

JESUS CHRIST, SAVIOR OF SINNERS

ISAIAH 53:12 • TV-10B

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By

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Isaiah 53:12

“Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.”

I’m asking you to turn with me to the book of **Isaiah chapter 53:12**.

My message today will be on the subject: **“JESUS CHRIST, SAVIOUR OF SINNERS.”**

Now, if you listen to most preachers preach and most religious people talk, you’ll come to the conclusion that Jesus Christ came into this world to save good people, moral people, and righteous people.

If you listen to most preachers preach and most religious people talk, you’ll come to the conclusion that Jesus Christ came into the world to call good people to Himself and to heal those who were never really very sick.

Now, I’m going to use some plain language and you who are honest will admit with me that this is true; the church of the Lord Jesus Christ, instead of being a hospital for sick sinners, has become a social club for religious people.

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Instead of the church being a wayside rest for weary souls it has become a place to brag about how well we're making the journey. Instead of the pulpit rejoicing in what great things God has done for us; we must listen to preachers brag about what great things they're doing for God.

Instead of hearing from the pulpit what great things God has done for us and how great is our Redeemer; we hear men talk about what great things they've done for God and how great is their denomination and their particular church.

But the Word of God plainly declares in **1 Timothy 1:15**; "*This is a faithful saying, (a certain saying, a sure saying) that Jesus Christ came into the world to save sinners of whom I'm chief.*" And the angel who announced to Joseph the birth of the Son of God said, "*Thou shalt call His name Jesus for He shall save His people from their sins.*"

Then the apostle Paul wrote in **Romans 5:6**; "*When we were without strength; in due time Christ died*" for whom, for good people, for moral people, for religious people? Is that the people for whom He died, for whom He suffered, for whom He agonized on that tree?

That's not what the Bible says. It says, "*Christ died for the ungodly.*" What did the Master say Himself? He said, "*I'm not come to call the righteous but sinners to repentance. The Son of man is come to seek and to save the lost.*"

My friend, the grace of God is for the guilty. The mercy of God is for the undeserving. That's what mercy is; it's grace for the undeserving. The atonement of Christ is to put away sin. That's why Christ died, to save His people from their sins.

They called Him the, "*Friend of sinners.*" Moses said; "*Lord (you look at the **book of Exodus 33:18**), "Lord, show me your glory."*"

Moses had seen the parting of the sea. Moses had seen the river turn to blood. Moses had seen the plague of lice and frogs and all these things in Egypt. Moses had seen the giving of the law written by the finger of God on the Mount of Sinai but he still wanted to see God's glory.

"*Lord, show me your glory.*" And do you know what the Lord said? "*I will cause my goodness to pass before you. (His glory is my goodness). I will cause my goodness to pass before you. I will be merciful to whom I will be merciful. I will be gracious to whom I will be gracious.*"

My friends; it is only when we see Christ acting in forgiving grace, when we see Christ acting in redeeming mercy to sinners; it is only then that we get a glimpse of God's greatest glory, God's glory; God's chief glory is saving the lost.

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Let me illustrate that. Now when does the Chief Shepherd appear most lovely, huh? Think with me now; when does the Good Shepherd call Himself, the Good Shepherd, “*I am the Good Shepherd,*” He calls Himself, “*The Great Shepherd and the Chief Shepherd*” when does the Great Shepherd appear most lovely?

Is it when He’s walking in green pastures, beside still waters, cradling in His arms a tender lamb? Is that when He appears most lovely?

Or is it when He returns from the wilderness of sin, His clothes tattered and ragged and torn, His face scarred with the plucking of the beard and the print of the thorns, His hands bearing the print of the nails and dripping with blood, His side torn with a spear when He returns from the wilderness of sin carrying in His arms the rescued sheep; isn’t that when the Shepherd appears most lovely?

Isn’t that His greatest glory? That’s what God said; “*Moses I’ll show you my glory.*” “*My glory is my goodness, my glory is my mercy, my glory is my grace to the guilty. I will be gracious.*”

Let me ask you this, when does the Father appear most lovely? Is it when He is dividing His wealth among His sons at home? Is it when He is giving out His gifts to the multitude? Is that when the Father appears most lovely, most beautiful, and most glorious?

No sir! Do you know when it is? It’s when He is standing by that window looking off yonder into the distance where that far country is, where His wondering son has gone and wasted his living on riotous living and sin.

And finally, after all these months and weeks and days He sees a familiar figure coming across that field. It is the thin, weary body of His lost son. And the Father runs out the door and down the hill and meets that son and throws his arms around him and welcomes him home in forgiving grace and says, “*Come and rejoice with me; my son was lost and now he’s found. He was dead and now He is alive.*” That’s when God is most glorified in forgiving sinners. If you’ll just open one eye you’ll see that; that’s true.

And let me ask you this, when does the great high priest appear most glorious, huh? I’ll tell you when it is; it’s when He takes that blood atonement and goes through the Holy Place, under the veil, into the Holy of Holies.

And there on the mercy seat of gold, covering over that broken law; He puts that blood as an atonement, as a sacrifice, as a sin-offering, as a covering for our guilt. It’s when He enters heaven itself to appear before the Father Himself, to obtain eternal redemption for us. That’s when He receives the most glory. That’s when He’s most lovely. That’s when you and I “*are accepted in the beloved.*”

That’s what the hymn writer said:

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**“In the beloved, God’s marvelous grace
Caused me to dwell in that wonderful place
God sees my Saviour, then He sees me
In the beloved, accepted and free.”**

My friend; if you’ll just look you will find out that God’s greatest glory is in redeeming sinners, in saving the lost. Now I’m going to show you that from our text in **Isaiah 53:12**; now look at it. This is what it says; Christ Jesus is exalted to the throne of God. He’s despised no more. He’s rejected no more. He’s a dying Lamb no more. He is rejected no more.

He is now exalted. *“God hath highly exalted Him and given Him a name which is above every name, King of kings and Lord of lords.”* That’s what it says here in **Isaiah 53:12**, read it; *“Therefore will I divide Him a portion with the great and He shall divide the spoil with the strong.”*

At this moment the Lord Jesus Christ is enjoying the reward and the glory which the Father gave Him in covenant mercies in which He purchased by His death on Calvary’s cross for; *“He died that He might be Lord both of the living and the dead.”*

He is now at the right hand exalted and all the heavenly host adore Him. And all the majesty of glory surrounds Him. And all the redeemed of all ages praise Him saying unto Him; who loved us and washed us from our sins in His own precious blood.

**“All hail the power of Jesus’ name
Let angels prostrate fall
Bring forth the royal diadem
And crown Him Lord of all.”**

Lord of all, that’s the gateway to the kingdom of God. It’s the Lordship of Christ. That’s what the Bible declares.

That thief on the cross had the key word; *“Lord remember me when thou comest into thy kingdom.”* That leper who came down from the mountain and met the Lord Jesus had the key word *“Lord, if you will, you can make me clean (whole).”*

The apostle Thomas, (the doubter) found the key word when he said, *“My Lord and my God.”* And Paul wrote in **Romans 10**; *“If you will confess with your mouth Jesus to be Lord and believe in your heart God raised Him from the dead you’ll be saved.”* But the key is the Lordship of Christ.

He’s not a doormat named Jesus. He’s not a fire escape named Jesus. He’s not Superstar Jesus. *“He’s King of kings and Lord of lords.”* And that’s the gateway to the kingdom of God. He will be Lord of all or He won’t be Lord at all.

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Now why is He exalted above all? Why is He given a portion with the great? Why is He King of kings? Why does He have this majesty? The Word of God tells us right here. There are four reasons are given in our text, **Isaiah 53:12**.

I want you to open your Bible and look at it. It says; God the Father says, *“I’m going to divide him a portion with the great. He shall divide the spoil with the strong.”* Why?

First of all: *“Because He poured out His soul unto death”*

Secondly: Because, *“He was numbered with the transgressors”*

Thirdly: Because, *“He bare the sin of many”*

Fourthly: Because, *“He made intercession for the transgressors”*

That’s why He’s exalted. That’s why He has the victory. That’s why He’s surrounded by all the pomp and glory and majesty of heaven. That’s why the cherubims and seraphims sing His praise. That’s why all the redeemed of all ages cast their crowns at His feet, because, first of all, *“He poured out His soul unto death.”*

Now my friends; the penalty of sin is death. You can deny it, you can hate it, you can refuse to hear it, you can refuse to believe it, but this is what the Scripture says, *“The soul that sinneth; it shall surely die.”* That’s what it says.

The Word of God says *“Sin when it’s finished, (when it’s all over) bringeth forth death.”* The Word of God says, *“The wages of sin is death.”* God said; *“Adam, in the day you eat of the tree you die.”*

Now this is not just talking about physical death; this is talking about the death of the soul. This is talking about eternal death. This is talking about eternal condemnation. This is talking about eternal separation from God.

This is talking about eternal punishment for the Word says, *“These shall go away (into what) into eternal punishment?”* Now that is the death that Christ died. If you’ll look back two verses in **Isaiah 53** there; (we’re using **verse 12**, go back to **verse 10**) and it says, *“He made His soul an offering for sin.”*

Now, when we talk about the death on the cross of our Lord Jesus we talk about the wounds in His hands and they were there. What are these wounds in thy hand? These are wounds I received in the house of my friends. What are these wounds in thy feet and in thy side? Those wounds were real and that agony was real and that death was real. But, if that’s all you see, you’ve missed the true sin-offering.

“He made His soul and offering for sin.” It began there in Gethsemane’s Garden when He cried, *“My God; my soul is exceedingly sorrowful, even unto death, my soul.”*

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And then on that cross of Calvary when God the Father turned His back on Christ because He was made sin, because He became sin, because He was identified with sin, because God cannot look upon sin, because Christ bore our sins; when the Father turned His back, that was eternal separation, infinite separation, and eternal condemnation.

That was hell. What is hell? About all the average preacher knows about hell is something about f-i-r-e, fire. That's the least of my worries. That ought to be the least of yours. Do you know what hell is? Hell is separation from God.

Hell is summed up right yonder on Calvary when Christ cried, the only time He ever cried, the only time He ever screamed in His whole life, the only time He ever cried out, *"My God; why hast thou forsaken me?"*

They could spit upon Him. They could drive nails in His hands and in His feet. They could press a crown of thorns in His brow. They could pluck out His beard. They could hit Him with their fists and slap Him with their palms. He never opened His mouth.

They could lie on Him. They could accuse Him of false things. They could bring Him before Pilate and the powers of the whole Roman government. *"He opened not His mouth."* But when His Father turned His back He screamed loud enough to be heard in hell, *"Why hast thou forsaken me?"*

Do you know what hell is? Well Abraham talked to that rich man in hell. Do you know what he said? He said, *"Son remember."* Hell's memory!

Men in hell are going to be haunted eternally by memory, what could have been, what ought to have been, what might have been, memory of every sermon they ever heard, memory of every message they ever heard, memory of every hymn they ever sung, memory of every prayer, every witness. They're going to remember; *"Son remember."*

In your lifetime you had good things and now you're tormented. What is hell? Hell is truth realized too late. I'll tell you, hindsight and foresight; people talk about it all the time but people in hell; there's nobody in hell who doesn't believe the Bible is the Word of God; there's nobody in hell rejecting the truth of the Bible, they found it out.

They found out there is a hell. They found out there is a heaven. They found out there is a salvation. They found out there is a Holy Spirit. They found out there is a Redeemer but too late. It's too late.

When Abraham said, "Between you and us is a great gulf fixed and nobody can come over here from you and nobody's going to you from over here." Hell is truth realized too late.

I'll tell you something else hell is. Hell is unfulfilled lust and desire. That's right! *"Let him that is holy be holy still. Let him that is filthy be filthy still."*

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Here on this earth the drunk has got his whiskey to satisfy his desire and his thirst. Here on this earth the adulterers and adulteresses have their lust satisfied. Here on this earth men have their gluttony satisfied and their greed satisfied. In hell there is no satisfaction, just the need, just the desire.

What is hell? It's eternal darkness. It's eternal separation from God. And add to that the fires of torment and you've got hell. But the chief suffering of hell is to be separated from God. And that's what Christ bore. "*He bore the sin of many*" and He went to hell for us, not the lake of fire. He was separated from the Father; that's hell.

What does the second thing say? That's the reason He's exalted. That's the reason, "*He has a name above every name.*" That's the reason He has, "*A portion with the great;*" He deserves it. He went to hell for His people.

You say, "Well, how could one man satisfy the sins, satisfy the justice of God, for the sins of so many?" It was because of who He was. He's an infinite Saviour, an infinite Redeemer, therefore; He can satisfy infinite justice. It's not how much blood He shed; it's who shed it. It's now how long He suffered; it's who suffered.

Secondly: "*He was numbered with the transgressors.*"

Now you listen just a moment. There isn't a sentence in the Bible anywhere more important than this sentence right here. "*He was numbered with the transgressors.*"

What does that mean?

Well, what would you feel if you saw a government list tomorrow, the United States Government, the Senate, put out a list of traitors, people who were traitors to this nation, an undesirable and dishonorable list of traitors, and your name was on the list? You'd be ashamed. You'd be horrified.

What if tomorrow you women, you saw a list of the harlots and prostitutes and call-girls of the tri-state area and your name was on the list? What would you feel, numbered with those kinds of people, what would you feel?

What if tomorrow you men, one of you went down to the post office and there on the wall were all the murderers and kidnappers and thieves and you saw your picture numbered with them, the innocent, numbered with the guilty, one of them, part of them. What would you think? You'd be ashamed and you'd be horrified.

Well that's what Christ Jesus did. He came down here, the holy one, the matchless, immaculate one, the infinite, immutable one, came down here and wrapped His soul in human flesh, identified with the murderers and haters, and thieves and liars, and God haters and law-breakers and rebels like you and me.

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He became one of us. *“He was numbered with the transgression.”* He became one with us in the transgression. And He became our representative. He was numbered with us from the day He was born in the Roman Census. That’s why Mary and Joseph went to Bethlehem.

“A decree went out from Caesar Augustus that all the world should be taxed,” the known world, the Roman world. And Mary and Joseph had to go to Bethlehem and be put on the Roman Census. Jesus Christ was put there the day He was born.

He was numbered with us in public opinion. They said, “There He goes, the friend of sinners. Look at Him, the associate of harlots and Publicans, there He goes. He’s a wine-bibber. He’s a glutinous man.”

He is numbered with us in public opinion. He was numbered with us in earthly courts.

He stood before the tribunal of Rome and Pilate was His judge.

And He was numbered with us before heaven’s courts. He was treated as we should have been treated. *“He who knew no sin was made sin for us that we might be made the righteousness of God because of Him.”*

The sinless came down here and became sinful that the sinners like you and me in the hog-wallow, in the cesspool, in the mire, in the pit, in the mud of sin, might be made righteous in Him.

He took our place to give us His place. *“He was numbered with us.”* That’s why He didn’t open His mouth in front of Pilate; He was guilty. He was guilty by association. That’s why He opened not His mouth when they drove those nails; He was taking what we deserve and He was one of us.

Now here is the third thing; stay with me. Why is he exalted? Why is He magnified?

Thirdly: *“He bare the sin of many”*

Now my friends, Jesus Christ did not die as a martyr. The disciples did, all of them, with the exception of one, John, who was exiled at the Isle of Patmos. They all died as martyrs. There had been many martyrs, John Huss, Lattimer and Ridley. These men all died as martyrs.

But Christ didn’t die as a martyr. He died as a substitute. Christ didn’t die as an example; He certainly set an example for us, how we ought to be submissive to the will of the Father. That’s not why He died.

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The Scripture said, *“He was wounded for our transgressions. He was bruised for our iniquities. The chastisement of our peace was laid upon Him. He bare our sins in His body on the tree.”* He died in our place. He died as a substitute.

Now, if He did not die as a substitute, if He did not actually bear my sins, then I’m going to have to bear them, because somebody’s got to pay for my sin. Either I’ve got to pay for them or He’s got to pay for them.

But now, the reverse is true. If Christ bore my sins then I don’t bear them. If Christ died for my sins and I won’t die for them, if Christ went to Judgment and went to prison and went to death, then I go not.

If Christ paid my debt I don’t owe a debt any longer. It’s paid.

**“Jesus paid it all
All the debt I owe
Sin has left a crimson stain
He washed it white as snow.”**

“And there is, therefore now no condemnation (no judgment) to them who are in Christ.” Isn’t that what the Bible says? Paul says, *“Who can lay anything to the charge of God’s elect? Who is he that condemneth? Christ has died, yea rather, is risen again, who is even at the right hand of God.”*

Who can condemn me? I challenge heaven, earth, and hell. If Christ did not take my sin, I don’t have a prayer. If He didn’t, I don’t have a hope. If He didn’t, I don’t have a refuge. But if He did then I die not. *“He bare the sin of many.”* Did He or didn’t He?

**“On Him mighty vengeance fell
That would have sunk my soul to hell
He bore it for my sinful race
And He became my hiding place**

**Should storms of thundering vengeance roll, (and they will)
And shake this globe from pole to pole, (they will)
No flaming bow shall daunt my face
Because I have a hiding place.”**

Now last of all and this is one of my most important points and I want you to listen to it. *“He has exalted and given a name above every name, (and He deserves it) that at the name of Jesus, every knee should bow and every tongue should confess that he’s Lord to the glory of God the Father.”*

He deserves it, why? Well, *“He bare the sin of many. He was numbered with the transgressors.”* Our Lord Jesus Christ, *“made His soul and offering for sin.”*

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And last of all, *“He made intercession for the transgressors.”*

I have a friend in prison. He’s serving a life sentence. He used to be one of the heavy weight champions of the state of West Virginia but he’s now in prison. I visited there one Sunday and preached and he was present.

The week before he had heard me on the radio bringing a message on the subject: *“There’s one God and one Mediator between God and men, the man Christ Jesus.”* And my subject was **“Christ My Advocate.”** That’s a big word; it just means lawyer. It means one who pleads my case.

And when I went up to the prison to preach and I met Tom; he took my hand in both of his and he said; “Brother Henry, I thank God for that sermon, **‘Christ my Lawyer.’** Christ pleads my case. I need someone to plead my case. I need someone to plead for me.”

And my friend, I do too. I need someone acceptable, someone appointed, someone ordained, someone who has access to the Father’s throne. You don’t, I don’t, the priest doesn’t, the preacher doesn’t, and the evangelist doesn’t.

Don’t let them kid you. There’s only one who can go to the Father for a sinner. *“There’s one mediator between God and men.”* It’s not Mary, it’s not the priest, it’s not your pastor; it is Jesus Christ. *“He maketh intercession for the transgressors.”*

And He doesn’t plead my righteousness either because, *“That’s filthy rags.”* And He doesn’t plead my works either because those people stood at the Judgment and said, “We built buildings and cast out devils in your name.” And He said, *“You’re workers of iniquity.”*

He doesn’t plead my faithfulness; I don’t have any. I may fail tomorrow and I will. But He pleads His righteousness, His obedience. He pleads His works. He said, *“It is finished, I finished the work you gave me to do. Therefore, glorify thy Son with the glory which I had before thee before the world was.”*

And He pleads His faithfulness. *“I always do those things that please my Father.”* Thank God I have a lawyer. “Tom; I’m with you buddy.” Thank God I have a lawyer. I have one to plead my case, Jesus Christ is always, heard!