

CFBC Hymns Class 26

Thomas Kelly (1769-1855)

Stricken, Smitten and Afflicted

There is no backstory this time... the prophetic and anguished lament of Isaiah 53 - the Song of the Suffering Servant so poignantly evoked in the words of the hymn itself, is all the story...

bayith.org

Stricken, Smitten, and Afflicted

Words: Thomas Kelly (1804)

Music: O MEIN JESU, ICH MUSS STERBEN, Geistliche Volkslieder (1850)

Ross Hauck, Music Director
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Thomas Kelly (1769-1855) grew up as an Irish Catholic. As a young man, he studied law and theology, but later turned to ministry in the Anglican Church. He was incredibly fiery and fervent as a preacher (this spirit exudes from his hymns), and was so popular and controversial that the Anglican bureaucracy prohibited his preaching in official churches. Kelly had a passion for the poor and served tirelessly during the great Irish famine of 1845-49. He was a prodigious and prolific preacher and writer, finding time in a ministry of almost 60 years to write over 750 hymns....This hymn takes its title from the iconic passage in the 53rd chapter of Isaiah that vividly depicts the suffering Messiah...In the first three verses, he gives us striking and sobering unveilings of the nature of Christ, the cross, and the nature of sin itself. Then, he offers up this final stanza:

*Here we have a firm foundation; here the refuge of the lost;
Christ, the rock of our salvation, His the name of which we boast.
Lamb of God, for sinners wounded, sacrifice to cancel guilt!
None shall ever be confounded who on Him their hope have built.*

Here we have a hymn that serves as an axis for past and future hymn writers. And the hymn itself commemorates the cross by pondering that holy hinge upon which all history turned from darkness to light, from the grave to glory....

Hymn Analysis of “Stricken, Smitten, and Afflicted”

John Kimmons Gray

The first stanza portrays the prophesied Messiah, the faithful Word, being beaten and crucified, and it expresses that Christ was rejected by men. The second stanza further describes the derision and bruising suffered by the Lord Jesus Christ. The third stanza points the sinner to the sacrificial lamb that bears the load of sin and wrath of God. The fourth stanza proclaims that Christ is the firm foundation in which sinners can hope. Christ is the rock of salvation, and sinners that trust in him find atonement for their transgressions, atonement that comes only through the precious blood of Jesus Christ.

Dear reader, to better understand the deep doctrine found in this beautiful hymn, I beseech you to seriously ponder the following passage of Scripture.

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 every one to his own way; and the Lord hath 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 shearers is dumb, so he openeth not his mouth.

Isaiah 53:3-7 (KJV)

<https://primitivepurity.com/hymn-analysis-of-stricken-smitten-and-afflicted/>

1 Stricken, smitten, and afflicted,
see him dying on the tree!
'Tis the Christ by man rejected;
yes, my soul, 'tis he, 'tis he!
'Tis the long-expected Prophet,
David's Son, yet David's Lord;
by his Son God now has spoken:
'tis the true and faithful Word.

2 Tell me, ye who hear him groaning,
was there ever grief like his?
Friends thro' fear his cause disowning,
foes insulting his distress;
many hands were raised to wound him,
none would interpose to save;
but the deepest stroke that pierced him
was the stroke that Justice gave.

3 Ye who think of sin but lightly
nor suppose the evil great
here may view its nature rightly,
here its guilt may estimate.
Mark the sacrifice appointed,
see who bears the awful load;
'tis the Word, the Lord's Anointed,
Son of Man and Son of God.

4 Here we have a firm foundation,
here the refuge of the lost;
Christ's the Rock of our salvation,
his the name of which we boast.
Lamb of God, for sinners wounded,
sacrifice to cancel guilt!
None shall ever be confounded
who on him their hope have built.

John Calvin on Isaiah 53 (Excerpts)

“He was despised and rejected by men, a man of sorrows, and familiar with suffering. Like one from whom men hide their faces he was despised, and we esteemed him not.” - Isaiah 53:3

This verse conveys the same statement as the previous one: Namely, Christ will be rejected by men in consequence of their beholding in him nothing but grief and infirmity. These things needed to be repeated often so that the Jews might not form a false conception of Christ and his kingdom. In order to know his glory, we must proceed from his death to his resurrection. Many stumble at his death, as if he had been vanquished and overwhelmed by it; but we ought to contemplate his power and majesty in the resurrection. If anyone chooses to begin with the resurrection, he will not be following the order laid down by the prophet, nor comprehending the Lord's strength and power.

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“Surely he took up our infirmities and carried our sorrows.” - Isaiah 53:4

Matthew quotes this prediction [8:16-17] after saying that Christ cured various diseases, though it is certain that he was appointed not to cure bodies but rather to cure souls; it is spiritual disease that the prophet means. But in the miracles that Christ performed in curing bodies, he gave proof of the salvation that he brings to our souls. That healing had therefore a more extensive reference than to bodies, because he was appointed to be the physician of souls; accordingly Matthew applies to the outward sign what belonged to the truth and reality. Yet we considered him stricken by God, smitten by him, and afflicted. In this second clause the prophet shows how ungrateful and wicked the people were. They did not know why Christ was so severely afflicted but imagined that God smote him on account of his own sins, though they knew that he was perfectly innocent, an innocence attested even by his earthly judge.

“But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed.” - Isaiah 53:5

He again repeats the cause of Christ's great afflictions, in order to meet the scandal that might have arisen from it. The spectacle of the cross alienates many people from Christ, when they consider what is presented to their eyes and do not notice the object to be accomplished. But all offense is removed when we know that by his death our sins have been expiated, and salvation has been obtained for us.

“We all, like sheep, have gone astray, each of us has turned to his own way; and the LORD has laid on him the iniquity of us all.” - Isaiah 53:6

In order to impress more deeply on our hearts the benefit of the death of Christ, Isaiah shows how necessary is the healing that he formerly mentioned. If we do not perceive our wretchedness and poverty, we will never know how desirable is that remedy that Christ has brought to us or approach him with proper warmth of affection.

As soon as we know that we are ruined, aware of our wretchedness, we eagerly run to avail ourselves of the remedy, which otherwise would be held by us in no estimation. In order, therefore, that Christ may be appreciated by us, let us each consider and examine ourselves, so as to acknowledge that we are ruined until we are redeemed by Christ.

We see here that there are no exceptions, for the prophet includes all. The whole human race would have perished if Christ had not brought relief.

<https://www.crossway.org/articles/reading-the-bible-with-dead-guys-john-calvin-on-isaiah-533-6/>

Excerpts from “OUR MAGNIFICENT SAVIOR”

A SERMON DELIVERED BY C. H. SPURGEON AT THE METROPOLITAN TABERNACLE, NEWINGTON ON LORD’S-DAY EVENING, JANUARY 28, 1872

“He shall see of the travail of His soul, and be satisfied. By His knowledge shall My righteous Servant justify many, for He shall bear their iniquities.”

Isaiah 53:11

To begin, then, where all must begin—

1. OUR BLESSED LORD HIMSELF IN HIS THREEFOLD CHARACTER.

You have Him here in a threefold Character. First, the Servant the SinBearer—“He shall justify many.”

To begin, then—Christ, the Servant—“My righteous Servant.” Be astonished, O you heavens! He that distributes crowns and thrones and is, “God Over All, Blessed Forever,” designs to become a Servant! He came into this world and “was made in fashion as a Man and, being found in fashion as a Man, He became obedient”—obedient to His Father’s will, “obedient even unto death.”

Think of Christ for a few minutes and you perceive that first, He is a Servant unto God. In a certain sense He became the the Servant of servant washing our feet and wiping them with a towel. But now in the text He is represented as serving God. Whereas we were servants that ran away from our Master, Christ came to take our place! Whereas we were disobedient servants, He came to fulfill our obedience for us—took our position of service of which we had proved ourselves to be unworthy. He served His Father and did His will.

According to the verse which precedes the text, He served God not only with His body, but—with His soul—and yet again in the verse in which our text is found, “He shall see of the travail of His soul.” The service that Christ rendered to God was partly that of His body, for He suffered weariness in the diligent obedience to His Father’s will. But His mind went with it—every power and every passion of His Nature was sweetly obedient to the Divine Will! The zeal which He had for God’s Glory ate up not only His body, but His very soul! He served God, as alas, we do not as we should—with all His heart, and soul, and strength!

And note He was an ardent Servant of His soul, as if He threw His soul so fully into it that His soul labored in the service of God! Or read it, if you will, as travail, and you know the meaning of that word, which we will cover with a veil. The whole of His powers and faculties were full of pain that He might serve His God. He suffered in His service and He served in His suffering—not only with all the power He had, but bowing the fullness of His strength into the service which He rendered unto God. In the text He is called a righteous Servant, as if He had rendered an account unto God, and God had found it in every jot and tittle to be correct—a righteous Servant, fulfilling all righteousness, carefully doing so—a righteous Servant without any need to add a word about some little slips or failings, for in Him was no sin—no sin in His life and no sin in Himself. The prince of this world searched Him, but he found nothing in Him—He was without the slightest offense—“holy, harmless, undefiled and separate from sinners.” Christ, then, as a Servant to God was an accepted Servant. We know He was, for God Himself calls Him, “My righteous Servant.” Now think—I will not enlarge further—think, Beloved, of this. This is your Lord, whom angels worship, become an obedient Servant unto God for your sake and discharging His work so as to get the reward of, “Well done, good and righteous Servant!” His merits are yours, Believer! All that He has done is yours! You are “accepted in the Beloved.” The Lord receives you for Jesus' sake and in Christ He is well-pleased with you. There is a sweet Truth of God to begin with! Roll it under your tongue as a dainty morsel. “He is My righteous Servant.”

But the text takes Christ in His second Character and we must be brief on each—as the Sin-Bearer. “He shall bear their iniquity.” The most wonderful thing in all this Book of wonders is this—that God should become Man and then, as Man, should bear the sin of His people. We have heard, sometimes, foolish persons ask, “Where is the Doctrine of Substitution in Scripture?” to which I would answer, “Where is it not?” Take it out of the Scriptures and there is positively nothing left! It is the main and cardinal Doctrine of Revelation that Christ stood in the sinner’s place! And throughout this Chapter it is the wonderful teaching, over and over, and over and over again. “The chastisement of our peace was upon Him.” “He was numbered with the transgressors.” “He bore the sin of many,” or, as in our text, “He shall bear their iniquity.” It does not say, “He shall

bear the punishment of their iniquity”—that is true and follows as a matter of course—but the iniquities of His people were in very truth laid upon Him! And as in type upon the scapegoat, the sins of Israel were laid, so in truth, and not in type, nor metaphor, nor figure, but in very deed and of a truth—the sins of God’s people were transferred from them and laid upon the head of Christ, the Son of God, who stood in their place. Words cannot be more plain! “He shall bear their iniquities.” When did He bear their iniquities? I answer, in a certain sense He bore them from of old, for He was the Lamb slain before the foundation of the world—but in actual fact He bore them through His painful life. Read these words—“Surely He has borne our griefs and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted.” That thirst, that hunger, those pangs He felt often throughout His life of weariness and woe—those were caused by sin being laid upon Him! It was not possible that He should be perfectly happy while sin was upon Him—it would have been impossible for Him to have been unhappy had not sin been imputed to Him.

He bore our sins, next, at the judgment seat of Pilate and of Herod. I beg you to follow the words of the text, “He was oppressed, and He was afflicted, yet He opened not His mouth; He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened 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.” And why? “For the transgression of My people was He stricken.” He was numbered with the transgressors when He stood at Pilate’s bar. He was condemned to die a malefactor’s death and on the Roman records there stood the name of Jesus of Nazareth, condemned to die because He had been accused of saying that there was another King, and that another Kingdom was about to be set up. He was bearing our sins before Pilate’s bar. But especially upon the tree, for there we have it, “When You shall make His soul an offering for sin, He shall see His seed.” “He, His own Self, bore our sins in His own body up to the tree,” and on the tree, always being a Sin-Bearer up to that moment when He said, “It is finished”—for then He bore sin no longer. He cast it all away into His own sepulcher! Into the wilderness of forgetfulness did He hurl it—and now the sin of His people cannot be found! It has ceased to be. Christ has “finished transgression.” He has made an end of sin and brought in everlasting righteousness for His people.

Now let us pause here a little and think over this wondrous mystery. The way in which God is pleased to save us from our sin is by laying our sins on His own Son and making Him suffer for those sins as if those sins had been His own! Why, do you think, did He choose such a method? Was is not thus? First, thus He satisfied His own Justice.

Why, Brothers and Sisters, if we had lain in Hell forever, yet Divine Justice would not have been fully justified, for after thousands of years of suffering, there would still remain an eternity of debt due to God's Justice, and the debt would not be paid! And let me say, if God had annihilated all the sinners that ever lived in one stroke, He would not have so honored His Justice as He did when He took sin and laid it on His Son—and His Son bore Divine Wrath which was due to that sin! For now there has been rendered unto Divine Justice a full equivalent, a complete recompense for all the dishonor which it suffered—and I know of no other conceivable way by which such a recompense could have been rendered—

***“He to the utmost farthing paid
Whatever His people owed.”***

Note...From Whence This Fear and Unbelief by Augustus Toplady

He suffered what they should have suffered, and now God's Law stands in all its integrity. It has not dismissed the penalty. The penalty has been executed! The sword has awakened against the Shepherd, although the stroke was due to the flock!

Moreover, God, in choosing Christ to suffer in our place has been pleased to lay help upon One that is mighty, upon One that is mighty to save. O my Soul, delight in the thought that Christ was my Substitute! If I had been told that an angel had done his best to save me, I would feel unsafe. If I had been told that all the holy men in all the world had striven to save me, I would have felt insecure. But if the very Christ of God, Himself, the Eternal One, has deigned to bear my iniquities, why, then, should I fear? The mighty Savior, the Almighty Savior, can surely put away my sins! There is help laid upon One that is mighty!

The Lord also laid our sins upon Christ because it was Christ's desire that it should be so. Do you remember how He said, “I have a baptism to be baptized with”? It was the baptism of His sufferings! “And how am I straitened till it is accomplished!” And long before that He had said, “Lo, I come; in the volume of the Book it is written of Me, I delight to do Your will, O God, yes, Your Law is in My heart.” And then He adds, “Sacrifice and offering You would not, but a body have You prepared Me.” And He longed to come, and in that body, bear His people's sins! And in that body prove that He had a love for them which many waters could not quench, and floods could not drown, for down into the deeps He would go with His beloved Church and never come up again until He could bring her up with Him, as He has done, to the praise of the Glory of His Grace! Therefore, you see, God is honored, His Grace is honored, we, ourselves, are comforted by have a mighty Savior, and Christ's own longings are contented by having sin laid upon Him.

Moreover, Beloved, the forgiveness of sin, through laying it upon Christ, is made to show to all mankind and to all other created intelligences the tremendous evil of sin. Here were a people whom God desired to save, but He could not. His Justice did, as it were, tie the hands of His Mercy. Sin was so hateful to Him that He could not blot it out and forget it. He must punish it and I know not of any way by which He could have shown His abhorrence of sin so greatly as when He bruised His own Son!...

Because sin was laid on Him and the Father would not smile! He cried, "My God, My God, why have You forsaken Me?" A greater Abraham unsheathed His knife to slay a greater Isaac, and no angel intervened! The Savior died the death! These are words that we speak. Do we know their meaning? When you are racked with pain, you begin to guess the pain the Savior suffered and, perhaps, when we are, ourselves, in the pains of death, we shall begin to have a little more fellowship with Jesus. But all for our sakes the blessed Lord bore the Wrath of God that God might show that sin, even when laid upon His Son by imputation, was so horrible to Him that He would not let Him escape! He must be bruised. "It pleased the Father to bruise Him; He has put Him to grief."

And don't you think, Beloved, that God chose this way of pardoning sin to show His great love as well as His great abhorrence of sin? Behold how He loves us! What manner of love is this that God has shown to us—that when we were yet enemies, He gave His Son to die for us? There is one sweet reason that Jesus gives why He died for His people. You remember it. He loved His Church and gave Himself for it, that He might present it to Himself, "without spot or wrinkle, or any such thing." There is no washing for His Church like the washing in His blood! Even if you, Believer, should wash your face in your tears, you would stain your face in the washing! But washed in the blood of Jesus, there remains no trace or speck of sin! Surely the very angels are not so comely as the Church is, now that Christ has cleansed her. The heavens are not pure in His sight and He charged His angels with folly—but the blood-washed Church is pure and no folly is charged on her! Her righteousness is the righteousness of her Creator, and her purity is the holiness of God, Himself!

Surely the Lord was pleased to adopt this way of pardon for one other reason—that you and I might have strong consolation and that, having strong consolation, we might also have strong reason for devoting ourselves to Christ's service! There are those who think that pardon through atoning blood will make men live in sin. They little know what is in the heart of the redeemed, for, being bought with such a price, we would be perfect if we could! So much has been done for us that if we could do for Christ ten thousand times more than we have ever done, we would only rejoice to do it, cost what it may!

You know when a man is under burden of sin, he cannot serve his God well, because, he says, "I would serve Him but my sins are so many." But when his sins are laid on Christ, then he says, "Now I can give all my strength to the Glory of God. I have no sin to fret about, now—it is laid on Jesus. There is nothing, now, to make me dread an angry God, for the anger of God is turned away and in Jesus Christ I am a justified man." This I might enlarge, but I must not. You see Christ as the Sin-Bearer, bearing our sins on the Cross.

Now the third aspect under which He appears is this—He is seen in the text as a Justifier. "By His knowledge shall My righteous Servant justify many, for He shall bear their iniquities." Christ is Himself just, and yet the Justifier. Jesus Christ needed not to have worked out a righteousness! He needed not to have become Man! He needed not to have been obedient to the Father. "God Over All, Blessed Forever." He has, therefore, a righteousness to give away—one which He does not need for Himself. This is the root and bottom of it—He has a righteousness which He does not need for Himself and He, therefore, gives it to us and becomes the Lord, Our Righteousness! And every soul to whom Jesus gives His righteousness is righteous at once! This is God's way of making men righteous, not by their own deeds, but by the deeds of Jesus. He imputes to us what Christ has done! He takes the righteousness of the Lord Christ and gives it to the sinner, blots out the sinner's sin and makes the sinner righteous in a moment before His sight! The text says He shall do this to many—not to all, for, alas, tens of thousands die condemned—but to many. Blessed word is that! Why not to me? If it is God's decree that Christ shall justify many, why should not I be one among them? And if He will justify all who know Him—(by His knowledge shall He justify them)—O my Soul, study Christ! Endeavor to be His disciple! Sit at His feet! Learn of Him! Know Him, for then He will justify you and make you just in the sight of God!

Remember, Beloved, that this is the reward that Christ has for His death. "He shall see of the travail of His soul." How? Why, "by His knowledge shall He justify many"! It is Christ's delight to take a sinner and to make him just. This is the spoil which He divides with the strong! Because He poured out His soul unto death and was numbered with the transgressors, and bore the sin of many, He makes men just! And this is His sure reward—He asks no better—He who believes on Him who justifies the ungodly is saved by that belief! This is Christ's Glory, Christ's delight, the fullness of Christ's satisfaction—that He justifies many! Oh, that He might get that satisfaction in this house tonight that many poor condemned souls might know Him and be made just by Him! Then would His heart leap for joy! The joy that was set before Him when He died would then come to Him!

...It is said, "He shall justify them." What a grand word it is! "He shall justify them." He shall make them just. It is a forensic, legal term. He shall make them just before the Court of God. Now notice in the text the sins mentioned were real. The bearing of sin by Christ was real. Therefore the Justification in the text is real. You see that thief on the cross? What a wretch he is! He has been guilty of every crime. His sins are real. But he believes in Jesus, Jesus the dying Savior, and his sins are forgiven! Now listen. That thief is a just man. "Why," you say, "He has done no just action." I grant you that. He would if he could. He is now willing to confess the Master, for he speaks a word of rebuke to the thief on the other side of the Cross. But I do not say he is just because of that. He is just because of nothing that he has done, but he is just because he believes in the dying Savior! And you, poor Sinner, though you have never done a good work in your life, though you deserve to be damned to all eternity, though you have lived in everything that is vile, if you, this night, trust your soul to Jesus, and know Him, Jesus justifies you and you are really just!

And, what is more, you are forever just. You have a Justification that will never wear out, a Righteousness that will outlast time itself! The tooth of decay shall never harm it, nor rust corrupt it, nor moth consume it. You are just and just forever! Do you understand me? I will make it plain, and put it in words that cannot be misunderstood. The soul that believes in Jesus is so justified that none can even lay anything to his charge. "Why," says one, "the man has been a very guilty man and lived a horrible life." So had Paul. He had been a foaming persecutor, raging against God's saints. But listen to Paul—"Who shall lay anything to the charge of God's elect?" Is not he afraid to say that? No, because he goes on to say, "It is God who justifies." Suppose the judge says in court, "That man is clear." It is no use anybody getting up and saying, "Let me come into the witness box—I have something against him." You are out of order, Sir. The judge says he is clear and that is enough. God says of the guiltiest soul, "I laid that man's sins on Christ. I punished Christ for that man and that man is clear." And if God says you are clear, who shall lay anything to your charge? Listen again. A Believer cannot be condemned. Do you doubt it? Paul shall speak again "Who is he that condemns?" Why, Paul, you have done much that you deserve to be condemned for! Oh, but here it is. "It is Christ who died; yes, rather, that is risen again, who sits at the right hand of God, who also makes intercession for us." He means this—"How can you condemn me? Christ was condemned for me! He died. He rose again. That proved that I, myself, am not condemned! He had paid the debt, otherwise He had not been allowed to rise! He has gone into Heaven to plead for me, and He will be the Judge. And if He died for me, do you think that He who alone can condemn will condemn those whom He died for? Will He cast away His own chosen—condemn a limb of His own body and reject out of His own mouth the very soul to whom He said, 'I have forgiven you, and blotted out your sin.'"? It cannot be!

The Believer, then, cannot be accused. He cannot be condemned and, consequently, he cannot be punished. What shall he be punished for? “For his sins,” says one. He has not any! He has not any—they were laid on Christ! “He shall bear their iniquities.” Can a sin be in two places at once? If my sins are on Christ, they cannot be on me. If God has laid the weight of my guilt on Christ and Christ bore it and made an end of it, then I am clear of it as though I never sinned! Glory be to God for such a Gospel as this—to think that a soul, condemned and lost by nature, should be made completely clean through the purging of the great atoning Sacrifice of our dear Lord and Master! For, mark you, there is more than that, for when Christ justifies a man, He not only blots out his sin, but he is a just man, and the man is treated henceforth as if he were just! Now the just shall be rewarded—the just shall have the favor of God! The just shall enter Heaven—and so shall you, poor guilty Sinner! If you trust Christ, that Righteousness of Christ becomes yours! I could preach all night upon such a subject, but I should weary you. I should not weary myself in thinking it over, though, nor should you in meditating upon it! It is enough to make Heaven ring again and again with melody! I am sure it is God’s Gospel, for nobody could have invented it—a plan so just to God, so safe to man!

And I am all the more sure it is God’s Gospel because there are many that hate it! They cannot bear it! How can they? They are righteous in themselves and hope to enter Heaven by their own works! They go about to establish their own righteousness, but this is as it always has been. As it was in Paul’s day, so it is now—and this only confirms our confidence in the Gospel that we preach! Believing this, I can go to my bed and fall asleep in peace, not caring whether I wake again or not this side Heaven. Believing this, doubts and fears prevail not, for my soul flies to the atoning Sacrifice, again, and tells the devil that my sins are no longer mine, but Christ’s, or rather that they were imputed to Him, and laid upon Him and that He was punished for them in my place, and I am clear for Christ has suffered for me! Believe this, dear Heart—believe it! You have never heard a better Gospel! You have heard it better preached—but never better news came to your ears than this! And until you get to Heaven, you will never hear music that can beat this—the music of a Savior’s wounds, groans and death in a poor sinner’s place! I know what you will do if you believe it. You will go home glad of heart and the moment you get home you will say, “I am a saved soul, for I have done with my former sins.”

***“Now for the love I bear His name,
What was my gain I count my loss,
My former pride I call my shame,
And nail my glory to His Cross.”***

Note... From “No more, my God, I boast no more” by Isaac Watts

When Christ's sacrifice comes to a soul, it casts out sin and Satan, sets the man working at once—and none can work so vigorously as those who feel that they owe all to the Grace of God, who feel that they have nothing to do to save themselves—they are saved! That work is all done forever! And now, out of gratitude, they give their whole life, and soul, and strength to spread abroad the Gospel of Jesus, now, and make God's names famous, even to the end of time! God bless you, dear Hearers. May this all be yours, for Christ's sake. Amen.

Excerpts from “The Pleasure of God in Bruising the Son”

John Piper

The Lord was pleased to bruise him;
he has put him to grief;
when he makes himself an offering for sin,
he shall see his offspring,
he shall prolong his days;
the pleasure of the Lord shall prosper in his hand.

Isaiah 53:10

The Son Was Bruised by the Father

The thing I want us to focus on is that this is all the work of God—even the pleasure of God the Father. Jesus was not swept away by the wrath of uncontrolled men. He was bruised by his Father. Why? To resolve the tension between the Father's love for his glory and his love for sinners.

Because God-Dishonoring Sin Could Not Be Ignored

Notice verse 6:

All we like sheep have gone astray; we have turned every one to his own way; and the Lord has laid on him the iniquity of us all.

Notice two things. Again (as in verse 10) it is the Lord who is at work: "The Lord—God the Father—has laid on him . . ." And then notice that the issue is iniquity, which is just another word for sin. "The Lord has laid on him the iniquity of us all." The bruising of the Son was because God-dishonoring sin could not be ignored. And why couldn't it be ignored? Why couldn't God just let bygones be bygones? Because God loves the honor of his name. He will not act as though sin—which belittles his glory—didn't matter.

The Suffering That Our Sin Deserves

So God the Father makes an agreement with his Son that he will demonstrate to all the world the infinite worth of the Father's glory. How? By taking the punishment and suffering that our sin deserved. Verse 5 makes the substitution even more explicit:

He was wounded for our transgressions,
he was bruised for our iniquities;

Verse 9 makes plain that the bruising was not because of the Son's own sin: And they made his grave with the wicked and with a rich man in his death, although he had done no violence, and there was no deceit in his mouth. In other words, it was not for his own sin that the Father bruised him. It was because he wanted to show us mercy. He wanted to forgive and heal and save and rejoice over us with loud singing. But he was righteous. That means his heart was filled with a love for the infinite worth of his own glory. And we were sinners, and that means that our hearts were filled with God-belittling affections. And so to save sinners and at the same time magnify the worth of his glory God lays our sin on Jesus and abandons him to the shame and slaughter of the cross.

How Could It Be the Father's Delight?

And verse 10 says it was the Father's pleasure to do this. It pleased the Lord to bruise him. How could the Father find delight in the sacrifice of his own Son?

What the Son Accomplishes in Dying

One part of the answer must be what is stressed at the end of verse 10, namely, that God's pleasure is in what the Son accomplishes in dying. It says at the end of verse 10, "The pleasure of the Lord will prosper in his hand." I take that to mean that God's pleasure is not so much in the suffering of the Son considered in and of itself but in the great success of what the Son would accomplish in his dying. For example, in verse 10 there would be many spiritual offspring and the lengthening of the days of the Son—which clearly means resurrection from the dead and life beyond the grave. And in verse 11 there would be the satisfaction that the Son will have in the fruit of his suffering and in the justification of many sinners.

He shall see the fruit of the travail of his soul and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous; This is the pleasure of God that prospers in the hand of the Son, and surely part of the reason why the Father is pleased to bruise the Son.

The Measure of God's Love for His Own Glory

But I think another part of the answer must also be that the depth of the Son's suffering was the measure of his love for the Father's glory. It was the Father's righteous allegiance to his own name that made recompense for sin necessary. And so when the Son willingly took the suffering of that recompense on himself, every footfall on the way to Calvary echoed through the universe with this message: the glory of God is of infinite value!

And so when the Father forsook the Son and handed him over to the curse of the cross and lifted not a finger to spare him pain, he had not ceased to love the Son. In that very moment when the Son was taking upon himself everything that God hates in us, and God was forsaking him to death, even then the Father knew that the measure of his Son's suffering was the depth of his Son's love for the Father's glory, and in that love the Father took deepest pleasure.

Jesus said in John 10:15, 17, "I lay down my life for the sheep . . . For this reason the Father loves me, because I lay down my life, that I may take it again." And he prayed in John 17:4, "Father, I glorified thee on earth, having accomplished the work which thou gavest me to do."

In other words, when Jesus died, he glorified the Father's name and saved his Father's people. And does not the Father have pleasure in his name? And does he not rejoice over his people with loud singing? How then shall he not delight in the resolution of these two joys in the bruising of his Son?

<https://www.desiringgod.org/messages/the-pleasure-of-god-in-bruising-the-son>

Excerpts from "The Soul of Christ's Sufferings"

David Dickson (c.1583–1662)

Crucifixion is perhaps the most violent, humiliating and painful method of execution ever devised. The very word that we use for acute pain (excruciating) comes from crucifying. Yet we must never forget that the deepest sufferings were infinitely greater than the physical pain. As someone has put it, the soul of His sufferings was the sufferings of His soul. What do we mean by His soul sufferings? Samuel Rutherford puts it succinctly: the Saviour suffered in His soul "God's wrath, which was a very hell to Christ". He endured the felt wrath of God instead of the felt blessing that He never before lacked. Merely physical sufferings would not have satisfied divine justice.

Death to the soul consists in its separation from communion with God and this is what Christ endured. There are deep mysteries in this, Christ never ceased to be God of course even when He forsaken of God. Christ was deprived for a time of a clear vision of the blessedness of God, the quiet possession of the formerly felt peace, and the fruition of joy for a time. Thus He suffered an eclipse of light and consolation that otherwise shined from His Godhead.

1. IMPUTED SIN

The guilt of all the sins, crimes, and vile deeds of the elect committed from the beginning of the world was imputed to Him. By accepting this imputation He did not pollute His conscience. Yet He burdened His soul, binding Himself to bear their deserved punishment.

The vilest sinners such as liars, thieves and adulterers cannot bear to hear themselves called liars or thieves. They cannot bear the shame of the vileness of which they are truly guilty. What suffering of soul, what clouding of the glory of His holiness was it then when our Lord took upon His shoulders such a dunghill of all vileness? Nothing could be more unseemly for His holy majesty.

2. EXTREME PERPLEXITY

Added to all the former degrees of suffering of His soul, the perplexity of his thoughts fell on Him. There was such astonishment of soul when the full cup of wrath was presented to Him in such a terrible way. It made all the powers of His sense and reason for a time to be at a stand still. The Evangelist describes this suffering of His soul saying that “he began to be sore amazed” and also to be “very heavy”. Christ expressed Himself in these words “My soul is exceeding sorrowful unto death” (Mark 14:33-34). There was no imperfection in this only a sinless natural response to such a sudden terror. Daniel’s response to the terrifying appearance of the angel (Daniel 10:8-10) was not sinful.

3. INTERRUPTED COMMUNION

The conscious peaceful enjoyment of the happiness His human nature had in its personal union with His God-head was interrupted for a time. The vehemence of His trouble did not allow Him to hide His perturbation. In John 12:27 He cried out “Now is my soul troubled, and what shall I say?” and in Mark 14:34 He declares, “My soul is exceeding sorrowful unto death”. He implies by these words that death was at hand. It had seized hold on Him and wrapped Him up in the sorrows of death for the time, as in a net in which He knew He could not be held. These miseries hid the happiness of His personal union with the God-head for a time. They hindered the conscious feeling of it for a time in His deep suffering. Yet, it was not taken away or eclipsed altogether.

4. TOTAL WRATH

God's justice, pursuing our sins in our Surety, showed Christ the cup of wrath in the garden. It held it to His head and pressed Him to drink it. The very dregs of the agreed curse of the law were poured into His patient and submissive mouth, as it were, filling the most inward part of soul and body. As a vehement flame, beyond all human comprehension, it filled both soul and body. It drew and drove forth a bloody sweat out of all His veins (the like of which was never heard of). It was like when a pot of oil, boiling up and running over with the fire beneath has the flame increased further still by a fiery mass of hot iron being thrust into it. All His human strength was wasted and emptied, His mind thrown down, His joy fainted and a heavy weight of sorrow was on Him. He desired that small comfort of His weak disciples watching with Him a little and missed it when it was lacking. He also stood in need of an angel to comfort Him (Luke 22:43).

5. CONSCIOUSLY FORSAKEN

Among the deepest degrees of the suffering of Christ in His soul was His being forsaken. In saying that He was forsaken of God He did not mean that the personal union of the natures in Him was broken. Nor did He mean that God had withdrawn His sustaining strength and help from the human nature. Neither was the love of the Father taken from Him or any aspect of the perfection of holiness taken from Him. It meant that God for a time had taken away conscious comfort and felt joy from His human soul. This was so that justice might be more fully satisfied in His sufferings. In this forsaking Christ is not to be considered simply as the Son of the Father (in whom He is always well pleased) but as He stands in the room of sinners as Surety paying their debt. In this respect, He must be dealt with as standing in our name, guilty and thus paying the debt of being forsaken by God. We were bound to suffer this fully and forever, if He had not intervened for us.

6. CURSED DEATH

That which Christ suffered in torment was, in some respects, of the same kind as the torment of the damned. The punishment of the damned differs in their rebellious disposition of the mind and the duration of their punishment. Yet the punishment itself (torment of soul and body) compares with Christ's suffering. This was the conscious torment of Christ's soul and body in being made a curse for us.

CONCLUSION

Dickson's friend James Durham (1622-1658) makes appropriate application of these truths in one of his 72 sermons on Isaiah 53. He says that considering Christ's soul sufferings we ought to be stirred up to wonder at the love of God the Father and the love of the Son...

If we consider the infinite glory of the One that suffered, the infinite wrath He endured and the infinite guilt of those for whom He suffered. Do you think it is appropriate, he says, that sinners who have hope of heaven through Christ's sufferings should be so little moved at hearing and reading of them?

I would put the question to you, "when was your heart suitably affected with thinking on them? Or, when did you purposely bless God for this, that He sent his Son to suffer, and that the Mediator came and suffered such things for you sinners?" This is a part, and a considerable part, of your duty; and gratitude should constrain you to do it. It should not let you diminish just esteem of His love.

<https://www.reformationscotland.org/2017/05/19/the-soul-of-christs-sufferings/>

"O let these things sink in your hearts, that you are sinners, great sinners, under wrath, and at feud with God; that Jesus Christ is the savior of lost sinners, and that there is no way to pardon and peace, but by closing with him, and laying hold on his satisfaction, that you may be drawn to cast yourselves over on this everlasting covenant, for obtaining the benefits that Christ has purchased"

James Durham 1622-1658 (Christ Crucified...The Marrow of the Gospel in 72 sermons on Isaiah 53)

“Having finished his formal education, in 1719 Zinzendorf set out on a Grand Tour of Europe. It was during his tour that he visited the art gallery in Dusseldorf where he became transfixed with Dominico Feti’s work *Ecce Homo* (“Behold, the man”). He was arrested with what he saw in the painting representing Christ, “into every lineament of whose face the Christian artist had painted Love.” As the nobleman saw the pierced hands, the bleeding brow, and wounded side; as he slowly scanned the couplet,

‘All this I did for thee,
What hast thou done for Me?’

A new revelation of the claim of Jesus Christ upon every life upon which His grace had been outpoured flashed upon him. Hour after hour passed as he sat intently gazing upon the face the Suffering One. There and then the young Count asked the slaughtered Lamb to draw him into ‘the fellowship of His suffering’ and to open up a life of service to Him”

http://zinzendorf.ccws.org/zinzendorf_contents/painting_influence.html