

Calvary Unbelievable

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[0:00] In the light of thy love, on every shore, O Lord Jesus, I find my home.

The Lord's guilty sinner, the dead of God, Yet redeem our glory love.

Glory love, glory love, The love of my Savior come heaven above.

Glory love, glory love, I long to be worthy of My Father's guilty sinner, the dead of God, The love of my Savior come heaven above.

The love of my Savior come heaven above. In the light of thy love, on every shore, My Father is found in humility.

[2:01] In sin and in pride and in shame, I see in the light of Calvary love.

Calvary love, Calvary love, Calvary love, Calvary love, In the light of thy love, on Calvary, Calvary love, on every shore, In the light of thy love, on Calvary, The holy of all things of earth I see, O Lord, precious Lord, for thy pure and deep, To be told us by Calvary love.

Calvary love, Calvary love, Calvary love, Calvary love, Calvary love, My Savior from heaven afar.

Calvary love, Calvary love, I long to be worthy of Calvary love.

Calvary love, Calvary love, Calvary love.

[4:24] Calvary love, Calvary love, Calvary love.

Show me the cross of Calvary. Open my eyes to see.

Thy dying form in agony, Lord, make it real to me.

Lord, make Calvary real to me.

Jesus, dying in agony, Thy great sacrifice let me see.

[5:45] Lord, make Calvary real to me.

Show me the cross of Calvary. Open my ears to thy plea.

Father, forgive them, can it be? Lord, make it real to me.

Lord, make Calvary real to me.

Jesus, dying in agony, Thy great sacrifice let me see.

[7:04] Lord, make Calvary real to me.

Lord, make it real to me. Lord, make it real to me. Lo, at the cross of Calvary, Bald is my heart as I see.

Grace that can save me. Grace that can save eternally. Lord, make it real to me.

Lord, make Calvary real to me. Jesus, dying in agony, Thy great sacrifice let me see.

Lord, make Calvary real to me.

[8:56] Lord, make Calvary real to me.

We come this morning to the last lesson from the 53rd chapter of Isaiah. The prophecy of the 53rd chapter by the Holy Spirit was so different for the Jew to listen to Isaiah.

And Isaiah had to say, You're not going to believe this. We very calmly accept the cross of Christ in its reality because we look back.

If you had never heard of crucifixion, if in all of your religious teaching you were looking for a Messiah, you certainly wouldn't look one to come to die and to go through what Isaiah prophesied. Who hath believed our report? Nobody is going to. To whom is the arm of the Lord revealed? Is this the kind of salvation that's going to get us out of this mess?

[10:46] Then he describes him. I would remind you he describes him in the insignificance of his coming, in the obscurity of his growth, and in the amazement of his revelation.

For when he does come on the scene in about his 30th year, he is not accepted as the arm of the Lord, the deliverer. He is despised.

He is rejected. A man of sorrows and acquainted with grief. And God deals with him as one who has leprosy.

For the sixth Sunday, I repeat my statement. I do not believe that when the Lord Jesus Christ walked this earth as the Son of Man without blemish, having laid aside his deity, that he literally knew when he was going to die.

For the prophecy of Isaiah 53 picks up a word which gives us some consideration when it says he was smitten of God.

[12 : 09] The word smitten is the leprosy word. And it means before that time he never realized when it was going to take place. When the burden of sin was going to be put on his back.

When he would be led to the cross which was divinely planned before the ages even began. But I personally believe sometime just before Gethsemane, the Lord Jesus Christ through the word of the Father was told, you are now going to die.

Smitten of God. The prophet gives man's explanation for the death of Christ to the Israelites.

But he also gives us God's explanation beginning at verse 5 and verse 6. And he gives us Christ's part in verse 7 and in verse 8 and in verse 9.

In verse 10, he gives us God's part in the crucifixion. Yet it pleased the Lord to bruise him.

[13 : 20] He hath put him to grief when thou shalt make a soul an offering for sin. We covered that last Sunday morning. The body of Christ is important because that is what was crucified.

But it is the soul of Christ in the heavenly altar that was slain for the sin offering. Pictured in the Old Testament sacrifices. Let me stop this morning.

Christ died for all sin. While we were yet sinners, Christ died for us.

Christ died for us. It doesn't say selective sinners. It doesn't say selective sinners. He became the sin offering typed in the Old Testament sacrifices on the Day of Atonement.

He needed no bullock for his own atonement. He was only the goat and the scapegoat of the sin offering that went into the Holy of Holies. But as Christ hung on Calvary and as his soul and his body were dead, the Father in Heaven was crucifying the soul as a lamb or a sang goat for the sin offering of the world.

[14 : 35] And he treated him that way. Now beginning at verse 10, we come this morning to the last part. The prophet tells us the results of Calvary.

The triumph of Calvary. What good was it all? We have covered three phrases. He shall see a seed.

Before, the question was, who's going to declare his generation? He died at a magnificent age.

What he had done in his career was going to be left undone.

He really has no one to leave. He has no family. He has no sons. He has no seed. He was never married. Who's going to declare his generation?

No, he said. The result of Calvary is that Christ shall see his seed children born of God. Born by the word of God.

[15 : 36] He shall prolong his days. Resurrection. The third phrase of verse 10. The pleasure of the Lord shall prosper in his hand. I'm going to gloss over that this morning because I don't have time.

But I would remind you that redemption is at God's pleasure, not man's. You read in Ephesians chapter 1 and chapter 2 and Philippians chapter 2 of the pleasure of God.

According to his good pleasure. We don't understand it as man. But God says one of the results of Calvary is that Christ will pick up the work of the pleasure of God.

Not just the mind of God, but the heart of God. And the pleasure of God shall prosper. I'm to verse 11 and 12 this morning. Very interesting verses.

You realize that the result of Calvary is all seen by Christ. He shall see his seed. He shall prolong his days.

[16 : 45] He shall prosper in the pleasure of the hand of God. Now notice the fourth phrase of the triumph of Calvary. He shall see the travail of his soul.

Isn't that interesting? It's a woman's word, isn't it? The writer of the word of God uses the word travail in regards to childbirth.

I think personally it's a little sad that it's translated travail. My personal opinion is it should have been translated toil.

The work that he went through on Calvary. The toil he went through on Calvary.

The question is for the moment, was it worthwhile? Why does the prophet put this phrase before he puts the other three? Why didn't he say first, the result of all that I've prophesied, this unbelievable report of a crucifixion of a deliverer which you won't like because he doesn't come the way you want him to come?

[17:59] Why didn't he put number one, he shall see the toil, the travail, the work of his soul? Because that would be logical. May I remind you of something that we usually don't consider.

We read our Bible as if it's written totally to us and it is, right? But I would remind you class, that the cross of Calvary had to satisfy God.

And that's what the prophet is leading up to. You realize that the cross of Christ had to satisfy Christ? He shall see the travail of his soul. He was looking past the cross.

Now all of you know Romans 12, 1 and 2, don't you? Seeing we are encompassed about with so great a cloud of witnesses, let us lay aside every weight and sin which does so easily beset us, and let us look unto Jesus, the author and the finisher of our faith, we through for the, what's the next word?

The joy that was set before him. That's what Isaiah is writing about. He was looking past the cross.

[19:20] All of a sudden the prophet says, it's going to have a seed, he's going to prolong his days, he shall prosper in the pleasure of the Lord's work. And all of this is based on travail, and somebody has to be satisfied.

Look at the phrase. He shall see the travail of his soul and shall be satisfied. Isn't that interesting? Christ's vision of the cross of which he was a part is the subject of contentment. What was he satisfied with?

Is it all worthwhile? Is this unbelievable report really going to be the way it is?

Am I the accepted deliverer? Am I going to be satisfied? No man can understand the phrase travail.

[20:35] Only a woman can. Many times ladies say to me, I can't identify with Christ. He's a man. Yeah, you can. As a mother you can identify with him.

Every lady looks beyond the birth of a child. To the child. The satisfaction is not in the travail or the toil or the work.

The satisfaction is in the result. And after a few years you may not be so satisfied with the result. Christ. Christ. From the moment he was smitten of God with the spiritual leprosy of man called sin. Went to Gethsemane and sweated out. And said, Father if it's possible remove this cup from me. Nevertheless not my will but thine be done.

And it wasn't removed. And all of a sudden he had to look beyond the cross. Humanly speaking. To the satisfaction.

[21:58] And the vision of Christ was. He shall be satisfied. Complete triumph. Completeness.

No more sacrifices on the altar. No more animals to be brought to the temple. No more fellowship with God based on what man has to do that God has asked him to do.

He's content. And the Hebrews writer said when he had once for all offered himself for sin he sat down. Except. Remember.

When one of the ladies said to him. And wanted to touch him he said don't touch me. I've not yet ascended to my father to present the accepted living sacrifice.

My personal opinion is. That was the illustration of the scapegoat. Because it was the father who slew the soul on the heavenly altar for the sin offering.

[23:06] But then he had to go to the father alive as the scapegoat. So that the father could put his hand on him and send him outside the camp.

Bearing the burden of the sin for which the other goat had been sacrificed. So he says to the lady who wants to touch him.

Don't touch me yet. I've not ascended to the father. The sacrifice is complete. I have paid the penalty of the sin offering. But I must as a living offering bear the burden of the scapegoat.

And the father must accept that. Accepted. Accepted. I would like to think.

That in the divine mind there is a little comedy. As the father stands or sits in heaven.

[24:08] And says of the sin offering slaying the soul. It's good. It's good. So the son as the living scapegoat rings his hand.

And with the smile of the divine face says to Satan. You've lost. Right?

I'm satisfied. You tried to kill me when I was born through Herod. You tried to tempt me when I started my ministry.

You tried to get the Pharisees to crucify or kill me before the time came. You tried to get my disciples to wander away but they came back.

And I'd like to say to you Satan. I'm satisfied. I'm satisfied. And I would remind you this morning.

[25 : 19] That he was satisfied that salvation was now available. Men can be saved. Simply, huh? Simply, huh? Well, go on with me.

Now we come to Isaiah and his theology. For at the beginning I said to you, He made himself through the Father an offering for sin.

When the priest on the day of atonement took that goat and slew it and sprinkled the blood before the veil and on the horns of the altar. He then took it on the inside and put it over the mercy seat and sprinkled it there.

And he made an atonement for all the children of Israel, not just some. Now, so we come today to a very difficult lesson.

Then everybody is saved because God is satisfied, right? Some people would like to have us think that.

[26 : 25] For there's hardly a person unless he has no association with God or the Bible at all who does not know about Calvary.

The world may appear dumb, but when it comes to Easter, they're not. You ask them, what's it about?

What's the cross? That's the place where Christ was crucified. You do it like you do with children.

Who was Christ? He was the Son of God. He came to earth. Why did he come? He came to die.

Why did he die?

He died for the sins of men. They all know that. All of man's sin is taken care of. He was wounded for our transgression. He was bruised for our iniquity.

The chastisement of his peace was laid upon him. All we like sheep are gone astray. We've turned everyone to his own way. And I would remind you, he says, that it was God who bruised him and made him an offering for sin.

[27 : 25] The atonement day of the priest on October the 7th was for all the sin of Israel. But you are aware of something.

All Israel wasn't saved. Because you are aware that the birth, the meal, the peace, the sin, the trespass offering had to be practiced by the individual Israelite, at least the man for his family.

And he had to do that individually to prove that he believed the day of atonement was accomplished for him personally. And there were many Israelites who never darkened the door of the temple.

The availability of the day of atonement was there. The priest had made atonement for all their sin. But he never lived what he believed was available for him.

He never accepted it. Now you come to that in the verse we're in. When the Lord saw his work hanging on the cross, the sweat, the blood, the crucifixion, the body broken, he saw his soul in offering for sin, he went to the depths of hell for three days.

[28 : 39] He was satisfied. The plan of the Trinity had been carried out without a hitch.

And he could sit down contented. But notice something. By his, what's the next word class?

Out loud. Whose knowledge? You can read.

You can read. Huh? By whose knowledge class? Not God's. Christ's knowledge.

The knowledge of what he had done. The knowledge of what was acceptable.

[29 : 37] The knowledge which was complete. The knowledge which now made the avenue open for every person to come to the sin offering. If they don't, it's still there.

By his knowledge, that's Christ. Having seen the toil he's gone through. And having seen that he himself is satisfied that he's accomplished it. By this knowledge he says something.

By his knowledge shall my righteous servant. That's a name for Christ. It's amazing that Isaiah uses the form servant. He uses the word slave. He identifies him as the righteous servant.

Because he has been righteous. And he has accepted our sin. He became sin for us who knew no sin that we might be made to righteousness. There is not the brotherhood of man and the fatherhood of God.

I would question you this morning class to read the illustration and the prophecy. Look what he says. He shall see the toil of his soul. I like that. I didn't stop. Kindly notice Christ did not see the toil of his body.

[30 : 48] And shall be satisfied. By his knowledge shall my righteous servant justify all.

Right? Is that what your Bible says? What does it say? Why doesn't it say all? Should I tell you why it says?

Because not all will be saved. The availability of the sin offering is there. But the justification is for those who accept.

Kindly notice salvation is not automatic. Let me boggle your mind because there are some scholars. You that are in the Hebrew class need to be kept on your toes. Maybe. What did I say?

[32:03] Maybe. Don't quote me. Maybe election has to do with justification. Just maybe.

Kindly notice. It is the son that does the justifying. Right? By his knowledge my righteous servant shall justify many.

Just because Christ died as a sin offering from all does not justify all. You can only be justified by the servant who was the offering for sin. And it has to be on a personal basis.

He will obey says. And it is very interesting. For he uses the word justification in the light of the last phrase where he says for he shall bear their iniquities. I am going to be technical for a moment.

He only bears the iniquities of those he justifies. He bears the sin of all. Now he has become specific.

[33:12] It may be a very homely point. But I don't believe the Bible is a hot spot. If you are familiar with the offerings I would remind you iniquities were forgiven by a trespass offering.

Not a sin offering. And a trespass offering was for specific sin of individuals. In other words it became personal.

And so the prophet says to us the triumph of the cross is. That Christ shall have children. He shall have a family. He shall be the head of a family of a spiritual generation.

He shall prolong his days. He shall work the pleasure of God to his own prosperity. He shall look at the work of his soul which went through all of this agony as a sin offering.

And by his knowledge of what he's done. He shall justify who will come to them personally and specifically. And that's justification.

[34:25] Therefore we are justified by grace through faith. That justification is nothing more class than the ability to stand before God.

Let me ask you a question. How can sinful man stand before God?

He can't. And the Jews looking for a Messiah, a deliverer to be dropped in their lap. Are being taught by the prophet that this deliverer is going to do something that's unbelievable and almost unacceptable.

This is the deliverer. This is how we got the continuous ability to stand before God.

Why didn't God just come down in the flesh, absorb all the Israelites of sin, set up his kingdom and say, now we got it made. Why doesn't God in his grace and his love say to total humanity, my son died for you as the sin offering.

[35:44] Therefore everything's absorbed and we set up the kingdom of God and here we are. He didn't do it that way. He says to you, if you want to be justified, the ability to stand before God, it has to come by the servant who died.

And all won't come that way. Only many will. And that's where he is. By his knowledge of what he's done.

Here sits Christ. And the Father says, it's all finished. He sits down. He's content.

Man can now be saved. Satan is defeated. Sin has been covered. God is not willing that any should perish.

But that all should come to what? Repentance. The ability to be justified. Let me ask you a question before I proceed.

[36:53] Can you stand before God this morning? If God would drop down in visible form for the moment, what would you do?

Crawl under the seat? Yeah, you would. If you didn't have Christ standing between you and him. I'd like to see that happen sometime. Wouldn't you? By his knowledge, my righteous servant shall justify many, for he shall bear their iniquities, those who are.

Who are justified. Verse 12. Verse 12 is probably, in prophecy, the greatest controversial fun verse in the Bible.

Let me read for you this morning. Therefore, will I divide him a portion with the great? Now, it's a very difficult verse. You are going to say to me, well, pastor, that refers to Christ.

[38:13] Well, in our King James Version, which is an exceptionally good version. If I would read it right, the I would be those who have been justified from their iniquities.

Or if that is a parenthetical phrase, then the I is God speaking of Christ. Now, I am sorry to thwart your simple minds in the reading you've done on this verse.

But I have a feeling that the prophet is telling us something that is tremendously important. You are aware the phrase possibly could be an illustration.

It may not be a direct statement. Or it may not be a prophetic coming historical fact. Let me remind you of something. The phrase is just an expression of full victory.

For the conqueror has conquered something. And I would ask you this morning. Who can share the victory of the cross with Christ? Nobody.

[39:23] He is the all-conquering savior. Am I right or wrong? Then he doesn't share it as the illustration goes with the conquering victories.

I think personally, I could whet your appetite by showing you something. Let's try it, shall we?

Therefore, will I divide him a portion with the great. It probably speaks of Christ.

And he is now back to his divine position with the Father and the Holy Spirit. But, he shall divide the spoil.

Now, the question is, what is the spoil? Man. Who's he going to get man from?

Who does Calvary save you from, class? Satan. And I'm again being imaginative.

[40:33] Here is Christ looking past the cross according to Hebrews 12, 2, for the joy that was set before him. And sees the contentment and the satisfaction and the completeness and the acceptance and the avenue of salvation.

But most of all, wringing his hands with his divine smile and saying, Satan, you lost. I'm going to take something away from you.

How many of you like to cheat Satan? Huh? God reminds you, every time a sinner by Calvary is justified before God, Satan loses another soul.

And here's the conqueror. And here's the conqueror. Who possibly the Father says, now he's back to his greatness. He is the all conquering one.

And to Satan, the Savior says, you may be powerful. That's the word.

[41:44] Look at it again. He shall divide the spoil. Let me change a word. From the stop.

The olden days and sometimes in some of the country style music today. There is the line which says, the sinner is snatched from the pit of hell.

The devil was created for the devil and his angels. And Christ is satisfied that he justifies the many and they are taken away from Satan's power.

They were his spoil. They were his fortune. They were his treasures. And now that spoil, treasures is really the word.

You have the same type of phrase in the sin of Achan when he took the spoil of the camp. He really took the treasures to the camp. You see friends, when man sinned, Satan got a treasure.

[42:59] He got the creation of God. The greatest treasure God ever had was the creation of man to fellowship with himself and to rule over his creation.

And when Adam sinned with Eve, they took away a treasure from God and gave a great treasure to Satan. Somebody's got to get it back. And he hung on Calvary in his soul with an offering for sin in the heavenly altar.

He looked beyond that and he said to Satan with a smile, you lost. And he said to the rest, we're going to get some of our treasure back.

And once we get them back, you'll never get them again. Because the blood of Christ is not eternal, it's not sufficient.

But I'd remind you of something. But the prophet describes Satan as strong.

[44:09] Go on. Now he turns around and uses the same phrase towards himself. How did he get spoiled back? Because he hath poured out.

That blood term poured out. And don't miss the little word, he. I lay down my life.

No man takes it from me and nobody gives it back to me. I do it myself. Do you realize that Christ wanted to die for you and me?

He poured out his soul. He gave himself. The gift he gave was his soul. And the means was that Old Testament pouring out again. Now notice something as we draw to a close.

I think our vision of the prophet is very small. I wish I could get you to appreciate the Bible.

[45:17] Kindly notice in verse 2, he started with his insignificance as he came to earth. And as he closes in verse 11 and 12, with the triumph of Calvary, he reverts back to the earth.

Past tense. He was numbered with the transgressors. Now I know what all the commentaries say. That says he hung between two thieves, far from it. The first time he was numbered with the transgressors was in the Roman census when he was a baby.

Was he really an ordinary man? All the other ones of the census were sinners. He was not. The census by the Romans numbered him with the transgressors.

Interesting thought. Remember what? He cast out a demon. The Pharisees said to him, he does it by Beelzebub. In other words, he cast out demons by the king of demons himself, Satan.

[46:44] He was numbered with transgressors. The Pharisees says, he's nothing more than a man that's possessed of a demon. He's numbered with the transgressors.

He's going to look like a sinner. He's going to be a baby who's listed in the Roman census. The religious crowd are going to list him in the listing of those who are nothing more than ordinary men possessed of the devil.

He was numbered with transgressors in the courts of justice. He was numbered with transgressors because of his treatment he got by the soldiers.

I would remind you, he was numbered with transgressors by God himself. That's what verse 10 says. It pleased the Lord to bruise him and use him as a sin offering.

Look at the second phrase. Isaiah seems to have prophetically by the Holy Spirit a second thought.

[47:57] And he bare the sin of what? Not all. Is he contradicting himself?

No, he's not. He's saying to us again that it is not automatic. It's a lively discussion nowadays between those who say the atonement was not for everybody.

The atonement was only for those who will accept Christ. I am not a semanticist. I am not a grammarian. I'm really not much of anything.

But my friend, Christ could die a thousand times, but if you don't accept him, it doesn't do you any good. He cannot bear the sin you will not allow him to have.

He cannot forgive the sin that you will not allow to be laid on him practically when it's already been laid on him positionally. He was numbered with transgressors.

[49:12] Oh my, the Israelite would say, how can that be the deliverer? He can't. He bare the sin of many and the Israelite picks up his voice and he picks up his ears and he says to himself, you just said he was the offering for all sin.

Just like the day of atonement. Where have you been all year? I thank God that he's patient. I thank God he's long suffering for some of you have sat here for months and years and have never accepted Jesus Christ, the atonement for your sin.

God was never that long suffering with a Jew. God was never that long suffering with a Jew. This is the age of grace. He is still willing to bear your specific personal individual sin, which is included in the sin offering on that day of atonement illustration.

And then it says, thirdly, he made intercession for the transgressors. Not what your reference Bible says.

Not just the thief who said, Father, remember me when you come into your kingdom. My dear friend, that is only scratching the surface.

[50:38] You realize what it says in that little phrase from the cross? Father, forgive them for they know not what they do. Who does that include? All the people. Those who had so-called tried him.

The soldiers who were there. Those who reviled. Those who walked away. Those who mocked. Those who jeered. All of them are included. It says he made intercession for the transgressors. What a paradox.

He's numbered with the transgressors. Now he prays for them. Isn't that an interesting prayer? And that ministry is now finished.

My personal conviction is that Christ never prayed for us. for it said when he had completed was satisfied was content with the offering for sin he sat down at the right hand of the father ever living to make intercession for us that's important a little girl sat in Sunday school and the teacher was trying to teach what intercession meant and he was getting no place finally in desperation he said to this little class what does intercession mean to you and as always if the little girls who are brighter than little boys little boys are stupid and the little girl said teacher intercession is Christ speaking a word to God for us do you believe Calvary do you believe it or not to by faith accept Christ for your

iniquity and your sin it's not automatic for you to stand before God you have to be justified by Jesus Christ on the basis of what he did not what we do you you