

The Arm of Christ that Reveals His Report

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If you will this morning, turn with me in our text, our text is found in Isaiah 53:1. The text will be found this morning in Isaiah 53:1 for Isaiah asked two very important questions.

1 Who hath believed our report? and to whom is the arm of the LORD revealed?

Let us pray.

Dear heavenly Father, how glorious thou art. I thank thee, O Lord, that thou hast drawn us here this day to worship you and we pray, O Lord, for thee to make it true worship, that truly, Lord, it will be in spirit and in truth as you are pleased to provide thy power and thy clarity and thy Spirit to lead us away from self. O Lord, indeed as we sang that song, we need thee every hour. Lord, this hour especially we need thee, O Lord, to prepare ground; we need thee, O Lord, to make us to come away; we need thee, O Lord, to give us ears to hear of that great report that you gave your servant many years ago and that you give thy servants this day. May you be glorified. May you be shown to, Lord, receive all honor and glory for truly thou art worthy. In Jesus' name I pray. Amen.

Isaiah in chapter 53:1 asked the question, "Who hath believed our report? and to whom is the arm of the LORD revealed?" It's an interesting question. I feel the exasperation of the prophet to ask that question, "Who hath believed our report?" It's a hard report. The natural man hates the report. The religious world today hates the report just as much as they did in Isaiah's time, as they did in Paul's time, as they did in Peter's time, as they did all throughout history.

So generally is the name of Jesus scorned but if you look deeper, it's not just the name that is scorned, it is the sufficiency that's in Christ. That is the very plague that plagues this land today. We have a lot of problems. We have a lot of issues. The world on the outside looks at the United States of America and looks at it and laughs even because of the great demise that has happened in this country. And we can point to the wickedness of man, because truly man is wicked, and we can point to all the factors that the great experts will look at and say, "Why is America on decline?" But the people of God know that if you trace it to the pulpits that are open every Sunday and Wednesday and

Saturday, or whatever day that they open for business, I should say, the problem we have in this land is the report.

Most of the report that you hear today is of a mixture, how God has done his part and how we need to do our part. Or a lot of that report in this country and your megachurches, the report is more based around man's psychology. We don't mention things like sin and we don't mention things like hell and anything negative because, really, you should feel warm and fuzzy when you walk out of church. It certainly is good for offering time if people feel a lot better about themselves, they're more willing to give, so the religious preacher says. But Isaiah in his time when he asked these questions, "Who hath believed our report," definitely to Isaiah and we'll prove this out in a few moments, the report was Christ. The report is Christ.

But what about Christ? And that's what we're going to look at today: is Christ your sufficiency? Is Christ the only name given under heaven whereby men, yourself, must be saved? Is life in Christ? Is Christ life? Is Christ the totality of your existence today because that's what Isaiah is going to tell us in his report, and yet we're told that in this report he wants to know who is it that hears it. Who can believe it. Who can believe such a report. And I know that when I speak to religious people in this life, I certainly feel with Isaiah and say the same question. Nobody believes in the sufficiency of Christ. Nobody believes that when Christ said it was finished that he truly finished everything for his church, and there is nothing left for the church to do for their salvation, for Christ, for the church, for the furtherance of the kingdom, it is truly finished in Christ. Nobody believes it and when Isaiah asks this question, a true minister of the Lord by the same Spirit that made Isaiah ask this question is the same Spirit that's in the true ministers today to ask the same question. There is so much rejection of Christ's sufficiency. There is so much rejection and an inability to surrender all of yourself to Christ and man fights against that every day of his life.

Paul tells us in 2 Corinthians 4:5, "For we preach not ourselves, but Christ Jesus the Lord." That's the first report. The report is Christ Jesus the Lord, not ourselves. This country and all over the world today is filled with seminaries, with universities, with colleges, that are no better than what we had back in Jesus' time, the colleges of the Pharisees, the colleges of the Sadducees, the colleges of the scribes, that sat around trying to figure out who God was. Theology is nothing more than Pharisaical religion. It's man-centered religion. Christ said it himself, "My doctrine is of me," the doctrine of Christ. John said the same thing, "If any other man does not have the doctrine of Christ, do not welcome him. Do not bid him Godspeed." Paul said, "If anyone else preaches any other Gospel than the Gospel that I preach, let him be accursed." And that Gospel that Paul preached is the same Gospel that Isaiah is preaching. Who has believed the report? And if you in this room today can say, "I believe in the report that Isaiah is going to share with us in a few moments," the only way you're going to do that is by the depth of the grace of God to reveal it to you.

It's a beautiful question because he asked the question and then he answers it all in the same verse. "Who has believed our report? And to whom is the arm of the Lord

revealed?" In 1 Corinthians 1:23-24, Paul says, "But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness." It's foolishness to the philosophers. It's foolishness to the well-instructed of the time, the well-educated. They said, "This is foolishness." To the Jews it was a stumblingblock because the Messiah that they thought they were promised they looked for and they still haven't found him, but Paul says, "But unto them which are called," called by the Lord's voice, "Come out of the wilderness. Come out of Egypt. My sheep will hear my voice and they will follow me, but unto them which are called, Christ the power of God." You and I today if we believe the report, it's because of Christ, the power of God. He is the report and he is the arm of the Lord that reveals it. The arm always in the Scriptures means power and Paul tells us clearly here Christ is the power of God and the wisdom of God. So in order to understand and to know God, we must be given and brought forth in the power of Christ.

In 2 Corinthians 3:5 Paul writes, "Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God." We can't do it on our own. Our sufficiency is of God. It's the power of Christ being in us. It is the Spirit of Christ that Paul says resides in every child of God, what he said in Romans 8:9. It's the Spirit of Christ. That's how we will ever believe the report.

Paul would later say in Romans 1:16-17, he says, "For I am not ashamed of the gospel of Christ." Did you notice that? It's the Gospel of Christ. That's the report. It's the Gospel of Christ. It's what Christ has done. It's what Christ has finished. It's Christ, the hope of glory.

"For I am not ashamed of the gospel of Christ: for it is the power of God." Once again. That's twice he's mentioned. The power of God is Christ. The power of God is the Gospel of Christ.

"It is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." It's the faith of Christ to reveal himself.

"Who has believed our report?" And that's the whole thing. He asks the question, "Who can believe this report? Who believes the report of the Gospel?" As he looked out, Isaiah preached by the Spirit of Christ. We'll see that. Peter tells us that later. We'll get to that. In fact, we'll get there in just a minute.

And to have the Spirit of Christ in him and to see...think about that a moment. It would be many years before Christ ever came but Isaiah was given such a vision of the finished work of Christ, that we'll look at in 53. And he saw it so beautifully, and he saw it so particularly, and what he sees today, what we'll see, there is no man in it. It's the power of God. It's Christ in his sufficiency to do all for his sheep. And as I said, who believes such a thing? Man certainly doesn't. They are too busy trying to write themselves into salvation through their own obedience, through their own wisdom, through their own understanding, through their own intellect. If I go to this place, I'll learn more about God.

Listen, man is really ignorant. I mean, they think they can go to an institution to learn more about God and God taught more to Jonah in the bottom of a well than he's ever taught any man in an institution because the experience of the child of God is in the life that the Lord has ordained for them to walk. It's Christ in them. It's Christ working in them. It's experiencing Christ in the soul.

So as we go to the second part of our text, "To whom is the arm of the Lord revealed?" He answers it. It's the arm. It's the power of God. The arm of God reveals himself and that arm is the power of Christ. And I love to quote this verse, David said in Psalm 110:3, "Thy people shall be willing in the day of thy power." He said this to the Lord. As he wrote this he said, "Lord, thy people, they will be willing to believe you. They will be willing to walk in your way. They will be willing to follow you. But only in the day of your power." Not just because we tell each other to do it. Not because somebody stands in front of you and tells you to obey or how you've got to enter into the kingdom of God. Not because a law tells you, "If you don't do this, you die." Yes, is that what the law says? Absolutely, but if we don't see the law swallowed up in Christ and perfectly fulfilled by his perfect obedience, we will surely perish under the weight of that law. That holy law that God gave that showed forth his holiness, how could we ever be that holy and the holiness of Christ?

So now if you keep your finger here in Isaiah 53 because, of course, we're going to be back, how is this revelation? Well, we're going to go three places and we're going to start in 1 Corinthians 2. These are all probably very familiar passages to you but if you go with me to 1 Corinthians 2, we'll just begin in verse 9 which tells us plain exactly the state of man.

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." It has never entered into your heart, into your eye, into your ear, by your own way and your own doing. You can sit and read the Bible all you want and your soul will never be nourished without the Lord coming with power to your soul. And that's why we have so many Bible-toting people all over this land today that still sit in darkness because it's of the power of God, the arm of the Lord, the power of the Lord, to reveal himself to his children and he's faithful to do so.

"But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." There is no other way to know them. There is no other way to know the depth in the word without the Holy Spirit. If all you have is the letter of the word, the letter killeth, but the Spirit giveth life. The Spirit bringeth forth the life, the meaning of the words that the Lord has penned in his word for his people.

"The Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man." Do you understand that? We can't will ourselves. We can't obey our way. We can't read the Bible. We can't pray and say, "God, give me," and that take place. It's all of him and that's what you're going to see in the report that Isaiah has for us this

morning, it's all of him. And we're going to see in just a minute how Isaiah got to that report.

"For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world." What is the spirit of the world? The spirit of the world tells you: A. there is no God; or B. you can have God as long as you help him along. That's the spirit of the world. It was the spirit of the Pharisaical world. It's the spirit of the Sadducee world. It's the spirit of the scribe world. It's the spirit of the theological world. We can get our way to Christ the more that we know, the more that we understand, the more that we study. But what are you without the Spirit of Christ? What are you without the revelation of God? What is it that you have that you have not received, which we asked the children this week in assembly as we talked about boasting? What is it that we have that we haven't received from God? Nothing. Is there ever a time to boast? No. Our boast is in what the Lord has done for us. Our boast is in another. That is the voice, the Gospel conversation that's spoken of in the word.

"Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." Freely given. That's the grace of God to reveal. You show me there where that says, "God will give it to you if you just do these steps," which we hear so much. "If you just do this, God will bless you." They are freely given unto us out of the faithfulness of God to open the storehouses which is in his Son, the Lord Jesus Christ, and no other way.

"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." Comparing what the Lord says in his word. As we're going to do this morning, Lord willing, as we've already begun, looking at what the Lord has said throughout his word through the servants that he sent long before us. He is faithful to do that.

"But the natural man receiveth not the things of the Spirit of God." Who has believed our report? Isaiah said it, "Who has believed it? Who can believe it? And to whom is the arm of the Lord revealed?"

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." The natural man will never understand. Paul said it in Romans 10:16, he said, "But they have not all obeyed the gospel." For Isaiah said, "Lord, who has believed our report?" Paul knew it. Paul went and he preached the Gospel and he was very much scorned and laughed at just like Christ did when he preached the Gospel. Who can believe it? Who will believe the report? If you have any other way to believe this report, you're out of order. The Scriptures do not speak of another way of believing the report but through the revelation of the arm and the power of God.

"But he that is spiritual judgeth all things, yet he himself is judged of no man." And that is very important because I've found in this life that when you do speak of the sufficiency

of Christ, we'll scorn you and judge you. He'll judge you as a heretic. He'll judge you as a robot. He'll judge you as one who doesn't know Jesus and just expects, I love that, you expect him to do it all. I don't expect him to do it all, I know he's done it all. He's done it all for me. That's the freedom I have in Christ as he's done everything for me and he's revealed himself as so. My Lord who has performed all things for me, that without him I can do nothing, but that I do have life because of his residence set up in me; that he is the power of life; that he is the power of anything good. There is nothing good in me, I know that, but if Christ resides in me, there is something good in me. It's Christ in me, the hope of glory. And that crown must be worn by the one who has all power and who is the King of kings and Lord of lords, and that's certainly not me.

"But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ." And that mind of Christ keeps the child of God and preserves him in his life, no matter how much the report is not believed, and no matter how much he's scorned, and no matter how much he's laughed at, and no matter how much Satan tempts him, and no matter how much the devil tells him things are going to be worse than they are. The Lord's voice and the Lord's peace and the Lord's rest is what he has for his children and it's the mind of Christ.

Turn with me now over to Ephesians 1, the end of it, start in 17.

"That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him." Did you hear what he said? That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him. We need that every hour. Not only do we need it every hour, but the Lord is the only source of this power.

"The spirit of wisdom and the revelation and knowledge of him. The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power." Do you see that again? He didn't even leave us to our own faith. We're really out of order to walk around and talk about our faith because if that's all we have, we will fail. If that's all we have, we're most miserable. The faith that the child of God wields, and has and the power in him, is the faith of the Son of God. That's what he tells us, according to the working of his mighty power. To him be all glory!

"Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places." Resurrection power. Ascension power. That's what we have in Christ, the newness of life, the reigning of Christ, the ability of the Lord to come in and lift us away from the trials, the chastening, the tribulation, the hardship, the unbelief, the sin that besets us. This is what we have according to his power and there is no other way to get there. Praise be to God there isn't because as you're going to see in the report that God gave Isaiah, it's not a report you're going to look at and go, "Oh, man looks very flattering in that report," because he doesn't. He doesn't and that's what Isaiah

wants us to know. It's not of man. Everything that Christ has done is because of himself, because of the Father, because of the Holy Ghost, and if we have life and if we are accepted in the Beloved, he has done all things for his people. We'll get there.

"Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet." That's how we'll end the report today. What is the glory of the report? He is reigning and we reign in him because of oneness, because of union.

"And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all."

The last place we'll go before we go back to our text, 1 Peter 1. This is what I've been hinting on, how is it that Isaiah could speak so clearly? How is it Isaiah knows the Lord Jesus Christ? How is it? Well, we're told right here. We'll just start in verse 10, 10 and 11.

"Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you." That's what Isaiah is writing this morning. They prophesied of the grace that should come unto you, "Searching what, or what manner of time the Spirit of Christ which was in them," that's how they preached Christ. They had the Spirit of Christ in them. Isn't that amazing? We like to think that it was only to those in the New Testament but that's the union that the people have throughout all of time, even from the beginning, is they've had the Spirit of Christ, and that's what Peter tells us.

"What manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." That's very important because what we're going to read this morning, Lord willing, as we go back to Isaiah 53, is believe it or not, the sufferings of Christ and the glory that should follow. So Peter is looking and he's looking back and he says, "Wow, what the Lord gave Isaiah, what he gave his prophets, is because the same Spirit that's in me to preach the Gospel." It's the same Spirit that's in Paul to preach the Gospel and so when we look at that and when we look into the word of God and we go back to this passage in Isaiah 53, it's timeless for the people of God. It's timeless. The Spirit of Christ that's in him is the same Spirit of Christ that we've already read in Paul, that we've read in Peter now, and Lord willing, that's in his ministers today to speak of the report and to leave the results of the report in the power of the Lord and the arm of the Lord to reveal it.

Oh, there are many times I'm with Isaiah, like I said, I feel the exasperation, I feel the crying out and I say, "Lord, who has believed our report? Who has believed in the sufficiency of Christ?" All you ever hear is what we have to do, what we've got to do, how we have to do this for God, and all this, and it's just so burdensome. "Lord, who has believed the report? Who has believed the same report?" Well, Isaiah was given it long before I was, long before Paul was, and it's the same report that the ministers, the true ministers of God preach, the sufficiency of Christ and that everything we have is in Christ. That's what we've already established. We preach Christ crucified. Paul said, "We don't preach ourselves, we preach Jesus Christ our Lord."

So let's look back at our text now and let's look at this report that Isaiah was given, beginning in verse 2. We'll just read the text again.

"Who hath believed our report? and to whom is the arm of the LORD revealed?" So let's look at this report. "For he shall grow up before him as a tender plant," prophesying of Christ to come, "and as a root out of a dry ground," in a world that had no truth, the Lord sent forth his Son, sent forth his Son to save his people from their sins.

"He hath no form nor comeliness." He wasn't the king they were looking for. He's a stumblingblock as we've already seen. This stumblingblock to the Jews because they looked for a regal birth. They looked for this one that would deliver them from the rule of the Romans. That was it. They didn't understand the God-man. They didn't understand the burden of sin. They didn't understand the bondage that the people of God are under because of sin, because of the law, because of Satan, because of all that afflicts us in this life.

"He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him." Do you understand that? When we see Christ, it doesn't matter if we read these pages, it doesn't matter if we hear the Gospel preached, it doesn't matter if we hear what he has done for us. We see no comeliness in his birth. We see no beauty that we should desire him. What does that tell me? It tells me if I desire him, it's because of him. It's not because I've heard a report, which Isaiah is going to tell us here in a minute. It's because the arm of the Lord has revealed himself to me. You are the same way, if you believe in the sufficiency of Christ, if you believe in the finished work of Christ, if you believe in the Gospel of Christ, it is because the arm of the Lord has revealed himself to you and no other way. There is nothing in Christ that we would find beautiful or that we would desire him.

Verse 3, "He is despised and rejected of men; a man of sorrows, and acquainted with grief." He came to die. He came to be scorned. He came to substitute the people that are in him for himself. He came to do it all. He came to pay the price that you and I could never pay. He was truly a man of sorrows, acquainted with grief, and what did we do? What do we do?

"And we hid as it were our faces from him; he was despised, and we esteemed him not." And let me tell you something, if you think for a minute as you sit there that that's not the truth with you, if you don't agree like in verse 6 where he says, "all we like sheep have gone astray," if you sit there today and you find some kind of power in yourself to believe, you don't understand the Gospel. You don't understand what Christ has done for you and you don't understand the power that Christ has and executes on your behalf to lift you out of self to believe in him. That's where true faith is, it's out of self to believe in him. Our faith will always mix self with what Christ has done. Self. What's in it for us? What can we do? We're so restless. We're looking for... But rest. Rest is given by the arm of the Lord to reveal the finished work of Christ in our soul.

"He was despised and we esteemed him not." You know, we know very well what happened on the cross. We know that they walked by and they wagged their fingers at him and they laughed and they scorned and they left him, and even one of the thieves on the cross was still railing, both of them for a time until the Lord came with great grace and revealed the arm of the Lord to one of them and saved them to the uttermost, saved them, the depth of grace to save one on the cross. And if that doesn't show you what we're capable of, to scorn him and laugh at him because we don't see any beauty in what he's done. We can't get there on our own.

I told you, it's not a pretty picture. The fall is not a pretty picture. I don't care who tries to dress it up. I don't care how much we're told we're not that bad. I don't care how much man has reasoned his way through theology to say today that man is a thinking man and man can get his way to God, it's not true or the Scripture is a lie. There is none good, no not one. Not only that, the Lord said, "You won't come to me," and it's true, we won't, not unless he draws us by his mighty arm.

Now look at verse 4, "Surely," which means nevertheless, "he hath borne our griefs, and carried our sorrows." Then Isaiah says something miraculous here. He says, "yet we did esteem him stricken." We can do that much. We can see the cross. We can hear the story. We can. We can see him stricken. We can see him smitten of God and afflicted and yet still not have any affect upon us. We can see everything in the word by the letter and that same letter, Paul tells us, will kill us. Will kill us without the Spirit of God. Without Christ's Spirit to give us life.

I hope today you see dependency, you see a need. We sang that song this morning, "I need thee every hour." Did the Lord impress upon you as you sang that song the urgency of the hour? The urgency? Do you hear as you hear these words that Isaiah has penned many years ago, the Holy Spirit many years ago, and how relevant they are today? "Lord, it's true, I can't esteem. I can see that you have died but, Lord, I can't get there on my own. I can't get there that you've died for me." I can religiously like the world does and runs around telling everybody that they're saved and this empty, easy-believism, and then when a trial comes, the house just falls right down. There is no stability in the house because it's built upon me. But the house that's built upon Christ, the trials come, the tribulations come, the chastenings come, but that foundation is sure. That foundation, that's what we're going to see today, he is our surety. He has completely done it all, and Isaiah many years before Paul said it, many years before Peter and John and all of those in the New Testament said it, he removes man right out of it. "Do you want to know about man," he says? "I'll tell you. I'll tell you what the best of us can do." And that is just see him afflicted. We can see him stricken but it can't touch our soul.

That's how hardened we are. That's how far the fall plunged us into. That's when Adam died, we died with him. We're dead. We need to be brought back to life and that life is in the second Adam, the Lord Jesus Christ. That's the beauty of adoption, to be taken from the line of Adam and to be brought into the line of Christ, revealed that we're in the line of Christ, to cry out, "Abba, Father. My Father. Lord, you have saved us from our sins."

We can't get there. The best of us in all the reading that we do and all the studying that we do, without him we can do nothing.

"But he was wounded for our transgressions." Where sin abounded, grace did much more abound. "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him." He was chastened. This is what we talked about last time. He was chastened first. He was brought to this place where he was set up to incur the wrath of God against sin; to make reconciliation for you and I; to join our hand with the Father's hand. And there is no other way but through Christ.

That's what Paul said in 2 Corinthians 5:19 and 21. He said, "To wit, that God was in Christ," at that moment to reconcile the people. God was in Christ. He was the power of Christ, "reconciling the world unto himself," that world is only the world of the elect, "not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. For he hath made him to be sin for us, who knew no sin." That's the report. That's the report that is reported by Isaiah and the worthiness of Christ, and Isaiah is not begging, he is putting forth the Gospel truth, "This is what Christ has done and the only way you'll hear the voice of the Lord is if the arm of the Lord reveals it." "That we might be made the righteousness of God in him." All of him.

"The chastisement of our peace was upon him; and with his stripes," his sufferings, "we are healed." You know, we have a lot of ailments in this life and we look to a lot of people for healings, we look to a lot of answers in medicine, and praise be to God we live in an age that the Lord has allowed advancement in those things, but this Scripture tells us that because of the sufferings of Christ, we will be healed. Because he in the power of the Triune God came up out of that grave, we will be healed. Because he has ascended into heaven and is interceding for us today as our perfect physician, we will be healed.

By his stripes we are healed. Not by anything else. I hope what you've seen in this so far is his perfect obedience and our inability to obey. Isn't that what he has told us? We can look at him and it has no effect. It has no effect at all. That power is not in man to believe in God. It's not because of the fall.

With his stripes we are healed. By his finished work, we are healed. That's the report. Do you believe it? Do you believe what Christ has done for you? And that healing, that healing is in body and soul. You know, there may be times in this life that the body and the afflictions that we have, as Paul had a thorn in his flesh as long as he lived, and there may be things in this body that we will suffer the rest of our lives in, but the soul, the soul is what the Lord comes and he heals the child of God in the soul by showing and revealing to him by the power of his arm the finished work of Christ that he has done for him, for the believer, for the one who believes because of Christ.

Notice verse 6. I've already alluded to it. "All," that little word "all," that's all of us. "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." Do you hear that? He laid it on Christ, the surety. He laid it on the Lamb that was without spot. He laid it on the one who had perfect

obedience. He didn't lay it on you and I that can't obey and won't obey. We have a desire to obey because of Christ in us. Paul said, "How can I find in me, what I find in me is no good thing. There is nothing good in my flesh. That that I want to do, I can't do." And that's not an excuse, it's a reality, but that does not give us the excuse to sin. I pray to God it works a mourning in you that you cry out to the Lord and say, "Lord, save me from this bondage of sin! I don't want to serve sin! O wretched man that I am, who will deliver me from this body of death?" I thank God that Jesus Christ came to deliver me.

"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. 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: for the transgression of my people was he stricken." Do you see it? Do you see that he bore this wrath of his Father because of your sin? I hope you see it. I hope it's revealed to you by the arm of the Lord. That's the humility that Christ gives his people to show us that he stood in our place.

"And he made his grave with the wicked," with the sinners that were there on the cross. He died like one.

"And with the rich in his death." There was even a rich man begging for his body. This is what the Lord came and he laid down his life here on earth and he went through this. It wasn't even a regal burial as we see on tv sometimes, it takes days to bury somebody. Everybody has got to come and mourn. Nobody came and mourned him but the disciples that he drew there to his place and filled them with hope as he revealed himself.

"Because he had done no violence, neither was any deceit in his mouth."

We take one more break and we go back, and if you don't want to go there, I'll read it real quick. It's Peter's account of what Isaiah just said and it's found in 1 Peter 2, beginning in 21.

"For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." And I hope you understand that. There are commands, there are the words of God that says this is how we should be. But I hope you understand without him, you can't do it. But by him, you can do all things. And I would put forth to you, like Paul said, "Yet not I but Christ that liveth in me."

"Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." I hope and pray the Lord works that in our souls as Christians, as followers of Christ, that as we are stricken by the world, as we're cut down by the world, as we're scorned by the world, as we're scorned by the religious world, that he draws us close to him; that he shuts our mouth, shuts our mouth of arguing, shuts our mouth of proving something. Leave that to the religionist. Leave it to them. Christ didn't argue with them, and if we be in Christ, by him we won't either.

"Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness." How? Peter says it. The same thing, "by whose stripes ye were healed." That's how. Because of what the Lord did on the cross. Because he live, we live. Because he die, we die unto self, we die unto the old nature, we die unto this world, we die unto sin. Praise be to God.

And now here, "For ye were as sheep going astray." Isn't that what we just read? But here's the Gospel. Here's where sin abounded, grace did much more abound, "but are now returned." Returned. That's not your power. You're returned by another. Do you see that? But now are returned unto the Shepherd and Bishop of your souls." The Shepherd who goes out and gets the sheep and takes them and puts them around his neck and brings them back to the fold. That's what he does for us and he's faithful to do it over and over and over again.

I know sometimes when my children sin the same sin over and over again, I get weary of it and I get tired and I get tired of being merciful. That's me. I'm a fallen creature and without him I can't show mercy and without him I can't show love and without him I can't show compassion, and my children know that. I've had my children tell me that. So praise be to God they know that without him I can do nothing.

Back to verse 10 and 11 and 12 which show us, as I said, remember what we read in Peter. It was to show forth the sufferings and the glory, the glory that Christ has now in reigning. Look at 10, 11 and 12.

"Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul," and his body, by the way, "an offering for sin." Oh, how glorious that is. "He shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand." So what we have is all that the Lord has done for us and he shall see and he did it for his church. He did it for those who are in him. It pleased the Lord to bruise him. It was the perfect sacrifice. It was the perfect plan of salvation and no man can add to it and no man can take away from it. That is the report.

"He shall see of the travail of his soul, and shall be satisfied." The great justice of our holy God has been satisfied by the work of his Son. He is satisfied. He is the just and justifier of all of his people.

"And by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." He is our justification. Paul said it in Romans 3:24, "being justified freely by his grace through the redemption that is in Christ Jesus." I hope you see it. I hope you live it and I hope the Lord's power in you shows you the victory over sin, that we have in this risen Lord who stood in our place and by his perfect obedience, satisfied the justice, the holy justice of God because you and I never could, never would and never will.

Look at verse 12 where the glory is revealed. "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." Not only is his inheritance in him that has inherited all things in Christ, but he has inherited his enemies. He has all of his enemies put under his feet and that is the portion that the Father has given the Son to reign over all, to reign as King over all, and if we be in him, it is the portion that we enjoy by the revelation of this union, the revelation of the arm of the Lord.

May the Lord impress that upon us this morning. "Who hath believed our report? and to whom is the arm of the Lord revealed?" May by his power this hour, may he reveal to us how we are what we are by him.

Dear heavenly Father, add thy power and thy clarity for thy great name's sake. To thee be all glory. In Jesus' name I pray. Amen.