

# Fargo Memorial Day Conference-10 Biography of Christ

by William MacDonald

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*William MacDonald explores the prophetic biography of Christ in Isaiah, emphasizing His suffering, death, and future glory.*

**Duration:** 36:56

**Scripture:** Isaiah 52:13-15, Isaiah 53:6, Isaiah 53:11, Matthew 6:33

**Topics:** "Conference"

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## Description

In this sermon, the speaker emphasizes the importance of understanding quick transitions in the prophetic scriptures, particularly in the book of Isaiah. He highlights the shifts from judgment to glory and from the first advent to the second advent of Jesus. The speaker explains that verse 13 refers to the second coming of Jesus, where he will be exalted and reign in power and glory. However, the following verse, 14, switches back to the first coming of Jesus, describing his suffering and crucifixion. The speaker emphasizes that Jesus died as a substitute for humanity, taking on the punishment for our sins, and by his stripes, we are healed.

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## Transcript

Nothing like the testimony of a well-saved soul, is there? We're just going to read a couple of verses, but we'll be thinking about more than these two verses. Isaiah 52, beginning with verse 13. Isaiah 52, verse 13.

Behold, my servant shall deal prudently. He shall be exalted and extolled and be very high. Just as many were astonished at you, so his visage was marred more than any man, and his form more than the sons of men.

So shall he sprinkle many nations. Kings shall shut their mouths at him, for what had not been told them they shall see, and what they had not heard they shall consider. What would you think if I told you that 700 years from today a baby was going to be born? A lot of babies will be born 700 years from today.

But supposing I said to you, the baby's going to be a boy. You'd say, well, you've got a 50-50 chance of the baby being a boy. Well, supposing I said to you, this baby's going to be born in a way that no other baby's ever been born.

Oh, now you're narrowing the chances, yeah. And I said, well, suppose I could tell you five names that will be applied to this boy. You'd say, wow, this is really getting interesting.

Supposing I tell you he's brought up in a very hostile society. He's not well accepted by people. You'd say, well, the more you're talking, the more unusual the chances of it happening are lessening and lessening and lessening.

And supposing I told you that one day he was going to be killed. He was going to be killed as if he were a criminal. He wasn't a criminal.

He wouldn't be a criminal, but he was going to be killed as if he were a criminal. And not only that, but supposing I told you he was going to be buried in a rich man's tomb. You'd say, really? Yeah, but I'm not through yet.

Supposing I told you he's going to be raised from the dead. He's going to live after he's buried. He's going to live again after he's buried.

And he's going to be glorified and honored and praised from shore to shore. That's what you have in the Book of Isaiah. I think the Book of Isaiah's a marvelous, the whole Bible's marvelous.

Why do I say that? But the Book of Isaiah is really a marvelous book. And Isaiah, by inspiration of the Spirit of God, looks down through the corridors of time and he gives a tremendous biography of the Lord Jesus Christ 700 years before he was born. You know, fulfilled prophecy in the Book of Isaiah proves the existence of God and the authenticity of the Word of God.

It really does. It's just that wonderful. I think it's tremendous to think of that dear man Isaiah sitting down and writing and God guiding his pen.

God guiding him as to the words that he would say. And God didn't just say to him, now look Isaiah, here's the general idea. Now you put it down in your own words.

He didn't say that to him. He gave him the very words to say. 2 Peter chapter 1. We'll just turn to a few scriptures before we get into the text itself.

2 Peter chapter 1. And toward the end of the chapter it says this. Verse 20. Knowing this first, that no prophecy of Scripture is of any private interpretation.

For prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit. When it says in verse 20, no prophecy of Scripture is any private interpretation, that doesn't have to do with what we think of as the interpretation of Scripture. That we have the book of Isaiah and we interpret the book of Isaiah.

It has to do with the giving of the text of Isaiah. And what I already explained. God didn't say to Isaiah, here is the general idea.

You fill it. No, no, he didn't say that. It wasn't Isaiah's private interpretation.

It wasn't as if Isaiah was Dan Rather and just giving his interpretation of the day's news or of the prophetic future. He spoke as he was moved of the Holy Spirit. He said, oh, you believe in mechanical dictation.

You know, that's what a lot of the scholars today, they look down their theological noses at you if you believe in mechanical dictation. Well, I believe in mechanical dictation. I'm not intimidated by their sneers.

1 Corinthians chapter 2. I believe the very words that Isaiah wrote were the words of God. 1 Corinthians chapter 2, verse 12. Now, we have received not the spirit of the world, but the spirit who is from God, that we might know the things that have been freely given to us by God.

That's describing the process of revelation. Revelation. These things we also speak, notice, not in words which man's wisdom teaches, but, now you supply the word words here.

You're not adding to the scripture. The grammar requires that you supply the word, but words which the Holy Spirit teaches. The very words that Isaiah wrote were the words of God.

It says, comparing spiritual things with spiritual. I believe that really means conveying spiritual truths with spirit-given words. That's what it means.

Conveying spiritual truths with spirit-given words. That's what you have in the book of Isaiah. You say, well, how do you explain that these men had distinctive writing styles? Well, they did.

They did. If you read a passage from Isaiah to me, you say, oh, that's Isaiah's style. You can tell.

Well, God incorporated that all into the process of inspiration. Paul has his distinctive style of writing. Peter has his distinctive.

I don't deny that at all, but I don't think that goes against mechanical dictation at all. Now, another marvelous thing is when they were writing, they didn't realize, they didn't understand all that they were writing, did they? Is that true? I think when Isaiah came to chapter 52, he didn't have chapters then, he just had a scroll. But never mind, when he came to this passage of Scripture, it was puzzling to him.

Verses 13 through 15. What does that mean? How do you know it was puzzling to him? Well, 1 Peter chapter 1. 1 Peter chapter 1 this time. 1 Peter chapter 1 and verse 10.

1 Peter 1, 10. Of this salvation the prophets have inquired and searched diligently who prophesied of the grace that would come to you, searching what or what manner of time the spirit of Christ who was in them was indicating when it testified beforehand the sufferings of Christ and the glories that would follow. Isaiah found himself writing these verses that I just read to you this morning.

I think he knew he was writing about the Messiah. But they seem to be contradictory in a way. The sufferings of Christ and the glories that would follow.

They didn't understand. We understand it. And to me, that's one of the great clues for understanding the prophetic Scriptures.

You watch for these quick transitions in the prophets. I'll show it to you in just a minute. For instance, one minute Isaiah might be talking about the judgments of God.

I mean, the thunders are gathering in the heavens and God is going to come down on the people that have forsaken him and he's going to punish them. And the very next verse, nothing separating it but a comma or a period or a semicolon. He'll be talking about the glories of the coming kingdom.

He will. Quick transitions. If you want one key, perhaps more than any other for understanding the prophetic Scriptures, watch for quick transitions from judgment to glory, from the first advent to the second advent.

That's what you have here. For instance, verse 13. That refers to his second coming.

You say, how do you know? Well, it says, he shall be exalted and exalted and very high. And that didn't happen in his first coming, did it? That's his second coming. His coming in power and great glory.

And then you go on to verse 14. And there you're back at his first coming. That says, many were astonished at you.

So his visage was marred more than any man and his form more than the sons of men. His first coming. Switches right quickly.

What's separating those two verses? Just a period. That's all. No dash.

Just a period. And then you go on to verse 15. So shall he sprinkle or startle many.

You're back at his second coming again. And unless you see this key, the prophets can be very, very difficult. Isaiah in particular.

But once you see it, it really illuminates passages of Scripture. God is judging the people and all of a sudden the king is reigning in righteousness. And the great millennial blessings are flowing out upon the world.

With that little background, just think of it today. As I say, verse 13, that's the Messiah. He's introducing a section here as the Messiah, as the sin-bearing sacrifice of the world.

My servant shall deal prudently. He shall be exalted, extolled, and very high. The Lord Jesus is coming back again to reign over the earth as king of kings and Lord of lords.

But when he came the first time, people looked at him there at the cross, at Calvary, outside the walls of Calvary. And they said, he doesn't even look like a human being. His body is so mutilated.

His visage was marred more than any man in his form, more than the sons of men. He was scarcely recognizable. That's not what you see in the average crucifix, you know, or the average Christian painting.

It was far worse than anything you see. And men were startled. Even if they didn't like him, they were startled by the depth of his suffering.

But the next verse begins with the word, so. And the idea is they're going to be startled again someday. But they're not going to be startled the next time by the depth of his suffering.

They're going to be startled by the height of his glory. Isn't that nice, huh? The last chapter hasn't been written, friends. The day is coming.

He's going to come back in power and great glory. And in a scene where once his face was covered with shame and with sin. Can you imagine that? The creator of the world.

The creator of the universe. And his face is covered with human silt. It's not going to be like that when he comes back again.

Every eye shall see him. And they'll mourn because of him. Those Christians were right after all.

What fools we were. What fools we were. So shall he startle many nations.

Kings shall shut their mouths at him. Those mouths needed to be shut. They've been operating motor mouths down through the centuries.

But now they'll be shut when they see him coming back on that white horse. What had not been told them they shall see. What they had not heard they shall consider.

Wonderful, wonderful Jesus. Who has believed our report? You say, what report? The report of the coming of the Messiah. And Isaiah, again, looking down through the corridors of history, says when he comes and the announcement is made, Behold the Lamb of God that taketh away the sin of the world.

The Messiah is here. He's in your midst. Not many would believe it.

And that's exactly what happened. That's exactly what happened. They didn't believe the report of the coming of the Messiah.

They rejected it. And it says, to whom is the arm of the Lord revealed? The arm of the Lord speaks of the power of the Lord. Well, the two parts of that verse go together.

The arm of the Lord is only revealed to those who receive the message. You'll never know the power of God in your life until you come as a guilty sinner, repent of your sins, and open your heart for the Lord Jesus Christ to come in. The two go together.

For he shall grow up before him as a tender plant. It's beautiful language, you know. Coming down to this world of sin.

Here he is, the sinless, stainless, spotless Son of God. He came so out of context, in a way, doesn't he? A tender plant. And a root out of dry ground.

I think Israel was the dry ground. I think Jim mentioned something about that yesterday. He was talking about the Pharisees, you know, and the nitpickers that they were.

And really, it's very unlikely that the Messiah would arise out of such a bunch of theological nitpickers. And yet he did. He shall grow up before him as a tender plant and as a root out of dry ground.

Before whom? Before God. In other words, the eye of God is looking down and watching his Son. Watching his Son for thirty years, then for three and a half years.

And he finds his whole delight in him. His whole delight in him. He opens heaven at times and says, this is my beloved Son.

In whom I have found all my delight. This is my beloved Son. Here is he.

Him. He has no form of comeliness. When we shall see him, there's no beauty that we should desire.

I don't think the trouble was with the Lord Jesus himself. It was with the eyes of the people, don't you? I don't know whether the Lord Jesus was a handsome man down here or not. I don't think it makes any difference.

When they looked at him, they couldn't see any beauty in him. That's the important thing to see here. And really that's staggering when you start to think of it.

That the only perfect man that ever lived upon the earth and people missed it. They missed it. They couldn't see anything different about him.

Anything that they should desire him. And so he's despised and rejected of men. Once again, this isn't a condemnation of the Lord Jesus.

It's a condemnation of the people. Of us. Despised and rejected of men.

I read this once that the chief rabbi of Great Britain was being interviewed on television at one time. And the commentator asked him, Why is it that the Jews have been so hated down through the years? And he said, It's the dislike of the unlike. You know, that fits very well with the Lord Jesus coming into the world.

It's the dislike of the unlike. The Lord Jesus came into the world as a light in the world. And what does a light do? It shows us up in all our shabbiness.

In all our dirt. In all our filthiness. In all our rottenness.

And we don't like it. We don't like it. You never know a crooked line until you know a straight line.

The Lord Jesus comes into the world and he's a straight line. And I stand next to him and I realize how terribly crooked I am. Light has come into the world and men love darkness rather than light because their deeds are evil.

And this accounts for the hatred and the hostility in the heart of man. You'd say it wouldn't be like that if he came today. It would be exactly like that if he came today.

The heart of man hasn't changed. I want to tell you, if my Lord Jesus came to Israel today, they'd nail him to a cross of wood. In Israel, the name for Jesus in their language is Yeshua.

I'm sure you see the ads of Jews for Jesus. They use the word Yeshua. The Jewish people won't say Yeshua.

They say Yeshu. It's a curse word. It means may his name be banished from the earth.

The heart of man, there's nothing worse than the heart of man. Jeremiah was right. Desperately wicked.

Desperately wicked. Who can know it? I tell you, the depth of depravity of the human heart is greater than the Grand Canyon itself. Despised and rejected him and a man of sorrows and acquainted with grief.

A man of sorrows. Imagine. Imagine.

The one who created the universe. The stellar heavens. And he comes down to the world and he's given this denomination, a man of sorrows.

Really, I was reading a book recently by an evolutionist. Not a believer. His name is Louis Thomas.

The doctor. And he talks about, he has a book called *The Lives of a Cell*. *The Lives of a Cell*.

And he said that the miracle of a human cell eventually developing into a human brain is so marvelous that if people really took it up, took it in, if they really realized what happens when that single cell can develop into the human brain, he said they would talk about it all day. He said they would dizzy themselves from sunrise till sunset and they'll talk to anybody that they met and they'd want to talk to them about the marvel of a cell. Well, I want to tell you something.

There's something greater than that marvel. That the great creator, our creator God, would come down to this earth and die for you and me. If we really took it in, we'd be talking about it from morning to night.

The ramifications of our redemption are so great that they really demand everything from us. Is that true? We become used to it. You know? The danger of illusion.

We just become used to it and we just accept it as normal. It's not normal. It's not normal.

And just remember that. *The Lives of a Cell*. The greatest wonder that he could think of was this.

And yet there's a greater wonder that we can think of today. A man of sorrows and acquainted with grief. And we hid, as it were, our faces from him.

Why? Why? Hatred and hostility. And isn't it funny, you know? Isn't it funny that today you can talk with people about anything but talk about Jesus and they immediately become uncomfortable, huh? You ride on the plane and you bring your Bible out and people start, you know, people next to you start. They want to get away from it.

They don't do that with other books. They want to get away from this book and they become uncomfortable when you talk about Jesus. We hid, as it were, our faces.

He was despised and we had seen enough. We had no appreciation for it. That's one of the wonderful things that happens when a person is saved.

That person who didn't want to talk about Jesus. He wanted to talk about politics and sports and all the rest, but not about Jesus. And then he gets saved and the words just flow out.

You know? He wants to talk about the Lord. He owes everything to him. Surely he has borne our grief and carried our sorrows.

Israel will one day confess it. All believers confess it now. Surely he has borne our grief and carried our sorrows.

We do this demon-stricken commitment of God in the flesh. What does that mean? It means when the crowd stood there before the cross of Calvary and they looked up and they saw the Son of God dying there on the cross of Calvary, they said, He must have sinned greatly. God is punishing him.

God is punishing him for sins that he has committed. And they must have been pretty terrible sins for him to be suffering like that. We have seen him stricken, smitten of God and afflicted.

Watch out for that. But he was wounded for our transgressions. This is Israel's confession when they see him coming again.

That remnant of Israel will say he was wounded for our transgressions, bruised for our iniquities. The chastisement of our peace was upon him. With his stripes we are healed.

This is the language of every stage film today. He died there for me. Marvel of marvel.

But the one who created me, the one who is giving me breath at this present time and life and everything, I owe to him. And yet he died for me on the cross of Calvary. It's just staggering, isn't it? Just enough to blow your mind.

But it's true just the same. And he died there as a substitute for us. The chastisement of our peace.

That is, the chastisement that had to take place in order for us to have peace is what it means. The punishment that had to take place so that we might have peace with God, it was all placed upon him. By his stripes we are healed.

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

I remember reading the story of a man who was preaching the gospel. He was a well-known man. I just can't think of his name at the moment.

And at the end of the meeting he had to hurry away. And there was a man there that wanted to be saved. And he had been preaching on this verse.

Verse 6. All we like sheep have gone astray. Return everyone to his own way. For the Lord has laid upon him the iniquity of us all.

And this man hurried out of the church. The preacher hurried to the church. And he was walking down the street to meet his next assignment, his next meeting.

And a man ran after him. The man wanted to be saved. And the preacher said to him, go in at the first hall and come out at the second hall.

And he hurried on. And the man stood there under the streetlight. He had a Bible.

He stood there under the streetlight. He read this verse. All we like sheep have gone astray.

Return everyone to his own way. And he went in that hall. The Lord has laid upon him the iniquity of us all.

He came out of that hall and he was brightly saved. The men didn't have time to talk to him, but the Spirit of God did. And you know, you look down through the history of the Christian church, you wonder how many people got saved through Isaiah 53, verse 6. The gospel is so very clear.

But look at that expression, the iniquity of us all. Just think of how those words are charged with meaning today. It doesn't say the iniquity of one man.

It doesn't say the iniquity of a family. It doesn't say the iniquity of a race, even. It says the iniquity of us all.

Dear friends, that means all the iniquity that has ever been committed, that's being committed now, that ever will be committed. That's what it means. His death had to be sufficient for all of that, and his death was sufficient for all of that.

Infinite rock poured over his head in that act of supreme love for us. He was oppressed and he was afflicted. Did he open not his mouth? That's marvelous, isn't it? Not like most of us.

We can open our mouths. But he opened not his mouth. The only time he did speak, he was required by the law of God to speak.

When he was charged, I assure you, tell us you are the son of God. That word, he was placed under adjuration. He was placed on oath.

And if he didn't testify, he was found guilty. And so the Lord Jesus testified. He said, you've said rightly, you've said rightly.

But otherwise he was silent before his accused version. He was oppressed and he was afflicted. Yet he opened not his mouth.

Led as a lamb to the slaughter. I'll never forget standing on a street in Istanbul, Turkey. It was the feast of Ramadan.

And here a man comes along dragging a sheep after him. The sheep has a rope around its neck. And they tie the legs of the sheep and roll it over on its side.

And the man comes along with a sharp knife and says, It's a moving experience, I want to tell you, to see a sheep or a lamb die. An animal. Here's the lamb of God that's dying.

Led as a lamb to the slaughter. And there's a sheep before her. Sheer is his silence.

So he opens not his mouth. No word of self-defense. No words, you're making a mistake.

No. All alone, he goes to the cross for us. He was taken from prison and from judgment.

There's a problem here. The Lord Jesus never was in prison. He was denied prison.

I mean, usually when somebody was erected, was going to be tried, especially for capital crimes, he was allowed prison in order to have his case assembled. And the real meaning, I believe here, is he was hurried away from prison and from justice. You know that word justice in the Old Testament.

Judgment often means justice, doesn't it? And this passage of Scripture is saying the Lord Jesus was denied what the worst criminal would be given. Prison and judgment. And you remember how his trial just went through the night when it was forbidden to hold trials like that by Jewish law.

They violated every law of their own in the way they carried on that kangaroo court. The greatest farce in the history of jurisprudence when they found the Lord Jesus not guilty and killed him. But that's exactly what happened.

There was never any verdict of guilty. All the verdicts were not guilty. Find no fault in him.

Nothing worthy of death in him. And yet he was scourged and put to death. Taken from prison and from judgment.

And who will declare his generation? Who will declare his generation? He's dying at the age of 33 approximately. He's not married. Has no children.

There's nobody to carry on his line. Who will declare his generation? Well, Don will. And if you're saved, you will.

And I will too. Great hosts down through the years will gladly declare his generation. He was cut off from the land of the living for the transgressions of my people was he stricken.

That's it. And notice how that idea of substitution is so strong throughout this passage of Scripture for the transgression of my people. He was stricken.

He didn't die for his own sins. He had none to die for. He died for your sins and for mine.

And don't forget who he is. He's not just a man of Galilee. He's not just a carpenter of Nazareth.

He's a creator. He's a sustainer of the universe. The one who keeps the stellar objects in their courses at this present time.

He died for you. He died for me. Because they made his grave with the wicked but with the rich at his den.

I think the New King James is very helpful. They made his grave with the wicked. They planned to throw him down into the throw his body down the valley of Hinnom where it would be consumed by the perpetual fire there or eaten by foxes.

That's what they planned. But there's another but here. But he was with the rich in his death.

Joseph of Arimathea went and pledged for the body of the Lord Jesus. Now isn't it marvelous that Isaiah would have all those details? Solomon says if you saw Joseph of Arimathea Now he didn't but the Spirit of God did. Told him what to write.

And so here you have the wonderful burial of the Lord Jesus with the rich in his death. Why? Because he had done no violence. No with any deceit in his mouth.

He was absolutely guiltless. He was innocent. Nobody ever so innocent as he.

Yet it pleased the Lord to bruise him. Now there's mystery in that verse. I don't profess to understand.

We use that word please in a way. I'm not pleased to do it. I do not see fit to do it.

And I'd like to think that it has partly that idea in it. God saw fit to bruise him. He has put him to grief.

Now God is often said to do what he only allows to be done. I think that's another great key in understanding the Scriptures. God is often said to do what he simply allows to be done.

An evil spirit from the Lord came upon Saul. No evil spirit from the Lord comes upon anybody. The Lord's not the source of anything evil.

But he allowed it. He allowed it to happen. And because he allowed it, he is said to do it.

Keep that in mind. It'll solve a lot of Old Testament passages for you. It pleased the Lord to bruise him.

He has put him to grief. When you make his soul an offering to sin, he shall see his seed, shall prolong his days, and the pleasure of the Lord shall prosper. This is interesting.

In fact, we've just buried him. We've just buried him in the tomb of a rich man. And now he's alive again.

Isn't that wonderful? It doesn't say resurrection here, but the rest of the chapter implies resurrection. He's alive again. Isn't that wonderful? He rose from the dead.

When you make his soul an offering to sin, dear friends, when you individually too, not just God the Father, but when you individually make his soul an offering for your sins, I tell you, heaven breaks out in ecstatic praise. It's wonderful. The Lord looks down and he sees dawn saved and he sees you saved and he's satisfied.

You know what he says? It was worth it all. Isn't it? The pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul and be satisfied.

By his knowledge, my righteous servant shall justify many. Now that expression, by his knowledge, you can understand that in one of two ways. By his knowledge, that means by what he knows.

Or it could also mean by the knowledge of him. And I think that's what it means. We're not justified by what he knows, but we're justified when we come to know him.

Whom to know is life eternal. So when I read this in the back of my mind, I read the alternative there. By the knowledge of him, my righteous servant shall justify many, for he shall bear their iniquity.

Now, watch, he's alive again. Therefore I will divide him a portion with the great. He shall divide the spoils with the spoils.

Well, he could only do that if he was living, couldn't he? And so the spoils are going to be divided. The Lord Jesus is the mighty victor over sin, death, hell, and all the rest. Notice, and he was numbered with the transgressors.

Yes, he died as if he were a criminal. He died on a cross between two transgressors. And he bore the sin of many.

Dear friends, he bore your sin, and he bore my sin, and made intercession for the transgressors. Father, forgive them, for they know not what they do. What a wonderful passage of Scripture.

What a wonderful gospel story. How could you have the gospel more clear than you have it here in Isaiah chapter 53? Our hearts bow in worship and adoration when we think of it. The marvel of it all, greater than the human cell developing into a brain, is the fact that he came to seek and to say that which was lost.

I have a friend whose faithful love is more than all the world to me, higher than the height above and deeper than the deepest sea, so old, so new, so strong, so true. Before the earth received its reign, he loved me. Blessed be his name.

I quote it to you. He held the highest place above, adored by all the sons of flame, yet such his self-denying love he laid aside. He came to seek the lost, and at the cost of earthly rank and heavenly

fame, he sought me.

Blessed be his name. It was a lonely path, he trod, from every human soul apart, known only to himself and God with all the grief that filled his heart. Yet from the track he turned not back.

To where I lay, in sin and shame, he found me. Blessed be his name. Then dawned at last that day of bread when death let yet undisplayed, he now forsaken and betrayed.

With thorn-crowned head went up for me to Calvary, and dying there, in grief and shame, he saved me. Blessed be his name. Long as I live, my tongue shall tell the wonders of his dying love.

When at last I rise to dwell in the bright courts above, my joy will be his face to see. Dying and singing there with loud acclaim, I'll praise him. Blessed be his name.

You know, it could very well be, and I believe it is true, that there's someone here today and you don't know him. And here you face this monumental fact. You'll never face a more monumental fact in all your life than that the Son of God loved you and gave himself for you.

I'd like to do something that might surprise you, but the folks will be getting up. If you'd like somebody to pray with you, I'd like you to come down afterwards and just sit in one of these front seats. Or maybe you've been here at the conference and you've heard the singing, and you realize there are people here who are living close to the Lord and you're not.

Maybe you've wandered away from the Lord and you've become a backslider. You're cold in heart to the Lord. I wish you'd feel free to come down and let us pray with you.

Or maybe you're going through some crisis in your life, maybe there's sickness, and you really feel the need of prayer. Do feel free to come down. We just love to sit down and pray with you.

Don't worry about the meal. You'll get down there in plenty of time. Maybe you have loved ones who aren't saved, and you just want somebody to pray with you about those loved ones.

Just feel free to come down. These folks in the front seat will vacate them quickly, and there'll be plenty of room for you to just come and sit down. Whatever the problem in your life, whatever the burden in your life might be at the present time, do feel free.

If you feel that the Lord is speaking to you, come down and let us pray with you. Shall we pray? Father, we thank you for your wonderful word, and even more for the wonderful Savior that we have. We stand all amazed at the love Jesus offers us, confused at the grace that so freely he proffers us.

We tremble to know that for us he was crucified, that for us sinners he suffered and bled and died. And we say from our hearts this morning, Oh, it is wonderful that he should care for me enough to die for me. Oh, it is wonderful, wonderful to me.

We do pray that you'll stir hearts in our midst today. It would be a terrible thing if somebody went out from this conference to spend eternity in hell. And yet the fact of the matter is that if there is an unsaved person here today, that the only thing between that person and hell is air.

And we just pray that they might wake up to their enormous need and get the matter settled. We ask it as we give our thanks in the Savior's name. Amen.

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Audio: <https://sermonindex1.b-cdn.net/11/SID11836.mp3>

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