

Isaiah 53 (Communion)

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[0 : 00] Isaiah 53, from verse 3 through 6, just some key passages here.!

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 everyone to his own way.

And the Lord have laid on him the iniquity of us all. Here is the ancient truth of the prophet Isaiah.

[1 : 18] The prophecy of Isaiah. As he saw the Messiah to come. Far in the distance, yet he saw the Messiah. This tells of the Messiah. The sinless substitute for sinful men.

And in the context we see these little snapshots of the Messiah to come. In Isaiah 56 we have told that this Messiah would be spat upon and beaten.

In Isaiah 50 verse 6. It says, I gave my back to the smiters and my cheeks to them that plucked off the hair. I hid not my face from shame and spitting.

His back. His back. His back. As we know. Was smitten. Struck. His cheeks torn.

His face not hidden from shame and spitting. And Isaiah tells us furthermore how the Messiah would be disfigured. Isaiah 52 verse 14.

[2 : 23] As many of us were astonished at thee. His visage. So his physical. His face. His look. His visage was so marred. Mangled and marred.

And mashed and torn. Shredded. Disfigured. More than any man. And his form. His body. His whole body. More than the sons of men.

And in Isaiah 53 we're told how the Messiah came humbly. Meekly. And bore this. He took this from us. And he was as someone who was not comely, not to be desired.

He was unattractive. A rejected person. And Isaiah tells us how the Messiah was as an innocent lamb.

Silent before his accusers. His blood was shed. I know I had occasion to help a neighbor with a sheep.

[3 : 32] And she had to stick the ear tag on the sheep. And I saw the blood. The blood of the sheep.

And here we see the blood of the lamb. The lamb of God. Spotless. Pure. Perfect. Without spot. Without wrinkle. A sinless sacrifice. The Messiah. Who would offer himself in our place.

As our substitute. In verse 9 of Isaiah 53. We see. Foretold that he would take the rich man's tomb. That he would be buried there in that borrowed tomb.

In verse 5 it tells us he is despised. Despised. Hated. With a loathsome hatred. It's got the sense of being considered worthless.

Of course we know worthy is the lamb. But the world considers him worthless. Such that his name is treated as a swear word. As a curse from their lips.

[4 : 34] Worthless. He's still despised, doesn't he? The world despises Christ. Our Lord Jesus. It means unworthy. Worthless.

Unworthy of attention. Such that they would not care for him and his name. Rejected. He's still rejected, isn't he? Our world rejects him.

Outrightly rejects him. Defiantly rejects him. It says he was wounded. Wounded. It's got the sense of pierced through. He was pierced. His woundings.

He was bruised. Likewise it can intend crushed. Bruised. He was crushed. He was bruised. He was bruised for us.

We can't fathom or we can't really imagine what he was. How he looked. Marred. More than any man. And when something's marred, it means that it's damaged, isn't it?

[5 : 40] He was damaged. He was brutalised. He was bruised. Crushed. Wounded. Pierced. It tells of stripes. That he took the stripes.

And these speak of blows that cut in. His flesh like ribbons. Cut. Torn. Shredded. Like mincemeat. That was what they did to our Lord.

What we did to him. What I did to him. And these words are the strongest words you could really use in the language for a violent and excruciating death.

This is what it speaks to us, our brothers and sisters. And verse 6 of Isaiah 53, it says, All we, like sheep, have gone astray. We have turned everyone to his own way.

And the Lord hath laid on him the iniquity of us all. Again, I could share, as I've mentioned before, we had a particular sheep, a ram, and he just went walkabout.

[6 : 43] He just disappeared. Just greener pastures. He just got, he's shot through. And, you know, we tried, but we failed to find him. I'm not a very good shepherd.

But, all we, like sheep, have gone astray, haven't we? The Lord hathed on him the iniquity of us all. A substitute was made in that he died in our place.

His price that he paid was our price, our penalty, the payment we should have paid. And 1 John 2 verse 2, it says, Here's the propitiation, so the offering, for our sins.

And not for ours only, but also for the sins of the whole world. His act can suffice for the whole world, yet only for those who trust him.

Only for those who trust him. His sacrifice is of universal benefit for those who will but trust him. And he was suspended on that cross with those four nails holding the whole weight.

[7 : 54] Can we picture such a graphic, ugly sight, really? The weight of his body. More than that. The weight of our sins.

Yours and mine. Mine would be enough. The weight of his body. As it bore our sins in his own body. And he is our substitute.

Now, nowadays people, sadly, try and use false substitutes. They use false substitutes as if they can pay their penalty.

As folk have been learning on Tuesday nights, the different religions and cults and isms that try to add works. It's faith plus what I do.

That's what gets me there. I've got to add my little bits and make heaven. Whether it's being baptism. Whether it be church membership. Whether it be church attendance.

[8 : 51] Trying to be good. These are substitutes for the substitute. There is only one substitute. His death on our part. His penalty in our stead.

In our place. And in verse 12 it says, The Messiah is numbered among the transgressors. That he would be numbered with us. That he would be numbered with the thief. Either side of him. These who deserved the penalty of the day. Of the judgment and justice of the day. They deserved crucifixion.

As they had transgressed. They had broken the Lord. And he was numbered with those transgressors. He was numbered with them.

Fact is, Christ our Lord identified with sinners. Through his whole life. And even in his death. He was numbered with the transgressors. Among them. Identifying himself with sinners.

[9 : 49] And still he does. He numbers himself with you and me. Then he welcomes you and me into his family. As a commentator, Matthew Henry puts it. This atonement was to be made for our sins.

And this is the only way to salvation. Don't think there's some other way. Don't think as some, as our Lord said. You can climb up some other way. Over this wall as it were.

There's only one door. One door. One way. One entrance. Christ. And him only. And Matthew Henry goes on. Our sins were the thorns in Christ's head.

The nails in his hands and feet. The spear in his side. Our sins. That's what it cost him. And verse 12 of Isaiah 53. He hath poured out his soul unto death.

Poured out his soul unto death. And he was numbered with the transgressors. And he bare the sins of many. And made intercession for the transgressors.

[10 : 50] Notice it says he poured out his soul unto death. The work of the Messiah is complete. Total. Absolute.

He held back nothing. To death itself. He poured out his soul. For you and I. And verse 4. Surely he hath borne our griefs and carried our sorrows.

He is our great burden bearer. Brother, sister. If you've got burdens today. There's one who wants to take them from you. Isn't that good? He'll take his hands and he'll take that burden off your back. He'll loosen it and strike it off you. And take it upon his own back. And bear it for you. That is the one we're talking about this morning. He is our burden bearer.

And your burdens you can leave at the cross this morning. Let's call the ushers that I've appointed to come just now. And let's wait for one another. And thanks, fellas.

[11 : 54] We'll hold the bread and cup. So let's pass the bread and cup to one another. And hold. And let's be reflecting on what he has done for us.