

The Lamb of God

Part 3

Speaker	Ernst August Bremicker
Place	Catford
Date	13.03.2015
Duration	00:58:50
Online version	https://www.audioteaching.org/en/sermons/eab038/the-lamb-of-god

Note: This text is a computer generated transcript of the sermon. In some cases it may contain errors.

[00:00:01] Genesis 22, a wonderful climax in the first book of the Bible. Exodus 12, a great chapter in the second book of the Bible. There is another peak to come. We want to read Isaiah 53 this afternoon or tonight.

We will start reading in the prophet of Isaiah, chapter 52, verse 13.

Behold, my servant shall deal prudently. He shall be exalted and be lifted up and be very high. As many were astonished at thee, his visage was so marred more than any man, and his form more than the children of men. So shall he astonish many nations. Kings shall shut their mouth at him. [00:01:03] For what had not been told, them shall they see, and what they had not heard shall they consider. Who hath believed our report, and to whom hath the arm of Jehovah been revealed? For he shall grow up before him as a tender sapling, and as a root out of dry ground. He hath no form, no lordliness, and when we see him there is no beauty that we should desire him. He is despised and left alone of men, a man of sorrows and acquainted with grief, and like one from whom men hide their faces, despised, and we esteemed him not.

Surely he hath borne our griefs and carried our sorrows, and we did regard him stricken, [00:02:07] smitten of God, and afflicted. But he was wounded for our transgression, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed. All we, like sheep, have gone astray, we have turned everyone to his own way, and Jehovah hath laid upon him the iniquity of us all.

He was oppressed and he was afflicted, but he opened not his mouth. He was led as a lamb to the slaughter, and was as a sheep dumb before her shearers, and he opened not his mouth. He was taken from oppression and from judgment. And who shall declare his generation? For he was cut off out of the land of the living, [00:03:07] for the transgression of my people was he stricken. And man appointed his grave with the wicked, but he was with the rich in his death, because he had done no violence, neither was there guile in his mouth. Yet it pleased Jehovah to bruise him, he hath subjected him to suffering. When thou shalt make his soul an offering for sin, he shall see a seed. He shall prolong his days, and the pleasure of Jehovah shall prosper in his hand. He shall see of the fruit of his soul, and he shall be satisfied.

By his knowledge shall my righteous servant instruct many in righteousness, and he shall bear their iniquities. [00:04:01] Therefore will I assign him a portion with the great, and he shall divide the spoiled with the strong, because he hath poured out his soul unto death, and was reckoned with the transgressors. For he bore the sin of many, and made intercession for transgressors. The verses we have read together fill us with deep appreciation and adoration.

These are, of course, well-known words, but they are rarely really considered in detail.

We know them, but do we really consider them with our hearts in adoration of the One [00:05:04] who is described in these wonderful and great verses?

Again, it will be impossible during this meeting to enter into all the details. I will try, I will try, with all the weakness of a human being, to give an overview over this real great climax in the prophet of Isaiah.

If we read this prophet, we can divide it into three sections. The first 35 chapters speak about the judgment mainly concerning Israel and the nations. The center part, chapters 36 to 39, speak of the history of Isaiah, of Hezekiah, sorry, of Hezekiah [00:06:03] and its prophetic meanings.

And the chapters 40 to 66 form the last section of this prophet. And here we hear about the future redemption and restoration of Israel. And we, of course, can apply these chapters also to us. Their first application are in relationship with Israel, with the remnant, the restored remnant, and the blessing, the blessings that will be bestowed over this faithful and believing remnant. But, of course, we can apply these chapters also to us. They speak of redemption. They speak of the Redeemer. They speak of the One whom we have seen in Exodus 12, the Lamb of God.

[00:07:02] In this chapter, again, we will find Him as the Lamb of God. We have read this expression. We will find His sufferings, His deep humiliation, but we will also find the glories of the Lamb of God after He had suffered on the cross. The Apostle Peter tells us that the great subject of the prophets in the Old Testament is the following, the sufferings of Christ and the glories thereafter. And it is so important for us, dear brothers and sisters, that we really consider these two great subjects of prophecy, these two great subjects of the Old Testament, the sufferings of Christ and the glories thereafter. [00:08:01] Yes, Christ was the Lamb of God, the One who came on earth to suffer and to die. And let us never forget what it has cost our Savior to save us, what deep sorrows, what deep sufferings were His. But at the same time, let us never forget that God gave Him this wonderful place at His right hand, that He gave Him a name that is above every name. And we love to bow before Him, to come to Him with thanksgiving and with adoration in our hearts.

Again, I repeat what I have said yesterday. If we consider a chapter like this, we get off our shoes. [00:09:03] We should be very prudent in what we say and in what we think.

We are so weak, and the Lord is so great.

We are human beings, and He, the Lamb of God, or the Servant of God, as we will find Him in this chapter, is a divine person. What can we say? What can we feel? But nevertheless, this chapter is given to our attention. It helps us to learn more about this wonderful Lamb of God.

Let us consider the sufferings of the Lord Jesus Christ. Let us be grieved for the breach of Joseph,

but let us also rejoice in the glories thereafter.

[00:10:02] The text that we have read, chapter 53, and the last verses of chapter 52, they form a unity.

It is like a hymn in five verses or five sections.

There is a total of 15 verses, and if we divide 15 by 3, we get these five sections of three verses each.

The first section is chapter 52, verse 13 to 15, where we find the humiliation or degradation of the Lord Jesus, the Servant, and the exaltation afterwards.

The second section, in the first three verses of chapter 53, tell us about the sufferings and the contempt of the Lord Jesus, the Servant of God. [00:11:16] The third section, verses 4 to 6, speak of the insight and of the repentance of the turning back of the remnant.

They see what they have done when they crucified the Servant of God, the one whom God had sent them.

The fourth section, verses 7 to 9, speak about the perfect Lamb of God and what he suffered and how he suffered.

And the last section, the last three verses, 10 to 12, they speak of the wonderful results. [00:12:07] They speak of the fruit of the travail of his soul.

This chapter, or these 15 verses, are a dialogue, a dialogue between God and the remnant of Israel.

And if we apply it to us, it is a dialogue between God and us.

The Lamb of God is silent again.

When we have considered Genesis 22, we recognize that Isaac just asked one question. Here we find the complete silence. The Servant does not speak. The Lamb of God does not open its mouth.

[00:13:01] It is silent.

It is God who speaks.

It is the remnant of Israel who speaks. Or it is us who speak.

Let us listen to this wonderful dialogue that we have in these verses.

Now the first section, as of verse 13 to 15 in chapter 52, speaks of the humiliation of the Servant and of the exaltation afterwards.

God starts to speak about his Servant.

The one who is the Lamb of God, the one who gave his life on Calvary's cross, is the Servant of God,

the perfect Servant of God.

You will surely remember the Hebrew Servant in Exodus 21.

[00:14:07] It is the one whom we re-find here.

I love my Master. I love my wife. I love my children.

So, in picture, he gave his life in a symbol.

He did not die, this Hebrew Servant, but the Lord Jesus, he died. He loved his Master, his God.

He loved his wife, the assembly. He loved his children, all those who believed in him. He is the perfect, the true Servant. Behold, my Servant shall deal prudently, that says, full of understanding. We see the noble character of the Servant of God.

[00:15:03] When the Lord Jesus Christ was here on earth, we marvel at the way he dealt with people. We marvel at his service, his intelligence, his insight in the purpose of God.

Oh, let us consider the Lamb of God, let us consider the Servant of God. He who was God, he became a true Servant.

This is what Philippians 2 tells us. Oh, the Lord Jesus humbled himself. He really became a true Servant.

He had come not to be served, but to serve and to give his life for a ransom for many. What a wonderful Servant, what a wonderful Lamb of God. [00:16:04] And immediately God speaks about the glorious results of what his Servant had done. He shall be exalted, he shall be lifted up, and he shall be very high.

Of course, the first application again is to Israel and to what will happen in the Millennium. Then the Lord Jesus Christ, the Servant, will be exalted, he will be lifted up, and he will be very high. But we can also apply this to the results immediately after the work of Calvary's cross, the work of redemption, the work of atonement was finished. He was exalted, God raised him.

That speaks of resurrection. He was lifted up, he went again into heaven.

[00:17:03] He ascended into the glory.

And thirdly, he will be very high. This is the place God has given him at the right hand of himself.

He sits on the throne of God. He is exalted, he will be lifted up, and he will be very high. We realize that this verse is in the passive voice. This is what God did with his Servant. Of course, there is the other aspect that the Lord Jesus Christ, being the eternal God, raised himself. He ascended himself, and he set himself on the right hand of the Father. Being God, he could do it himself. But here we have the Servant of God, and later on the Lamb of God, and here it is God who glorifies his Son.

[00:18:06] The glory always follow the sufferings.

The pathway of the Lord Jesus was a pathway through deep sufferings to that wonderful glory. The depths of death and the heights afterwards. First, the service, first the sufferings, and then the glory.

This is a principle that is always true, and the Lord Jesus applies this principle also to us. If we are apt to suffer for the Lord Jesus, we will be glorified afterwards. Now it is not the time to be glorified here on earth for us. Now it is the time to suffer with the Lord Jesus, to suffer for the Lord Jesus, but the day will come when we will share his glory. [00:19:05] Now we share his rejection, but the day will come when we share his glory. As many were astonished at thee, his visage was so mild, so disfigured, more than any man, and his form more than the children of men. God looks back to what happened when the Lord Jesus Christ came as the Servant. They didn't want him. We didn't want him. He was rejected. We did reject him too when he came. But as many were astonished at thee, so shall he astonish many nations. Kings shall shut their mouth at him, for what had not been told them shall they see, and what they had not heard shall they consider.

[00:20:08] Again this applies of course to the situation in the millennium when those kings, the kings of the nations who once crucified the Lord Jesus together with the Jews, will be astonished who he is and who he was. They will shut their mouths at him, for what they had not been told they shall see, what they had not heard they shall consider. But again we can apply this also to us. There is an application to us in this. Sometimes it is good to shut our mouths. We just open our eyes, the eyes of our hearts. We open our ears, the ears of our hearts, and we see things that we could have never imagined before. [00:21:12] We hear things that nobody has heard before. When we consider the Lord Jesus, when we consider the servant of God, when we consider his glories after his sufferings, yes we shut our mouth. In deep adoration we praise our Lord Jesus Christ. And we are happy. We rejoice that God gave him this wonderful place at his right hand. The servant who once came to serve and to give his life, to be the Lamb of God, to die on the cross. Dear friends, it fills us with glory. We see things, we hear things that we could have never, never, ever imagined. God gives us and speaks us about his Son, the Lamb of God, his servant.

[00:22:06] Second section, the verses 1 to 3 in chapter 53.

God speaks about the sufferings, the disregard of his servant.

There is a question of the remnant in verse 1. Who hath believed our report, and to whom hath the arm of Jehovah been revealed?

When the Lord Jesus Christ came on earth, God spoke through him to his people, to Israel. He was sent by the Father with a message, with a report to Israel. They rejected. They did not listen. To whom hath the arm of Jehovah been revealed? [00:23:01] The arm speaks of power. Now when the Lord Jesus Christ came on earth for the first time, he did not come in power primarily. He came as the humble servant, the Son of Man.

But nevertheless, his divine power could be seen.

When he healed the sick, when he raised the dead, there was divine power in activity, and this power could be seen. Now they ask, who has believed our report? To whom has the arm of Jehovah been revealed? They realize that it was God who had spoken to them through the Messiah, through Jesus, the Nazarene who came. But they haven't opened their eyes. [00:24:02] They saw the power, but they didn't realize that it was the power of God. They ascribed his mighty works even to Satan.

For he shall grow up before him as a tender sapling and as a root out of dry ground.

He hath no form nor lordliness, and when we see him there is no beauty that we should desire him.

Of course, the desire of Israel was the Messiah.

They waited for him, but they waited for him to come in glory, to come in power, to come in might, to come as the great conqueror. To set them free from the bondage of the Romans. Their expectation was totally different from the reality.

[00:25:05] Because he did not come as the King of Kings and as the Lord of Lords as he will come one day. No, he came as the humble servant of God. He came as the Lamb of God to die on the cross.

So their expectation was not met at all.

He was just a tender sapling.

He was a root out of dry land.

Nobody realized, nearly nobody realized who he was.

There were only a few who behold his glory, the glory of the only begotten Son of God.

And even those did not really understand who he was. [00:26:03] But there was one who realized who he was. That was God the Father. He was like a tender sapling, like a root out of dry land.

The dry land that was Israel.

There was no fruit in Israel when the Lord Jesus Christ came down on earth. But he was fruitful.

He brought forth fruit for gold.

This is what we find in chapter 11 of our prophet. We will just quote this verse.

Isaiah 11 verse 1 [00:27:06] This is what we have in verse 2 of our chapter.

There was no beauty that we should desire him.

Although the Lord Jesus Christ for us, for those who believe, is the fairest of ten thousand. Fairer than all the Son of Man. When he appeared here on earth, people didn't recognize, didn't realize who he was. He is despised and left alone of men.

A man of sorrows and acquainted with grief.

No outward glory, no outward attraction.

But on the contrary, he was despised.

[00:28:02] He was left alone.

A lonely stranger, as we have seen this afternoon in Exodus 12.

He was like a pelican in the desert, just alone.

Even those who followed him, his disciples, they could not really enter into his emotions, into his feelings, into his thinking. He was so alone, the Lord Jesus Christ. He was despised and left alone of men. The men who are mentioned in verse 3 are the noble ones of the people. And particularly the noble ones, the leaders, the religious leaders, the Pharisees. They rejected him. [00:29:01] They despised him. They didn't want him. Although they should have known it much better because they knew the scriptures of the Old Testament. And they should have seen that they found their fulfillment in that man from Nazareth. But they didn't want him. They rejected him. They despised him. He was despised. He was left alone. A man of sorrows and acquainted with grief. We know this expression very well. Man of sorrows.

I think you have a hymn that says, man of sorrows, what a name for the Son of God who came. Ruined sinners to reclaim. Hallelujah, what a Savior. Man of sorrows.

Not only on the cross of Calvary the Lord Jesus was the man of sorrows. There it was a climax. But during the whole life of the Lord Jesus, from the very first moment to the very end when he gave his life, he was the man of sorrows and acquainted with grief. [00:30:16] But what a peak in that night when he was delivered.

When he was judged.

When people stretched out his hand to seize him.

When they did whatever they liked to do with him. Man of sorrows.

And at the end he gave his life. Oh, the Lord Jesus Christ had suffered so much. Let us concentrate on the sufferings of the Lord Jesus Christ. And like one from whom men hide their faces.

[00:31:05] Oh, when the Lord Jesus Christ was so ill-treated. When he was hit.

When the crown of thorns was on his head.

And blood was there in his face, his blessed face.

Men hide their faces.

They couldn't see it. Man of sorrows.

Despised. And we esteemed him not.

Not only the noble ones. Not only the leaders. But here the remnant said, we esteemed him not. He was rejected by the people.

He was rejected by the people of Israel. By these religious people. He was rejected by the Romans. [00:32:02] These political people.

No, there was no place for the Lord Jesus here on earth. The only place they had for him. The only place we had for him. Was that shameful cross of Calvary.

We esteemed him not. Dear friends, dear brothers and sisters. What is our estimation of that man of sorrows when we think back?

He is the fairest of 10,000.

He is the one who loves us. He is the one whom we love. He should have the highest appreciation. The highest estimation ever possible. We esteemed him nothing. Or we esteemed him not. That should be the past. [00:33:02] But now he is so precious to our souls. He is the Lamb of God. The one who came to die for us.

For you and for me.

The third section runs from verse 4 to verse 6.

And it speaks of the insight and of the repentance. Of the turning back of the remnant. It speaks of their conversation. Their conversion, sorry. Surely, they say, he hath borne our griefs and carried our sorrows.

They realize that when the Lord Jesus Christ was here on earth. In reality, he bore our griefs and carried our sorrows.

When did the Lord Jesus Christ do that? Sometimes we answer, he did it on the cross. [00:34:03] But this is not the correct application of this verse.

He bore our griefs and carried our sorrows. It does not say here that he bore our sins, our transgressions, or our iniquities. And this verse is quoted in the Gospel of Matthew. When the Lord Jesus Christ healed the sick. Then it says in Matthew 8 that the prophecy of Isaiah should be fulfilled. And then this verse is quoted. When the Lord Jesus lived here on earth. He took away the consequences of sin.

In healing those who were sick.

And we, we did regard him stricken, smitten of God, and afflicted.

[00:35:05] These people of Israel thought that the death of the Lord Jesus Christ on the cross. Was a consequence of his own faults and mistake. They thought that he was smitten and afflicted by God. Because he had done something wrong. That was their estimation. A very, very wrong estimation. And now we see how they convert. To be converted means to think completely different. But, says verse 5. He was wounded for our transgression. Not for his own.

For our transgression was he wounded. He was breathed for our iniquities. The judgment of our peace was upon him.

[00:36:02] It was not his fault.

It was not his transgression. His iniquities.

No, it was ours.

And if we apply this verse now to us. Oh, what a wonderful verse. It speaks of substitution. Yes, we say the Lord Jesus was wounded for our transgression. And I like to read the Lord Jesus was wounded for my transgression. He was breathed for our iniquities. For my iniquities. The judgment of my peace, of our peace, was upon him.

This is substitution. I had deserved the eternal judgment.

And there was a substitute. And he said, I will take the judgment on me.

And so, the Lord Jesus Christ died. [00:37:04] Not for his own sins.

No, he was sinless. Spotless lamb of God.

But, the sins were our sins.

The iniquities were our iniquities. The transgressions were our transgressions. He bore them.

And this, of course, refers to the cross. And on the cross, the Lord Jesus, or we say God, dealt with the roots of all our problems and sins. Not with the consequences of sin. The Lord Jesus did it while he was living on earth, healing the sick. He dealt with the consequences. But he dealt with the root, or God dealt with the root of all that on the cross where the Lord Jesus gave his life. With his stripes, we are healed.

[00:38:04] This verse is quoted in 1 Peter 2. And the stripes that are mentioned here, and in 1 Peter 2, are not the stripes as a result of what men did with him.

These stripes speak of the divine judgment in the three hours of darkness.

With his stripes, we are healed. And we all, all we like sheep, have gone astray.

We have turned everyone to his own way, and Jehovah hath laid upon him the iniquity of us all.

We went astray.

This was our condition.

[00:39:03] We have turned everyone to his own way.

Our lost condition.

Like a sheep that runs away. Like a sheep that is lost.

Our condition was indeed a condition where we were totally lost.

And it says, everyone to his own way.

We all were lost, but also every one of us was lost. It is comparatively easy to say, well, we are all sinners. That is comparatively easy. But it is another thing, and it is necessary to admit, I am a sinner, not the others. Yes, we all are sinners, that is true. But I have to realize and to recognize, to acknowledge that I am a sinner. [00:40:05] Jehovah hath laid upon him the iniquity of us all.

Us all means all those who believe in him.

That does not mean that one day God will save all men. No, us all means all those who believe in him.

The next verses, as of verse 7, speak of the perfect Lamb of God.

It is God's answer to what the remnant says in the verses 4 to 6.

He was oppressed and was afflicted, but he opened not his mouth. He was led as a lamb to the slaughter and was as a sheep done before his shearers, and he opened not his mouth. [00:41:09] What a contrast.

We were erring sheep.

We went astray.

The Lord Jesus Christ is the perfect Lamb of God.

He was so much ill-treated by his people, by the people of Israel, and also by the nations, by the Romans. He was oppressed and he was afflicted. Oh, how much was the Lord Jesus oppressed and afflicted. And his reaction? He opened not his mouth.

He did not defend himself. Of course, we find these seven words of the Lord Jesus on the cross. But these words were not spoken in order to defend himself. [00:42:02] If we consider these seven words or sentences that the Lord Jesus spoke on the cross, these are wonderful utterances of the Lord Jesus, wonderful sayings, but not a defense of himself. When he was concerned, his suffering, his glory, he didn't answer. He didn't say a word. He kept the silence. He opened not his mouth. He was like a lamb. He was led as a lamb to the slaughter and was as a sheep done before his shearers.

And he opened not his mouth. Really, the Lord Jesus Christ, we admire him. When people attack us, when we are despised, how easily do we defend ourselves. [00:43:02] So when we consider the Lord Jesus as the Lamb of God, when we see how willingly he accepted what was done with him, this is also for us related to a very practical consequence, that the character of the Lord Jesus Christ will be found a little more in us while we are here on earth following in the footsteps of this wonderful Lamb of God. He was taken from oppression and from judgment, and who shall declare his generation? This is a little difficult to understand. It does not mean that God made a shortcut when he judged his son. We have seen in Exodus 12 that the full judgment of God came over him. [00:44:01] But this means he was taken away from oppression and from judgment. It's the oppression of man. It's the

judgment of man. God put a stop to what man could do with him. And who shall declare his generation?

That means, it's also a little difficult to understand, that means who would like to have to do with such a generation that put the Lord Jesus Christ to death? Is there a future for Israel after this horrible crime that they committed? Yes, there is a future for Israel. For the time being, Israel is set aside. The judgment came over Israel in the year 70 after the Lord's birth, when Jerusalem was burned down by the Romans. But there is a future for Israel. [00:45:01] He was cut off out of the land of the living for the transgression of my people. Again, it's repeated, he was stricken. And man appointed his grave with the wicked, and he was with the rich in his death. This finds the fulfillment when we read the Gospels, how they wanted to bury the Lord Jesus Christ with all those criminals somewhere outside of Jerusalem. But God the Father, he took care about this. And there was a godly man who buried the Lord Jesus, who had a new grave, and he was put in there. He was with the rich in his death. Joseph of Arimathea, because he had done no violence, neither was there guile in his mouth. Again, the perfectness of the Lamb of God is underlined. He has done no violence with his hands, with his actions, [00:46:04] neither was there guile in his mouth. There was no sin when the Lord Jesus said something. His wordings, his words, and his deeds were perfect. They were in a full harmony, but they were also perfect. He had done no violence, neither was there guile in his mouth.

It is the Lamb of God who comes before us in this section.

Then we have the last section.

Yet, and it speaks like a summary, but it also speaks of the fruit, of the wonderful results.

[00:47:02] Yet it pleased Jehovah to breeze him.

He hath subjected him to suffering.

We can read this verse, but I think nobody really understands what it says.

It is beyond our grasp.

To read, it pleased Jehovah to breeze him. He hath subjected him to suffering.

If we read it in the context, we can put the emphasis on Jehovah. Yet it pleased Jehovah to breeze him. He hath subjected him to suffering. Why did the Lord Jesus Christ die? Why did he die?

There is a threefold answer to this question. The first answer is because there were those who killed him. He is murderous.

The reason why the Lord Jesus Christ died is that man put him to death. [00:48:05] That is the first answer. The second answer is that the Lord Jesus Christ gave his life himself. But there is a third answer, and this is emphasized in this verse. It was the purpose of God. It pleased Jehovah to breeze him.

He hath subjected him to suffering.

This is the counsel, the purpose of God. Not that God delighted in the death itself. But the death of Christ was necessary in order to fulfill the purpose of God. In order to bring the purpose of God to reality, the Lord Jesus Christ had to give his life. And so it pleased God, it pleased Jehovah to breeze him and to subject him to suffering. [00:49:08] He was breezed like the holy anointing oil was beaten or breezed to powder.

So the Lord Jesus was breezed.

And what came out? Only perfection.

Only perfection.

This sweet Savior, this sweet smell that came out of the burnt offering when the Lord Jesus gave his life. At the same time when he died for our sins, at the same time when he was your and my substitute, he glorified God.

He was breezed and the wonderful fragrance went up to God the Father to his glory.

[00:50:03] He was pleased.

When thou shalt make his soul an offering for sin, he shall see a seed, he shall prolong his days, and the pleasure of Jehovah shall prosper in his hand.

He shall see a seed. First of all, this is the seed that he sees in Israel, but it is also the seed he has in us, those who believe during the dispensation of grace. He shall prolong his days.

We have seen this afternoon that he gave his life, that he died in the middle of his life. [00:51:01] Now God has given him life, life forever.

He shall prolong his day.

He lives forever.

He will never die again.

No, he is the living one.

The pleasure of the Lord, of Jehovah, shall prosper in his hands.

All that we have spoiled will be restored in the hands of the Lord Jesus Christ, and this will be seen in its fullness again in the millennium.

He shall see of the fruit of the travail of his soul, and he shall be satisfied. Again, the first reference is to Israel, but the application, of course, is to us. [00:52:05] We belong to this wonderful fruit.

I would like to read well-known verses, Psalm 126, verse 5 and 6.

They that sow in tears shall reap with rejoicing.

Of course, this is a general principle. This is the principle I mentioned some time ago, that glory will come after sufferings. But let us apply these words to the Lord Jesus. They that sow in tears shall reap in rejoicing.

O the Lord Jesus Christ, he sowed the seed. He was this grain of wheat that fell into the ground and that died in order to bring forth fruit. [00:53:04] He will reap with rejoicing. He goeth forth and weepeth, bearing seed for scattering. He cometh again with rejoicing, bearing his sheaves. What a glorious moment when the Lord Jesus Christ was risen, and when there were those who believed in him. And now, during the dispensation of grace, all those who believe in the Lord Jesus Christ, you and me, hopefully we all who are here this evening, we belong to this wonderful fruit that he has acquired on Calvary's cross. He shall see of the fruit of the travail of his soul and shall be satisfied.

He shall be satisfied.

The day when we will be around his throne will be a day of rejoicing for us. [00:54:09] That is true. It will be a satisfaction for us.

But, dear brothers and sisters, let us forget for a moment ourselves. It says, he shall be satisfied. He gave his life. He is worthy of that wonderful fruit that God the Father will give to him. By his knowledge shall my righteous service instruct many in righteousness, and he shall bear their iniquities. Again, once again, God looks back to what happened. When the Lord Jesus was on earth, he instructed many in righteousness, and he bore their iniquities.

Here it doesn't say he bore their sorrows and their grieves, [00:55:03] but here it says he bore their iniquities. This is what he did on the cross.

Therefore, I will assign him. Again, he speaks about the wonderful results. Therefore, I will assign him a portion with the great, and he shall divide spoil with the strong. Because, and again God looks back to Calvary, he hath poured out his soul unto death.

Let us never forget the Lord Jesus Christ was life. He had life.

He is the eternal God. He is the life.

But he hath poured out his soul into death. He was reckoned with the transgressors, and he bore the sin of many, and made intercession for the transgressors.

Again, God speaks of what happened on the cross of Calvary. [00:56:04] He poured out his soul into death. He died as the burnt offering.

That is what the Gospel of John presents to us. He was reckoned with the transgressors. That speaks of the trespass offering. That is Matthew's Gospel.

He bore the sin of many.

That is the sin offering.

That is the Gospel of Mark. And he made intercession for the transgressors. That refers to the peace

offering. This is what the Gospel of Luke presents us.

There are so many offerings in the Old Testament.

The burnt offering, the trespass offering, [00:57:01] the sin offering, the peace offering, and they all find a final and wonderful fulfillment in one offering of the Lamb of God on Calvary's cross. The Lord Jesus Christ, he died for us. He gave his life for us.

Now he is exalted. He is in heaven.

He is exalted. He is lifted up. He is very high.

And what a moment, when the fruit of the travail of his soul will be completed, when we will be with him, and when he shall be satisfied.

There is a wonderful hymn written by Brother Rossier from Switzerland. We have a German translation. You have the English translation. [00:58:01] It is the hymn number 498.

And the last verse says, As wilt thou contemplate, Pearl of thy heart's deep longing, Travail of thine lone soul, Freed of thy wondrous cross, Then wilt thou rest in love, Thou wilt rejoice in singing, Rest in triumphant love, Singing for joy over us.

Normally we speak about our joy. We think about what we will have.

But here it is the Lord Jesus Christ. Maybe we can sing this hymn, the whole hymn 498.