

# Isaiah's Vision of the Cross

by Keith Malcomson

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**Scripture:** Isaiah 52:14, Isaiah 53:10, Isaiah 53:7, Leviticus 5:6, Leviticus 7:37, Exodus 12:3, Romans 3:25

**Topics:** "Suffering Servant", "Atonement and Sacrifice"

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## Description

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## Transcript

And I want to read all of this. I want you to listen by the Holy Spirit, because as we read it, it's so powerful. I can barely touch on it tonight.

I'm only going to take you to the most essential things, but I want to tell you this chapter you need to spend time in. Isaiah 52 and verse 13. Behold, my servant shall deal prudently.

He shall be exalted and extolled and be very high. As many were astolled 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. Then reading from Isaiah 53, this is all one singular prophecy.

Verse one, 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 has no form nor comeliness. And when we shall see him, there is no beauty that we should desire him.

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.

Surely he hath borne our griefs and carried our sorrows. Yet we did esteem him stricken, smitten of God and afflicted. 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.

All we like sheep have gone astray. We have turned everyone to his own way. And the Lord has laid on him the iniquity of us all.

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 shears is done. So he openeth not his mouth.

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. 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. Yet it pleased the Lord to bruise him.

He has put him to grief. When thou shalt make his soul an offering for sin, he shall see a seed. He shall prolong his days and the pleasure of the Lord shall prosper in his hand.

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. Therefore will I divide him a portion with the great and he shall divide the spoiled with the strong because he had poured out his soul unto death and he was numbered with the transgressors and he bared the sin of many and made intercession for the transgressors.

Let's pray here tonight as we come to the word of God and we do wanna see the Lord Jesus Christ tonight. Father, I do pray open the eyes of our understanding that we might behold wondrous things out of your law. Father, I pray reveal your son, make him so clear tonight, make him to be presented, make him to be proclaimed in a way that warms our hearts, that challenges us.

Lord God, you can save us, you can justify us tonight. Lord God, you can redeem sinners even in this gathering tonight. Lord God, there's power in the preaching of the cross and Lord God, we believe that, that your Holy Spirit bears witness with real life-changing power and we ask for that tonight, that your name might be glorified, that you'd be exalted, that the Holy Spirit would do honor to the Lamb of God tonight in Jesus' mighty name.

Amen, amen. My message tonight is Isaiah's vision of the cross, Isaiah's vision of the cross. We started with Isaiah 52, reading those last verses because they are connected to Isaiah 53.

What you have here is 15 amazing verses, remarkable verses about Jesus Christ, God's son. As we've already said, when you look at the Old Testament, the Holy Spirit spends 4,000 years, remarkably, through men of God, prophets, kings of Israel, speaking very clearly through prophecies, types, shadows, teachings, ritual in the house of God, using all of this to prepare God's people for a day when God's son died at a place called Calvary. The entire Old Testament is a commentary preparing you to bring you to the cross, to a life-changing experience.

It is utterly remarkable. When we come to the book of Isaiah, there are four songs that are written here. I'm only gonna deal with the fourth song.

Isaiah gives four prophetic songs about a person called the servant, and I'm only dealing with the last one. These songs of the servant go from Isaiah 42 all the way through to Isaiah chapter 53. It is a prophetic message about one called the servant, in fact, God's servant.

Beginning with Isaiah 42, it seems to be that he's speaking about Israel. At times in these passages, he actually very clearly talks about Israel, my servant, and talks about Jacob as well. So Israel sometimes is called God's servant, and it's prophesied here.

But very quickly, you begin to realize it can't just be a nation. It can't be God's entire people. It's speaking about one singular person.

And when you get to Isaiah 53, it is very clear it's not talking about Israel. In fact, the servant is contrasted with Israel, with the entire nation. This is someone doing something towards the entire nation, and his name is the servant.

We're gonna look at this tonight very clearly and see what the Holy Spirit has to say in a very clear way. You see, this is a vital chapter for the Jew. The Jew was given Isaiah 53, and this servant, the Jews, all through millennia, through many generations, believed that Isaiah 53 was a prophecy about their coming Messiah.

And they could see he was a suffering Messiah. All through the generations, Jews believed that until about 1,000 years ago. Then they began to teach and to change it.

Do you know now in synagogues, they don't read Isaiah 53. It began to drop off over the past 1,000 years. Do you know why it is so dangerous to their beliefs? Because it's so explicit.

Just this morning, I brought up the testimony of a Jewish man being evangelized for the very first time. And a Christian came to him and read Isaiah 53. And this Jew was so shocked, he said, no, no, I can't read your Bible.

And he says, oh no, I'm reading your Bible from your Bible. And he says, let me check that. And it was a Hebrew Bible, Isaiah 53.

And he said, there must be some mistake here. He was a Jew who had never read Isaiah 53. And he says, but this is what you preach.

This is what you believe. He was utterly shocked. This eventually led to that man getting born again, saved, washed in the blood of the Lamb.

Isaiah 53 absolutely rocked him. One reading of Isaiah 53. I want to assure you, there has to be a terrible blindness on the Jews in order to read Isaiah 53 and not to see who it's about.

Doesn't the Bible talk many times that Israel presently is in a state of blindness? There's only a few, a remnant, who actually see the Messiah, the Lord Jesus Christ. They are still in blindness. It's not a natural blindness.

2,000 years ago, they were blinded that the gospel would go to the Gentiles. There's an entire chapter, Romans 11, in the New Testament explaining how the Jews are abnormally, strangely blind. It's not natural.

But the Bible also talks of a day when, as an entire nation, this blindness will be removed. And the Bible says, they shall look upon the one whom they pierced. And they'll begin to weep and groan and to cry out.

What a blindness that men cannot see Jesus Christ in this hour. When you come to the book of Isaiah, it was written 700 years before the coming of the Lord Jesus Christ. And Isaiah, he's actually called by many the fifth gospel, even though he's in the Old Testament.

It is such a remarkable book. And chapters like 53 are so remarkable. You have to call it a gospel.

It is so explicit. It is so detailed. It is so accurate.

It is so powerful that what else can you do than call it the gospel message before it's time? But when you go to Isaiah, you read much about the Messiah or one called the servant. You read about his person, who he is, what he is like. You read about his work and ministry.

You read about his coming reign upon the earth. You even read in Isaiah about his virgin birth, his deity, he's Emmanuel, God with us. You read all about his humanity, his perfect righteousness, and that he brings it as a gift for sinners.

You read all of this and much more. But also in Isaiah, you read about his suffering. This servant is not only one who'll reign over all nations, he's actually one who's going to suffer.

And that's what Isaiah reveals. Isaiah is quoted or referred to in our New Testament about 85 times. 85 times, referred to, are little sentences taken and used in our New Testament.

Seven times in the New Testament, Isaiah 53 is directly and clearly quoted in the New Testament by the apostles. All four gospels look back to Isaiah and build upon it. But I want to tell you, Isaiah 53 is one of the most powerful and dynamic chapters in the Bible.

Our entire series has been a stand against those who attack the truth of the cross, that Jesus Christ died for sinners, and that he died in your place, and that he bore your sin, and that he carried them far off. You'd say, but that's my gospel, my convictions. No one would attack that.

All across the church today, teachers, prophets, apostles, scholars are rising up everywhere. They're starting to say, well, we don't really believe that. That gets me very angry.

And so I take you to Isaiah 53 here tonight. It says in Isaiah 52 and 13, at the start of this prophecy, behold my servant. Notice what God is saying here.

Behold my servant. Then he gives an entire prophecy. This word behold means to take a prolonged, hard, staring look at my servant.

That's what Isaiah 53 is. You need to stand still, and you need to set your eyes on the vision here, and you need to stare very carefully. Don't take your eyes off it.

I've got several things for you here about this servant that I wanna deal with. I wanna destroy the lies of false teachers who deny penal substitution, and we've dealt with that. We've dealt with the enemies.

I told you two weeks ago, even Don Francisco is denying the shedding of the blood, denying penal substitution. Many other leaders are arising who once believed in the real gospel. They've departed from

it.

This is a dangerous hour. And so when I preach a very simple elementary message, don't go glaze-eyed. Don't zoom out and say, I know this.

You don't realize what you're dealing with. Spirits of deception. We're living in the most dangerous hour of all history, and you haven't seen deception.

Deception's about to get released in our world in a way that you can't even fathom. If you're not grounded in the truth, if you're not grounded in the bleeding lamb, in the atonement, if you don't hold fast to the truth, you're in sinking sand in such a dangerous place. I've got several things, and I'm not gonna get to deal with everything.

I'm just giving you the key points here of this chapter. It is so fundamental. Number one, this is my first point about this servant.

He suffers for others. It might seem very basic here, but here's a prophecy 700 years before Christ given by Isaiah, prophesying of this servant who's gonna come. He is gonna suffer for others.

If anyone tries to tell you Christ did not suffer for us in our place, you need to take them to Isaiah 53, and this is only one place. You don't even need to go into the New Testament. It is very clear.

The servant who is distinct from God's people in Isaiah 53. Notice this carefully. God's people are not the servant.

The servant is distinct all through this chapter from God's people. He suffers in their place. He is their substitute.

He has taken their place. God's people are utterly distinct from him. In fact, in these 15 verses, you can go through and count 21 times where there's distinct mentions of him being separate from them.

21 times in 15 verses, there is him, then there is them. They are not the same. Listen to what it says in just a couple of these verses.

Surely, verse four, surely he hath borne our griefs. That's a distinction. Listen to the title of this first point.

He suffers for others. Heretics are rising up and saying, no, he didn't suffer for us. You need to understand this, that liars, teachers, prophets in the church are rising up and saying, he didn't do that.

Yes, he died on the cross for sin, and they're changing the message. But I want you to be clear in this. There's he and there's our griefs.

He hath borne our griefs and carried our sorrows. Yet we did esteem him stricken. Then verse five, but he was wounded for our transgressions.

I know it's very basic, but you've got damnable teachings coming in and denying this. Do you realize how distinct that he suffers for the sins of an entire people in this chapter? He is 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. Again, just go through verse 11 and 12, and you'll see that there's a separation between God's people and between the servant.

This servant stands alone, utterly distinct. And you know what? He's gonna suffer for the entire people. He suffers in their place.

He is a substitute. He is actually going to take their place and begin to suffer, not just because men are naturally sinful or at the hands of sinful men, but because of their sins. Let me make this personal.

This servant mentioned in Isaiah 53, prophesied by Isaiah, he suffers for you, for your sins. He is suffering for you. His suffering is personally for you as an individual.

It's not something general. It's very specific. When he suffers on the cross, it's you that is involved with that.

You're connected for that. Why is he suffering on the cross? Because of you here in this room. Don't make it generally sinners in the world.

It was for you that he's suffering. Did he have to suffer? Yes, if there's any hope for you, any hope at all. If he didn't suffer for others, then there's no hope for those others.

And so here you have this first vital point, very simple point. He suffers for others, not for himself, not as the result generally of men being sinful and hating him because he's righteous, not because that he's actually suffering specifically for you, even though you lived 2,000 years later. 2,000 years, you didn't even live then when this prophecy was given or when the prophecy is fulfilled.

But you know, within this chapter, it says that when it's being fulfilled, he looks down through time and he sees you very specifically through the corridors of time. He actually, on the cross, sees you, beholds you, and you are that spiritual seed. But that's the first point.

He suffers for others. Secondly, he suffers for the sins of his people. He doesn't just suffer for them.

That's obvious in this chapter. There's them and him, and he's suffering for them. But secondly, he suffers for the sin of his people.

Look at verse five again. But he was wounded. Why was Jesus wounded on the cross? Why were there nails? Why was there a pierced side? Why was there a crown of thorns? Why was there a whip back? Why did his beard get plucked, his hair get pulled out? Why was he wounded? There's a reason.

You've got to understand this. I am teaching you the ABCs of the cross. Forgive me if you think I'm teaching you to suck eggs, but I'm telling you, in a dangerous hour, I've got to spell it out.

I've got to say any man who denies that Jesus on the cross was wounded, what does it say? He was wounded for our transgressions. Why was he suffering on the cross? For your personal transgressions. Notice that word, transgressions.

Do you know what it means? It means rebellion or to revolt against authority. It means an expansion where you go, I just want my space. I want some liberty.

I want some freedom. I'm feeling hemmed in here. Do you know what that is? That is at the very heart of a rebel, a revolt against God's authority.

It's too narrow. This teaching is too narrow. The way is too narrow.

Do you know what that is? That is transgression. It means a breaking away from. So we see transgressors are actually rebels against God.

He was wounded for rebels. Those who are trying to break away from God, who wanted freedom and liberty to sin, they wanted to run and fulfill the lust of flesh. What happened? He's wounded for rebels.

You know what rebels are like? They take their fist and they shake it in the face of God. And they go, I'll do it my way. It's not your will be done.

It's my will be done. That's at the heart of a rebel. I know the way I can choose.

I know the decisions I can make. I do whatever I feel is right. Then you're a rebel.

You're a rebel against God. If you don't subject yourself to authority, if you're not one submitted to God or submitted to his word, you know what you are? You are a terrible rebel against God. I've met multitudes, vast multitudes in my lifetime.

They're very nice folk. They say, I'm a good person and I wouldn't harm anyone. And I just try to do my best and I love everyone.

And they believe their own propaganda. They really do believe this. You know, the only problem is they're rebels against God.

They're rebels against his word. They don't love his word. They're not submitted to what he says.

They do their own well. But they say, I'm a really nice guy. You're a transgressor.

You're a rebel. Sounds very nice when you say you're a transgressor. You're just a sinner.

No, you're an absolute rebel against the things of God. So when the servant is suffering on the cross, he's suffering in the place of others. He's suffering for others.

But he's also suffering for their sins or the sins of his people. He's wounded for our, notice that word, our. Who's the our? I'm part of that.

I hope you're part of that tonight. He's wounded for our transgressions. Do you know what you're, I'm a rebel by nature.

I can remember even in a backsliding state the night I shook my fist at God, said, I love you. Oh, it was said very nicely. Lord, you haven't done me any wrong.

And I love you. And I'm very grateful, but I just want to be one of the guys and just want to go out and get drunk tonight. And I took my Bible, put the bomb in my bag and said, Lord, I hope you understand.

That was pure rebellion against the dying, suffering Lord Jesus Christ. And I shook my fist in his face. You know how he got me back? It was finally two of my mates down in front of me in a helicopter crash to bring me to my senses.

Oh, the way of the wicked is hard. I want to tell you, don't you think, oh, the way of a Christian's hard? Oh no, the Bible says the way of the wicked, the rebel, it's a hard way. You think the way of sin is nice.

No, it's not. It's a hard way. It's a harsh way against you.

And so it says here, he was bruised for our iniquities, not only our transgressions, but our iniquities. The word iniquities means depravity. It means to walk in a crooked way, to be perverted, to bend everything.

You know, that's what sin does to every area of your life. It twists everything. It'll twist your mind, your emotions, your thoughts, your decisions, your speech, your actions, your marriage, your family relationships, your church relationship, your work relationships.

I want to tell you, iniquities pervert everything. They're perverted. They twist everything.

Nothing is straight anymore. It says in verse six, the iniquities of us all. Look at this servant.

He suffers for the transgressions and the iniquities of us all. And it says something else here in verse five. The chastisement of our peace was upon him.

Now notice that word chastisement. It means the discipline, the correction, the chastening, because of your sin. What sort of chastening is transgression gonna bring upon you? Are iniquities or rebellion against God? What sort of chastening? The word chastening means discipline, the rod of correction, the discipline you deserve for that.

Do you know what it says? The chastening of our peace, or in other words, of our wellbeing fell upon him. It came upon him. The rod didn't fall upon you for your sins.

If it really did, you'd be in serious trouble, I wanna tell you. So look at him suffering in the place for your transgressions. Do you realize tonight that your sins, someone suffered for them? You think your sins were just forgiven? No, they were not.

You think God just said, I'm gonna let you off the hook. No, you are not. Every sin you commit falls upon the one called the servant.

He bears the brunt of it. Someone is gonna pay the price of your iniquities, of your transgressions. Someone is gonna have to take the chastening for what you do.

You don't get off scot-free. No one gets off scot-free. But do you know what this servant, it says he actually suffers for the sins of his people.

The third thing, his suffering involves a physical disfigurement. His suffering for your sins involves a physical disfigurement. Look at verse 14.

As many, sorry, chapter 52, verse 14. As many as were astonished, and that word astonished means utterly astonished, shocked, utterly amazed, dumbfounded. That's what it literally means.

As many as were astonished at thee. In other words, by gazing on you or seeing you, his visage was so marred more than any man, and his form more than the sons of men. That term marred means to be disfigured.

This servant was literally, visibly disfigured in his body. So when you looked upon him, when he actually suffered for your sins, when your sins were suffered for by him, his body was so disfigured you couldn't recognize him. Is that even a man? A mother couldn't naturally recognize him.

By merely looking. You know, I read the story of Brother Yun in China, and he was so badly beaten to a pulp by the Chinese police and the soldier's authorities, and they left him. Then they went and brought his wife in and said, that's not him, that's not my husband.

He was so badly beaten that it took a time until he spoke. She could not, she would not accept that that was her husband. His body was broken, bones were broken.

He was terribly swollen. She couldn't identify him. That's nothing compared to Christ on the cross.

Do you know what it said when people looked upon him? They were astonished, utterly shocked. Can you imagine his mother Mary standing there, gazing on him, going, this is my son. I can't even recognize this child that I brought into this world.

He is so, what does it say? Disfigured, actually disfigured. I want you to hear this. His suffering for your sin involved physical disfiguring.

It says in verse five that he was wounded for your transgressions, wounded. The word wounded there means to bore through. It can also mean to pierce straight through.

It's talking about a piercing, an extreme, excruciating, painful piercing. He was wounded, he was pierced for you, straight through for your sins. It was because of your sins that this happened with his body.

Listen to what it says in Psalm 22, 16. Also a prophecy about Jesus on the cross. It says the dogs have compassed me.

The assembly of the wicked have enclosed me. They pierced my hands and my feet. In Psalm 22, you've got a prophecy how the servant, the Messiah, would actually be pierced.

You know, in the New Testament, it says in Luke 24 and 39, remember when he, in his resurrection body, and he comes back to the disciples, and he says, behold my hands and my feet, that it is I myself. Handle me and see, for a spirit hath not flesh and bones as ye see me have. You know, when Christ comes back again, he's gonna hold forth his hands, and you will see the nail-pierced hands.

What does the Bible say? He was wounded, he was pierced for your transgressions. That's why all Israel, when they see the one who they pierced, they're gonna weep on that day. As a nation, when their eyes are open to go, he was our Messiah, he's Isaiah 53.

He's the one we rejected, we crucified. And yet here he is, he was pierced for our iniquities. Do you know Christ? He was pierced for your iniquities.

It wasn't just Roman soldiers, it was your iniquities. That's why he was wounded, that's why he was pierced, that's why he was nailed to a cross. No man took his life for him, he laid down his life.

It was a willing thing. Do you realize none of us are righteous? None of us would stand a chance if the servant had not been pierced upon the cross. You know, in the church, if we don't preach the cross, we're in great danger in the church.

If we don't constantly preach the cross, that's why we have the Lord's table each Lord's day, is to bring you back to Calvary. What did Jesus Christ do on the cross? Look at verse five again, it says, with his stripes, we are healed. We are healed.

He was wounded for our transgressions. He was bruised, that word bruised means a terrible bruising of the entire body. It means his body was swollen.

It was impacted, it was hurting, it was in pain, it was in agony. He's wounded, he is bruised, he is pierced. For your sins, your sins has marred his body.

His body marred on the cross beyond recognition. It was for your sin, your sin done that. That's what your sin done to the spotless lamb of God.

And so it says, with his stripes, we are healed. You don't have healing without his striping. You wouldn't have anything from God or anything from Christ or anything from the cross if he had not been striped.

Again, that word striped in verse five. Striped, it's talking about the whipping of his back. It means to join or unite two or more things together, to heap them up one upon another.

That's what striping means. He was striped. He had so much heaped up.

And you know what the word means in Isaiah? It's not talking about many stripes. It says basically there was one massive large stripe. You couldn't identify different stripes.

All you can see is this one singular mass stripe. You know why he was striped? That you could be healed. If Christ had not suffered in his body, if his body had not been marred, see, that was the price.

That was the price. You wouldn't stand a chance. There's no healing for you, no salvation, no deliverance.

For you to go free, someone is gonna have to pay your penalty, die in your place, suffer the consequence of your sin. Someone is gonna have to take what's not gonna fall upon you. It says in Peter, Peter quotes us, 1 Peter 2.24, who his own self bare our sins in his own body on the tree, that we being dead to sin should live unto righteousness by whose stripes ye were healed.

For we were a sheep going astray. You see, Peter knew this is the Lord Jesus Christ. He knew that this is a clear teaching of the cross, that the striping of the servant in Isaiah 53 is the Lord Jesus Christ.

And again, in the Greek, when Peter uses the same term, it means a mark of a blue, a stripe, a wound, a welt, a bruise, a wound caused by many, many blues. And so we see that Christ was terribly bruised. He was wept in his physical body.

His body was literally marred. You know what it says in Isaiah 29 in verse three, the plowers plowed upon my back. They made long their furrows.

That's an extraordinary thing that you have here. Christ's back was like a plowed field. In Isaiah 50, verse five to seven, you can go and read it yourself.

It talks about them plucking the beard. I'm gonna tell you, Isaiah is prophesying and preaching the gospel. It's a remarkable, explicit preaching of the cross in Isaiah 53.

He doesn't miss the mark. You see, here is a servant suffering for others, an entire people of God, suffering for their sins, their personal sins, actual sins. And you know what? His body is marred, absolutely marred, head to toe in order to do that.

Number four, the benefits that he brings by suffering. Again, it says in verse five, the chastisement of our peace was upon him. And with his stripes, we are healed.

Our peace comes at a great price. You don't get peace with God without the chastisement falling upon the servant. You don't get spiritual healing from your sins unless Christ is striped in your place.

I'll go as far as to say, if you don't believe Christ was striped for you, you have no spiritual healing. You're yet in your sins. If you wanna deny that the chastisement fell upon him, you don't have peace tonight with God.

You have no peace with God. If you don't believe that he was chastened in your place and punished in your place and suffered and was marred in your place, and that was because of your personal sin, not someone else's sin, your personal sin, then you're still in your sin. You don't even believe this.

You haven't heard the gospel. And so this fourth point, the benefits that get brought by this suffering. Verse four, surely he has borne our grace and he has carried our sorrows.

What happened on the cross when this servant was being marred beyond recognition? What was he actually doing on the cross? So it was for your sin that he was suffering, but what was he doing? It says he bore our grace. He carried our sorrows. Notice those two words.

He's boring or bearing and he's carrying what is yours. You didn't even exist. You haven't even sinned yet.

And yet on the cross, 2,000 years ago, when you weren't even a thought, or an imagination, there is one who is actually bearing something that belongs personally to you in this lifetime that you've only experienced since you lived. He is bearing your grace. Do you know what? Your grace and your sorrows, you've only had them in this lifetime.

They're enough to destroy you. People in this world are demented in their minds, being driven crazy. That's why they turn to drugs and drink and suicide.

Don't tell me this generation isn't mad. This generation are killing themselves. They're out of their heads, they're mad.

Don't tell me Christians are mad. I've got my sanity here tonight. I love the Lord Jesus Christ with all of my heart.

This world of ours is going crazy. It's going mad. It's out of order.

And you know what? It's getting to a climax now where they're trying to teach our kids all over this world. We are gonna penalize you. We're gonna punish you in courts of law.

We're gonna punish you in the schools or in your job. If you don't call a little boy a girl, don't tell me this world isn't going crazy. But look at this one on the cross, this one being marred.

He is carrying the grace and the burdens and the cares. He's actually carrying them. This word to born, he is born our grace.

You know what it means? It means to lift up, to accept as his own, your grace. The things that are breaking you and destroying you and driving you crazy. Do you know Christ carried them? Do you know if

you're demented tonight, you can actually look on the man of Calvary and go, I believe that he carried my grace.

He actually bore them. What did he do? He accepted them as his own. The word means to carry away far.

It means that he literally took them and carried them himself on his own shoulder. He took the weight of them, the burden of them, the responsibility. He wanted to take your grace.

It also says that he carried your sorrows. Who wants to be in sorrows here tonight? Who wants to be so sorrowful in heart and mind that it eventually drives you into hell one day? Do you know what this marred man of Calvary done? The word to carry means to carry or bear a heavy burden, very explicit, a burden that crushes you, a burden that's overwhelming. Do you know the burden of sin is like that? The burden of sin will drive you eventually into hell one day.

That's what sin does. It's a heavy, overwhelming burden. That's why people hide in drugs and drink and sex and a thousand other things.

Don't tell me they're happy. They're trying to find a way of escape. They can't face reality.

That's why they get drunk. That's why a man is driven into alcohol addiction. You know what? He can't handle life with his own sanity.

So he tries to get relief from that. I wanna tell you the best relief. Go to Calvary.

There's one who carries the heavy load. And it says here, this man being marred because of your sin and actually suffering on the cross is carrying the heavy weight or the punishment or the chastisement. It says in verse 11, he shall bear their iniquities.

He is carrying the heavy weight of their iniquities. You know, your sin is very, very heavy on your conscience, on your mind, on your memory. It keeps popping up.

Either he carries it or you carry it. It's a very heavy load. Do you know all of us have got born again when we said, it's too much for me.

It's a heavy load. You know, as a kid, I loved Pilgrim's Progress and the little pictures of Pilgrim. He finally gets to the cross and you see him kneeling at the cross and his great large burden on his back.

You see the ropes breaking and the burden rolls down the hill. That's his salvation. The burden rolled away.

The burden, the weight of his sin, it's a very heavy thing. Sin and iniquity were put and placed upon Christ on the cross, not in him, but upon him in a very, very real way. Listen to me.

There are benefits from his suffering. There is healing for you tonight. There is deliverance for you tonight.

Every physical healing comes out of this. Every salvation comes out of this. Every miracle comes out of this.

All deliverance from drugs. I'll be talking to a brother tomorrow on the phone, we're gonna talk. You know what? He was an alcoholic from, I think, I watched a bit of his testimony from 15 to 29 years old.

He just lived for drink. You don't walk away from that, but he experienced the power of the gospel. What a remarkable thing.

I can tell you, friends, they were heroin addicts. They got free. They met the man of Calvary.

They're delivered. I met atheists and evolutionists and Muslims and you name it, I can name it to you. Terribly immoral people.

They almost become like virgins. Why? They met the man of Calvary. It's a powerful thing.

It's a dynamic thing. You know the benefits of Calvary through his suffering. I've been healed.

I've been delivered. I've been saved. I've been forgiven.

I've been redeemed. Where did it happen? You know those who challenge this? Everything I said here is being challenged by these new theologians. They say, he didn't die as our substitute or if he did die as our substitute, it wasn't our sin that put him there or he didn't suffer the wrath of God.

Well, we'll get to that. My fifth point here, the source of the suffering is God. I mentioned this before.

Yes, the Romans were involved. Yes, the Jews were there. Yes, Herod is there.

Yes, Pilate is there. None of them. They're not even mentioned in this chapter.

Listen very carefully to what it says in verse four. Yet we, those he died for and suffered for, yet we did esteem him stricken, smitten of God and afflicted. The word esteem used there means it's like the word esteem in Romans chapter six.

It means to calculate up, to think through or to consider or to reckon. Remember that word in Romans six? You reckon these things to be true. In other words, you calculate.

You need to do a mathematical equation here. That's what it's saying here, that we that are saved, notice this very carefully. It's very, very important.

Yet we did esteem him stricken. In other words, those who benefit from this suffering of the servant by being pierced and marred in his physical body beyond recognition, this is what we're to do. We're to esteem him stricken.

You've got to calculate and estimate in your mind. I need you to gauge your mind right now. No one gets saved unless they look at Christ and say, I esteem him stricken.

Oh yes, stricken for your sins, but more than that, what does it say? Of God. Who is he stricken by? Of God. I don't believe you can be a Christian unless you believe this.

You esteem him, the servant, to be stricken, wounded, smitten by God the Father. Who did it on the cross? Who wounded him? It was God the Father. Do you see how simple all this is? These are the truths being denied in this hour, and it's heresy.

This is a basic, simple teaching of the Bible, yet we did esteem him stricken, smitten of God and afflicted. Who afflicted this servant on the cross? It was God afflicting him. God actually afflicts him.

And yet if we had time, and we're not even gonna go there, I assure you. Do you know at the beginning in chapter 52, it gives a prophecy of the end of the story. It says, I'm gonna raise him up, I'm gonna exalt him.

I'm gonna raise him up and lift him up, highly exalt him. Do you know the term there in the Hebrew is only used three other times, and it's always in Isaiah. And that term always refers to the Lord, always.

Four times the term is used of being exalted and lifted up and raised up. It's always talking about the Lord, the Lord God, yet it's saying this servant is the Lord. This servant is actually gonna be exalted like the God of the Old Testament of Israel.

This servant is given that place of exaltation, but that's the end of the story. You see, the source of the suffering is actually God. Look at verse 53, verse six.

All we like sheep have gone astray. We have turned every one to his own way. That's you and me.

We've all been sinners. Notice we're not called goats as sinners, we're called sheep as sinners. You see, these sheep are out in the world.

They haven't found Christ yet. You know where goats are? They're sitting in churches. You don't get goats in the world.

Christ never calls a sinner a goat. He calls false converts who are hypocrites in the church, he calls them goats. They're the goats.

Oh, well, I'm gonna be okay. But, but, but, but, but. Well, the Bible says you've got to live holy.

But, but, but, I know what you are. You're a goat. You're a goat.

But, but, but, but, I know I can. I'm different. I'll get through.

I know what the Bible says. But, but, you're a goat. You're in serious trouble.

I'm gonna tell you, these sheep, these sheep are who he came to die for. They've gone astray. They're out of the way.

But listen to what it says next about these sheep. And the Lord, who did it? The Lord has laid on him the iniquity of us all. Who did it? The Lord took their iniquity and laid it on the servant.

It was an act of the Lord, of God doing it. God smote him. God chastised him.

God done all of this. This was a work of God. And in verse 10, it says this.

Yet it pleased the Lord. All of this marring of Christ on the cross, it pleased the Lord. It made the Lord happy.

It satisfied the Lord. When God looked upon his marred son on the cross, he was pleased with it. I'm giving you scripture.

I don't care what you think. I don't care what all of the intellectual Christians out there and say, that's horrible. That's foul.

We don't believe that. Fine, you'll end up in hell because I'm giving you scripture. You know, those who undermine the work of the cross throw away their Bibles.

They have a very low view of scripture. You say, I believe the scripture is accurate. It is perfect.

It's authoritative. And when you believe that, you've got a high view of the cross. What that Bible says, I believe about the cross.

People say, I cannot believe there's an eternal hell. What's that got to do with us? But I can't believe that. What's that got to do with us? Is it true? Did God the father smite his son? It pleased the Lord to bruise him.

Who bruised him? The Lord bruised Christ on the cross. He had put him to grief. It's no longer you put to grief.

It is God the Lord putting him to grief for you. That's how much God loves you. He wasn't angry with his son, not at all.

He wasn't mad at his son. He was trying to save sinners like you. He so loved you that the son willingly took your place.

He was your substitute. Christ is the sinner's substitute. He takes your place, your punishment.

He says, father, I'll take their place. I'll die in their place. I'll bear their sin.

He was a willing sacrifice. That's why Christ actually died there. It is God who lays the sin of his people upon his servant and it pleases him.

Number six, he is innocent in his sufferings. Verse nine, it says, he has done no violence. Neither was any deceit in his mouth.

Again in verse 11, his knowledge shall, by his knowledge shall my righteous servant. Notice he's called righteous servant. There's no sin in his lips.

He is righteous. So this one's suffering. He's perfect.

He hasn't done anything wrong. He is righteous before God. When God looks at him, he is righteous.

Yet he is being wounded. The same God who looks on him and said, he's perfectly righteous, he's wounding him for you. And you're a sinner.

You're guilty. You don't deserve to get free. But if the innocent is suffering, why is he suffering? Because there's no other way of salvation.

There is no injustice with God in this. He is absolutely righteous, perfectly righteous. And I wanna finish on this seventh and final point.

I've got a hundred other points I wanna tell you. You need to spend time in Isaiah 53 and go, this is my gospel. This is my salvation.

Penal substitution is saturating these verses in the Old Testament. That Christ died in your place. He suffered for your sin that you could go free.

But seventh and lastly, these sufferings are connected to Israel's Levitical sacrificial system in the Old Testament. Don't worry about that title. I'll explain what I mean.

You see, so far I said, Isaiah 53, I've shown you how it reaches forward to the cross, to the New Testament. Let me just say, this chapter is absolutely connected into the Old Testament law. The whole religious Levitical system that we dealt with last time.

Remember in Leviticus, I said, also you've got priests and sacrifice and rituals and different animals, bulls, goats, lambs, birds, all being sacrificed for sin. There's never a relationship with God without sacrifice. There's no forgiveness without an innocent animal dying in your place.

There's none of that. Leviticus is saturated with sacrifice to be forgiven, to have a covenant with God. Right in the midst of this chapter, I want to finish with this.

There's three little statements here. I want to point you to, to show you that this servant, this singular man being marred, dying, suffering for sin actually is connected into all of the animals that ever died in the Old Testament. Let me prove it here as we close.

Isaiah 52 verse 14. As many as were astonished at thee, his visage was so marred more than any man and his form more than the sons of men. Notice this next bit.

Verse 15, so shall he sprinkle many nations. He is marred beyond recognition. He is disfigured in his body.

Why? Well, it tells you in verse 52, so shall he sprinkle many nations. You see, this marred man was not just for Israel. It wasn't just for the Jew.

He's actually saying here at the beginning, he's being marred so that he can then sprinkle many nations, entire groups of people outside of Israel, entire peoples. Notice the word sprinkle there. See that word sprinkle is very unique, very important.

The Hebrew word sprinkle used here, it's used one in Exodus in connection with sprinkling the blood. It's used, I counted just earlier, I might've miscounted, but I counted in Leviticus, it's used 14 times in connection with sprinkling blood. The only other time you get this word sprinkle is after the blood's been sprinkled, then you sprinkle oil or you sprinkle water.

So this word sprinkle, it goes right back into the priesthood, the Levitical sacrificial system of killing an animal and then sprinkling its blood in order to be forgiven. Do you see Isaiah 53? This man is marred on the cross, but then his blood can be sprinkled upon many, many nations. That's what it's saying here.

This is a remarkable statement saying he's gonna sprinkle nations. It means that statement's ceremonial, Levitical and sacrificial. So this man on the cross is identified with the entire Old Testament system.

Right back to Abel in Genesis 5, Exodus chapter 12 where the Passover lamb had to die for the entire nation. Here now you've got a man, there's a man who's gonna come and die for all of his people for their sins. And you know what? He's connected into that Levitical system.

It's no longer gonna be sprinkled in the blood of animals or of bulls or of lambs. That's gonna get done away with. Now you're gonna have a man.

It's gonna be his blood begins to sprinkle many nations. And you know what? That blood is gonna atone for their sin. This is a remarkable thing.

Here's another point in Isaiah 53 and 10. Yet it pleased the Lord to bruise him. He had put him to grief when thou shalt make his soul.

Notice this next term, an offering for sin. His soul is made an offering for sin. He shall see his seed.

He shall prolong his days and the pleasure of the Lord shall prosper in his hand. That term offering for sin, it's saying this man who's being marred, suffering for sin, this man who's a sacrifice, who's gonna sprinkle many nations, he literally, his entire soul is an offering for sin. That's the guilt offering.

Do you know to find out what a offering for sin is? Do you know where you need to go? Right back into Leviticus where we were last time. And in Leviticus 5, it's mentioned twice. In Leviticus 7, it's also mentioned.

This offering for sin, the exact same statement. So now what used to be an animal being a sacrifice for sin, now it's saying here, right in the midst of Isaiah 53, now this man is gonna be the sacrifice for people to be forgiven. Let me give a third statement just as we close.

And this is a remarkable point, this is amazing. It's in verse seven, speaking about this servant. He was oppressed and he was afflicted and he opened not his mouth.

Notice this very carefully. He is brought as a lamb. Do you realize when this prophecy is given, they keep carrying on with sacrificing lambs for another 700 years before it's fulfilled.

But here it's talking about this man who's gonna sprinkle many nations. This man who's gonna be the Levitical sacrifice for sin. This man, this marred man, who's suffering for your sin.

What's it say? He is brought as a lamb, as a lamb to the slaughter. And as a sheep before shears is done, so he openeth not his mouth. You know when John the Baptist pointed at Jesus Christ and said, behold the lamb of God that taketh away the sin of the world.

Do you know what he's saying? It's Isaiah 53, this is the lamb. Exodus chapter 12, this is the lamb, this is the man. But look at this, Isaiah 53 is saying, there's a lamb coming who's gonna be the offering for sin, who's gonna sprinkle ceremoniously nations with his blood.

It's all here 700 years before and he is brought as a lamb. I told you about, we had a few sheep in our time, few lambs we raised, I fed them. They're just new lambs and you've gotta get the bottle and you suck them and the pull of that is remarkable.

It's beautiful, an animal. You know, your children, you should get a little lamb for them, not a dog. And teach them how to feed that thing and how to raise it and you raise it up.

And there was this day when our sheep was rather big and a day comes, a certain date, a certain time. Now Skippy is going to the butcher. My dad couldn't catch Skippy.

He was a big, hardy, strong, fast man. He couldn't catch Skippy. But you know, Skippy always followed my mom.

Soon as my mom called, Skippy followed my mom. You know why? My mom fed her. Skippy got fed by mommy.

So when mommy calls, Skippy comes running, skipping. And this day, we were all there saying bye to Skippy after all these years. Skippy's going to the butcher in Dremore.

And my mom's the only one that can get Skippy in the back seat of the car. She goes in one door and goes out the other door. And when Skippy's in there, we shut the doors.

And my mom began to cry because these words came to her. He was brought as a lamb to the slaughter. And as the sheep before her shears was done, he opened not his mouth.

Skippy didn't know where the destination was. But this lamb did. Jesus Christ knew that he was giving himself over into the hands of wicked men.

He spent hours in the Garden of Gethsemane saying, if there's any other way. Don't tell me it was a walkthrough, a pushover, an easy ride. He said, if there's any other way, my father, if this cup can go from me without me drinking it, if there's any other way to get them saved, but not my will, your will be done.

And you know what? He took the cup and drank it. And then he walked to Calvary, told his disciples, sleep on, the Arab betrayal's here. Judas is here, soldiers are here.

I'm gonna be presented to Pilate, it's all over. And he was led as a lamb to the slaughter, fully known. You sit in this meeting, as he hung on the cross marred, wet, torn, bruised, in agony, out of joint.

As he hung there, the Bible says, he looked on the corridors of time and seen his seed. And by, listen to this as we close, by his knowledge, he justified many. He made them perfectly righteous, forgiven, free by his knowledge.

There's a knowledge of this one on the cross, of what he's done on the cross, that makes you righteous, forgiven, just as if you'd never sinned. And in the book of Romans, it says, by faith in his blood, we are justified. I am justified, made righteous by faith in his blood.

Let's pray tonight. Lord Jesus, Lord Jesus, Lord Jesus, help us, oh God. Open the eyes of our understanding, oh God.

Help us to understand, oh God, keep us from the deceptive ways of false teachers, of heresies, of liars that are entering your church. Oh God, Lord God, that we might walk humbly, Lord God, believing, reckoning, esteeming, that this lamb of God was smitten on the cross for me, that there, you, our heavenly father, smote him, that our transgressions were punished there, they were dealt with there, by the mooring of his body on the cross in our place. We esteem this to be true, and we put our faith in the Lord Jesus Christ tonight, in Jesus' mighty name, amen.

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