

Behold Your King

Christmas

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The title of the message this morning is "Behold Your King." Behold Your King and I ask you to turn with me in your Bibles to the 52nd chapter of Isaiah, Isaiah 52. For the previous three Sundays, we have stepped away from the exposition of 1 Peter and have sought to kind of exposit a number of passages in the book of Isaiah as we prepared for Christmas and the new year, and we just read this morning, Hosea chapter 1, we saw Hosea is a precise contemporary of Isaiah. What we're reading right now is contemporaneous to what Hosea is talking about. Hosea is ministering in the northern kingdom of Israel. Isaiah is in the southern kingdom of Judah. So Jerusalem and Judah is where Isaiah is, while Hosea is ministering in and around Samaria, the northern kingdom, the capital city.

We went to Isaiah for a number of reasons, mainly because I wanted us to see the portrait that Isaiah paints of Jesus, and a portrait that he paints more than 700 years before the birth of Christ. He sees the Savior with such clarity, such force. And so we chose it for that main reason, but one of the added blessings was that Isaiah's day was much like our day, just like Hosea's much like our day, it was a day of deepening darkness in Judah and Jerusalem. The nation was on a steep decline in every way, spiritually, morally, socially, economically, militarily. They were descending and much like our day, the question for the righteous was, how do you live faithfully in times like this? When you are in times of moral decline, spiritual darkness, economic uncertainty, how do you live for God? And Isaiah writes to the people of God at that time in history to give them an anchor for their souls and one of the things we saw is that the answer to the question, how do you live faithfully in times like this, like that, and like this, our day, we need to see what Isaiah saw.

You remember that Isaiah begins his his message differently than Hosea. You heard today Hosea 1:1, "The word of the LORD which came to Hosea." So Hosea heard the word of the Lord and spoke. Isaiah 1:1 says, "The vision that Isaiah son of Amoz saw concerning Judah and Jerusalem." The vision that he saw concerning Judah and Jerusalem during the reigns of the same four kings, Uzziah, Jotham, Ahaz, and Hezekiah. Hosea added in the northern kings because he was in the northern kingdom. But it was what Isaiah saw. He is speaking that which he saw and we noted that when you really break it all down, what he saw was really two things. He saw in the present, in the present

circumstances in which the people of God were in that day, Isaiah saw behind the veil that separates the spiritual world from the physical world. Does that make sense? He saw the spiritual realities at work in the physical world. He saw behind the veil and essentially, he saw what he says in Isaiah 6:1, he saw the Lord, God reigning in the midst of these circumstances.

That was one thing that Isaiah saw but another thing that he sees, and this is why I chose this book to work through during his holidays, he not only saw behind the veil that separated in the present, the physical world from the spiritual world, he also saw behind the veil that separates the present from the future. He saw into the future with incredible clarity. He saw Christ like no other Old Testament prophet. I mentioned last week that Isaiah is called by many the fifth gospel. It's all about Jesus and here he is living 700 years before Jesus is born. God gave him eyes to see and to see Christ in the midst of the darkness and the decay and the decline that was happening around him.

So what we want to see today, we want to look at a new passage and continue to unpack the portrait. What's really happening, think of it this way, as we go through the book of Isaiah, he deals with real events, we've seen that. Remember, our first week, we met him talking to King Ahaz, conversation Isaiah had with him, circumstances that are very real, impressing, threat of invasion. He goes and speaks to the king but in that, he sees not only what's happening in the present, he sees something in the future. Remember, that's where he sees Isaiah 7:14. "Behold, a virgin will be with child and will give birth to a son and you will call his name Immanuel, God with us." He sees Christ and what he's doing then is he's seeing into the future and in writing it down, he's beginning to sketch, beginning to sketch a portrait. If you've watched someone do a sketch or a painting that they start with a sketch, and imagine you're watching an artist begin to work, and you come by, you come into their house, and maybe they're working on their art, and you see it's just begun. There's a canvas, there's some lines on it, and you kind of wonder to yourself, "I wonder what that is?" Well, you come back a week later, maybe less, let's just make it not that long. They're working on it more faithfully than that. It's the next day and a lot has changed since that previous day and you're beginning to get the idea of what they're actually trying to paint. It's a landscape or it's a portrait of a person. You can already see that now. And as the days continue and you keep coming by, you see more and more clearly what this person has in their mind's eye that they are painting.

Isaiah is seeing more and more of Christ. He's been granted by God more and more of the ability to see behind the veil into the future, to see Christ, and it's as if he's painting. Chapter 7, there's an outline, "Behold, a virgin will give birth, Immanuel." Chapter 9, there's some filling in, "The people who walk in darkness will see a great light," Isaiah 9:2. "For unto us a son is given, unto us a child is born, unto us a son is given, and the government will be upon his shoulders, and his name will be called Wonderful Counselor." You see it filling in. "Mighty God, Everlasting Father, the Prince of Peace. There will be no end to the increase of his government or peace." We went to chapter 11 last week and we saw another element of that as he describes for us in chapter 11, the character of the king. He's filling in the portrait of Christ. You see, he says in chapter 11 verse 1, "Then a shoot will spring from the stem of Jesse and a branch from his roots will

bear fruit. The Spirit of the LORD will rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and strength, the Spirit of knowledge and of the fear of the LORD." Skip on down to verse 6, "And the wolf will dwell with the lamb, And the leopard will lie down with the young goat, And the calf and the young lion and the fatling together." Skip down to verse 9, "They will not hurt or destroy in all My holy mountain, For the earth will be full of the knowledge of the LORD As the waters cover the sea."

And then what happens in chapter 42, I know I told you to turn to 52 and we're starting other places. Thank you for catching up with me already if you have, or if you stay in 52, I will get there, I promise. 42, he continues to describe the Christ that he sees off in the murky fog of the future, but with God's eyes he's given to see Christ. He sees now and he gives a term, my servant, chapter 42. "Behold," verse 1, "My Servant, whom I uphold; My chosen one in whom My soul delights." And he's continuing to fill in the picture. Look what he says, "I have put My Spirit upon Him; He will bring forth justice to the nations." It's like the song we just sang about a moment ago, how does he bring justice? His robes for mine. He is the Lamb of God who takes away the sins of the world.

And so, beginning to see this, Isaiah can't see all of that yet. You see, his portrait hasn't gotten that far, but you see, he sees he's going to bring justice. He's going to bring righteousness. "He will not cry out," verse 2, "or raise His voice, Nor make His voice heard in the street. A bruised reed He will not break And a dimly burning wick He will not extinguish." Look at his gentleness of this King that is coming. "He will faithfully bring forth justice. He will not be disheartened or crushed Until He has established justice in the earth." Look at verse 6, "I am the LORD, I have called You," this is the Father talking. Now we don't know, Isaiah doesn't fully understand this. He sees the Lord talking to his servant. The Lord is talking to this servant that he's beginning to see, the servant that is coming, that's to be born of a virgin, that somehow is called those wonderful names, Wonderful Counselor, Mighty God, Everlasting Father. This is filling in more about it. Verse 6, "I am the LORD, I have called You in righteousness, I will also hold You by the hand and watch over You, And I will appoint You as a covenant to the people, As a light to the nations." That is a light to the Gentiles, the goyim, "To open blind eyes, To bring out prisoners from the dungeon And those who dwell in darkness from the prison. "I am the LORD, that is My name." He's continuing to paint this picture.

Now turn over to chapter 49. The servant though, now this King that was coming is to be born of a virgin who had those wonderful names in chapter 9 who is told that the Spirit of wisdom and understanding upon him in chapter 11 is going to usher in this unprecedented shalom of God, the peace of God pictured by the wolf lying down with the lamb and all of those other images. Now is the servant of the Lord who comes with gentleness, but look at this King, he's establishing justice. He's going to make everything right. Think about how that sounds when you're surrounded by injustice and wickedness and darkness, like you and I are today. He's going to establish justice. Chapter 49. Verse 3, here we hear the voice of Christ. Isaiah not only sees him, he hears him. Look what he says in verse 3, "He said to Me," this is Christ speaking about the Father saying to him, "He said to Me, 'You are My Servant, Israel, In Whom I will show My glory.'" What he's saying here is now, because one of the other things you'll see is the servant Israel in Judah is also a

phrase used throughout Isaiah, and most of the time when God says "My servant Israel," he's talking about Israel, the country, Jacob, the country. Here, he's not talking about the country anymore, he's talking about Christ. Christ is the true Israel of God. Israel has failed on the mission to be a light to the nations but he's saying, now Isaiah says, "Wait a minute, there is a servant coming who is the true Israel."

Verse 3, "He said to Me, 'You are My Servant, Israel, In Whom I will show My glory.' But I said, 'I have toiled in vain, I have spent My strength for nothing and vanity,'" this is Christ speaking. Think about what that means, his earthly ministry. "Yet surely the justice due to Me is with the LORD, And My reward with My God.' And now says the LORD, who formed Me from the womb to be His Servant, To bring Jacob back to Him, so that Israel might be gathered to Him (For I am honored in the sight of the LORD, And My God is My strength)." And this is what the Father says to him, "It is too small a thing that You should be My Servant To raise up the tribes of Jacob and to restore the preserved ones of Israel." It's too small a thing for you just to bring back Jacob and Israel. You're too wonderful a servant, it's too small a thing. "I will also make You a light of the nations So that My salvation may reach to the end of the earth.' Thus says the LORD, the Redeemer of Israel and its Holy One, To the despised One, To the One abhorred by the nation, To the Servant of rulers, 'Kings will see and arise, Princes will also bow down.'"

Now you see the portrait's filling in. Wow. Look what's happening now, chapter 52, verse 13. "Behold, My servant will prosper, He will be high and lifted up and greatly exalted." The portrait is filling in. The majesty of the Son, the majesty of Christ, the majesty of this King.

Let's go to the Lord in prayer.

Our Father, we thank You for Your word. We thank You that it is perfect. It reveals Your heart to us perfectly. It tells us who we are perfectly. It shows us our sin. It shows us Your glory. It shows us the wonder of what You've done to save people like us. And we ask You, Lord, to open the eyes of our hearts that we might see what Isaiah saw in this passage. In Jesus' name, amen.

So behold your King, it's really essentially what Isaiah is saying in this chapter. He wants us to see what he sees in this chapter and what we're going to see is that this chapter, I think really, I mean, verse 13 of chapter 52 through chapter 53 is really one pericope. It's one statement. The chapter division would have been better here. The chapter divisions are not inspired. They were done by men. When the book of Isaiah was written, he wrote it as a scroll and everything, just one verse after another. There were no verse divisions, chapter divisions. They were later imposed upon the text. Remember that when you're reading the Bible, because sometimes you'll find yourself saying, "Hey, I think this should have actually been in the previous chapter." You're not saying anything against the word of God. You're just saying something about the guy who sometime along the way edited it or thankful for him anyway. They get it right most of the time.

So anyway, here though, Isaiah sees the servant, and what I want, I stop, we're going to read the rest of the text, but I want to see, there's two points today. He says, "Behold your King." That's the thrust of this passage, the entire passage. "Behold your King," and the first point is the majestic identity of the King. The majestic identity of the King. He's going to tell us more about the greatness of this King that he's been describing and painting for us throughout the book already. He's going to show us the exceeding majesty of this King. That's what we just read. Verse 13, "Behold, My servant will prosper, He will be high and lifted up and greatly exalted." The language here is intentional and it's clear.

When he says, well, first of all, "Behold," I love that. You know what that said? That's basically saying, "Look." Isaiah says, "Look at what I'm looking at." You know, we don't say behold anymore. If you do, it's kind of weird and you, "Behold! The food is ready, behold." I want to do that sometime. Okay, so he says, "Behold." What he's saying is, it's like this, you're standing with someone and they see something and they, "Look, look, turn from what you're doing, turn from the conversation we're having and look!" That's the force of this. You find it throughout the Scriptures and it's always with that sense. It's like stop and look. Take note. This is important.

Behold, he's back to "My servant." Here I'm again, I'm seeing the servant again. I have not been talking about him for a little while. We skipped over to chapter 49 basically, there's a little bit in chapter 50 about him, but we now are seeing him again clearly. "Behold, My servant," And here God is speaking about his servant. "Behold, My servant. Look at My servant. He will be high and lifted up and greatly exalted." Those basically are two verbs in the Hebrew. He will be high, he will be lifted up, and well, a third verb, and he will be greatly exalted. There's three verbs that emphasize the majesty of the son or of the servant. We're talking about the majestic identity of this King.

Now what's really instructive though is the first two verbs, high and lifted up, they occur as a pair three times in the book of Isaiah, high and lifted up. Most of the translations don't do a good job with this, including the NASB. The ones who get it right are the Legacy Standard from the ones I've looked at, and the ESV in this case. And what I'm talking about is let me show you the other places these verbs "high and lifted up" are. You know where the first place it occurs is in Isaiah 6:1. Those of you who know that passage by memory, or you know the importance of it, it's one of the high water marks in the whole Bible. It's one that we ought to know where it is. This is a key moment in the Old Testament where Isaiah sees behind the veil and sees the Lord. Verse 1, "In the year of King Uzziah's death," Isaiah 6:1, "In the year of King Uzziah's death I saw the Lord sitting on a throne, lofty and exalted." In the Hebrew, it says, "I saw the Lord sitting on a throne high and lifted up," same Hebrew words. That's why they should have translated it the same way here as they translated it in chapter 52.

He sees the Lord high and lifted up. He now says, "Look at the servant, behold, My servant. He will prosper and be high and lifted up." One other place, Isaiah 57:15, and I'm reading the New American Standard and they get it wrong here too, in my view. I mean, you know, they could have done this so you could read it, you see the connection. "For

thus says the high and exalted One Who lives forever, whose name is Holy." God is speaking, the high and exalted one, but in the Hebrew, it's the same verbs. "Thus says the one who is high and lifted up." That's how it reads.

So you see Isaiah 57:15, "Thus says the One who is high and lifted up, whose name is Holy, who fills the heavens." Isaiah 6:1, "I saw the Lord seated on a throne, high and lifted up." And when he says in Isaiah 52:13, "My servant will prosper, He will be high and lifted up," if he's not talking about God, he's blaspheming. No one is high and lifted up but the Lord. So he's telling us the majesty of this servant and the careful reader of Isaiah starts to make sense of this. Immanuel, God with us. His name will be called Mighty God, Everlasting Father. But you see, the portrait is coming into view.

So he's going to prosper, he's going to be successful. The idea of prosper, some translations say he will be prudent, he will act prudently. The idea of the word is to have wisdom, prudence, understanding, and skill, and the idea is the emphasizing act prudently is emphasizing the action, prosper is emphasizing the result of the action. So both words are legitimate translations. It's the idea is this one coming, "The first thing I want you to know about Him, before I tell you He's high and lifted up even, is He is going to be successful. He's going to be skillful. He's going to do exactly what needs to be done to do the work that I've called Him to do because He is my servant. He's going to accomplish the work with perfection and not only He's going to accomplish the work with perfection, let me tell you who He is, let me tell you about His identity. He is high and lifted up."

And then he adds a third verb, just, I think it's kind of the thing where you see in the Bible a lot of times threes, holy, holy, holy. When something is taken to the third power, it's taken to the supreme evidence, you know, good, better, best, the superlative degree, high, lifted up, greatly exalted, He's saying this King is going to be successful. This King is going to be unprecedentedly successful. This King who's going to be born a baby and be a man is going to be God.

Now think about that. That's the vision you have. He's painting the portrait. That's the majesty of the King, the majestic identity of the King. Now the second point is the unspeakable glory of the King. We know who he is now and I want you in your mind's eye to imagine that you're told that this King is just about to come around the corner and I tell you who this King is. This King is high and lifted up and greatly exalted. "He's about to come into view. Get ready, everybody. The King is coming." You can't wait to see him. "He's coming. He's coming robed in majesty." And look what you see when he comes around the corner, when he comes into view. This is what Isaiah, still seeing off into the future, sees and think about the impact of it on him and imagine again ourselves looking off to this great King that is coming, and now we're going to see the unspeakable glory. It's the glory of the King. It is the majestic glory of the King, but it is an astonishing glory.

Verse 14, "Just as many were astonished at you, My people, So His appearance was marred more than any man And His form more than the sons of men." I want you to think about that. The King walks around the corner, this King you've heard about that is so

great, and you see the marks and scars of Christ experiencing in the preparation for the crucifixion when he's been beaten by the Romans and he's bearing his cross. You heard the King is coming, "The King is coming!" You're looking, expecting to see him riding on a white horse, and what do you see? You see one, and the language is clear, marred more than any man, his form more than the sons of men. The NIV says his appearance, this is how it reads, "His appearance was so disfigured beyond that of any human being." In his form marred beyond human likeness. The ESV reads this way, "As many were astonished at you, his appearance was so marred beyond human semblance," that is, he doesn't even resemble a man. In form beyond that of the children of mankind.

And the word astonished is a key word. It means to be stupefied into silence. In fact, we've got to have six subpoints under this second point. I mean five subpoints under the second point. So this 1A, I mean 2A. The point number two is the unspeakable glory of the King, and A is it is a stupefying glory. A stupefying glory. As Isaiah sees into the future, can you imagine what went through his mind as he sees this? I mean, he's looking off into the future. God's giving him glimpses. He can see glimpses of the King that is coming, majesty, he's going to reign in righteousness, he's going to reign in wisdom, he's going to bring peace, and then he sees what he sees here. As I'm seeing his face come into view, he doesn't even resemble a man anymore. And astonished, when he says, "Just as many were astonished at you, My people," astonished means to be stunned into silence. The idea is silence. You are not able to speak at what you see. In fact, the idea really is to be stunned in such a way, in fact, you see this in other places, this same idea, let me just mention 1 Kings 9, well, let's turn to that, 1 Kings 9:6 to 9, because I want you to see what he's making a comparison between, because he said in the verse, he said in the verse, "Just as many were astonished at you, My people, So His appearance was marred." He's saying in the same way people were astonished at you. Now what's interesting is Isaiah is here prophesying about what's going to happen to him. It hadn't yet happened. It's going to happen, he's writing 720, it's going to happen in another 135 years, 586. Judah is going to be wrecked and the whole city is going to be destroyed, the palace is going to be demolished, the temple is going to be razed to the ground, burned with fire, the altar smashed, everything that is holy taken out of it and defiled, the people just destroyed as a nation, and it's going to be so vicious that people are going to look at them and say, they're going to be astonished, and the same word astonished is used in a number of places in the Scripture. Sometimes it's translated appalled but the idea is to see something that is so stunning that you cannot speak.

In 1 Kings 9, this is when Solomon, this is back 970 or so, 971, actually more like 965, he's dedicating the temple. Remember, we're going back in time, so we're going higher in time when you go back, BC. He's dedicating the temple and the Lord speaks to him and he basically says, "Listen, yeah, I'm going to bless you if you will be faithful to Me." That's essentially what's come before. But verse 6, "But if you or your sons indeed turn away from following Me, and do not keep My commandments and My statutes which I have set before you, and go and serve other gods and worship them, then I will cut off Israel from the land which I have given them, and the house which I have consecrated for My name, I will cast out of My sight. So Israel will become a proverb and a byword among all peoples." "What I'm going to do to you if you turn away from Me, I've chosen

you from all the nations of the world to be My own, I've brought you to Myself, I've planted My presence in your midst, just be faithful to Me, love Me, follow Me, but if you don't, I will cast you from My presence so that," end of verse 7, "so Israel will become a proverb and a byword among the peoples. And this house will become a heap of ruins; everyone who passes by will be astonished and hiss and say, 'Why has the LORD done thus to this land and to this house?'"

He's saying, "When they look at what I do to you in My judgment," and Isaiah's writing prophesying of this too. God is speaking this word to, in 1 Kings chapter 9, he's speaking this directly to Solomon around 970 BC. Isaiah's talking 250 years later around 720 BC, and he's describing something that's going to happen 135 years later in 586 BC. Does that make sense? But he's now speaking to his people in 720 BC and telling them, "Listen, God's going to do something and He's going to take this servant who's high and lifted up and He's going to do something to Him that is just like what He's going to do to you. When people look at you and they look at this devastation of Jerusalem," I mean, because basically what happens is like, "Man, when kingdoms fall, it's never like this." That's what people are thinking when they walk by Jerusalem. "It's never like this. Conquering armies don't destroy everything the way they did in Jerusalem. What is this?" And they know they worship the Lord God and so the idea is they walk by, they see it, it's so, it's so awful that they are appalled, stunned to silence initially. Yes, I think the idea is like you, you see something so disturbing that all you can do is go [heavy breathing] like that. It all comes out of your mouth. Now then in their minds, they're thinking, "Why has the Lord done thus to this land and to this people? Why would He do this? What must they have done for Him to do this to His people?" The ideas of desolation that is so profound that it stuns the viewer who sees it into silence.

Now back to Isaiah 53, 52. "Just as many were astonished at you, My people, So now they will be astonished at Him," is the idea. They will see the King. "Look, the King is coming, the King is coming." When he comes, what can explain this? "Why has the Lord done this to His servant?" That's the force. Isaiah seeing that, painting the portrait. "How can this be?" The painting of the portrait has taken an incredible turn he never anticipated. It's so different than he expected that he's stunned into silence as he witnesses this. "His appearance was marred more than any man And His form more than the sons of men." You read the account of what Jesus went through, the beating that he took at the hands of the Jews, first of all. The high priest and the men of dignity in the Sanhedrin beating him. I mean, think about that, men in their 70s and 60s and 50s sitting there beating somebody like a mob. What idiocy that is. What wickedness and yet they did it and they beat him and mocked him and they spat upon him. Then he goes to the Romans and the Roman soldiers, evil is being poured out now upon God's Son. The Father has pulled back his hand and has given over his Son to the power of darkness and the power of darkness is venting all of its hatred, and mankind's sinful rebellion is joining in gladly, the Jews and then the Gentiles, and they are mercilessly attacking God's King.

That's what's happening. And so they beat him and they whip him with a cat o'nine tails tearing his flesh. And then they, after beating him mercilessly, now they tell him to carry his cross. He's so beaten because he's received such an extraordinary beating way beyond

what normal condemned criminals receive, he can't even carry the cross and they have to ask someone to carry it so that he can then be crucified and die. But the first thing, it's a stupefying glory. This does not compute. The question, why? Why is this happening to this great King? So it is a stupefying glory. That's 2A. 2B, second point, second subpoint, it's an unbelievable glory. It's an unbelievable glory. After he says, verse 15, "Thus He will sprinkle many nations, Kings will shut their mouths on account of Him," so they can't talk, "For what had not been told them they will see, And what they had not heard they will understand." So really the first subpoint was verses 14 and 15. The second subpoint is 53:1-3. An unbelievable glory.

"Who has believed our message?" The force of that question is who can believe this message? It is unbelievable. The King of kings is here, "Behold your King." It's incredulous, it cannot be. It's unbelievable. And then even the description as he goes back in time, before the moment of the cross, which he's been describing, he goes back in time and says, it's been this way for his whole earthly life. When the King came, think about it. The angel said the king is here. The king is here. Multitude of angels filling the heavens. What a majestic glory that was and what did they say to the shepherds, "Go to Bethlehem, you'll find the baby wrapped in cloths and lying, "where? "In a manger," a feeding trough. The beginning of that stupefying reality. "This is the King? This is unbelievable. This doesn't make sense. This doesn't compute."

But he says, verse 2, "For He grew up before Him like a tender shoot, And like a root out of parched ground." He's talking about his birth, his early days. You see him, all he looks like is just a plant that's not even that good of a plant, it's just coming out of parched ground. There it is, it's nothing to look at. He goes on to say that, "He has no stately form or majesty That we should look upon Him, Nor appearance that we should be attracted to Him," that we should desire him, literally. It's not anything in his outward appearance that draws us to him. If you look at Christ, this King, this glorious King, this majestic King, there's nothing to tell you looking at him who he really is.

It's unbelievable. This is why people struggled with it. This is why Nathaniel says, "Can any good thing come out of Nazareth? You mean this King's from Nazareth? That's crazy. Can any good thing come out of Nazareth?" It was that way everywhere Jesus went until they heard him speak and what a shock it was. "Never did any man speak like this man speaks." I love that. That's by the unbelievers, the temple guard who were told to go arrest Jesus. Remember they're told to go arrest him, John 7, "Go arrest Him." They come back and they say, "Yey, where is He?" "We couldn't arrest Him." "Why not?" "Never did any man speak like this man speaks."

But it's an unimpressive package. It's surprising. It's an unbelievable glory and it continues on. Verse 3, look at, you see the response as people look at him, "He was despised and forsaken of men." The word despised happens twice in this verse. Look at verse 3, the beginning, "He was despised and forsaken of men." Look at the last clause of verse 3, "He was despised, and we did not esteem Him." Despised, the root idea is to lift up your head in a way that someone who's far superior and will not look at something, showing disdain for something that is despicable. This is the response of people, initial

response of people to this great King. How can he be the King if this is what they're responding to? Forsaken, treated as if he's nothing. A man of sorrows acquainted with grief. His life is pain, sorrows, really pains, acquainted with grief, illness and weakness. He's a man who's experiencing continual pain, rejection, weakness. And look at, "like one from whom men hide their face." When you look at him, you want to turn away and hide your face. Think about the force of that. In all of that, this is the King. Behold your King.

It's not only a stupefying glory, not only an unbelievable glory, but 2C, it's a self-sacrificing glory, verses 4 to 6. This King does the unimaginable. Not just the unthinkable, the unimaginable. How can this great King do what he does? Isaiah must have marveled as he saw what he saw now. "Surely our griefs He Himself bore, And our sorrows He carried." The reason he is a man whose life is characterized by pain and sorrow, by illness and weakness and grief, is because God has given him that load and it's really our load that he's carrying. Our griefs he himself bore, our sorrows he carried. He's carrying these for us. Look how we respond, "Yet we ourselves esteemed Him," we see him carrying the griefs and the sorrows, and you know what we do? We esteem that God is just really angry with this man. He must be because God would not treat someone like that unless he had done incredible wickedness. He is, we believe, and the Jews believe, when we look at this, he was stricken, smitten of God, and afflicted. That is, God has turned his back on this man because this man deserves it. That's what we think when we look at him.

But suddenly the reality hits Isaiah, our griefs, our sorrows. He was, verse 5, "pierced through for our transgressions, He was crushed for our iniquities; The chastening that came upon him was for our well-being." The scourging it was "by His scourging that we are healed. All of us like sheep have gone astray, Each of us has turned to his own way; But the LORD has caused the iniquity of us all To fall on Him." This is a vicarious suffering, undeserved, completely vicarious. He takes on the suffering and the punishment that belongs to others. He gladly receives it and he walks the course all the way to the cross. From the manger to the cross, Jesus is walking as a man of sorrows acquainted with grief because he's carrying our sorrows and bearing our grief. So he is a self-sacrificing Savior and verse 6 sums it up, and we were like sheep, but he has laid upon him the iniquity of us all.

But it's not only a stupefying glory, an unbelievable glory, a self-sacrificing glory, it's also a self-denying glory, verses 7 to 9. Continue to look at the portrait of this King. He not only carries this incredible weight and burden, the King of glory treated in the way that he's being treated, but the focus in verses 7 to 9 is on the mouth. He does not even complain. When you're mistreated, when somebody's hurting you, don't you want to hurt them? The saying "hurting people hurt people" is so true. When people are hurting, it's easy to hurt others. He is hurting. He is in anguish. He's in indescribable, unimaginable pain and anguish, and yet he does not open his mouth.

Look what it says, verse 7, "He was oppressed and He was afflicted," and it repeats this, "Yet He did not open His mouth; Like a lamb that is led to slaughter, And like a sheep that is silent before its shearers, So He did not open His mouth." Look at the contrast. He

was oppressed and afflicted, verse 7, the beginning of it. Verse 8, "By oppression and judgment He was taken away; And as for His generation, who considered," this is how we looked at him, this is how people looked at him, "He was cut off out of the land of the living," because he deserved it. But he didn't deserve it. He is holy and perfect. He's carrying the sins of others, and yet he does not even speak a word in defense of his own glory. This is indescribable meekness. What kind of God is this?

"His grave was assigned with wicked men," verse 9, "Yet He was with a rich man in His death, Because He had done no violence," and again doesn't open his mouth, "Nor was there any deceit in His mouth." You see, look what he spoke. Just like I said a moment ago, those men who saw him in the temple, "Never did a man speak like this man speaks." It was a self-denying glory. He was self-effacing, self-abasing, self-denying Savior. Wasn't self-exalting, self-denying. That's why Paul, when he writes in Philippians chapter 2, "Have this mind in yourselves, which was also in Christ Jesus." Remember he was talking about before that, he says, "Don't do nothing from selfish ambition or conceit, but regard each other as more important than yourselves." How do you relate to people in the body of Christ? You should, you and I, what we should do is we should not do anything from selfishness or conceit. We should continually put others' needs above our own. How can we do that? Look at Jesus. "Have this mind in yourselves, which was also in Christ Jesus, who although being in the form of God, did not regard equality with God a thing to be grasped." He didn't hold onto his equality, he didn't hold onto his reputation, but he instead emptied himself. Emptied himself not of his deity, but of all of his glory and majesty and the right to be worshiped and honored for who he was. He laid it all down and he became obedient to the point of death, and he adds even the death of the cross. He went down not only to death, he went down to death on a tree because he was a curse for us because the Bible says in Deuteronomy, "Cursed is everyone who hangs on a tree."

You see, this is the nature of the Son. It's a self-denying glory. It is meekness that in reality is the most glorious majesty and beauty and wonder that the world has ever seen. You know, when you look at the cross, when we look at the cross, I love this how, and I encourage you to read this, John 12, read it one day this week, read it today. John 12, what you see there is some Greeks come to Jesus and you're like, you know, you're reading a story that no Greeks have been talked about before this and suddenly it says some Greeks came to Jesus. Why does it matter? Did they have Greek food with them? Was that the reason? No, he's telling us Gentiles, some Gentiles have come to Jesus. And they come to Philip and they say, "Sirs, we would like to speak to Jesus." Philip comes to Jesus and he says, "There's some Greeks here who have asked to speak to You." And Jesus, the first words out of his mouth, "Now is the Son of man glorified." It seems like oftentimes people ask him stuff and he says something different because he's cutting to the point and not trifling with all of our questions sometimes. He goes right to what we need. What he says is, he knows that the Father had told him that when the Gentiles come to you, because remember what we've read already in the portrait Isaiah had, it's too small a thing for you just to bring back Israel. Too small a work for you to bring back Jacob. No, I'm going to make you a light to the nations. And so the Greeks come asking for him and he says, "Now is the Son of man glorified and the Father was glorified in Him."

What he's saying is, "Now is the King, the One that I am, the king, the Son of man, I'm going to show My glory, My greatness, My majesty is about to be put on display and it's put on display in the cross." That's the beauty of it. The cross unveils for us the matchless glory of God. The resplendent beauty of his character is on display in the cross like nowhere else in the history of the world, nowhere close to the cross.

It's the moment and that's what Jesus says, "Now is the Son of man glorified." Then he prays, "Father, glorify thy name," and the Father answers out of heaven, "I have glorified it and will glorify it." And you read on into the narrative, and you'll see it's interesting in the providence of God that remember Pilate in chapter 18 interviews Jesus and Jesus says, "I am a King, but My kingdom is not of this world. If My kingdom were of this world, My men would fight for Me. My kingdom is not of this world." Pilate's perplexed by him, wants to deliver him, but the Jews insist on killing him. And of course Jesus knows, "I have come to die." And it's Pilate who actually says the words of the title of the sermon this morning. When he brings Jesus out after having been beaten mercilessly by the Jews, beaten by the Roman soldiers, mocked and made to wear the robe and humiliated and beaten with a cat o'nine tails to the point of such weakness, he walks out and Pilate says to the Jews gathered there, "Behold your King." He's saying exactly what Isaiah said. Pilate's not a believer, but God can make even a jackass speak, right? Balaam and the donkey. He can make a donkey say what he wants to say. He can certainly make Pilate say what he wants to say and Pilate says, "Behold your King."

Self-denying glory though, the humility and meekness of Christ. Finally, the last point, 2E. It's not just a stupefying glory, it's not just an unbelievable glory, a self-sacrificing glory, a self-denying glory, what we behold is an unconquerable glory. An unconquerable glory, verses 10 to 12. Look at what happens. He's going to describe again the pain, but he's also going to describe the end result. "But the LORD was pleased To crush Him, putting Him to grief; If He would render Himself as a guilt offering, He will see His offspring." He died. When you die, you don't see your offspring, but no, he will see his offspring. "He will prolong His days, And the good pleasure of the LORD will prosper in His hand. As a result of the anguish of His soul, He will see it and be satisfied." I love this word "be satisfied." It means to be sated. It means to have a strong desire and to be hungry to the point of being famished and to satisfy that desire fully. You are completely satisfied. What Jesus came to do, what Jesus longed to do when he came into the world, when he started on this horrific path, he will accomplish. That's what he's saying. He will be satisfied. At the end of his work, that's what's going to happen. Isaiah looking ahead, sees this Messiah, can't believe this King looks like this, and yet he will accomplish the work. Jesus said as he breathed his last, "It is finished." The work is done. The victory is won. He appeared to be being conquered and yet in his death, he has conquered all opposition. He has destroyed the evil one. He has taken the earth back away from him, his people back away from him and he will reign forever and ever because he has accomplished his work.

He goes on to say, "I will allot Him a portion with the great, And He will divide the booty with the strong; Because He poured out Himself to death, And was numbered with the transgressors; Yet He Himself bore the sin of many, And interceded for the

transgressors." His substitutionary atonement has done what we sang earlier, his robes for mine, he took yours and my robes and he wore them, he bore them to the cross. When we see his unspeakable, undescribable grief and sorrow, we see what you and I deserve, and now he gives us back not what we deserve, he's taken that out of the way and he gives us back what he has merited, which is the love and acceptance and approval of God forever. And if you have repented of your sins and placed your faith in Christ, that is true of you today and will be forever because if the great Savior was willing to go all the way down to the cross so that he could take your sins and remove them as far as the east is from the west. That's the gospel. That's the glory of Christ. Isaiah saw that 700 years before and the portrait that he's painting staggered his mind but captured his heart.

How can you not love a God like that? Read on in chapter 12 of John, because what you see is, shortly after that, John says this. He quotes two times from Isaiah's prophecy. One, he quotes Isaiah 53:1, "who has believed our message and to whom has the arm of the Lord been revealed." Right after that, he quotes from Isaiah 6:10, which says they don't believe, they don't understand. You go and they won't listen, they won't hear. And he says, John says Isaiah said this about Jesus. Isaiah 6, he's talking, he saw the Lord. He said Isaiah said this about him because he saw his glory. When he saw the Lord in Isaiah 6, John is saying he saw Jesus. He saw the glory of the Son.

That is our Savior. He is a glorious King. He is a meek and gentle King. Have you given your heart to him? Are you still harboring self-will, desire to exalt yourself, live for yourself? What a foolish thing that any of us would do that. But the Savior has done everything necessary if you will just cry out to him, "Lord Jesus, save me. Make my heart different. Change me. I don't want to love this world anymore. I want to love You. I want to know You." And no matter how black your sins are, no matter, as the Scripture says, "Though your sins are as scarlet, I'll make them white as snow." Jesus has done everything necessary. Why did God treat him like that? Why was he marred in such a way that it stupefied those who see it as they look at it? Because that's what you and I deserve and the fact that that happened means there is no more requirement. There's no more payment for your sin. It's done forever.

Let's go to the Lord in prayer.

Father, we stand in awe of You and acknowledge how unworthy we are of You, that we're unworthy that You would even just tolerate us because of our sin and our wrath-deserving life. We've lived for ourselves, we love ourselves, we don't love You as we ought, You who have made us and formed us. We come into this world in rebellion against You. And even our religion is designed to keep You at bay and away from us. But until we come to see the glory of the gospel, and we come to see what You've done in Jesus, and let our hearts melt before You, how could You do this? How could You love sinners like this? How could You pour out all that You had for us? Lord Jesus, how could You be treated like that? Father, how could You pour out Your wrath upon Your Son, we cannot understand but we praise You and, Lord, we acknowledge these things are too wonderful for us to even comprehend, but we rejoice in what You've done. Salvation is of the Lord. We can do nothing to save ourselves, but You have done everything to save us.

Grant repentance and grant faith for those that don't yet know You. May today be the day of salvation. Right now, may they surrender to You. And for the rest of us who belong to You, Lord, may our lives be poured out in surrender because we belong to You. You have purchased us and You truly, Lord, You deserve our just surrendered love. Make us faithful. Make us live a life worthy of so great a calling. We pray in Jesus' name, amen.