NUMBER 4 ON ISAIAH 53)

by Dr. R. L. Hymers, Jr.

“He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not” (Isaiah 53:3).

(Romans 8:7; Matthew 27:30, 26)

- I. First, total depravity causes mankind to despise and reject Christ, Isaiah 53:3a.
- II. Second, total depravity causes the sorrow and grief of Christ, Isaiah 53:3b; Luke 13:34; 22:44.
- III. Third, total depravity causes mankind to hide its face from Christ, Isaiah 53:3c; II Corinthians 11:4; Matthew 24:24.
- IV. Fourth, total depravity causes mankind to devalue Christ, Isaiah 53:3d.

## CHRIST'S SUFFERING – THE TRUE AND THE FALSE

(SERMON NUMBER 5 ON ISAIAH 53)

by Dr. R. L. Hymers, Jr.

A sermon preached at the Baptist Tabernacle of Los Angeles  
Lord's Day Morning, March 17, 2013

“Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted” (Isaiah 53:4).

The first part of our text says that Jesus “hath borne our griefs, and carried our sorrows.” This part of the verse was quoted in the New Testament, in Matthew 8:17,

“That it might be fulfilled which was spoken by Esaias [Isaiah] the prophet, saying, *Himself took our infirmities, and bare our sicknesses*” (Matthew 8:17).

Matthew 8:17 is more an application than a direct quotation of Isaiah 53:4. Dr. Edward J. Young said, “The reference in Matthew 8:17 is appropriate, for although the figure here of sickness refers to sin itself, the verse also includes the thought of the removal of the consequences of sin. Disease is the inseparable companion of sin” (Edward J. Young, Ph.D., *The Book of Isaiah*, William B. Eerdmans Publishing Company, volume 3, p. 345).

In Matthew 8:17 the atonement *applies* to the healing of sickness. But we must remember that it is only an *application* given by Matthew, and is not the *main meaning* given in our text. Professor “Hengstenberg correctly states that the servant [Christ] bears sin in its consequences, and among them sicknesses and pains occupy a prominent place. It should be noted that Matthew deliberately deviates from [the Hebrew in Isaiah 53:4]...to stress the fact that Christ actually bore our sicknesses” (quoted in Young, *ibid.*, page 345, footnote 13).

A careful reading of the four Gospels shows that Christ healed sickness as proof that He could heal the soul, by saving it in conversion. An example of this can be seen in the ten lepers who cried out to Jesus, and said, “Master, have mercy on us” (Luke 17:13). Jesus sent them to the Temple to show themselves to the priests, and “as they went, they were cleansed” (Luke 17:14). *They were physically cleansed by Christ's power, but they were not saved.* Only one of them returned. He received spiritual healing of his sins, in conversion, when he came back to Jesus, “and fell down on his face at his feet, giving him thanks” (Luke 17:16). Then Jesus said to him, “Arise, go thy way: thy faith hath made thee whole” (Luke 17:19). It was then that he was healed *spiritually* as well as physically. We see this in many of the miraculous healings Christ performed, such as the opening of the eyes of a blind man in John, chapter nine. First the man was healed of blindness, but he thought Jesus was just “a prophet” (John 9:17). Later he said,

“Lord, I believe. And he worshipped him” (John 9:38).

It was only then that the man was saved.

Therefore we conclude that physical healing is *secondary*, and that the *main emphasis* of Isaiah 53:4 is on spiritual healing. Dr. J. Vernon McGee said,



This passage from Isaiah clearly states that we are healed of our transgressions and iniquities [Isaiah 53:5]. You say to me, “Are you sure about that?” I know this is what these verses are talking about because Peter says, “Who his own self bare our *sins* in his own body on the tree, that we, being dead to *sins*, should live unto righteousness: by whose stripes ye were healed” (I Peter 2:24). Healed of what? “Sins.” Peter is making it very clear that he is talking about *sin* (McGee, *ibid.*, page 49).

This explanation takes us back to our text,

“Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted”  
(Isaiah 53:4).

The verse naturally divides into two parts: (1) the true reason Christ suffered, given in the Bible; and (2) the false reason believed by blinded men.

### **I. First, the true reason for Christ’s suffering, given in the Holy Scriptures.**

“Surely he hath borne our griefs, and carried our sorrows...”  
(Isaiah 53:4).

The word “surely” introduces the contrast between the true reason Christ suffered and the false reason believed by blinded men. “Surely,” then the true statement; “yet,” then the false statement;

“Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted”  
(Isaiah 53:4).

Also, the words “griefs” and “sorrows” must be understood. The Hebrew word for “griefs” means “diseases.” It is used by Isaiah as a synonym for “sin” in Isaiah 1:5-6. It is also a synonym for “sin” here. The griefs refer to the malady and disease of sin. “Sorrows” refers to “feeling pain, anguish.” So, “the malady, the disease,” of sin, and the “sorrows, pains and anguish” sin produces, are what is meant – the very disease of sin, and the pain of it.

Then notice the word “borne.” It means “to carry.” But it “means more than to take [or carry] away. The thought rather is of a lifting up and carrying” (Young, *ibid.*, p. 345). Christ lifts the sins that belong to man, lifts them up on Himself, and carries those sins away. As Christ picked up His Cross and carried it toward Calvary, so He picks up the convert’s sin and carries it away. That is what the Apostle Peter meant when he said, concerning Christ,

“Who his own self *bare* our sins in his own body on the tree”  
(I Peter 2:24).

As the Keil and Delitzsch Commentary puts it,

The meaning is not merely that [Christ] entered into the fellowship of our sufferings, but that He took upon Himself the sufferings which we had to bear and deserved to bear, and therefore not only took them away...but bore them in His own person [His own body], that He might deliver us from them. But when one person takes upon himself suffering which another would have had to bear, and therefore not only endures it with him, but in his [place], this is called *substitution* (Franz Delitzsch, Th.D., *Commentary on the Old Testament in Ten Volumes*, William B. Eerdmans Publishing Company, 1973 reprint, volume VII, p. 316).

Christ took our sins into His own body and carried them away, up Calvary's mountain, to the Cross, and there He paid the price for our sins. "This is called substitution"!!!  
"Bearing Shame and Scoffing Rude." Sing it!

Bearing shame and scoffing rude,  
In my place condemned He stood;  
Sealed my pardon with His blood;  
Hallelujah! What a Saviour!  
(“Hallelujah! What a Saviour!” by Philip P. Bliss, 1838-1876).

“He was wounded for our transgressions, [he was] bruised for our iniquities” (Isaiah 53:5).

“Christ died for our sins according to the scriptures”  
(I Corinthians 15:3).

“Surely he hath borne our griefs, and carried our sorrows...”  
(Isaiah 53:4).

Dr. W. A. Criswell said,

The death of Christ on the cross is the fruit and the result of our sins. Who killed the Lord Jesus? Who executed the Prince of Glory? Who nailed Him to the cross where He suffered and died? Whose fault is that?...It must be said that we all had a part. My sins pressed upon His brow that crown of thorns. My sins drove through His hands those jagged nails. My sins thrust that spear into His heart. My sins nailed the Lord Jesus to the tree. That is the...meaning of the death of our Lord (W. A. Criswell, Ph.D., “The Blood of the Cross,” *Messages From My Heart*, REL Publications, 1994, pages 510-511).

“Christ died for our sins according to the scriptures”  
(I Corinthians 15:3).

“Surely he hath borne our griefs, and carried our sorrows...”  
(Isaiah 53:4).

“Bearing Shame and Scoffing Rude.” Sing it again!

Bearing shame and scoffing rude,  
 In my place condemned He stood;  
 Sealed my pardon with His blood;  
 Hallelujah! What a Saviour!

*That* is the *true* reason for the suffering of Christ – to pay for *your* sins! But the human race, in its blindness and rebellion, twisted the beautiful, saving truth of the substitutionary death of Christ into a lie! Which takes us to point number two.

## II. Second, the false reason for Christ’s suffering, given by blinded men.

Look again at our text. Let us stand and read it together aloud.

“Surely he hath borne our griefs, and carried our sorrows: *yet we did esteem him stricken, smitten of God, and afflicted*”  
 (Isaiah 53:4).

You may be seated.

“Yet *we* did esteem him stricken, smitten of God, and afflicted.” “We,” the human descendants of Adam. Blinded by Satan himself, *we* failed to see that Christ’s suffering was vicarious, that He died in our place, as our substitute. *We* thought that He was just a poor fool, perhaps mad or delusional, or, as the Pharisees said, “possessed with a demon,” who brought on His own suffering by ranting and raving against the established order. Like the friends of Job, *we* thought that His own sins and follies brought down the wrath of man against Him. We thought that He, at best, was a martyr who died for nothing. At one time or another, most of us thought Jesus was a little too radical. Most of us entertained the idea that He provoked the religious leaders and brought on His own death.

Stricken? Yes, we knew He was stricken! Smitten? Yes, we knew He was smitten! Afflicted? Yes, we knew that also! We knew that they struck Him in the face with their fists. We knew that they beat Him with a whip. We knew that He was nailed to a cross! Nearly everyone knows those facts! But we misrepresented them. We misunderstood them. We did not realize that it was *our* griefs He bore, *our* sorrows He carried! When we saw Him in our minds nailed to the Cross, we thought He was being punished for His own rebellion and errors.

“But no! It was for *our* transgressions, for *our* iniquities, and in order that *we* might have peace [with God], in order that *we* might be healed [of sin]. The truth is that *we* were the ones who went astray and who walked in self-will, and [God] placed our iniquity on Him, the sinless substitute” (William MacDonald, *Believer’s Bible Commentary*, Thomas Nelson Publishers, 1995, p. 979).

For our guilt He gave us peace,  
 From our bondage gave release,  
 And with His stripes, and with His stripes,  
 And with His stripes our souls are healed.  
 (“He Was Wounded” by Thomas O. Chisholm, 1866-1960)

“Surely he hath borne *our* griefs, and carried *our* sorrows: *yet we did esteem him stricken, smitten of God, and afflicted*”  
 (Isaiah 53:4).

Has that been true of you? Have you thought that Jesus died on the Cross for some other reason than to carry away your sins? Then, knowing as you do now that Christ died in your place to remove the penalty for your sins, will you trust Him in simple faith? Will you trust the Son of God and be justified and washed clean from every sin by His precious Blood?

I am asking you to put out of your mind every false idea you had about His suffering and death. He died to pay the penalty for your sin. He has risen from the dead. He is now seated at the right hand of God in Heaven. I am asking you to trust Him and be saved from your sins.

But it is not enough to know these things about Jesus. You can know all those facts about His death and still not be a Christian. You can know the truth about Christ's vicarious death on the Cross; you can know that He died in the place of sinners, and still be unconverted. You must trust Jesus Christ, the risen Lord. You must actually trust Him and submit to Him. He is the way of salvation. He is the door to eternal life. Trust Him now, and you will be instantly pardoned and saved from your sin.

For our guilt He gave us peace,  
From our bondage gave release,  
And with His stripes, and with His stripes,  
And with His stripes our souls are healed.

Amen.

THE OUTLINE OF  
**CHRIST'S SUFFERING – THE TRUE AND THE FALSE**  
(SERMON NUMBER 5 ON ISAIAH 53)

by Dr. R. L. Hymers, Jr.

“Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted” (Isaiah 53:4).

(Matthew 8:17; Luke 17:13, 14, 16, 19;  
John 9:17, 38; I Peter 2:24)

- I. First, the true reason for Christ's suffering, given in the Holy Scriptures, Isaiah 53:4a, 5; I Corinthians 15:3.
- II. Second, the false reason for Christ's suffering, given by blinded men, Isaiah 53:4b.

## **JESUS WOUNDED, BRUISED AND BEATEN**

(SERMON NUMBER 6 ON ISAIAH 53)

by Dr. R. L. Hymers, Jr.

A sermon preached at the Baptist Tabernacle of Los Angeles  
Saturday Evening, March 23, 2013

“But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed” (Isaiah 53:5).

Two Greek words in Romans chapter one can be used to show the difference between knowing about something and having a full knowledge of it. We are told in Romans 1:21 that the ancient people “knew God.” The Greek word for “knew” is “gnosis.” It means that they knew *about* God. But Romans 1:28 says that they did not “acknowledge God.” The word for “acknowledge” here is “epignosis.” It denotes a strengthened form of gnosis [knowing], expressing a full knowledge with a more powerful influence (see W. E. Vine, *An Expository Dictionary of New Testament Words*, Revell, 1966, volume II, p. 301). Although the ancient peoples knew about God [gnosis], they did not have personal knowledge of Him [epignosis]. They did not know God personally.

When we observe the ordinance of the Lord’s Supper, I think those two Greek words in the first chapter of Romans describe some of you who watch us take the bread and the cup, but are not able to participate yourselves because you are not saved. You know outwardly and mentally what the Lord’s Supper means, but you do not know by experience the Christ that it portrays. You have a “knowledge” about it (a “gnosis” about it), but you do not have a full knowledge (epignosis) of Christ. You don’t know Jesus Christ Himself.

And so it is with our text. You may know the outward form of the words and their meaning, but you have not grasped the inner meaning, the full understanding of it in a way that “powerfully influences” you (ibid.). Therefore, it is my purpose to draw your attention to the deeper meaning of the text, with the hope that your mental knowledge of these words will be deepened to a personal experience with Jesus Christ.

“But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed” (Isaiah 53:5).

This is a verse that must grip your heart if you hope to be converted. I pray that it will move you from head knowledge to a real trust in Jesus Christ – who died on the Cross to pay the penalty for your sin. There are three main points in the text.

### **I. First, Christ was wounded for our transgressions, bruised for our iniquities.**

“But he was wounded for our transgressions, he was bruised for our iniquities...” (Isaiah 53:5).

The first word “but” shows the contrast between the *false idea* described at the end of verse four, that Christ died as a result of *His own* sins and follies, and the *true fact*

that He died to pay for *our* sins. Dr. Edward J. Young was an Old Testament scholar. He was a personal friend of my Chinese pastor, Dr. Timothy Lin, who was also a great Old Testament scholar. Dr. Young said, “Another emphasis is found in that the pronoun *he* is placed first, thus to show that, in contrast to those who really had deserved the punishment, he bore the sins of the guilty” (Edward J. Young, Ph.D., *The Book of Isaiah*, William B. Eerdmans Publishing Company, 1972, volume 3, p. 347).

“*But he* was wounded for our transgressions, he was bruised for our iniquities...” (Isaiah 53:5).

*The word “wounded” is very important. Dr. Young said that the Hebrew word means “pierced through, and there accompanies this thought usually that of a piercing through unto death” (Young, ibid.). The Hebrew word means “pierced through,” “perforated” (ibid.). That word also appears in Zechariah 12:10,*

“They shall look upon me whom they have *pierced*”  
(Zechariah 12:10).

This is an obvious prophecy of Christ, whose scalp was pierced by a crown of thorns, whose hands and feet were pierced with nails on the Cross, whose side was pierced with a Roman spear. As the Apostle John tells us,

“One of the soldiers with a spear *pierced* his side, and forthwith came there out blood and water...that the scripture should be fulfilled...[which] saith, They shall look on him whom they *pierced*” (John 19: 34, 36, 37).

*And, then, the text says, “he was bruised for our iniquities” (Isaiah 53:5). The Hebrew word for “bruised” means “crushed” (Young, ibid.). The crushing and bruising of Christ began in the Garden of Gethsemane, the night before He was crucified, when Jesus was*

“in an agony...and his sweat was as it were great drops of blood falling down to the ground” (Luke 22:44).

In the Garden of Gethsemane, Christ was crushed under the weight of our sin, which was placed on Him there.

A few hours later, Christ was bruised and crushed by the beatings and scourgings He received directly before He was nailed to the Cross, and then pierced with a spear. But the deeper meaning of the crushing is that it speaks of the load of our sins placed on Him, as the Apostle Peter said,

“Who his own self bare our sins in his own body on the tree...”  
(I Peter 2:24).

“*But he* was wounded *for our transgressions*, he was bruised *for our iniquities...*” (Isaiah 53:5).

Dr. Isaac Watts made that clear in his famous hymn,

Was it for crimes that I had done  
He groaned upon the tree?  
Amazing pity! grace unknown!  
And love beyond degree!

Well might the sun in darkness hide,  
 And shut his glories in,  
*When Christ, the mighty Maker, died*  
*For man the creature's sin.*  
 (“Alas! And Did My Saviour Bleed?” by Isaac Watts, D.D., 1674-1748).

## II. Second, Christ was chastised in our place.

Notice the third clause in our text,

“But he was wounded for our transgressions, he was bruised for our iniquities: *the chastisement of our peace was upon him...*”  
 (Isaiah 53:5).

I read that verse for many years without knowing what it meant. Dr. Delitzsch translates it, “the chastisement which leads to our peace” (C. F. Keil and F. Delitzsch, *Commentary on the Old Testament*, Eerdmans Publishing Company, 1973 reprint, volume VII, p. 319). “It was our peace...our general well-being, our blessedness, which these sufferings...secured” (ibid.). The word “chastisement” means “punishment.” Dr. Young said, “One is not reading into the text if he asserts that the chastisement [punishment] that fell upon [Christ] was for the purpose of propitiation” (Young, ibid., p. 349). The justice of God fell on Christ – propitiating and appeasing God’s wrath against sin. Dr. John Gill went where many modern commentators fear to go, and was right to do so, when he said,

*The chastisement of our peace was upon him; that is, the punishment of our sins was inflicted on him, whereby our peace and reconciliation with God was made by him... whereby divine wrath is appeased, justice is satisfied, and peace is made* (John Gill, D.D., *An Exposition of the Old Testament*, The Baptist Standard Bearer, 1989 reprint, vol. I, p. 312).

The Apostle Paul spoke of Christ “propitiating” the wrath of God when he wrote,

“Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood” (Romans 3:24-25).

Albert Midlane explained what the Apostle meant by “propitiation” in the hymn,

No tongue can tell the wrath He bore,  
 The wrath so due to me;  
 Sin’s just desert; He bore it all,  
 To set the sinner free.

Now not a single drop remains;  
 “‘Tis finished,” was His cry;  
 By one effectual draught, He drank  
 The cup of wrath quite dry.  
 (“The Cup of Wrath” by Albert Midlane, 1825-1909).

Christ was chastised, punished in your place, thus appeasing the justice of God’s wrath against your sin.

“The chastisement of our peace was upon him” (Isaiah 53:5).

### III. Third, Christ heals our sin by His stripes.

Please stand and read the text aloud, paying careful attention to the last clause, “And with his stripes we are healed.”

“But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; *and with his stripes we are healed*” (Isaiah 53:5).

You may be seated.

“And with his stripes we are healed.” The word for “stripes” in Hebrew means “wounds” (***Strong***). The Apostle Peter quoted this verse in I Peter 2:24. The Greek word, used by Peter, is translated “stripes.” It means “blow-marks” (***Strong***). I believe that the words, “with his stripes we are healed,” in Isaiah 53:5 and I Peter 2:24 refer mainly to the scourging of Jesus. I am convinced that those words are a particular reference to Christ’s flogging, done by the soldiers, at the command of Pilate, the Roman governor of Judea, shortly before Christ was crucified. The Bible says,

“Then Pilate therefore took Jesus, and *scourged* him”  
(John 19:1).

“Then released he Barabbas unto them: and when he had *scourged* Jesus, he delivered him to be crucified”  
(Matthew 27:26).

Commenting on the Greek word translated “scourged,” W. E. Vine said that it speaks “of the scourging endured by Christ and administered by the order of Pilate. Under the Roman method of scourging, the person was stripped [naked] and tied in a bending posture to a pillar...The scourge [the whip] was made of leather thongs, weighted with sharp pieces of bone or lead, which tore the flesh of both the back and the breast [the chest]. Eusebius (Chronicles) records his having witnessed the suffering of martyrs who died under this treatment” (W. E. Vine, ***An Expository Dictionary of New Testament Words***, Fleming H. Revell Company, 1966 reprint, volume III, pp. 327, 328). The word “scourging” was also used by Jesus in His prophecy concerning His coming suffering, when He said,

“Behold, we go up to Jerusalem; and the Son of man [Christ] shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, And shall deliver him to the Gentiles to mock, *and to scourge*, and to crucify him...”  
(Matthew 20:18-19).

Spurgeon gave these comments on the scourging of Christ:

Stand still, then, and see [Jesus] fastened up [tied up] to [a] Roman column, and cruelly scourged. Hear the terrible strokes [of the whip], mark the bleeding wounds, and see how he becomes a mass of pain even as to his blessed body. Then note how his soul also was flagellated [beaten]. Hark how the whips fall upon his spirit, till his inmost heart is wounded with tortures, all but unbearable, which he endures for us...meditate upon this solemn theme without a single wandering thought, and I pray that you and I may be able to



think together upon the matchless sufferings of [Jesus] until our own hearts melt within us in grateful love to him (C. H. Spurgeon, “Christopathy,” *The Metropolitan Tabernacle Pulpit*, Pilgrim Publications, 1976 reprint, volume XLIII, p. 13).

Again, Spurgeon said that it was for our sins that He suffered scourging and crucifixion. It was for you and me that Jesus experienced those stripes when He was scourged, and crucified on the Cross. Spurgeon said,

We certainly had a share in his sorrows. Oh, that we were equally certain that “with his stripes we are healed.” You smote him [you beat Him], dear friend, and you wounded him; therefore, do not rest until you can say, “with his stripes I am healed.” *We must have a personal [knowledge of] this suffering One [Jesus] if we are to be healed [from sin] by his stripes.* We must...lay our own hands upon this great sacrifice, and so accept it as [done for us]; for it would be a wretched [terrible] thing to know that Christ was [beaten], but not to know that “with his stripes we are healed”...There would be no need to talk of healing if sin had not been regarded by God as a disease (ibid., p. 14)...“With his stripes we are healed.” This is not a temporary remedy; it is a medicine which [brings] therein health that shall make [your] soul perfectly [well], so that at last, among the holy ones before the throne of God [in Heaven], that man shall sing with [many others there] “with his stripes we are healed.” Glory be to the bleeding Christ! All honour, and majesty, and dominion, and praise be unto him for ever and ever. And let all [those healed from sin] say, “Amen and amen” (ibid., p. 21).

“But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed” (Isaiah 53:5).

But merely knowing these facts will not save you! *Unless the truths of Christ’s suffering in this text grip your heart you will not be converted!* Let the text get ahold of your heart. Let these words move your soul to long for Christ.

“But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed” (Isaiah 53:5).

*May those words move you to trust Christ, and be healed from every sin,* so that you can say, “With his stripes I am healed from the torment of sin, now and forever more.” Amen.

THE OUTLINE OF  
**JESUS WOUNDED, BRUISED AND BEATEN**  
(SERMON NUMBER 6 ON ISAIAH 53)

by Dr. R. L. Hymers, Jr.

“But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed” (Isaiah 53:5).

(Romans 1:21, 28)

- I. First, Christ was wounded for our transgressions, bruised for our iniquities, Isaiah 53:5a; Zechariah 12:10; John 19:34, 36, 37; Luke 22:44; I Peter 2:24.
- II. Second, Christ was chastised in our place, Isaiah 53:5b; Romans 3:24-25.
- III. Third, Christ heals our sin by His stripes, Isaiah 53:5c; John 19:1; Matthew 27:26; 20:18-19.

**UNIVERSAL SIN, PARTICULAR SIN,  
AND THE CURE FOR SIN**  
(SERMON NUMBER 7 ON ISAIAH 53)

by Dr. R. L. Hymers, Jr.

A sermon preached at the Baptist Tabernacle of Los Angeles  
Lord's Day Morning, March 24, 2013

“All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all” (Isaiah 53:6).

Dr. Richard Land is the president of the Southern Baptist Convention's Ethics and Religious Liberty Commission. Dr. Land knows that we are living in a culture that is astonishingly ignorant of the basic facts of Christianity. He said,

I read in an article in Time magazine about the lack of religion in...America. One couple came to see [a minister] after they had been to a service, and they said, “Our teenage son wants to know who the man is hanging on the plus sign.” They didn't know it was Jesus and they didn't know it was a cross (“The Man on the Plus Sign,” *World* magazine, August 1, 2009, page 24).

It is appalling that many people have so little knowledge of who Jesus is and what He did. Much of the fault lies in the fact that there is so little preaching on Christ Himself in most of our churches. But you can't go to our church even one Sunday without hearing that Jesus died as a substitute for sinners on the Cross! When Jesus died on the Cross, He bore our sins and atoned for them. He shed His Blood on the Cross to cleanse us from all sin. Spurgeon said, “There are some preachers who do not preach about the blood of Jesus Christ, and I have one thing to say to you concerning them – *never go to hear them! Never listen to them!* A ministry that has not the blood in it is lifeless, and a dead ministry is no good to anybody” (C. H. Spurgeon, “Freedom Through Christ's Blood,” August 2, 1874). The idea that Christ would bear our sins occurs again and again in the fifty-third chapter of Isaiah.

“He hath borne our griefs, and carried our sorrows”  
(Isaiah 53:4).

“But he was wounded for our transgressions, he was bruised for our iniquities” (Isaiah 53:5).

“The chastisement of our peace was upon him” (Isaiah 53:5).

“With his stripes we are healed” (Isaiah 53:5).

“The Lord hath laid on him the iniquity of us all” (Isaiah 53:6).

“For the transgression of my people was he stricken”  
(Isaiah 53:8).

“Thou shalt make his soul an offering for sin” (Isaiah 53:10).

“He shall bear their iniquities” (Isaiah 53:11).

“He bare the sin of many” (Isaiah 53:12).

Again and again in Isaiah 53 we are told that Christ would take upon Himself our guilt, suffering in our place for our sins, to pay the full penalty for them.

But now, in our text, a new idea is given. Here we are told the *reason Christ had to suffer, why Christ, though innocent Himself, had to bear the guilt of man.*

“All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all” (Isaiah 53:6).

The text naturally divides into three points.

### **I. First, the general confession of the sin of all mankind.**

The prophet said,

“All we like sheep have gone astray...” (Isaiah 53:6).

Here we have a clear statement concerning the universal sinfulness of all mankind. “*All we like sheep have gone astray.*” The Apostle Paul made that clear when he said,

“We have before proved both Jews and Gentiles, that they are all under sin; As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God” (Romans 3:9-11).

“*All we like sheep have gone astray,*” every one of us!

Like sheep that have broken through the fence of God’s law, we have all gone astray, we have all wandered away from God. The Apostle Peter said,

“Ye were as sheep going astray” (I Peter 2:25).

The Greek word Peter used means to wander away from safety and truth, to be deceived (***Strong***). That is the universal description of mankind in the Holy Scriptures.

“All we like sheep have gone astray” (Isaiah 53:6).

Man is compared to an animal because sin degrades him – and he becomes animal-like. But we are not compared to an intelligent animal. No, man is compared to a simple-minded sheep.

You live in this city, so you probably don’t know much about the foolishness of sheep. But in Bible times people knew very well how foolish sheep are. They must be watched over carefully by the shepherd or they will wander away.

Sheep are only good at one thing – going astray! If there is only a single hole in the fence, the sheep will find it and wander off. And yet, once a sheep gets out of its pen,

it never tries to get back in. Sheep wander farther and farther away from the place of safety. And man is the same. He is wise about doing evil, but foolish about that which is good. Like Argus in Greek mythology, man has a hundred eyes in search of sin; but he is as blind as Bartimaeus when it comes to seeking God! The Apostle Paul spoke of the universal disease of sin when he said,

“Ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world” (Ephesians 2:12).

“Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart” (Ephesians 4:18).

These verses show us that mankind has gone astray from God.

“All we like sheep have gone astray...” (Isaiah 53:6).

Here then, in our text, is a general confession of the sin of all mankind. It shows that the human race has gone away from God into hundreds of false religions and false doctrines, worshipping idols and false gods and false Christs, “Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart” (Ephesians 4:18).

## II. Second, the personal confession of the particular sin of each one.

The text continues,

“All we like sheep have gone astray; *we have turned every one to his own way...*” (Isaiah 53:6).

The general confession of the sin of the human race is backed up by a personal confession of the particular sin of each person. “We have turned every one *to his own way.*” No one, by his own choice, has turned himself to God’s way. In every case each person has chosen “his own way.” The very heart of sin lies here – *in choosing our own way, in opposition to the will of God.* We wanted to control our own lives. We wanted to follow our own plans. We would not submit ourselves to God. We would not trust Christ and submit to Him as our Lord.

The text shows that each one has his own special sin, “his *own way.*” Each man and woman has a major sin which is somewhat different from others. Two children, raised by the same parents, will have different, habitual sins. One will sin habitually in his way, the other in another way. “We have turned every one *to his own way.*” One turns to the right, the other to the left. But both reject God’s way.

In the time of Christ, there were publicans, who lived in strong opposition to the law of God. There were sinners who left God out of their lives and committed sins of the flesh. There were Pharisees, who were proud and self righteous, thinking they were better than others. There were also Sadducees, who didn’t believe in angels or demons. They did not commit sins of the flesh. They did not live as sinfully as the publicans, or as superstitiously as the Pharisees, but they were also antagonistic to the truth of God *in their own way.* It can be said of each one of them,

“We have turned every one to his own way” (Isaiah 53:6).

Some of you may have been raised in a Christian home, and yet you have sinned by rejecting the light of the Gospel. That is your “own way.” Others may be thinking of some particular sin. When you remember it, you are deeply troubled. Yet some of you would rather be under a constant feeling of guilt than trust Christ and find forgiveness and peace. Some go on and on refusing to trust Christ. “We have turned every one to his own way.”

Another person may say, “I have hardened my heart. I used to feel conviction and the need for Christ, but now I do not. Now I am afraid that the Lord has sworn in His wrath that I will not enter into His rest. I am afraid that God has given up on me.” But I want you to listen carefully to the rest of our text, because there is a third clause in it that shows there is still hope for you!

### **III. Third, the substitutionary, vicarious death of Christ for the sins of His people.**

Please stand and read the entire verse, paying special attention to the last clause, “And the Lord hath laid on him the iniquity of us all.”

“All we like sheep have gone astray; we have turned every one to his own way; *and the Lord hath laid on him the iniquity of us all*” (Isaiah 53:6).

You may be seated. Dr. Edward J. Young said,

The first half of the verse sets forth the reason for the servant’s suffering, and the second asserts that the Lord Himself made the servant suffer by placing on him the iniquity [of] us all. The verb [“laid”] means *to hit* or *strike violently*. The iniquity of which we are guilty does not come back to strike us as we might rightly expect, but rather strikes [Christ] in our [place]. The Lord [God] caused our guilt to strike him...The guilt that belonged to us God caused to strike him [that is] he as our substitute bore the punishment that the guilt of our sin required...the shepherd has given his life for the sheep (Edward J. Young, Ph.D., *The Book of Isaiah*, Eerdmans, 1972, volume 3, pp. 349-350).

“All we like sheep have gone astray; we have turned every one to his own way; *and the Lord hath laid on him the iniquity of us all*” (Isaiah 53:6).

In a sermon titled “Individual Sin Laid on Jesus,” Spurgeon said,

Here are Lot’s sins, scandalous sins. I cannot mention them, they were very different from David’s sins. Black sins, scarlet sins, were those of David, but David’s sins were not at all like those of Manasseh; the sins of Manasseh were not the same as those of Peter – Peter sinned in quite a different [way]; and the woman that was a sinner, you could not liken her to Peter, neither if you look at her character could you [compare] her with Lydia; nor if you think of Lydia, can you see her without [realizing the difference] between her and the Philippian jailer.

They are all alike, they have all gone astray, but they are all different, they have turned every one to his own way; but...the Lord [“hath laid on him the iniquity of” them all]...When you come to the great gospel medicine, the precious blood of Jesus Christ, you have there...what the old doctors used to call a *catholicon*, a universal medicine which meets every case...and puts away sin in all its separateness of guilt as if it were made for that sin, and for that sin alone (C. H. Spurgeon, “Individual Sin Laid on Jesus,” *The Metropolitan Tabernacle Pulpit*, Pilgrim Publications, 1977 reprint, volume XVI, pp. 213-214).

Trust Christ. Submit to Christ. Trust Him and you will never be ashamed, for “the Lord hath laid on him the iniquity of us all.”

Guilty, vile and helpless, we;  
 Spotless Lamb of God was He;  
 “Full atonement,” can it be?  
 Hallelujah! What a Saviour!  
 (“Hallelujah! What a Saviour!” by Philip P. Bliss, 1838-1876).

Will you trust Jesus? Will you submit to Him, surrender to Him, and trust Him? Will you be cleansed from sin by His Blood, and saved from judgment by His substitutionary sacrifice on the Cross? May God the Father grant you faith to rely upon Christ alone, to surrender to Him and be saved!

Let us stand together. If you would like to speak with us about trusting Jesus, please leave your chair right now and walk to the back of the auditorium. Dr. Cagan will take you to a quiet room where we can talk with you about surrendering to Christ and being washed clean from your sin by His holy Blood! Amen.

THE OUTLINE OF  
**UNIVERSAL SIN, PARTICULAR SIN,  
AND THE CURE FOR SIN**  
(SERMON NUMBER 7 ON ISAIAH 53)

by Dr. R. L. Hymers, Jr.

“All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all” (Isaiah 53:6).

(Isaiah 53:4, 5, 6, 8, 10, 11, 12)

- I. First, the general confession of the sin of all mankind, Isaiah 53:6a; Romans 3:9-11; I Peter 2:25; Ephesians 2:12; 4:18.
- II. Second, the personal confession of the particular sin of each one, Isaiah 53:6b.
- III. Third, the substitutionary, vicarious death of Christ for the sins of His people, Isaiah 53:6c.



## THE SILENCE OF THE LAMB

(SERMON NUMBER 8 ON ISAIAH 53)

by Dr. R. L. Hymers, Jr.

A sermon preached at the Baptist Tabernacle of Los Angeles  
Lord's Day Evening, March 24, 2013

“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” (Isaiah 53:7).

It is always inspiring to hear the last words of Christian martyrs. It lifts our hearts to hear their dying words. Polycarp was a preacher early in the second century. In English his name is Polycarp, in Latin it is Polycarpus. Polycarp had been a student of the Apostle John. Years later he stood before a pagan judge, who said, “You are an old man. It is not necessary that you die...Take the oath and I shall release you. What harm is there to say ‘Lord Caesar,’ and to offer incense? You have but to swear by Caesar and I will gladly release you. Deny Christ and you will live.”

Polycarpus replied, “Eighty-six years have I served [Christ], and He never did me wrong. How can I blaspheme my King who saved me?” The judge said, “I shall have you consumed with fire.” Polycarpus answered, “The fire you threaten burns but an hour and is quenched. Do you not know the fire of the coming judgment and everlasting punishment laid up for the impious [lost]? But why do you delay? Come, do what you will.”

At this the judge sent his herald into the arena to proclaim loudly to the people, “Polycarp has confessed himself to be a Christian!” “Burn him alive!” screamed the crowd of pagans. A fire was prepared. The executioner approached Polycarp to nail him to the stake. Polycarp said calmly, “Leave me as I am. He who grants me to endure the fire will enable me to remain on the pyre unmoved, without the security you wish from nails.”

Then Polycarp lifted his voice in prayer, praising God that he was “deemed worthy to die.” The fire was lighted and a sheet of flame flashed up around him. When his body did not crumble in the flames, an executioner stabbed him with a dagger. So ended the life of Polycarpus, pastor at Smyrna and student of the Apostle John (see James C. Hefley, *Heroes of the Faith*, Moody Press, 1963, pp. 12-14).

Spurgeon told of “Jane Bouchier, our glorious Baptist martyr...when she was brought before Cranmer and Ridley,” two bishops of the Church of England, who condemned this Baptist to be burned at the stake, saying to her that burning was an easy death. She told them, “I am as true a servant of Christ as any of you; and if you put your poor sister to death, take care [be careful] lest God should let loose the wolf of Rome on you, and you have to suffer for God too.” How right she was, for both these men were also martyred shortly thereafter! (see C. H. Spurgeon, “All-Sufficiency Magnified,” *The New Park Street Pulpit*, volume VI, pp. 481-482).

Though separated by many centuries, Polycarp and Jane Bouchier made strong statements of faith when they were burned at the stake. *Yet the Lord Jesus Christ did not do so when threatened with torture and death!* Yes, He had spoken to the high priest. Yes, He had spoken to the Roman governor Pontius Pilate. But when it came time for

Him to be flogged half to death and then nailed to a Cross, the words of the prophet Isaiah describe the wondrous fact that He was silent!

“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”  
(Isaiah 53:7).

*He said not a word as they beat Him! He said not a word as they nailed Him to the Cross!* Let us come to our text and drink deeply from it by asking three questions and answering them.

### **I. First, who was this man called Jesus?**

Who was it of whom the prophet spoke, saying,

“He was oppressed, and he was afflicted, yet he opened not his mouth...”? (Isaiah 53:7).

The Bible tells us that He was the Lord of glory, the Second Person of the Holy Trinity, God the Son in human flesh! As the creed says, “very God of very God.” We must never think of Jesus as a mere human teacher or a mere prophet! He did not leave us room to think of Him in these terms, for He said,

“I and my Father are one” (John 10:30).

Again, He said,

“I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live” (John 11:25).

If any other man had said those things we would call him demonized, delusional, distracted, delirious or deranged! But when Jesus said that He and God the Father are one, and when He said, “I am the resurrection and the life,” and words like that, we pause and, *even the worst of us, wonder if He may not be right after all!*

Though I do not always agree with C. S. Lewis on other points, how can we disagree with his famous statement about Jesus Christ? C. S. Lewis said,

I am trying here to prevent anyone saying the really foolish thing that people often say about Him: “I’m ready to accept Jesus as a great moral teacher, but I don’t accept His claim to be God.” That is the one thing we must not say. A man who was merely a man and said the sort of things Jesus said would not be a great moral teacher. He would either be a lunatic – on the level of a man who says he is a poached egg – or else he would be a Devil of Hell. You must make your choice. Either this man was, and is, the Son of God: or else a madman or something worse. *You can shut Him up for a fool, you can spit at Him and kill Him as a demon; or you can fall at His feet and call Him Lord and God. But let us not come with any patronizing nonsense about His being a great human teacher.*

*He has not left that open to us. He did not intend to* (C. S. Lewis, Ph.D., *Mere Christianity*, Harper Collins, 2001, p. 52).

“You can spit at Him and kill Him as a demon; or you can fall at His feet and call Him Lord and God...You must make your choice,” for Jesus said,

“I am the way, the truth, and the life: no man cometh unto the Father, but by me” (John 14:6).

There you have it! You cannot mix Jesus with Buddhism or Hinduism or Islam simply because Jesus “has not left that open to us. He did not intend to.” Christ left us with no other options. He said, “No man cometh to the Father, but by me.” As C. S. Lewis said, “You can spit at Him and kill Him...or you can fall at His feet and call Him Lord and God...You must make your choice.” It is one or the other. No one is *really* neutral on this! They may pretend to be, but they never really are neutral. “He has not left that open to us.”

## **II. Second, why did Jesus fail to defend Himself before those who tortured and killed Him?**

Why is it that

“He was oppressed, and he was afflicted, yet he opened not his mouth”? (Isaiah 53:7).

The great scientist Albert Einstein, though not a Christian, said,

No one can read the [four] Gospels without feeling the actual presence of Jesus. His personality pulsates in every word. No myth is filled with such life (Albert Einstein, Ph.D., *The Saturday Evening Post*, October 26, 1929).

Yet when He was flogged and crucified Jesus said nothing! Why did Christ fail to defend Himself to those who beat Him and killed Him? The French philosopher Rousseau, though an atheist, strangely got near the answer to that question when he said,

If Socrates lived and died like a philosopher, Jesus lived and died like a God (Jean-Jacques Rousseau, French philosopher, 1712-1778).

*Jesus did not defend Himself because His very purpose of coming down to earth was to suffer and die on the Cross. A year before He was crucified Jesus made that clear.*

“From that time forth [from that time on] began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day”  
(Matthew 16:21).

*The Applied New Testament Commentary* says,

Peter had just confessed that Jesus was the Christ, the Messiah, the Son of the living God [Mark 8:29]. But [Peter] still did not understand what Christ came to earth to do. He thought like the other Jews thought, namely, that Christ had

come to be an earthly king. Therefore, when Jesus told him that [He] must suffer many things and...be killed, Peter could not accept it. He rebuked Jesus for saying such a thing. Jesus also said that after three days [He] would rise again. Jesus knew, not only that He would die, but also that He would rise from the dead on the third day. The disciples didn't understand this at all (Thomas Hale, *The Applied New Testament Commentary*, Kingsway Publications, 1996, pp. 260-261).

But *we* should understand it. The Bible says,

“Christ Jesus came into the world to save sinners”  
(I Timothy 1:15)

by His death for our sins on the Cross, and by His resurrection, which gives us life. Jesus did not speak out and defend Himself when He was flogged and crucified because, as He said to the Governor Pilate, “To this end was I born, and for this cause came I into the world” (John 18:37).

### **III. Third, what does the text tell us about the silent suffering of Jesus?**

Please stand and read Isaiah 53:7 out loud one more time.

“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 [silent], so he openeth not his mouth” (Isaiah 53:7).

You may be seated.

“He was oppressed, and he was afflicted.” Dr. Young says that this can be translated, “He [allowed] himself to be afflicted.” “In being afflicted he was voluntarily suffering...No self defence or protest issued from his mouth. One cannot read [this prophecy] without thinking of the fulfillment, when before the judgment seat of Pilate the true Servant answered not a word. ‘When he was reviled, reviled not again’ [When he suffered he threatened not]” (Edward J. Young, Ph.D., *The Book of Isaiah*, Eerdmans, 1972, volume 3, pp. 348-349).

“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 [was greatly surprised]” (Matthew 27:13-14).

“And the chief priests accused him of many things: *but he answered nothing*. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. *But Jesus yet answered nothing*; so that Pilate marveled [was surprised and amazed]” (Mark 15:3-5).

“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 [silent], so he openeth not his mouth” (Isaiah 53:7).

In Isaiah 53:7 Christ is compared to a lamb. In the Old Testament, men brought sheep to slaughter them for sacrifice to God. To prepare a sheep for the sacrifice they sheared it, cutting off all the wool. The lamb stood silently as it was sheared. As the sacrificial sheep was silent when it was sheared and slaughtered, “so he openeth not his mouth” (Isaiah 53:7).

John the Baptist also compared Jesus to a sacrificial lamb when he said,

“Behold the Lamb of God, which taketh away the sin of the world” (John 1:29).

When you trust Jesus by faith, His sacrifice on the Cross pays for all your sin, and you stand without guilt before God. Your guilt is atoned for by His death on the Cross. And your sins are cleansed by the Blood He shed there.

David Brainerd, the famous missionary to the American Indians, proclaimed this truth throughout his ministry. As he preached to the American Indians, he said, “I never got away from Jesus and Him crucified. I found that once these people were gripped by the great...meaning of Christ’s sacrifice on our behalf, I did not have to give them many instructions about changing their behavior” (Paul Lee Tan, Th.D., *Encyclopedia of 7,700 Illustrations*, Assurance Publishers, 1979, p. 238).

I know that is true today as well. Once you see that

“Christ died for our sins according to the scriptures”  
(I Corinthians 15:3),

and once you surrender to the crucified and risen Saviour, you are a Christian. The rest is comparatively easy to explain and understand. *Trust Christ by faith and you are saved!*

As he lay dying, Spurgeon said, “My theology is found in four little words – ‘Jesus died for me.’ I don’t say this is all I would preach if I were to be raised up again, but it is more than enough to die upon. *Jesus died for me*” (Tan, *ibid.*). Can you say that? Can you say, “Jesus died for me”? If not, will you surrender to the risen Saviour and trust Him tonight? Will you say, “Jesus died for me, and I surrender to Him and trust Him for full salvation by His Blood and righteousness”? May God grant you the simple faith to do so. Amen.

Please stand and sing hymn number six on your song sheet, “And Can It Be?” by Charles Wesley.

And can it be that I should gain  
An interest in the Saviour’s blood?  
Died He for me, who caused His pain?  
For me, who Him to death pursued?  
Amazing love! How can it be,  
That Thou, my God, shouldst die for me?  
Amazing love! How can it be,  
That Thou, my God, shouldst die for me?  
(“And Can It Be?” by Charles Wesley, 1707-1788).

If you are convinced that Jesus can pardon your sin and save your soul, we would like to speak with you about becoming a Christian. Please leave your seat and walk to the back of the room. Dr. Cagan will take you to a quiet room where we can talk. Go right now to the back of the auditorium. Amen.

THE OUTLINE OF  
**THE SILENCE OF THE LAMB**  
(SERMON NUMBER 8 ON ISAIAH 53)

by Dr. R. L. Hymers, Jr.

“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” (Isaiah 53:7).

- I. First, who was this man called Jesus? John 10:30; 11:25; John 14:6.
- II. Second, why did Jesus fail to defend Himself before those who tortured and killed Him? Matthew 16:21; I Timothy 1:15; John 18:37.
- III. Third, what does the text tell us about the silent suffering of Jesus? Matthew 27:13-14; Mark 15:3-5; John 1:29; I Corinthians 15:3.

## A DESCRIPTION OF THE ATONEMENT (SERMON NUMBER 9 ON ISAIAH 53)

by Dr. R. L. Hymers, Jr.

A sermon preached at the Baptist Tabernacle of Los Angeles  
Lord's Day Morning, April 7, 2013

“He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken” (Isaiah 53:8).

In the previous verse Isaiah told us about the silence of Christ,

“He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb [is silent], so he openeth not his mouth”  
(Isaiah 53:7).

Dr. Edward J. Young said, “Having stressed the silent patience of Christ in His suffering, the prophet now gives a more detailed description of that suffering” (Edward J. Young, Ph.D., *The Book of Isaiah*, Eerdmans, 1972, volume 3, p. 351).

“He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken”  
(Isaiah 53:8).

The verse divides naturally into three points describing (1) Christ's suffering, (2) Christ's generation, and (3) Christ's vicarious atonement for our sins.

### **I. First, the text gives a description of Christ's suffering.**

“He was taken from prison and from judgment...for he was cut off out of the land of the living” (Isaiah 53:8).

Christ was arrested in the Garden of Gethsemane. He was taken by temple guards to the chief priests. They brought Him before Caiaphas, the high priest, and before the Sanhedrin, the Jewish high court. He was condemned in this court by false witnesses. Jesus said,

“Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven”  
(Matthew 26:64).

Then the high priest said,

“What think ye? They [of the Sanhedrin] answered and said, He is guilty of death. Then did they spit in his face, and buffeted [beat] him; and others smote him with the palms of their hands” (Matthew 26:66-67).

“When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death” (Matthew 27:1).

But they had no legal authority under Roman law to do this, and so,

“they led him away, and delivered him to Pontius Pilate the [Roman] governor” (Matthew 27:2).

Pilate questioned Jesus,

“and when he had scourged Jesus, he delivered him to be crucified” (Matthew 27:26).

Thus, this part of our text was fulfilled,

“He was taken from prison and from judgment [before the high priest, and then before Pilate]...for he was cut off out of the land of the living [by His death on the Cross]” (Isaiah 53:8).

The imprisonment of Jesus by the Jewish Sanhedrin and by Pilate fulfilled the words, “He was taken from prison.” The trials before Caiaphas, and then before Pilate, fulfilled the phrase, “and from judgment.” He was taken from prison and from judgment out to a hill called Calvary, where He was crucified and died on the Cross, thus fulfilling the phrase, “He was cut off out of the land of the living.”

Dr. John Gill (1697-1771) said,

*He was taken by distress and judgment; that is, his life was taken away in a violent manner, under a pretense of justice; whereas [really] the [worst] injustice was done him; a wrong charge was brought against him, false witnesses were [bribed to take a false oath, thus committing perjury against Him], and his life was taken away with wicked hands [as given] in Acts 8:32, [“He was led as a sheep to the slaughter, and like a lamb [silent] before his shearer, so opened he not his mouth”]. In his humiliation his judgment was taken away: he [did not receive] common justice (John Gill, D.D., *An Exposition of the Old Testament*, The Baptist Standard Bearer, 1989 reprint, volume V, p. 314).*

As our text says,

“He was taken from prison and from judgment...for he was cut off out of the land of the living...” (Isaiah 53:8).

## II. Second, the text gives a description of Christ’s generation.

In the middle of the text is a clause which is somewhat difficult to explain,

“He was taken from prison and from judgment: *and who shall declare his generation?* for he was cut off out of the land of the living...” (Isaiah 53:8).



“Who shall declare his generation?” Dr. Gill said that this phrase speaks “of the age [or generation in which He lived], and the men of it in which he lived, whose barbarity to him, and wickedness they were guilty of, were such as could not be declared [fully] by the mouth, or [fully] described by the pen of man” (Gill, *ibid.*). It brings tears to our hearts, when we read of the cruelty and injustice they had toward the harmless Son of God! As Joseph Hart (1712-1768) put it in his sorrowful hymn,

See how patient Jesus stands,  
Insulted in [this awful place]!  
Sinners have bound the Almighty hands,  
And spit in their Creator’s face.

With thorns His temple gored and gashed,  
Send streams of blood to every part,  
His back with knotted scourges lashed,  
But sharper scourges tear His heart.

Nailed naked to the accursed wood,  
Exposed to earth and heaven above,  
A spectacle of wounds and blood,  
A prodigy of injured love!  
(“His Passion” by Joseph Hart, 1712-1768; altered by the Pastor;  
to the tune of “‘Tis Midnight, and on Olive’s Brow”).

John Trapp (1601-1669) said, “Who can utter or describe his generation? [Who can describe] the wickedness of the men of those times he lived in?” (John Trapp, *A Commentary on the Old and New Testaments*, Transki Publications, 1997 reprint, volume 3, p. 410).

It is difficult to explain, in human terms, why those Jewish leaders wanted Jesus crucified, and why the Roman soldiers, “smote him on the head with a reed, and did spit upon him...and led him out to crucify him” (Mark 15:19-20).

“And though they found no cause of death in him, yet desired they Pilate that he should be slain” (Acts 13:28).

As John Trapp put it, “Who can utter or describe his generation?... the wickedness of the men of those times he lived in.”

“He was taken from prison and from judgment: *and who shall declare his generation?* for he was cut off out of the land of the living...” (Isaiah 53:8).

Dr. Young said, “The verb [declare] implies meditation or giving serious thought to something...They should have considered [the meaning of His death], but they did not” (Young, *ibid.*, p. 352).

How is it any different today? Millions of people have heard about the death of Jesus on the Cross without giving serious thought to it. “They should have considered, but they did not.” Who thinks deeply about Christ’s crucifixion? Do *you*? Do you spend time thinking about the death of Christ and what it means to you?

“Who can...describe his generation?...the wickedness of the men of those times he lived in,” said John Trapp. And yet the people who crucified Jesus were really very similar to unconverted people today. People today don’t want to think very seriously

about the significance of Christ's death. When "The Passion of the Christ" came out in our theaters many news commentators said that movie would have a profound effect on those who saw it. They said it would ignite a revival of interest in the Gospel. Some of them said it would cause great crowds of young people to come into the churches.

The film came out in 2004. That was nine years ago. We have had plenty of time to see whether those commentators were right. The awful reality of Christ's suffering portrayed in the film did have a psychological effect on many who saw it. But we can see now that it made no lasting impression on those who saw it. They went right back to their self-centered and sinful lives.

You see, that is the very essence of sin. Unconverted people can only experience a little sadness over Christ's suffering. But, at best, it is only a very slight remorse. They go right back to "surfing the net" for hours, to their greed for more money, their godless lives, their endless video games, missing church on Sunday, thinking very little about the God who made them, and the Christ who suffered on the Cross to save them. "Who can describe his generation?" Why, the generation that lived when Jesus was crucified is virtually the same as your generation! They were a bunch of self-loving, godless reprobates, who lived for nothing higher than sinful pleasure. And isn't that a perfect picture of your generation as well? And, if you were really honest with yourself, isn't that also a perfect description of you? After all, how much time do you spend thinking about God? How much time do you spend in prayer each day? How much does the bleeding crucifixion of Christ affect your everyday life? If you are honest with yourself, I think you will have to say that you are not really very different from the generation that rejected Christ, crucified Him, and walked away to lead their own selfish lives. That is the essence of sin. That is the very nature of sin. That proves that you are a sinner, and that you are every bit as guilty as were those in the time of Christ. Even if you come here to church every Sunday, you only have "a form of godliness" (II Timothy 3:5). Isn't that true of you? Isn't it true that you "have sinned, and come short of the glory of God"? (Romans 3:23). And since all those things are true of you, how can you escape from the wrath and judgment of Almighty God? Rev. Iain H. Murray, in his recent book on the life of Dr. Martyn Lloyd-Jones, said,

For Dr. Lloyd-Jones to preach the real peril of man's guiltiness before God meant to preach the certainty of divine wrath, wrath which is already upon the unconverted and which is yet to come in the punishment of sin in hell...that place where their 'worm dieth not and their fire is not quenched' (Iain H. Murray, *The Life of Martyn Lloyd-Jones*, The Banner of Truth Trust, 2013, p. 317).

### **III. Third, the text describes the deeper meaning of Christ's suffering.**

Please stand and read Isaiah 53:8 aloud, paying careful attention to the last clause, "for the transgression of my people was he stricken."

"He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: *for the transgression of my people was he stricken*" (Isaiah 53:8).

You may be seated.

Dr. Merrill F. Unger said,

For seventeen centuries [the Messianic interpretation of Isaiah 53] was the *only* interpretation among Christians [and] Jewish authorities. [Later the Jews] deliberately abandoned that view of the chapter because of its remarkable fulfillment in Christ (Unger, *ibid.*, p. 1293).

Today many Jewish scholars say that the entire fifty-third chapter of Isaiah refers to the suffering of the Jewish people, not to Christ. Although the Jews have suffered horribly at the hands of false Christians, this cannot be the true meaning of our text, for it plainly says, “For the transgression [the sin] of my people was he stricken” (Isaiah 53:8). Of this clause, “For the transgression of my people was he stricken,” Dr. Henry M. Morris said, “He died for ‘*my people*’ – that is, Israel – showing that [Christ] in this passage is not Israel, as many have alleged” (Henry M. Morris, Ph.D., *The Defender’s Study Bible*, Word Publishing, 1995, p. 767). Thus, the true meaning is not that the Jewish people were stricken, but rather that Christ was stricken in their place, for their sins, to pay the penalty for their sins, *and for ours*. He was crucified to pay the penalty for our sin!

Dr. John Gill said the words “For the transgression of my people was he stricken,” apply to the Jewish people and also to the elect Christians – showing that Christ was stricken both for the sins of Israel and for the sins of “his people” who are Christians (Gill, *ibid.*, p. 314). I think that Dr. Gill brings out the true meaning of those words,

“For the transgression of my people was he stricken”  
(Isaiah 53:8).

Christ was “stricken” on the Cross to pay for the sins of His people, whether they be Jews or Gentiles. His death is substitutionary, Christ dying to pay for our sins. It is propitiatory, turning away the anger of God from the sinner.

But there is a condition. For Christ to effectually pay for your sins, you must trust Him in faith. The sin-payment of Christ on the Cross will not save anyone who fails to trust Jesus. It is only when you surrender to Jesus that your sins are blotted out of God’s record by the Saviour’s Blood.

You can know all the facts in this verse and still be lost. The demons have a full knowledge of these facts, but it does not save them. The Apostle James said, “the devils [demons] also believe, and tremble” (James 2:19). The demons have only “head knowledge” about Christ’s atoning death. You must go farther if you wish to be saved. You must actually submit to Christ and trust Him. You must be converted by an act of God’s grace, or you will go to Hell with your memorized thoughts about His crucifixion.

Listen to Dr. A. W. Tozer as he speaks against “decisionism,” and in favor of true conversion. Dr. Tozer said,

The whole transaction of religious conversion has been made mechanical and spiritless. Faith may now be exercised without a jar to the moral life and without embarrassment to the Adamic ego. Christ may be “received” without creating any special love for Him in the soul of the receiver (A. W. Tozer, D.D., *The Best of A. W. Tozer*, Baker Book House, 1979, page 14).

“The whole transaction of religious conversion has been made mechanical and spiritless” – *and*, I might add that it is often Christless! “Decisionists” simply want you to say a quick prayer, be baptized, and get it over with. Often Christ’s death and

resurrection are hardly mentioned. Often they are left out completely! This is *not* what the Bible teaches. The Bible teaches that you must feel the guilt of your sin, and find that you have no way to escape from sin and its consequences other than by coming to Christ, laying yourself out helplessly before Him, and trusting Him from the innermost depths of your being. Then, and only then, will you know by experience what the prophet Isaiah meant when he said,

“For the transgression of my people was he stricken”  
(Isaiah 53:8).

When you trust Jesus Christ by faith, His Blood cleanses all your sin and you are converted – but not before that happens to you. No, *never* before that happens! You must trust Jesus Christ if you want to be saved!

Let us stand together. If you would like to speak with us about trusting Jesus, please leave your chair right now and walk to the back of the auditorium. Dr. Cagan will take you to a quiet room where we can talk with you about surrendering to Christ and being washed clean from your sin by His holy Blood! Amen.

THE OUTLINE OF  
**A DESCRIPTION OF THE ATONEMENT**  
(SERMON NUMBER 9 ON ISAIAH 53)

by Dr. R. L. Hymers, Jr.

“He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken” (Isaiah 53:8).

(Isaiah 53:7)

- I. First, the text gives a description of Christ’s suffering, Isaiah 53:8a; Matthew 26:64, 66-67; 27:1-2, 26; Acts 8:32.
- II. Second, the text gives a description of Christ’s generation, Isaiah 53:8b; Mark 15:19-20; Acts 13:28; II Timothy 3:5; Romans 3:23.
- III. Third, the text describes the deeper meaning of Christ’s suffering, Isaiah 53:8c; James 2:19.

## THE PARADOX OF CHRIST'S BURIAL

(SERMON NUMBER 10 ON ISAIAH 53)

by Dr. R. L. Hymers, Jr.

A sermon preached at the Baptist Tabernacle of Los Angeles  
Lord's Day Evening, April 7, 2013

“And he 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” (Isaiah 53:9).

How many sermons have you heard on the burial of Christ? I have never heard *even one*, though I have been preaching for 55 years and in church for 59 years. I can't remember even reading a sermon on Christ's burial! We should have heard far more. After all, His burial is not unimportant. In fact it is the second point of the Gospel!

“Christ died for our sins according to the scriptures”  
(I Corinthians 15:3).

That is the first point of the Gospel.

“And that he was buried” (I Corinthians 15:4).

That is the second point of the Gospel.

How can we say we preach the Gospel if we never even mention the second point of it? But, then, today there are few whole sermons focused on the first or third points either! That is one of the great weaknesses of modern preaching. We must make the Gospel central. We must treat Christ with more respect, and give Him and His atoning work greater prominence in our preaching.

Many lament the fact that there is scarcely any great preaching today. I fully agree. There is very little good preaching today, very little indeed! But why is this true? It is largely because there is so little Gospel preaching. Pastors “teach the Christians” instead of preaching the Gospel to the lost, even though their churches are literally teeming with lost people! “Moral teachings” to so-called “Christians” can never be considered great preaching! *When Christ is not central, preaching can never be truly great!*

Knowledge of the Gospel is far more than knowing *facts* about Christ. True knowledge of the Gospel is the knowledge of Christ *Himself*. Jesus said,

“And this is life eternal, that they might *know thee the only true God, and Jesus Christ, whom thou hast sent*” (John 17:3).

George Ricker Berry said that the word translated “know” in that verse means “to know...by experience” (*Greek-English New Testament Lexicon*). *To be a true Christian you must know Christ by experience.* A mere knowledge of the facts will not save you. You must know His death for our sins by experience. You must know His burial by experience. You must know His resurrection by experience. That is the way to salvation. That is the way to eternal life.

“And this is life eternal, that they might *know thee the only true God, and Jesus Christ, whom thou hast sent*” (John 17:3).

If you have not had these experiences, I hope I have made you feel uneasy. For there can be no question that you are not a true Christian, because you have not experienced real conversion. You are going to have to be troubled and upset until you change your mind, fall at the feet of Jesus and find true salvation in Him alone.

To know Christ, you must go to the Cross, and look by faith upon Him who was crucified to atone for our sins. You must also go down into the tomb of Christ by faith and be

“buried with him by baptism unto death” (Romans 6:4a),

for it is in dying with Him that we rise to “walk in the newness of life” (Romans 6:4b).

Therefore we come to our text to learn of His burial, so that we can experience it with Him.

“And he 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” (Isaiah 53:9).

We find in this verse the paradox of Christ’s burial, the apparent contradiction, the riddle of it. And then we find the answer to the riddle.

### **I. First, the paradox of His burial.**

“And he made his grave with the wicked, and with the rich in his death...” (Isaiah 53:9).

In the time of Christ, the “wicked” were the criminals. The “rich” were considered honorable. How then could His grave be with the wicked and at the same time be “with the rich in his death”? This confused the ancient Jewish commentators. It was a paradox, a seeming contradiction, in their minds.

But this puzzle is solved in the Gospel of John. Jesus died on a cross between two thieves, one on His right hand and one on His left. They are referred to in our text as “the wicked.” Jesus died first, while the two thieves remained alive for a time.

“The Jews therefore, because it was the preparation [for the Passover], that the bodies should not remain upon the cross on the sabbath day...besought Pilate that their legs might be broken, and that they might be taken away” (John 19:31).

The soldiers broke the legs of the two thieves. This was done so that they could not push themselves up to breathe and, so, would die quickly. But when they came to Jesus, hanging on the center cross, He was already dead. One of them pierced His side with a spear to make His death certain. Water and Blood gushed out, showing that He had died from cardiac arrest.

He did not reign upon a throne of ivory,  
 He died upon the cross of Calvary;  
 For sinners there He counted all He owned but loss,  
 And He surveyed His kingdom from a cross.  
 A rugged cross became His throne,  
 His kingdom was in hearts alone;  
 He wrote His love in crimson red,  
 And wore the thorns upon His head.  
 (“A Crown of Thorns” by Ira F. Stanphill, 1914-1993).

But then something unexpected happened. Two very prominent men came forward to claim the body of Jesus. They were Joseph of Arimathaea, a rich man, and a member of the Jewish Sanhedrin, and Nicodemus the ruler of the Jews, who had earlier come to Jesus by night (cf. John 3:1-2). They had both been secret disciples, but now they came out in the open for the first time. They actually risked their lives to do so. Dr. McGee said,

Let’s not be too critical of these men. They had stayed in the background but, now that the Lord’s disciples have all scattered like sheep and gone undercover, these two men come out in the open (J. Vernon McGee, Th.D., *Thru the Bible*, Thomas Nelson, 1983, volume IV, p. 494).

Joseph of Arimathaea and Nicodemus took the body of Jesus. Joseph was a rich man and he put the body of Jesus in his new tomb,

“Which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed” (Matthew 27:60).

Thus the paradox of Christ’s burial was explained. Yes, He made His grave with the wicked, by His death on the Cross between two thieves. But He was buried “with the rich in his death” (Isaiah 53:9), in a rich man’s tomb. Christ had experienced the death of a villain, but He was given an honorable burial with the rich. This shows that our Lord’s humiliation was ending. His body had not been tossed into a common grave with the two thieves. It was laid to rest with the respect and honor He deserved, in the tomb of a wealthy and honorable man. And by this the paradox, which often puzzled the old rabbis who studied it, our text was made plain.

“And he made his grave with the wicked, and with the rich in his death” (Isaiah 53:9).

But there is another reason why Christ made his grave with the wicked and with the rich. As I said, the Jewish people thought of criminals and lawbreakers as “the wicked,” and they thought of “the rich” as respectable people. The fact that Jesus “made his grave” with both of these groups shows that the ancient rabbis were wrong in separating “the wicked” and “the rich.” They were not two groups at all. Both groups were sinners.

And that is also true today. Respectable people are sinners equal to those they would call “the wicked.” As I sat down to write this part of the sermon a telemarketer phoned me, asking for a donation for a “conservative” ministry. The phoner said, “Which of the following do you think is the most important issue facing America –

abortion, failure to support Israel, or same sex marriage?” I said, “None of those. The most important issue facing America is the fact that our pastors don’t preach on the sin of their church members.” What did I mean? I meant that abortion, same sex marriage and failure to support Israel are symptoms, not the actual sickness, but only symptoms of the sickness. You can work on curing symptoms, but it won’t do any lasting good unless you deal with the underlying disease. And the disease is sin – sin that is killing both the liberal and the conservative; sin that is destroying both the Democrat and the Republican; sin that is damning both “the wicked” and “the rich.”

Sin lies in the heart. The heart of man is wrong, not just his outward actions. Sin controls his innermost thoughts and desires. Your sinful heart tells you to think about things that are wrong. Then your sinful nature moves you to rebel against God and commit the sin you were thinking about. Sin dominates your inner life and leads you to rebel against authority, to rebel against God. The rebellion of your heart against God is so strong that nothing you do can change it, or break its control over you. You must be brought to the place where you say with the Apostle, “O wretched man that I am! who shall deliver me from the body of this death?” (Romans 7:24). Only then will you understand the importance of Jesus making His grave with “the wicked” and with “the rich” – “in his death.” Whatever background you have, Christ died and was buried so that your sin could be both pardoned, and removed. As Dr. J. Wilbur Chapman put it in one of his hymns, “Buried, He carried my sin far away” (“One Day” by Dr. J. Wilbur Chapman, 1859-1918). Only Christ can pardon your sin! Only Christ can change your rebellious heart of sin!

“And he made his grave with the wicked, and with the rich in his death” (Isaiah 53:9).

## II. Second, the paradox explained.

The second half of our text shows why Christ, though dying dishonorably with thieves, was buried in honor and respect. Please stand and read the second half, beginning with the words, “because he had done no violence...” (Isaiah 53:9).

“And he 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*” (Isaiah 53:9).

You may be seated.

This gives the reason for Christ’s honorable burial. This honor was afforded Him *because he had done no violence*; or injury to anyone. He had not been guilty of oppression or theft, murder or cruelty of any kind. He had never stirred up any mob, or started any riots against the government of either the Jews or the Romans. *Neither was any deceit in his mouth*. He never taught false doctrine. He never deceived the people, as He was charged. That was a bald-faced lie. He did not attempt to draw anyone from the true worship of God. He constantly upheld and respected the law of Moses, and the prophets. He was not an enemy of their religion or their state. Indeed, He was not guilty of any sin. The Apostle Peter said that Christ,

“did no sin, neither was guile [deceit] found in his mouth”  
(I Peter 2:22).



Dr. Young said, “[Christ] was given an honorable burial after his dishonorable death because of his perfect innocence. [Since] he had not acted like his criminal enemies, he would not receive [a] disgraceful burial with them, but an honorable burial with the rich.”

That reminds me of Sir Winston Churchill, who chose an honorable burial beside his father in a country churchyard, rather than what he considered a less than honorable burial among his father’s enemies, and his own enemies, among the men who betrayed England, yet were buried with great pomp and ceremony in Westminster Abbey, despite their acts of treacherous appeasement in the face of Hitler and his Nazi regime. Though Churchill was not a born again Christian, he was a man of honor.

Jesus, of course, was the greatest man who ever lived. Yes, He was and is a man, “The man Christ Jesus” (I Timothy 2:5). His greatness lay in the fact that He gave His life willingly to pay for *our* sins in the sight of God the Father. A short time before He was crucified, Jesus said,

“Greater love hath no man than this, that a man lay down his life for his friends” (John 15:13).

A rugged cross became His throne,  
His kingdom was in hearts alone;  
He wrote His love in crimson red,  
And wore the thorns upon His head.

And now, my friend, what will you do with Jesus who is called the Christ? As C. S. Lewis put it, there are two possible responses – “You can spit at Him and kill Him as a demon; or you can fall at His feet and call Him Lord and God.” Which will it be for you? The only third choice is to ignore Him completely, and go on with your life as though His pain and suffering mean nothing. I feel the most sorrow for those who treat the Saviour with such dishonor. I pray you will not be one of them. They are those whom T. S. Eliot called “The Hollow Men” – men who live only for the pleasures of the moment. Yes, I pray that you will not be one of them, for they will have a very deep place in Hell.

Lest I forget Gethsemane;  
Lest I forget Thine agony;  
Lest I forget Thy love for me,  
Lead me to Calvary.  
(“Lead Me to Calvary” by Jennie E. Hussey, 1874-1958).

I pray that you will come to Jesus, trust Him with all your heart, and pass from death to life in true Christian conversion.

Let us stand together. If you would like to speak to us about being cleansed from your sin by Jesus, please step to the back of the auditorium now. Dr. Cagan will take you to a quiet place where we can talk. Amen.

THE OUTLINE OF  
**THE PARADOX OF CHRIST'S BURIAL**  
(SERMON NUMBER 10 ON ISAIAH 53)

by Dr. R. L. Hymers, Jr.

“And he 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” (Isaiah 53:9).

(I Corinthians 15:3-4; John 17:3; Romans 6:4)

- I. First, the paradox of His burial, Isaiah 53:9a; John 19:31; Matthew 27:60; Romans 7:24.
- II. Second, the paradox explained, Isaiah 53:9b; I Peter 2:22; I Timothy 2:5; John 15:13.

**PROPITIATION!**  
(SERMON NUMBER 11 ON ISAIAH 53)

by Dr. R. L. Hymers, Jr.

A sermon preached at the Baptist Tabernacle of Los Angeles  
Saturday Evening, April 13, 2013

“Yet it pleased the Lord to bruise him; he hath put him to grief:  
when thou shalt make his soul an offering for sin” (Isaiah 53:10).

What I am going to say about God tonight will be disliked, and even hated, by some who hear it. People have such wrong ideas about God today. When anyone speaks about the God of the Bible it causes a negative reaction, especially among a certain class of preachers.

Years ago I was asked by an elderly pastor to give an evangelistic sermon to a group of about one hundred young people. I had spoken there several times before, so I thought I knew what the church wanted. But this time two younger pastors were in charge. I preached a salvation message, emphasizing God’s judgment and ending with a clear presentation of the Gospel of Christ. Twenty-seven young people responded to the invitation. These were all first-time professions, which was a little over one fourth of the college-age students who were present.

One would have thought that the two young pastors would have been delighted with such a large response. But they both had angry scowls on their faces after the sermon. They never wrote me a note of thanks, and they never sent me an honorarium, which was the common practice of that church. I was very surprised by their coolness. I learned afterwards that they thought I was too negative, that I should have given an invitation without warning those young people that God judges sin. Since then I have discovered that many modern pastors share their view. “Just give them the Gospel. Speak only of the love of God. Don’t stir people up and make them feel uncomfortable.” I have often found that preachers feel that way today. But I am convinced there is something terribly defective in that way of thinking, something insufficient and wrong about that view of evangelistic preaching.

Dr. A. W. Tozer said, “No man can know the true grace of God who has not first known the fear of God” (*The Root of Righteousness*, Christian Publications, 1955, p. 38). I believe that he was exactly right, “No man can know the true grace of God who has not first known the fear of God.” Dr. Martyn Lloyd-Jones believed exactly like Dr. Tozer on this point. Iain H. Murray said, “For Dr. Lloyd-Jones to preach the real peril of man’s guiltiness before God meant to preach the certainty of divine wrath...in punishment of sin in hell...he regarded warning as an essential part of biblical preaching. Hell is not a theory...” (Rev. Iain H. Murray, *The Life of Martyn Lloyd-Jones*, The Banner of Truth Trust, 2013, p. 317).

Again, Dr. Lloyd-Jones said, “The worst sin of all is the false thinking about God of which the natural man is so terribly guilty” (ibid., p. 316). Again, I find it enlightening that Dr. John R. Rice, the noted Baptist evangelist, said virtually the same thing as Dr. Tozer and Dr. Lloyd-Jones. Dr. Rice said,

The God of the Bible is a terrible God, a dreadful God, a God  
of vengeance, as well as a God of mercy (John R. Rice, D.D.,

*The Great and Terrible God*, Sword of the Lord Publishers, 1977, p. 12).

Dr. Rice said,

All this modern preaching of grace without law, of faith without repentance, of God's mercy without God's wrath, the preaching of Heaven without Hell...is a perversion of God's truth. It misrepresents God. It is a dishonest presentation of God's message. God is a terrible God, a dreadful God, a God of fury against sin, a God who brings vengeance, a God to be feared, a God before whom sinners should tremble (ibid., pp. 13, 14).

Amen! And I know by years of reading their sermons, that Dr. Tozer and Dr. Lloyd-Jones would have agreed with John R. Rice completely on that point. God is "a God of fury against sin."

When we see God in that way, as the Bible presents Him, we will have no trouble with our text in Isaiah 53:10. The text is centered in God the Father and what God did to Jesus for our salvation,

"Yet it pleased the Lord to bruise him; he hath put him to grief:  
when thou shalt make his soul an offering for sin"  
(Isaiah 53:10).

"Whom God hath set forth to be a propitiation"  
(Romans 3:25).

Dr. W. A. Criswell said that "Propitiation is the work of Christ on the cross in which He met the demands of the righteousness of God against sin, both satisfying the requirements of God's justice and cancelling the guilt of man" (W. A. Criswell, Ph.D., *The Criswell Study Bible*, Thomas Nelson Publishers, 1979, p. 1327, note on Romans 3:25).

"Whom God hath set forth to be a propitiation"  
(Romans 3:25).

*The Reformation Study Bible* says of that verse, "Christ died as a propitiatory sacrifice that satisfies the divine judgment against sinners, bringing about forgiveness and justification. But Paul is careful to indicate that the sacrifice [of God's Son] does not cause God the Father to love us. The opposite is true – God's love caused Him to offer His Son" (*The Reformation Study Bible*, Ligonier Ministries, 2005, p. 1618, note on Romans 3:25).

"He that spared not his own Son, but delivered him up for us all" (Romans 8:32).

As our text says,

"Yet it pleased the Lord to bruise him; he hath put him to grief:  
when thou shalt make his soul an offering for sin"  
(Isaiah 53:10).

In this text we see that God was the true author of Christ's agony. Christ suffered and died "by the determinate counsel [the set purpose] and foreknowledge of God" (Acts 2:23). The great and terrible God of Scripture was the true cause of Christ's suffering and death. John 3:16 says that God "gave his only begotten Son" (John 3:16). Romans 8:32 says, "He...spared not his own Son, but delivered him up for us all" (Romans 8:32). The wrath of God against sin was propitiated because it fell on His Son Jesus. As our text says,

"It pleased the Lord to bruise him; he hath put him to grief:  
when thou shalt make his soul an offering for sin"  
(Isaiah 53:10).

Here Isaiah takes us "behind the scenes" to show us that God the Father sent His Son through the horrors of His passion and crucifixion so that God could be propitiated, and His wrath fall on Jesus instead of the sinner. In our text we see that (1) God bruised Him; (2) God put Him to grief; (3) God made His soul an offering for sin.

### **I. First, God bruised Jesus.**

"It pleased the Lord to *bruise* him" (Isaiah 53:10).

The word translated "bruised" means "to crush." "It pleased the Lord *to crush* him." Dr. Edward J. Young said, "Despite the innocence of [Christ], the Lord took pleasure in bruising [and crushing] him. His death was not in the hands of wicked men but in the Lord's hands. This does not absolve from responsibility those who put him to death, but they were not in control of the situation. They were only doing what the Lord permitted them to do" (Edward J. Young, *The Book of Isaiah*, William B. Eerdmans Publishing Company, 1972, volume 3, pp. 353-354).

As I have said, this is clearly shown in Romans 3:25, concerning Christ,

"Whom God hath set forth to be *a propitiation*"  
(Romans 3:25),

and in John 3:16, that,

"God so loved the world, that *he gave* his only begotten Son"  
(John 3:16)

to propitiate His wrath against sin, and make salvation possible to sinful man.

"Yet it pleased the Lord to bruise [to crush] him"  
(Isaiah 53:10).

Beginning in the Garden of Gethsemane, God the Father bruised and crushed His Son. We are told by Matthew, that in the Garden of Gethsemane, God said, "*I will smite the shepherd*" (Matthew 26:31). The Gospel of Mark also tells us that, in Gethsemane, "I will smite the shepherd" (Mark 14:27). Thus God smote Jesus, bruised Him, and began to crush Him as a vicarious propitiation for our sins in the darkness of Gethsemane. Spurgeon spoke of that when he said,

It was now that our Lord had to take a certain cup *from the Father's hand*. Not from the Jews, not from the traitor Judas, not from the sleeping disciples, not from the devil came the trial [in Gethsemane] now, but it was a cup filled by one whom he knew to be His Father...a cup which amazed his soul and troubled his inmost heart. He shrunk [back] from it, and therefore be ye sure that it was a draught [a cup] more dreadful than physical pain, since from that he did not shrink...it was something inconceivably terrible, amazingly full of dread, which came [to Him] from the Father's hand. This removes all doubt as to what it was, for we read, "It pleased the Lord to bruise him..." The Lord made to [rest] on him the iniquity of us all. He hath made him to be sin for us though he knew no sin. This, then is what caused the Saviour such extraordinary depression...He must suffer in the sinner's [place]. Here is the secret of those agonies [in Gethsemane] which it is not possible for me to [fully explain] before you, so true is it that –

'Tis to God, and God alone,  
That his griefs are fully known.'

(C. H. Spurgeon, "The Agony in Gethsemane," *The Metropolitan Tabernacle Pulpit*, Pilgrim Publications, 1971 reprint, volume XX, pp. 592-593).

"Yet it pleased the Lord to bruise him"  
(Isaiah 53:10).

Under the weight of human sin, poured forth upon Him in Gethsemane, Christ was crushed, He was bruised by the weight of your sin, so that

"Being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground" (Luke 22:44).

No human hand had touched Him yet. He had not yet been arrested, nor had He yet been beaten, flogged, or crucified. No, it was God the Father who bruised and crushed Him in Gethsemane. It was God the Father who said, "*I will smite the shepherd*" (Matthew 26:31). This is what God prophesied through Isaiah,

"Yet it pleased the Lord to bruise him" (Isaiah 53:10).

No tongue can tell the wrath He bore,  
The wrath so due to me:  
Sin's just desert; He bore it all,  
To set the sinner free!  
("The Cup of Wrath" by Albert Midlane, 1825-1909;  
to the tune of "O Set Ye Open Unto Me").

## II. Second, God put Jesus to grief.

"Yet it pleased the Lord to bruise him; *he hath put him to grief...*" (Isaiah 53:10).

Again, it was God who put His only begotten Son through the grief He experienced during His passion and death. Dr. John Gill said,

*He hath put him to grief* [caused Him to suffer]...when he spared him not, but delivered him up into the hands of wicked men, and unto death: he was put to grief in the garden, when his soul was exceeding sorrowful; and on the cross, when he was nailed to it, [and] had the weight of his people's sins, and his father's wrath, on him; and when he hid his face from him, which made him cry out, *my God, my God, why hast thou forsaken me?*... [allowing] him to be put to pain, both in body and mind (John Gill, D.D., *An Exposition of the Old Testament*, The Baptist Standard Bearer, 1989 reprint, vol. V, page 315).

Jesus willingly suffered the crushing and the pain, the flogging and the crucifixion, suffering voluntarily for our sins, for He said,

“For I came down from heaven, not to do mine own will, but the will of him that sent me” (John 6:38).

“Him, being delivered by the determinate counsel and foreknowledge of God” (Acts 2:23).

“Being made a curse for us” (Galatians 3:13).

“And he is the propitiation for our sins” (I John 2:2).

“Whom God hath set forth to be a propitiation through faith in his blood” (Romans 3:25).

No tongue can tell the wrath He bore,  
The wrath so due to me;  
Sin's just desert; He bore it all,  
To set the sinner free!  
 (“The Cup of Wrath” by Albert Midlane, 1825-1909).

“Yet it pleased the Lord to bruise him; he hath put him to grief...” (Isaiah 53:10).

### **III. Third, God made the soul of Jesus an offering for sin.**

Let us stand and read the text aloud, ending with “an offering for sin.”

*“Yet it pleased the Lord to bruise him; he hath put him to grief:  
when thou shalt make his soul an offering for sin”*  
(Isaiah 53:10).

You may be seated.

Notice the word “yet” at the beginning of the text. It refers back to verse nine, “he had done no violence, neither was any deceit in his mouth. Yet...” (Isaiah 53:9-10a). Even though Jesus had never sinned, “Yet it pleased the Lord to bruise him; he hath put him to grief...” Dr. Gaebelain's commentary says, “Verse 10a is almost shocking in its apparent presentation of arbitrary disregard for [Christ's] personal righteousness, but then the reader recalls the substitutionary nature of these sufferings...At once God is seen not

to be harsh but astonishingly gracious” (Frank E. Gaebelin, D.D., General Editor, *The Expositor’s Bible Commentary*, Zondervan, 1986, volume 6, p. 304).

“Yet it pleased the Lord to bruise him; he hath put him to grief:  
when thou shalt make his soul an offering for sin”  
(Isaiah 53:10).

“He...spared not his own Son, but delivered him up for us all”  
(Romans 8:32).

“Who his own self bare our sins in his own body on the  
tree...by whose stripes ye were healed” (I Peter 2:24).

“For he hath made him to be sin for us, who knew no sin; that  
we might be made the righteousness of God in him”  
(II Corinthians 5:21).

“When thou shalt make his soul an offering for sin”  
(Isaiah 53:10).

No tongue can tell the wrath He bore,  
The wrath so due to me;  
Sin’s just desert; He bore it all,  
To set the sinner free!  
 (“The Cup of Wrath” by Albert Midlane, 1825-1909).

“Yet it pleased the Lord to bruise him; he hath put him to grief:  
when thou shalt make his soul an offering for sin”  
(Isaiah 53:10).

Christ was God’s offering for sin. Christ died in your place, as your substitute. Christ suffered for you vicariously, as a propitiation, to pay the penalty for your sin, to turn the wrath of God away from you and take it all upon Himself. When you think of the nails driven through His hands and feet, it was done for you. He died the just for the unjust, to bring you to God in a righteously pardoned state. Spurgeon said,

Man for sin was condemned to eternal fire; when God took Christ to be the substitute it is true, he did not send Christ into eternal fire, but he poured upon him grief, so desperate, that it was valid payment for even an eternity of fire...for Christ in that hour took all our sins, past, present, and to come, and was punished for them all there and then, that we might never be punished, because he suffered in our [place]. Do you see, then, how it was that God the Father bruised him? Unless he had done so, the agonies of Christ could not have been for our [deserved] sufferings [in Hell] (C. H. Spurgeon, “The Death of Christ,” *The New Park Street Pulpit*, Pilgrim Publications, 1981 reprint, volume IV, pp. 69-70).

*Yet the death of Christ does not save all men from Hell. Only those who trust Christ are saved.* He died for sinners, and only for sinners; He died for those who feel within themselves that they are sinners, and seek Christ to pardon them.

Your sense of sin and your sense of need for Jesus are the qualities that show His death will heal your sin. Those who pause for a moment to think of His death, and then



forget about it, will go on to receive eternal punishment for their sins, because they rejected the payment Christ made on the Cross.

Think long and hard about that. Think long and hard about the words of Toplady's great hymn "Propitiation."

For me was given the spotless Lamb  
 His Father's wrath to bear;  
 I see His bloody wounds and know  
 My name is written there.  
 Forth from the Lord His gushing blood,  
 In purple currents ran;  
 And every wound proclaimed aloud  
 His wondrous love to man.

For me, the Saviour's blood avails,  
 Almighty to atone;  
 The hands He gave to piercing nails  
 Shall lead me to His throne.  
 ("Propitiation" by Augustus Toplady, 1740-1778;  
 to the tune of "At the Cross").

Now, then, why haven't you trusted Jesus? What is it that keeps you from trusting Him? What secret sin do you hide that keeps you from trusting Him? What false and foolish desire keeps you from the Saviour? What fear of losing something you think is important stops you? What hidden reason keeps you from trusting the Christ who bore the awful wrath of God to save you from judgment? Fling those thoughts behind you – and trust "the Lamb of God, which taketh away the sin of the world" (John 1:29). He waits for you. Delay no longer. Trust Him now, tonight. The inquiry room is open for those of you who wish to seek Him, and trust Him, and be saved by Him.

## THE OUTLINE OF

### **PROFITIATION!**

(SERMON NUMBER 11 ON ISAIAH 53)

by Dr. R. L. Hymers, Jr.

"Yet it pleased the Lord to bruise him; he hath put him to grief:  
 when thou shalt make his soul an offering for sin" (Isaiah 53:10).

(Luke 16:23; Romans 3:25; 8:32; Acts 2:23; John 3:16)

- I. First, God bruised Jesus, Isaiah 53:10a; Matthew 26:31; Mark 14:27; Luke 22:44.
- II. Second, God put Jesus to grief, Isaiah 53:10b; John 6:38.
- III. Third, God made the soul of Jesus an offering for sin, Isaiah 53:10c; Isaiah 53:9-10a; Romans 8:32; I Peter 2:24; II Corinthians 5:21; John 1:29.

## **THE SAVIOUR'S TRIUMPH!** (SERMON NUMBER 12 ON ISAIAH 53)

by Dr. R. L. Hymers, Jr.

A sermon preached at the Baptist Tabernacle of Los Angeles  
Lord's Day Morning, April 14, 2013

“He shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand” (Isaiah 53:10).

The first part of Isaiah 53:10 speaks of Christ's propitiatory death. I preached on it last night. The first half of this verse shows that God the Father is the agent behind the suffering of His Son, the One who actually caused it. Dr. Merrill F. Unger said, “The Lord crushed Him by putting Him to grief” (Merrill F. Unger, Ph.D., *Unger's Commentary on the Old Testament*, Moody Press, 1981, volume II, p. 1299). The first half of Isaiah 53:10 says,

“Yet it pleased the Lord to bruise him; he hath put him to grief:  
when thou shalt make his soul an offering for sin...”  
(Isaiah 53:10a).

The Keil and Delitzsch *Commentary on the Old Testament* says,

It was *men* who inflicted upon [Christ] such crushing suffering, such deep sorrow; *but the supreme [cause] was God*, who made the sin of men [serve] His pleasure, His will, and predetermined counsel (Eerdmans, 1973 reprint, vol. VII, part II, p. 330).

But now we see, in the second half of Isaiah 53:10, what came out of Christ's suffering, what His suffering produced. His passion and death laid the groundwork for the triumph of His resurrection, and the victory of His people on the earth! Please stand again and read the second half of the verse, beginning with the words, “He shall see.”

“...He shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand”  
(Isaiah 53:10b).

You may be seated. Note from the text three wonderful results that came from Christ's suffering!

### **I. First, He shall see His seed!**

“He shall see his seed” (Isaiah 53:10).

That is the first result of Jesus' death. “He shall see his seed.” This refers to Christ's spiritual seed, His offspring. Millions of people have come to Christ and have become “his seed.” Jesus predicted that when He said,

“They shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God” (Luke 13:29).

From the Day of Pentecost onward, uncounted numbers have come to Christ throughout the world. And in the end, when Christ returns to this world from Heaven,

“His seed shall inherit the earth” (Psalm 25:13).

But Christ did not have to wait until He returned the second time to see His seed. Immediately, upon His resurrection from the dead, He saw them, and they saw Him! The Apostle Paul said,

“He was seen of Cephas [Peter], then of the twelve: After that, he was seen of above five hundred brethren at once...After that, he was seen of...all the apostles. And last of all he was seen of me also” (I Corinthians 15:5-8).

His seed saw Him. As the Apostle John put it,

“which we have looked upon, and our hands have handled, of the Word of life” (I John 1:1).

And He saw His seed, when He had risen from the dead,

“Then...came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord” (John 20:19-20).

“He shall see his seed.”

They saw *Him* and He saw *them* – and they were His seed, His spiritual offspring! When He had risen from the dead, He saw His seed!

After He ascended back to Heaven, the power of the Holy Spirit moved and three thousand were converted. Again this promise in Isaiah was fulfilled. Looking down from Heaven, Jesus saw His seed. And so it was throughout the Book of Acts. The risen Christ looked down from His throne in glory and saw the multitudes that trusted Him and became His seed.

And so it has been throughout the ages. Jesus has looked down from Heaven and has seen His seed multiplied across the face of the whole earth; thus fulfilling Isaiah’s prophecy, that they would come “from the east, and from the west, and from the north, and from the south, and...sit down in the kingdom of God” (Luke 13:29).

Yes, that promise has been fulfilled millions of times throughout history, and in every corner of the world.

“He shall see his seed.”

And when you come to Jesus by faith, He will see you too! At the moment of conversion you will enter into the vast number of those who are His seed – on earth and in Heaven.

“He shall see his seed.”

How we rejoice that the risen Christ has seen such a blessed and glorious sight – men and women of all races and nations believing in Him, and joining themselves unto Him forever! Yes,

“He shall see his seed.”

My wife and I saw an amazing DVD the other night. It showed one Muslim after the other, in Iran, turning to Christ, becoming Christians. A Muslim woman in Iran said, “I have lost all hope.” Then she trusted Jesus. A young man said, “I don’t want to be a Muslim.” He, too, trusted Jesus and became a Christian. More people are trusting Jesus in Iran than at any other time in the last 1,500 years! Thousands of young people in Muslim countries are risking their lives to become Christians! Jesus is seeing “His seed” multiply throughout the Muslim world today! And our sermons go there in Arabic on our website!

And in that final triumph, when Christ shall come in His glory to set up His Kingdom on this earth, when He shall come again to reign as King of Kings and Lord of Lords,

“His seed shall inherit the earth” (Psalm 25:13).

And “*He shall see His seed,*” for the mouth of the Lord hath spoken it! “Jesus Shall Reign.” Sing it!

Jesus shall reign where'er the son  
Does his successive journeys run;  
His kingdom spread from shore to shore,  
Till moons shall wax and wane no more.  
 (“Jesus Shall Reign” by Isaac Watts, D.D., 1674-1748).

## **II. Second, He shall prolong His days!**

Look back to our text in Isaiah 53:10, for here is another great result of Jesus’ suffering and death.

“He shall see his seed, *he shall prolong his days...*”  
(Isaiah 53:10).

The second effect of Christ’s death is, “He shall prolong his days,” for when He died on the Cross His life did not end. He was not held very long by death in the tomb. The third day came, and the conquering Christ sprang back to life. He burst the iron chains of death, and came forth from the grave, to die no more! “In that he died, he died unto sin once: but in that he liveth, he liveth unto God” to die no more forever! (Romans 6:10).

“Knowing that Christ being raised from the dead dieth no more;  
death hath no more dominion over him” (Romans 6:9).

“The three sad days.” Sing it!

The three sad days have quickly sped;  
 He rises glorious from the dead:  
 All glory to our living Head! Alleluia!  
 Alleluia! Alleluia! Alleluia!

(“The Strife is O’er,” translated by Francis Pott, 1832-1909).

“He shall prolong his days,”

“Because he continueth *ever*...he *ever* liveth to make  
 intercession for [us]” (Hebrews 7:24, 25).

Spurgeon said, “From the heights in heaven he looks [down] upon the multitude of his seed upon the earth...As many as the stars of heaven, as countless as the dust of the summer, are the seed of our Lord Jesus Christ” (C. H. Spurgeon, *The Metropolitan Tabernacle Pulpit*, Pilgrim Publications, 1978 reprint, volume 51, p. 565).

“He shall see his seed, *he shall prolong his days...*”  
 (Isaiah 53:10).

### III. Third, His work shall prosper!

Stand and read the *entire* text aloud, paying careful attention to the last clause, beginning with the words, “and the pleasure.”

“He shall see his seed, he shall prolong his days, *and the pleasure of the Lord shall prosper in his hand*”  
 (Isaiah 53:10).

That is the third result of Jesus’ death, “And the pleasure of the Lord shall prosper in his hand.” Spurgeon said,

More than [nineteen] hundred years have passed since he rose from the dead to his new life, yet he still lives; and his days, we know, shall be continued while this earth shall stand, yea, and at the end, when he shall deliver up the kingdom to God, even the Father, still he shall prolong his days. “Thy throne, O God, is for ever and ever;” *thou* shalt endure, though the mountains perish, and though the skies are rolled up like a vesture that is worn out (Spurgeon, *ibid.*).

“And the pleasure of the Lord shall *prosper* in his hand”  
 (Isaiah 53:10).

The good pleasure, the will, the purpose of the Lord, will “prosper in his hand.” God the Father said to Jesus,

“I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth”  
 (Isaiah 49:6).

“And the Gentiles shall come to thy light...the forces of the Gentiles shall come unto thee” (Isaiah 60:3, 5).

“Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim [China]” (Isaiah 49:12).

“And the pleasure of the Lord shall prosper in his hand”  
(Isaiah 53:10).

A few months ago we saw a video presentation about China distributed by The Voice of the Martyrs. It showed the testimony of an old Chinese man named Moses Xie [Shay]. During “The Cultural Revolution,” he was handcuffed and locked in prison by the Communists for more than twenty years because he preached the Gospel of Christ. In the depths of despair, he was deeply depressed. Then, he said, the voice of Jesus spoke to his heart, “My child, my grace is sufficient for thee.” Brother Xie said he heard that three times in his heart. He burst into tears the third time he spoke of it. “My child, my grace is sufficient for thee.” Tears of gratitude filled his eyes as he spoke of Christ’s power to save him in that Communist prison.

Then the video shifted and showed a film clip of tens of thousands of Chinese Communists literally worshipping Mao Tse Tung, the cruel Communist dictator, who killed more people than Hitler. As they chanted in praise of Mao Tse Tung, I thought, “We Christians will be there when you Communists are gone.” When the Chinese Communist Party lies on the ash heap of history, Christianity will still be there, stronger than ever, because it is growing at a fantastic rate today. “We will be there when you are gone.” And so it is throughout the earth. To the enemies of Christ, where’er they be, we can say with full confidence, “We Christians will be here when you Communists are gone!” For “the pleasure of the Lord *shall* prosper in his hand”!

Christians may be lowly and despised in the sight of men today. We may be mocked and despised now, as our Saviour was when He was on earth. But Christ has risen from the dead, and “the pleasure of the Lord shall prosper in his hand.” Therefore, no matter how much true Christianity is despised and rejected, it “shall prosper in his hand.” And in the end,

“The kingdoms of this world [shall] become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever” (Revelation 11:15).

Then, my brethren, we will see what Jesus’ death has accomplished, for “the pleasure of the Lord shall prosper in his hand.” Jesus is coming again to reign over all the earth!

Jesus shall reign where’er the sun  
Does his successive journeys run;  
His kingdom spread from shore to shore  
Till moons shall wax and wane no more.  
 (“Jesus Shall Reign” by Isaac Watts, D.D., 1674-1748).

He is coming again, He is coming again,  
The very same Jesus, rejected of men;  
He is coming again, He is coming again,  
With power and great glory, He is coming again!  
 (“He Is Coming Again” by Mabel Johnston Camp, 1871-1937).

Now, I know there are some of you here this morning who wonder why we are so excited. You are thinking, “What are these people so passionate about? Why are they

applauding these things?” I am sure there are some of you who have been in this church a long time who feel the same way. You think, “Do we have to go through all this again? We’ve heard it before. Why be so excited? Why be so ecstatic? Can’t you just give the invitation and get it over with?” I know some of you feel that way. “Why be so excited?” It’s a mystery to you. You can’t enter into the excitement!

I know very well how you feel. You see, I am not a basketball fan. To me there is nothing at all exciting about a basketball game! To me it’s the most boring thing in the world. But to some of you it’s very exciting. Why the difference? The difference is very simple. You are a basketball fan, and I’m not a fan! It’s as simple as that. You can feel the excitement and I can’t feel it. I am not going into the reasons we feel differently. Something in your background makes you feel excited when you see the Lakers play. I can’t enter into it with you. There would have to be a change in my very nature or I couldn’t feel what you feel.

That’s the way it is with the triumph of Christ. We can feel excited about Christ’s resurrection and Second Coming. You cannot feel excited about it. We are fans of Christ, and you are not a fan of Christ! Your very nature would have to be changed for you to feel what we feel when we think about Christ’s triumph. The Bible speaks of that when it says, “The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him” (I Corinthians 2:14). Since you are a “natural man” the triumph of Christ feels unimportant to you. You can’t be excited about it. *Your very nature would have to be changed for you to be enthusiastic about the triumph of Christ!* You would have to be converted to feel what we feel!

You know that you should feel as we do, but you can’t make yourself feel the way you should feel! No matter how hard you try, you can’t make yourself feel what we do about Christ’s triumph! You ought to feel that way, but you can’t do it no matter how hard you try. You can’t be the kind of person you ought to be. *That’s what it means to be convicted of sin!*

You must come to Jesus and say, “Lord, I can’t be what you want me to be! I am lost! I am undone. I can’t change myself! Jesus, save me!” And when you feel that way, you are close to being saved. Conviction of sin comes before conversion to Christ!

And to those of you who are not yet converted, we plead with you to trust the risen Christ. We encourage you to be washed clean from your sins by His precious Blood. We urge you to come with us and follow the Saviour no matter what the cost! We are on the winning side, for “the pleasure of the Lord shall prosper in his hand.” Therefore I urge you to trust Jesus, be converted, be on the winning side!

Come, then, and join this holy band,  
And on to glory go,  
To dwell in that celestial land,  
Where joys immortal flow.  
Only trust Him, only trust Him,  
Only trust Him now.  
He will save you, He will save you,  
[Christ] will save you now.  
 (“Only Trust Him” by John H. Stockton, 1813-1877).

Sing that chorus again. While we sing “Only Trust Him,” if you are not yet saved, I want you to get out of your seat and go to the back of the auditorium. Dr. Cagan will take you to another room, where we can talk and pray. Go now while we sing.

Only trust Him, only trust Him,  
Only trust Him now.  
He will save you, He will save you,  
He will save you now.

Amen.

THE OUTLINE OF  
**THE SAVIOUR'S TRIUMPH!**  
(SERMON NUMBER 12 ON ISAIAH 53)

by Dr. R. L. Hymers, Jr.

“He shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand” (Isaiah 53:10).

- I. First, He shall see His seed! Isaiah 53:10a; Luke 13:29; Psalm 25:13; I Corinthians 15:5-8; I John 1:1; John 20:19-20.
- II. Second, He shall prolong His days! Isaiah 53:10b; Romans 6:10, 9; Hebrews 7:24, 25.
- III. Third, His work shall prosper! Isaiah 53:10c; 49:6; 60:3, 5; 49:12; Revelation 11:15; I Corinthians 2:14.



**SATISFACTION AND JUSTIFICATION –  
OBTAINED BY CHRIST**  
(SERMON NUMBER 13 ON ISAIAH 53)

by Dr. R. L. Hymers, Jr.

A sermon preached at the Baptist Tabernacle of Los Angeles  
Lord’s Day Evening, April 14, 2013

“He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities” (Isaiah 53:11).

This text is so full of meaning that every word in it deserves our attention. Therefore I will not stray far from the text, nor will I give many illustrations. It is enough in one sermon to lay down the marvelous truths in this text; to make the words so plain and simple that every visitor to our church this evening can go home knowing the simple, though profound, meaning of those words,

“He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities” (Isaiah 53:11).

May God open your heart to receive the truth in that verse. For we say to you, when preaching upon this text, “Incline your ear, and come unto me. Hear, and your soul shall live.”

The verse speaks of three things. First, there is Christ satisfying God’s justice. Second, there is the knowledge of Christ justifying many. Third, there is the sin-bearing of Christ, who brings full atonement to the believing sinner.

“He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities” (Isaiah 53:11).

**I. First, the suffering of Christ satisfies God’s justice.**

“He shall see of the travail of his soul, *and shall be satisfied...*”  
(Isaiah 53:11).

Dr. Jürgen Moltmann (1926-) is a German who was held as a prisoner of war in a British jail for three years after World War II. During his term in jail he began to study the Bible. Out of that experience of imprisonment and Bible reading, he wrote *History and the Triune God: Contributions to Trinitarian Theology* (Crossroad, 1992). Dr. Moltmann is a liberal theologian, and I certainly do *not* ascribe to most of what he wrote. Yet, he has some insights. For instance, Moltmann sees the Cross as the event in which God declares His solidarity with the “Godforsaken” human race. God manifests His love for sinners on the Cross, and God the Son suffers separation from the Father, allowing God to know pain and suffering “from the inside out.” Moltmann didn’t get most of it right, but he did bring out the suffering of the Persons in the Trinity at the crucifixion,

and that, I think, is an important point. In my view, that is something worth thinking about – the suffering of the Persons of the Trinity during the crucifixion.

“He shall see of the travail of his soul, and shall be satisfied”  
(Isaiah 53:11).

Spurgeon said,

In these words we have God the Father speaking concerning his Son, and declaring that, since he had endured a soul travail, he would guarantee to him a satisfactory reward. How delightful it is to observe the co-working of the various persons of the sacred Trinity in the matter of salvation! (C. H. Spurgeon, *The Metropolitan Tabernacle Pulpit*, Pilgrim Publications, 1980 reprint, volume 61, p. 301).

“He,” that is, God the Father; “shall see of the travail of his soul,” that is, the travail of the Son’s soul; “and be satisfied.” As Spurgeon put it, “In these words we have God the Father speaking concerning his Son.”

“He shall see of the travail of his soul, and shall be satisfied”  
(Isaiah 53:11).

“The travail of his soul” refers to Christ’s inward pain and agony, which He experienced during His suffering for our sins. We should not undervalue the physical suffering of Christ. We should never think lightly of Christ being flogged half to death under Pontius Pilate. We should never underestimate the importance of Christ being spit upon and crowned with thorns. And we should certainly not underrate the importance of the piercing of His hands and feet, and the pain and thirst He experienced for us on the Cross. “Still,” said Spurgeon, “the travail of his soul was the chief matter, and it is that the text speaks about...Jesus Christ suffered so [greatly] that I despair of conceiving his sufferings, or of conveying them to you by any form of words” (Spurgeon, *ibid.*, pp. 302-303). It has been said that “the soul-sufferings of Christ were the soul of his sufferings” (*ibid.*, p. 302), the heart of His sufferings, the main part of His agony.

The word “travail” shows the grief, suffering and pain Christ experienced in “his soul” when the weight of human sin, and the judgment of God the Father, came down upon Him. This was clearly experienced by Christ in the Garden of Gethsemane, before He was arrested, before He was flogged, before He was crucified. And it also includes the grief and pain of soul He continued to experience on the Cross. As Dr. Gill put it,

*The travail of his soul* is the toil and labour he endured, in working out the salvation of his people; his obedience and death, his sorrows and sufferings; particularly those birth-throes of his soul, under a sense of divine wrath, for the allusion is to a woman in travail [the pain of giving birth]; and all the agonies and pains of death which he went through (John Gill, D.D., *An Exposition of the Old Testament*, The Baptist Standard Bearer, 1989 reprint, volume 5, p. 315).

“He shall see of the travail of his soul, *and shall be satisfied...*”  
(Isaiah 53:11).

“And shall be satisfied” speaks of the propitiation of God’s wrath. God the Father is “satisfied,” or, we may say, propitiated,

“For he hath made him to be sin for us, who knew no sin”  
(II Corinthians 5:21).

“And he is the propitiation for our sins” (I John 2:2).

“Whom God hath set forth to be a propitiation”  
(Romans 3:25).

Dr. John MacArthur, though wrong on the Blood of Christ, correctly said,

The word [propitiation] means “appeasement” or “satisfaction.” The sacrifice of Jesus on the cross satisfied the demands of God’s holiness for the punishment of sin...So Jesus propitiated or satisfied God (John MacArthur, D.D., *The MacArthur Study Bible*, Word Publishing, 1997, note on I John 2:2).

It seems very strange to me that he is wrong on the Blood, but correct on propitiation! Thus, we see propitiation, the satisfaction of God’s wrath against sin, experienced by Jesus in His agony. The suffering of Jesus “satisfied” the justice of God, propitiating, appeasing, His wrath against sin.

“He [God the Father] hath made him [Christ the Son] to be sin for us, who knew no sin; that we might be made the righteousness of God in him” (II Corinthians 5:21).

“He shall see of the travail of his soul, and shall be satisfied...”  
(Isaiah 53:11).

The suffering of Christ satisfied God’s justice, making it possible for us to be saved.

## **II. Second, the knowledge of Christ brings justification to many.**

Let us stand and read the text aloud, ending with the words, “justify many.”

“He shall see of the travail of his soul, and shall be satisfied: *by his knowledge shall my righteous servant justify many...*”  
(Isaiah 53:11).

You may be seated.

The prophet Isaiah refers to Christ as God’s “servant” in Isaiah 52:13. And here, in our text, Christ is called God’s “righteous servant.” Christ is righteous because He “knew no sin” (II Corinthians 5:21). He is the sinless Son of God, the “righteous servant” of God the Father.

Christ will “justify many” (v. 11). Here is the heart of the Gospel. We do not justify ourselves by obedience to God’s laws, for

“by the deeds of the law there shall no flesh be justified in his sight” (Romans 3:20).

We cannot justify ourselves because we are sinners by nature. We can only be counted just by the imputation of Christ's righteousness to us. "Imputation" is a legal term. We are legally counted righteous by the imputation of Christ's righteousness to us. God's "righteous servant [shall] justify many" (Isaiah 53:11) by imputing His righteousness to them!

"He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many..."  
(Isaiah 53:11).

John Trapp reminded us that Cardinal Contarenus was executed by another Catholic Cardinal, Pighius. Because Contarenus believed this verse literally, he was called a "Protestant" and executed for his faith that "man's justification [is] by the free mercies of God and merits of Christ" (John Trapp, *A Commentary on the Old and New Testaments*, 1997 reprint, volume III, pp. 410-411, note on Isaiah 53:11). But Cardinal Contarenus was right! And the rest of those cardinals were wrong!

"My righteous servant [shall] justify many." Were those words worth dying for? Indeed, they were! That is the very heart of our Baptist and Protestant faith! We do not justify ourselves, as the decisionist followers of Finney, and the Catholics teach! Oh, no!

"A man is not justified by the works of the law, *but by the faith of Jesus Christ*" (Galatians 2:16).

"Wherefore the law was our schoolmaster to bring us unto Christ, that we might be *justified by faith*" (Galatians 3:24).

It is Christ, God's "righteous servant," who justifies many!

But how does that happen? How does Christ "justify many"? Does He justify them by their own work of giving up some sins? No! That is Catholicism and decisionism! Does He justify them because they said a "sinner's prayer" or "came forward" at the end of a sermon? No! That is Catholicism and decisionism! Does He justify them because they learned the "plan of salvation" and memorized John 3:16, and prayed a "sinner's prayer"? No! That, too, is Catholicism and decisionism!

How, then, can you be justified? How can you be made clean and righteous in the sight of God? That is the eternal question! That is the great question of Bildad in the Book of Job! He said,

"How then can man be justified with God? or how can he be clean that is born of a woman?" (Job 25:4).

And the answer comes ringing out to us in the words of our text,

"by his knowledge shall my righteous servant justify many"  
(Isaiah 53:11).

Or, as Spurgeon translated it, "by the knowledge of him shall my righteous servant justify many" (C. H. Spurgeon, *The Metropolitan Tabernacle Pulpit*, Pilgrim Publications, 1980 reprint, volume 63, p. 117). And so Spurgeon said,

The whole way of my getting the result of Christ's sacrifice is by knowing and believing – not by doing..."By the works of

the law shall no flesh be justified.” “By the law is the knowledge of sin.” “Grace and peace came by Jesus Christ,” and they come to us through believing or through knowing – by knowing Him...through Him...we are justified” (ibid.).

“To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness”  
(Romans 4:5).

“Believe on the Lord Jesus Christ, and thou shalt be saved”  
(Acts 16:31).

“By his knowledge shall my righteous servant justify many”  
(Isaiah 53:11).

The suffering of Christ satisfies God’s justice. Knowing Christ Himself brings justification to many. And –

### **III. Third, the sin-bearing of Christ brings full atonement to sinners.**

Please stand and read the text again, paying careful attention to the last six words.

“He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; *for he shall bear their iniquities*” (Isaiah 53:11).

You may be seated.

Christ will “justify many, *for he shall bear their iniquities.*” That is, He shall bear their sins. The whole ground of our justification, the whole foundation of our atonement and salvation, is revealed in these words, “he shall bear their iniquities.” Isaiah 53:5 says,

“He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed” (Isaiah 53:5).

Isaiah 53:6 says,

“And the Lord hath laid on him the iniquity of us all”  
(Isaiah 53:6).

Isaiah 53:8 says,

“For the transgression of my people was he stricken”  
(Isaiah 53:8).

And I Peter 2:24 says,

“Who his own self bare our sins in his own body on the tree”  
(I Peter 2:24).

As Spurgeon translated our text, “...by the knowledge of him shall my righteous servant justify many.”

There you have the first point of the Gospel of Christ – clear and plain. The suffering of Christ satisfied the justice of God. Knowing Christ Himself brings with it justification. The sin-bearing of Christ brings full salvation to sinners who know Christ by faith. Wondrous Gospel! Wondrous redemption! Nothing like it has ever happened before or after, throughout history!

“He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities” (Isaiah 53:11).

The other night Wesley and I were reading about the actor John Carradine on the Internet. He appeared in over 300 movies, more than any other actor. When he died in Milan, Italy, his body was put in a coffin and taken to the home of one of his sons. The son was drinking heavily. He opened the coffin and poured liquor into the mouth of his dead father.

Now, I ask you, Could the dead man taste that liquor? Of course not! And when I speak to you about all the wonderful things Christ has done to save us, you can't taste it. Why not? Because you are spiritually dead. As the Bible puts it, you are “dead in sins” (Ephesians 2:5). That is the very nature of sin. You are dead to the things of Christ. You cannot taste them. You cannot feel them. Regarding the things of God, you are as dead as John Carradine's body in that coffin. Christ is going to have to give you life or you will go out into eternity lost! You must be made to cry out, “O wretched man that I am! who shall deliver me from the body of this death?” (Romans 7:24).

When a man or woman cries out like that, from the depths of the heart, they are close to being saved. Have you cried out like that? Have you felt that you are dead to God, and that only Christ can save you? Are you converted to Christ? If not, will you look to Christ, the Lamb of God that takes away the sin of the world? Will you look to Him, and trust Him now? Hear again the words of our song,

If you from sin are longing to be free,  
 Look to the Lamb of God;  
 He, to redeem you, died on Calvary,  
 Look to the Lamb of God.  
 Look to the Lamb of God, Look to the Lamb of God,  
 For He alone is able to save you,  
 Look to the Lamb of God.  
 (“Look to the Lamb of God” by H. G. Jackson, 1838-1914).

THE OUTLINE OF  
**SATISFACTION AND JUSTIFICATION –  
OBTAINED BY CHRIST**  
(SERMON NUMBER 13 ON ISAIAH 53)

by Dr. R. L. Hymers, Jr.

“He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities” (Isaiah 53:11).

- I. First, the suffering of Christ satisfies God’s justice, Isaiah 53:11a; II Corinthians 5:21; I John 2:2; Romans 3:25.
- II. Second, the knowledge of Christ brings justification to many, Isaiah 53:11b; 52:13; II Corinthians 5:21; Romans 3:20; Galatians 2:16; 3:24; Job 25:4; Romans 4:5; Acts 16:31.
- III. Third, the sin-bearing of Christ brings full atonement to sinners, Isaiah 53:11c; Isaiah 53:5, 6, 8; I Peter 2:24; Ephesians 2:5; Romans 7:24.

## THE SOURCE OF CHRIST'S GLORY

(SERMON NUMBER 14 ON ISAIAH 53)

by Dr. R. L. Hymers, Jr.

A sermon preached at the Baptist Tabernacle of Los Angeles  
Lord's Day Morning, April 21, 2013

“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: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors” (Isaiah 53:12).

John Trapp was a Puritan preacher who lived in the 17th century (1601-1669). It has been said that he was a “most industrious and an excellent preacher. [His] fame rests upon his *Commentary* on the Whole Bible, which [gives us an example] of Puritan Bible study at its best; it is characterized by quaint humor and profound scholarship” (Elgin S. Moyer, Ph.D., *Who Was Who in Church History*, Keats Publishing, 1974, p. 410). Trapp's commentary was highly recommended by Spurgeon. Concerning the fifty-third chapter of Isaiah, John Trapp said,

Here every word hath its weight, and it is very sure that the apostles and evangelists, in describing the mysteries of our salvation, have great respect as to this whole chapter of Isaiah...And it must needs be that the prophet, when he wrote these things, was indued with a very great Spirit, because herein he so clearly setteth forth the Lord Jesus Christ in his twofold state of humiliation and of exaltation, that whereas other [writers] of the Old Testament borrow light from the New [Testament], this chapter lendeth light to the New in several places (John Trapp, *A Commentary on the Old and New Testaments*, Transki Publications, 1997, volume III, page 410).

Indeed, our text this morning “lends light” and gives depth to our understanding of what we read in the New Testament. Instead of the New Testament explaining Isaiah 53, it's the other way around. Isaiah 53 helps to explain the New Testament! which is highly unusual.

Dr. Jack Warren said, of our text, “This last verse [of Isaiah 53] closes the chapter on an interesting note: it honors the Savior for pouring out his soul and for being numbered with the transgressors” (Jack Warren, D.D., *Redemption in Isaiah 53*, Baptist Evangel Publications, 2004, p. 31).

“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: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors” (Isaiah 53:12).

Right now, this morning, Christ is enjoying the reward His Father granted to Him – “Therefore will I divide him a portion with the great.” No one in Heaven despises or



rejects Christ. The whole host of Heaven adores Him! All glory is displayed around Him on His throne, at the right hand of the Father. What has Christ done to deserve this honor and glory? Why is He entitled to receive “a portion with the great, and...divide the spoil with the strong”? The answer is that He has done four things.

### **I. First, He poured out His soul unto death.**

“He hath poured out his soul unto death...” (Isaiah 53:12).

Christ did that deliberately. He did it with thought and care, not by a sudden emotional impulse. Deliberately He poured out His soul, little by little, until at last He emptied it all out, and cried,

“It is finished: and he bowed his head, and gave up the ghost”  
(John 19:30).

Remember that Christ did this voluntarily. He said,

“I lay down my life...No man taketh it from me, but I lay it  
down of myself” (John 10:17).

That is an important point. We must understand that Jesus did not die by accident. He deliberately went to His death; He deliberately gave up His life to pay the penalty for our sins. “He hath poured out his soul unto death” on the Cross, not because He needed to do so, but for your sake, and for mine – for the salvation of all those who put their trust in Him.

Trust Him, then, and don’t hold back. Pour out your soul, fully trusting Him, even as He poured out His soul unto death for you. Come, and rest in Christ, and then you will see why He is crowned with honor and glory. He has an honored position because He

“hath once suffered for sins, the just for the unjust, that he  
might bring us to God” (I Peter 3:18).

His death on the Cross, which brought Him so much shame, has now brought Him such honor and glory that He receives “a portion with the great,” and divides “the spoil with the strong.” Thus, God gives Him “the heathen for [His] inheritance” (Psalm 2:8). Thus, God says, “I will give him to conquer, plunder, and spoil the evil spirits... and this he shall have for a reward of his ignominious [shameful] death” (Trapp, *ibid.*).

“Having spoiled principalities and powers, he made a shew of  
them openly, triumphing over them in it” (Colossians 2:15).

“The Powers of Death.” Sing it!

The powers of death have done their worst,  
But Christ their legions hath dispersed:  
Let shouts of holy joy outburst. Alleluia!  
Alleluia! Alleluia! Alleluia!  
 (“The Strife is O’er” translated by Francis Pott, 1832-1909).

He has been given honor and glory because He poured out His soul unto death to save sinners. Come, and trust Him! Come, and trust Him wholly! Come, and trust Him now!

## II. Second, He was numbered with sinners.

“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: *and he was numbered with the transgressors...*” (Isaiah 53:12).

Christ took His place among sinners. Throughout His earthly ministry, He was associated with sinful people. That was one of the main complaints of the Pharisees. In derision, they called Him,

“a friend of publicans and sinners” (Luke 7:34).

And, in His death on the Cross, He was crucified between two criminals.

“He was numbered with the transgressors” (Isaiah 53:12).

That is, He was “counted” (***Strong***) with them. “Not that He was a transgressor, but was *treated as such* when crucified with thieves” (***Jamieson, Fausset and Brown***, volume 2, p. 733). Mark’s Gospel says,

“And with him they crucify two thieves; the one on his right hand, and the other on his left. And the scripture was fulfilled, which saith, And he was numbered with the transgressors”  
(Mark 15:27-28).

Dr. Young said, “These were not merely sinners, but actual criminals” (Edward J. Young, Ph.D., ***The Book of Isaiah***, 1972, volume 3, p. 359). They were “transgressors.” The Greek word is “anomos,” which means a person who *flagrantly defies* the law (Vine). Thus, Christ was numbered with the *worst kind* of sinners! Anna Waterman’s lovely song says,

For He saved the worst among you, When He saved a wretch like me.  
And I know, yes, I know, Jesus’ blood can make the vilest sinner clean;  
And I know, yes, I know, Jesus’ blood can make the vilest sinner clean.  
 (“Yes, I Know!” by Anna W. Waterman, 1920).

Luke’s Gospel tells us that one of the two thieves believed in Jesus and was saved (Luke 23:39-43). Dr. John R. Rice said, “One thief was saved that the vilest sinner may not despair...” (John R. Rice., D.D., ***The King of the Jews***, Sword of the Lord, 1980 reprint, p. 475). Dr. McGee said,

What was the difference between [the two thieves]? There wasn’t any – both were thieves. The difference lies in the fact that one thief believed in Jesus Christ and one did not (J. Vernon McGee, Th.D., ***Thru the Bible***, Thomas Nelson, 1983, volume IV, p. 354).

“He was numbered with the transgressors.” This shows that Jesus voluntarily put Himself in the place of even the *worst* sinners. Sinners can be saved because He was numbered with them. But you must trust Him to be saved.

Christ is now honored because He condescended to stand in the place of sinners, and take their sin upon Himself, making it possible for them to be saved. Thus, He is honored because He “was numbered with the transgressors.” “Yes, I Know!” Sing the chorus!

And I know, yes, I know, Jesus’ blood can make the vilest sinner clean;  
And I know, yes, I know, Jesus’ blood can make the vilest sinner clean.  
 (“Yes, I Know!” by Anna W. Waterman, 1920).

### III. Third, He bare the sin of many.

Let us stand and read the text aloud, ending with the words, “sin of many.”

“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: and he was numbered with the transgressors; and *he bare the sin of many...*”  
(Isaiah 53:12).

You may be seated.

“He bare the sin of many.” As the Apostle Peter put it,

“Who his own self bare our sins in his own body on the tree”  
(I Peter 2:24).

This is salvation by substitution. Christ takes your sin “in his own body” to the Cross. He pays the penalty for your sin by taking it on Himself and dying in your place. Without atonement through the substitutionary death of Jesus there is no Gospel. His vicarious death for sinners is the very heart and essence of the Gospel. Spurgeon said,

Now, these three things – that he poured out his soul unto death, and bore the sinner’s penalty; that he was numbered with the transgressors, and so stood side by side with sinners; and next, that he actually bore their sin...which did not defile him, but which enabled him to put away the sin which defiled men – these three things are the reasons [for] the glory of our Lord Jesus. God, for these three things, and one more, makes him to divide the spoil with the strong, and divides him a portion with the great (C. H. Spurgeon, *The Metropolitan Tabernacle Pulpit*, Pilgrim Publications, 1975 reprint, volume XXXV, page 93).

“Yes, I Know!” Sing the chorus!

And I know, yes, I know, Jesus’ blood can make the vilest sinner clean;  
And I know, yes, I know, Jesus’ blood can make the vilest sinner clean.

### IV. Fourth, He made intercession for the transgressors.

The text ends with the words,

“and made intercession for the transgressors” (Isaiah 53:12).

On the Cross, Christ prayed for sinners, making “intercession for the transgressors,” when He cried out,

“Father, forgive them; for they know not what they do”  
(Luke 23:34).

Thus He prayed for sinners as He hung upon the Cross.

Yet, even now in Heaven, Jesus prays for sinners,

“Seeing he ever liveth to make intercession for [us]”  
(Hebrews 7:25).

He made intercession for sinners as He died on the Cross. He continues to pray for sinners today, seated on the right hand of God the Father in Heaven.

Notice that those four things that Jesus did are the reason He is now exalted in glory, at the right hand of the Father. And all four reasons for Christ’s present glory are connected with what He did to save sinners!

“And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. *Wherefore God also hath highly exalted him, and given him a name which is above every name:* That at the name of Jesus every knee should bow...that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father”  
(Philippians 2:8-11).

But also notice, that with all Jesus’ saving power, He will not save those who think they don’t need to be saved. As Spurgeon put it,

If [you] have no sin he cannot cleanse [you] from it. Can he?...you are very good, respectable people, that have never done anything wrong in all your lives; what is Jesus to you? Of course, you go your own way, and take care of your own selves...Alas! this is folly...If you look within, your heart is as foul as a black chimney that has never been swept. [Your] hearts are wells of defilement. Oh, that you could see this, and quit your false righteousness! [But] if you will not, there is nothing in Jesus for you. He derives his glory from sinners, not from self-conceited folks like you. But, you guilty ones, that will...confess your guilt, may cheerfully remember that those four things which Jesus did, he did in connection with sinners, and it is because he did them in connection with sinners that he is this day crowned with glory and honour and majesty...[Therefore] how heartily would I [appeal to you] to trust the Son of God, made flesh, bleeding and dying for guilty men! If you will trust him, he will not deceive you, but you shall be saved, and saved at once and forever (Spurgeon, *ibid.*, page 95).

Amen! “Yes, I Know!” Sing it one more time!

And I know, yes, I know, Jesus’ blood can make the vilest sinner clean;  
And I know, yes, I know, Jesus’ blood can make the vilest sinner clean.  
 (“Yes, I Know!” by Anna W. Waterman, 1920).

If you would like to speak to us about being cleansed from your sin by Jesus, please step to the back of the auditorium now. Dr. Cagan will take you to a quiet place where we can talk. Go quickly as we sing the chorus again,

And I know, yes, I know, Jesus' blood can make the vilest sinner clean;  
And I know, yes, I know, Jesus' blood can make the vilest sinner clean.

Amen.

THE OUTLINE OF  
**THE SOURCE OF CHRIST'S GLORY**  
(SERMON NUMBER 14 ON ISAIAH 53)

by Dr. R. L. Hymers, Jr.

“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: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors” (Isaiah 53:12).

- I. First, He poured out His soul unto death, Isaiah 53:12a;  
John 19:30, 10:17; I Peter 3:18; Psalm 2:8; Colossians 2:15.
- II. Second, He was numbered with sinners, Isaiah 53:12b; Luke 7:34;  
Mark 15:27-28; Luke 23:39-43.
- III. Third, He bare the sin of many, Isaiah 53:12c; I Peter 2:24.
- IV. Fourth, He made intercession for the transgressors, Isaiah 53:12d;  
Luke 23:34; Hebrews 7:25; Philippians 2:8-11.

## PRIMITIVE FAITH IN JESUS

(SERMON NUMBER 15 ON ISAIAH 53)

by Dr. R. L. Hymers, Jr.

A sermon preached at the Baptist Tabernacle of Los Angeles  
Lord's Day Evening, June 7, 2015

“We hid as it were our faces from him” (Isaiah 53:3).

“We hid as it were our faces from him.” One modern commentator said that these words spoke of Israel’s “aversion to a crucified Messiah.” He restricted the verse to include only the Jewish people in the time of Christ. But I like what Moody said, “The Bible sheds a great deal of light on the commentaries.” No, the verse does not merely refer to Israel’s “aversion” to Christ. That is made clear by the beginning of the verse. It says, “He is despised and rejected of men.” Not of Jews only, but “of men” in general! “Rejected of men” – not merely by the Jews. “The Bible sheds a great deal of light on the commentaries.”

The Reformers spoke of the “analogy of Scripture.” They meant that we are to compare Scripture with Scripture. Find out what God said about a subject in other places in the Bible. In Isaiah 49:7 we read,

“Thus saith the Lord, the Redeemer of Israel, and his Holy One,  
to him whom man despiseth...” (Isaiah 49:7).

So, here too, we find that “man” in general despises Jesus, the “Holy One.” In the New Testament, Jesus Himself said,

“If the world hate you, ye know that it hated me before it hated  
you” (John 15:18).

Thus we see that some people of the lost world hate Christ bitterly. Others hide their faces from Him and don’t think of Him.

“We hid as it were our faces from him” (Isaiah 53:3).

Men and women hide their faces from Jesus in many ways. Here are three of them.

### **I. First, there are those who hide their faces from Christ in total contempt.**

I have been reading Pastor Wurmbrand’s book, *Tortured for Christ*. I read it every year. Wurmbrand told of the horrors he went through from the Communists in Romania after World War II. He said,

The tortures and brutality continued without interruption. When I lost consciousness or became too dazed to give the torturers any further hopes of confession, I would be returned to my cell. There I would lie, untended and half dead, to regain a little strength so they could work on me again. Many died at this stage...In the ensuing years, in several different prisons, they broke four vertebrae in my back, and many other

bones. They carved me in a dozen places. They burned and cut eighteen holes in my body...

We had to sit for seventeen hours a day – for weeks, months, years – hearing

Communism is good!  
 Communism is good!  
 Communism is good!  
 Christianity is stupid!  
 Christianity is stupid!  
 Christianity is stupid!  
 Give up!  
 Give up!  
 Give up!

(Richard Wurmbrand, *Tortured for Christ*, Living Sacrifice Books, 1998 edition, pp. 38, 39).

The hatred of Christ by Communists and other Socialists is enormous. We see major attacks from Socialists against Jesus and His followers even in America today – from the White House to the school house. Dr. D. James Kennedy was a Presbyterian pastor. He said, “The only ‘acceptable’ prejudice of our day is the bias against Christians.” Many people in high office now hide their faces from Christ in total contempt. Those who belittle Christ and His followers certainly fulfill our text,

“We hid as it were our faces from him” (Isaiah 53:3).

## **II. Second, there are those who hide their faces from Christ by indifference.**

Surely that describes some of you here this evening! You would never think of hurting a Christian, or shouting “Christianity is stupid.” You shrink back in horror when I tell you what those Communists did to Pastor Wurmbrand. You say, “I would never do such a thing!” I believe you. I don’t think you would attack Jesus like one of those Communist torturers. And yet...! And yet...! You do fulfill our text *by your cool indifference to Jesus*,

“We hid as it were our faces from him” (Isaiah 53:3).

You come to church and just sit here. Your eyes glaze over when I speak of Jesus. Some of you even close your eyes. Others of you close your hearts. With cool indifference, you hide your face from Jesus.

Even a man who is a preacher can do that. When I was at the Southern Baptist seminary north of San Francisco, there was a student there named Tom. He became my friend. Tom was a preacher. But one Sunday his own sermon pierced his heart! He began to weep so hard he couldn’t preach any more. He came down from the pulpit and knelt at the altar. There he repented of his lack of love for the Saviour. There, in front of his astonished congregation, he stopped hiding his face from Jesus. He trusted the Saviour, and he became a real Christian. He became a very kind-hearted man. He came to my dormitory room with the men who joined me for prayer there every Thursday evening. The last time we met there were more than 125 men crammed into my room, with many standing in the hall and outside the window. Tom backed me up in my stand

against the professors who attacked the Bible. He went with me when we confronted the president of the Seminary at his front door. He supported me even though they called him one of “Hymers’ fanatics.” He had gone from being a lost Southern Baptist preacher, to being a real Christian. His conversion happened when he stopped treating Jesus with cool indifference. Tom died a couple of years ago. I sent some money to his wife. It was the least I could do to express my gratitude to him for supporting me in the Battle for the Bible at that Southern Baptist seminary. And I am grateful to God for opening Tom’s heart, and showing him how sinful it is to hide your face from Jesus. I am glad he got saved after preaching his own sermon!

Someone says, “Dr. Hymers, you wouldn’t want me to become like Tom, would you?” God help me! I would rejoice in the presence of the angels in Heaven if you became even half the man he was! Some of you young people who sit here week after week unconcerned, unawakened, indifferent – I wish to God you were at least a little bit like Tom!

Now, put it this way – what if you were at that seminary in 1971 or 1972? What if you were there from another church, and I was not your pastor? Think now! Would you have backed me up when I confronted those professors who attacked the Bible? Think now! Would you have backed me up? Or would you have played it “cool” and stayed out of the controversy? Think!

Now, if you are honest with yourself, some of you will have to admit you would have been cool and aloof. After all, you’d want to get your degree and get out of there without being labeled as one of “Hymers’ fanatics,” wouldn’t you? You wouldn’t suddenly change from the way you are and become zealous for Christ, would you? Think! I believe those of you that shuffle in and out of church would not have been on my side at that liberal seminary. No, you would have been just as cool and indifferent as you are now! You would have had to say,

“We hid as it were our faces from him” (Isaiah 53:3).

### **III. Third, there are those who hide their faces from Christ by neglect.**

You have hidden your face from Jesus for a long time. You don’t care whether I preach about Jesus or not. If I spoke on psychology you would straighten up in your chair and listen with attention. If I spoke on politics you would lean forward in your chair so you could hear every word. On the occasions that I speak on Bible prophecy, you give your full attention to the sermon. When I spoke on Israel in Bible prophecy a few weeks ago you were listening with concentration, because it was a new subject to you. But when I come back to the Gospel, your eyes glaze over. You lose interest when I speak of Jesus!

You young people spend a lot of time and energy studying at college. You study for hours so you can do well in your classes. You get up early to study. You stay up late to study. I am glad you do that because you won’t do well in your profession if you don’t get good grades now. I congratulate you for studying hard in school. But you have never stayed up even one hour later than usual to study the Bible, or study these sermons, which are handed out to you in printed form every Sunday. You never even thought of getting up an hour earlier to study about Christ, who died to save your soul. Everything in the world seems more important to you than the Christ who loves you, and who is praying for you in Heaven.

Even here in church, while I preach about Jesus, you let your mind wander to things that seem more important to you. And when you come to the inquiry room, I don’t



hear you talk about Jesus. You talk about yourself, but I don't hear you talk about Jesus. He is not in your thoughts. Most of the time you only talk about what you feel – or don't feel! You are looking for a feeling to assure you, but you are not looking for Jesus Himself. You talk about your lack of assurance, but you don't talk about the Saviour, who is the one and only person who can assure your salvation! Some of you think, "I don't have a broken heart." I say to you, "Don't look for a broken heart, look to Jesus!" But when I mention His name your eyes become glassy, and you think, "I need a feeling. I need to feel saved!" I say, "No, all you need is Jesus." But when I mention His name you lose interest immediately. I say, "Look now to Jesus, bleeding on the Cross for you." But you look back at yourself. You look for a feeling in yourself! I cannot get you to look away from yourself to Jesus! I quote the prophet who said, "Seek ye the Lord while he may be found, call ye upon him while he is near" (Isaiah 55:6). But you seek a feeling or emotion in yourself rather than seeking Christ Himself, who loves you so!

"We hid as it were our faces from him" (Isaiah 53:3).

I am asking you to stop turning your face away from Jesus. The moment you turn to Jesus Himself, He will save you. You probably won't "feel" saved. The day I was saved by Jesus, I did not "feel" saved. I didn't even know I was saved that day, until several months had passed. All I knew that day was Jesus. I believed things about Him before, but that day – I can only say – there was Jesus! It was a very primitive faith, but it was faith in Jesus, very simple, very primitive – but it was Jesus!

Pastor Wurmbrand saw many people tortured for Christ by the Communists. He also saw many prisoners, and even Communist guards, trust Jesus. Pastor Wurmbrand said,

Once the individual has arrived at faith – *even a very primitive faith* – this faith develops and grows. We are sure that it will conquer because we of the Underground Church have seen it conquer again and again. Christ loves the Communists and other "enemies of the faith." They can and must be won for Christ (Wurmbrand, *ibid.*, p. 115).

Rev. Allen M. Baker is an evangelist with the Presbyterian Evangelistic Fellowship. In an article titled "Steadfastness" on June 1, 2015, Baker tells of the beheading of 21 men by ISIS. He said,

When the Coptic Christians were beheaded by ISIS terrorists a few months ago, at first we were told there were 21 of them. However, there were only 20. One was an African from Chad, who was not a Christian. As all the men knelt on the beach and were given a chance to renounce their faith in Christ and to confess Mohammed as the last great prophet of Allah, each of the Coptic believers refused. When the time came for the African from Chad to respond, after hearing of the faith of these Christian men, who refused to deny their Lord and Saviour Jesus Christ, he said, "Their God is my God." And so he died with them, a Christian for only seconds, but one who, nonetheless, was faithful until death ("Steadfastness" by Allen M. Baker, The Banner of Truth Trust, June 1, 2015. [Click here to read it.](#)).

The thief who died beside Jesus on the Cross was saved in the few minutes he had left on earth. He knew very little. His faith was very “primitive,” to use Pastor Wurmbrand’s word. But he was saved the moment his heart trusted Jesus. And the Saviour told him, “To day shalt thou be with me in paradise” (Luke 23:43). It seems to me that there is probably someone here this evening who could trust Jesus at least as well as that man did. It may be a very simple, “primitive” trust, but if you trust Jesus ever so slightly, without looking at yourself for proof, just trusting Jesus and leaving it there, without any self-examination, Jesus will save you. Simple, weak, “primitive,” child-like faith in Jesus – that’s all you need. Don’t look even once at yourself. Don’t look even once for any feeling of any kind. Look simply to Jesus and leave it there. Don’t mess with it. Don’t examine it. Don’t analyze it. Just trust Jesus and leave it at that. Jesus Himself will do all the rest.

Even while you are sleeping, this seed of faith in Jesus will grow. But you must trust Jesus Himself – ever so slightly, ever so simply, ever so haltingly, ever so primitively. You can trust Jesus that much. You can go to Him, and leave it at that, without checking your own feelings for assurance. Leave it with Jesus. Then, even while you sleep at night, this seed of faith, as Pastor Wurmbrand said, “develops and grows.” A very weak, primitive, wavering faith in Jesus is all you need! Listen to that song. It speaks of simple faith in Jesus, without any feeling!

I’ve tried in vain a thousand ways  
 My fears to quell, my hopes to raise;  
 But what I need, the Bible says,  
 Is ever, only Jesus.

My soul is night, my heart is steel –  
 I cannot see, I cannot feel;  
 For light, for life, I must appeal  
 In simple faith to Jesus.  
 (“In Jesus” by James Procter, 1913).

I got an e-mail recently from a man in Russia. He read this sermon earlier on our website. He said, “My name is Vladimir. These last couple of days, I read your sermon in the Russian translation. God touched me with your words and I am still thinking about the sermon. Pray for me.” That is the seed of faith! When it is planted, it will grow as you sleep!

Jesus died on the Cross to pay the penalty for your sin. His Blood is available to cleanse you from all sin. He rose from the dead. He is alive at the right hand of the Father. Only trust Him. Only trust Him. Even a weak and primitive faith in Jesus will be accepted. He will save all who trust Him! And then get into a Bible-believing church, and be there every time the church door is open! That is the way to grow in Christ! Many will tell you that you don’t need to be in church to be a Christian. Don’t believe them!

Heavenly Father, I pray that someone hearing or reading this sermon will come to Jesus in simple faith – and be saved. In His name, Amen.

THE OUTLINE OF  
**PRIMITIVE FAITH IN JESUS**  
(SERMON NUMBER 15 ON ISAIAH 53)

by Dr. R. L. Hymers, Jr.

“We hid as it were our faces from him” (Isaiah 53:3).

(Isaiah 49:7; John 15:18)

- I. First, there are those who hide their faces from Christ in total contempt, Isaiah 53:3.
- II. Second, there are those who hide their faces from Christ by indifference, Isaiah 53:3.
- III. Third, there are those who hide their faces from Christ by neglect, Isaiah 55:6; 53:3; Luke 23:43.