

# To Bear Our Transgressions

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[ 0 : 00 ] You can be turning to the book of Isaiah. We're going to look at two passages in the book of Isaiah this morning.

I'll be looking at Isaiah 64 at first just briefly, and then we're going to Isaiah 53.

This time of year, if we think about the meaning of the seasons, our thoughts are drawn to the truth that Jesus Christ came, was born in a manger. The wonder of Christ's birth is amazing.

We spoke of it this morning. Several spoke of the idea that the wonder that God did anything, that he didn't just leave us in our sin, isn't amazing.

So as we think of this time of Christ being born of a virgin in a manger, it's amazing. It's a wonder. God didn't just write us off.

[ 1 : 24 ] But it's not just a wonder that Christ was born in a manger. That was just a step in the whole process of what God has done for us.

And as we think about what Jesus did, the beauty in his coming, to see the beauty in his coming, we have to ask ourselves why he came.

Why did he come? Why did he go through all that he did? He came because man was in a desperate situation. And several have spoken of that in their prayers and the things that have been mentioned.

We're sinners. We're vile in God's sight. From right after we are created, Adam chose to say, no, I don't want God. I want to be like God.

And from that point on, we were desperately wicked. And every person since that point has been desperately wicked. And if you'll turn with me to Isaiah 64, and that's where we'll begin.

[ 2 : 23 ] We'll read a short passage and just make some quick observations that will help us to see the basis of why God sent Jesus.

In Isaiah 64, we'll see how God had Isaiah describe all of us. All of us in our natural condition.

Isaiah 64, the second part of verse 5 down through verse 7. Isaiah 64, 5b through 7.

Behold, you were angry and we sinned in our sins. We have been a long time. And shall we be saved? We have all become like one who is unclean.

And all our righteous deeds are like a polluted garment. We all fade like a leaf. And our iniquities like the wind take us away. There was no one who calls upon your name.

[ 3 : 26 ] Who rouses himself to take hold of you. For you have hidden your face from us. And have made us to melt in the hand of our iniquities.

Let's pray together. Father, as we have met together for the purpose of worshiping you, I pray that you would indeed help us to do that this morning.

That our hearts and minds would be turned to the wonder of what it was. When you took the steps of sending your son into the world. What it was that he was doing.

The wonder of his birth. The wonder of his life. The wonder of his death. The wonder of his suffering on our behalf. I pray that you would be with us. And that you would open our eyes.

Lord, make plain your word in the wonder of Christ. Through sinner and saint. Today in Jesus name. Amen. We read Isaiah 64.

[ 4 : 21 ] Part of verse 5. Down through verse 7. And if you read any of the New Testament at all. You heard things that you've heard before. You heard things that others have quoted.

You find from this passage. Phrases that Paul used in the book of Romans. As he describes man in his fallen. In his natural condition. And several things are mentioned.

It says in this passage here. And it's reiterated out into the New Testament. It says that in God's sight. We're all unclean. Every one of us is wicked in God's sight.

That's the way we were born. That's the way we are without Christ. We're all unclean in God's sight. Even the best things we do are like polluted garments in God's sight. And of course many of you know the reference that's there.

It's menstrual cloths. That's the beauty we are. The best things that we can do. We're as if we're presenting those things before God. In God's sight we are tremendously unclean.

[ 5 : 28 ] The passage goes on to talk about how like a leaf that is helpless in the wind. So our sin will cause us to be taken away. This time of year we've just finished watching all the leaves fall.

And if you've watched out your office window or out a kitchen window. A particular leaf. And you've watched it for just a little while. Teeter in the wind. And it hangs there. And it hangs there. And it can do nothing to revive itself.

Or to reattach itself. As time goes on and the wind blows. At one point that leaf will be broken off. And the leaf never gets to say. I want to land over there.

But it is carried away by the wind. Its fate is sealed by something else. And that's the way we are. We're like helpless in the wind. We're sinners.

In our natural state we have nothing good in ourselves. And we can't say. But I want to land over there. Our sin carries us away. And we cannot help but sin.

[ 6 : 31 ] This passage goes on to talk about how not one of us calls out to God for help. Not one of us is like a leaf on the tree saying. Help me go there. Or anything of that sort.

In fact none of us. In our natural fallen condition wants anything to do with God. He's our enemy. He's the one we fight against.

And even worse. Because of our sin. God can't even look at us. He's too pure and we're too vile. It says in this passage. That he has hidden his face from us. And reserved us unto the burning of his wrath. We're in an awful condition.

God can't look at us with anything but wrath. And we will not look to him for help. And we can do nothing but be carried away to the destiny of what our sin has made us.

[ 7 : 38 ] We can do nothing. But thankfully even though God can't look on us in our sin. God has chosen to act. And that's where we tie it back to what we're thinking about today.

As we've read and sung of Christ's birth. God chose to act. God sent his perfect sinless son to be the God man.

And God can look on him. And then as he lived his life. He came born of a virgin. Lived his life. God did look on him.

And God laid on him our iniquity. And then God turned his face away from him. Because of our sin. So there's hope.

There's not just a little hope. There's glorious hope. And as we look at this. As we now turn to Isaiah 53. We're going to see some of the things that God did.

[ 8 : 43 ] That show us the wonder of the hope. That God provided. So turn back. We won't be coming back to Isaiah 64. Turn back to Isaiah 63.

We're going to see in Isaiah 53. 53. 53. I may have said 63 before. It's 53. We're going to see in Isaiah 53. God's provision for our situation.

And I'm going to read from 52. 13 through 53. 12. Follow along as I read that.

Behold my servant shall act wisely. He shall be high and lifted up. And shall be exalted. As many were astonished at you. His appearance was so marred.

Beyond human semblance. And his form beyond. That of the children of mankind. Blind. As that's happened. He's so marred.

[ 9 : 47 ] Because of what. He says. So. In that condition. So shall he sprinkle many nations. Kings shall shut their mouths. Because of him. For with.

For that which. Was. Has not been told them. They see. And that which they have not heard. They understand. Who has believed.

What he has heard from us. And to whom. Has the arm of the Lord. Been revealed. For he grew up. Before him. Like a young plant. And like a root.

Out of dry ground. He had no form. Or majesty. That we should look at him. And no beauty. That we should desire him. He was despised.

And rejected by man. A man of sorrows. And acquainted with grief. And as one from whom men. Hid their faces. He was despised.

[10:43] And we esteemed him not. Surely he has borne our griefs. And carried our sorrows. Yet we esteemed him. Stricken. Smitten by God.

And afflicted. But he was pierced. For our transgressions. He was crushed. For our iniquities. Upon him. Was the chastisement. That brought us peace.

And with his wounds. We are healed. All we like sheep. Have gone astray. We have turned. Every one. To his own way. And the Lord.

Has laid on him. The iniquity. Of us all. He was oppressed. And he was afflicted. Yet he opened not his mouth.

Like a lamb. That is led to the slaughter. And like a sheep. That before his. Its shearers is silent. So he opened not his mouth. By oppression and judgment.

[11:39] He was taken away. And as for his generation. Who considered. That he was cut off. Out of the land of the living. Stricken for the transgression. Of my people. And they made his grave.

With the wicked. And with a rich man. In his death. Although he had done. No violence. And there was no deceit. In his mouth. Yet it was the will. Of the Lord.

To crush him. He has put him. To grief. When his soul. Makes an offering. For guilt. He shall see his offspring. He shall prolong his days.

The will of the Lord. Shall prosper in his hand. Out of the anguish. Of his soul. He shall see. And be satisfied. By his knowledge. Shall the righteous one.

My servant. Make many. To be accounted righteous. And he shall bear their iniquities. Therefore. I will divide him. A portion with the many. And he shall divide the spoil.

[12:34] With the strong. Because he poured out his soul. To death. And was numbered. With the transgressors. Yet he bore the sin of many. And makes intercession.

For the transgressors. We see here. How God provides. For this situation. Remember. We were people. Totally without hope.

Nothing that would cause us. To be able to merit. Any favor in God's sight. God wouldn't even look at us. Because of our sin. As we look here. At Isaiah 53. We won't be going back.

Into the. Verses in 52. As we look at. This passage in 53. Here today. I want to organize it around. Three. Or four sections.

To help us to see the various parts. Of God's work. To save sinners. The wonder of what Christ did. When he came. To be born of a virgin. Four divisions. Or four sections.

[13:29] And see how God worked. In various ways. And so we're going to. We're going to. Headline each of these divisions. So as you hear this. Maybe it'll help you. If you're keeping notes.

It'll be. Each division will be. We'll start out with the phrase. To bear our transgressions. And then it'll go on with something. And so we'll begin. As we look at verses 1 through 3.

To see how. To bear our transgressions. He became. Like the lowliest. Of us. Not only became lowly. He became like.

The lowliest. Of us. Now. There's some qualifications here. He became. Like us. But without sin. He became like. There's not one of us. In the sense of sinlessness. That are like him. But he became like us.

[14:24] In that he took on flesh. He had a human nature. He had a physical body. He was weary. He became like us. But without sin. And yet.

When God sent Christ into the world. I don't mean to be trite. But I wonder. I wonder if when the shepherds looked. At that baby. If they would have had the comment.

That's an ugly baby. I don't mean that to be funny. But he wasn't born. To be gloriously beautiful. There was no beauty. That we desired of him.

As he grew up. Would he have been ugly. At least average. But nothing for us to say. Oh that. Is a good looking young man.

This passage. Likens him. To a root. An ugly root. Exposed out of dry ground. I've. Mentioned this illustration to you. Not too long ago.

[15:24] But if you have a yard. And you have a tree. You may have some. Odd looking projections. Out of the ground. Where a root comes out. And maybe you've. Hit it. Several times. In the mower. And now it's disformed.

And you don't look at it. And say. Oh that's just the most beautiful part. Of the tree. You look at that. And think. That's ugly. It's just a crooked stick.

That's been beat up. And it looks dry. And it looks dead. And it sticks out of the ground. And it just kind of comes up. And goes back into the ground. It just. It's an ugly stick.

And I don't. Again. Mean to make things trite. But. It's really emphasizing. The fact that there was no beauty. No one looked at this child.

Like they looked at Moses. And said he was a beautiful child. No one looked at Christ. And said. This is a beautiful child. This is a beautiful man. There was nothing. That we should desire him.

[16:19] Well. I want you to see the wonder. Of what God is doing here. To be. To bear our transgressions. He became. Like the lowliest of us. God took on flesh.

To deal with our transgressions. He did not come as the best looking human. He didn't come as the strongest human. He didn't come as the most powerful human.

In authority and such. By the ways of the world. He didn't come as the most respected human. He came. And many people thought.

He was the illegitimate son. Of Joseph and Mary. And that they had committed sin. And he was just.

That. He did not come as the most respected human. To deal with our sins. God took on flesh. And was despised. He was rejected by man.

[17:21] Or by men. It goes on to talk about. How he was a man of sorrows. And acquainted with grief. We'll talk more about that. In a bit. He was a man of. It wasn't that he had.

The most gleeful. And cheerful. Growing up. And. And. An adult life. He was a man of sorrows. And a creed. Acquainted with grief. Grief. And that's not what.

God deserves. If you think. Of the fact. That this is God. In flesh. That's not what God deserves. But that's what we needed.

We needed a God man. Who was. A man of sorrows. And acquainted with grief. We needed a man to come. Who didn't stand out. He stood for every man. In fact.

He stood as the lowliest. Among the low. He came. To be that kind of man. That's what we needed. And so. God sent his son. Into the world.

[18:18] Lowly. Without. Being recognized. So that he. Could bear our transgressions. Secondly.

To bear our transgressions. Our sin. Was laid upon him. And he took our place. This is verses 4 through 6.

And this section. Emphasizes. That they were not. His transgressions. They were. Our transgressions. Has he lived.

In. How many of us. Hate to be accused. For something we didn't do. How many of us. Hate. To take. Not only the blame. But to suffer. For what we didn't do. It can make us mad.

Go out on the street. With your car. And go out into the road. Legally. Rightly. The right speed. And have someone hit you. And then blame it on you.

[19:19] We're not so happy. That brings out. The. Lack of sanctification. On some of us. But this section. Emphasizes. That they were not. His transgressions.

They were ours. The freight. There's a phrase. In this passage.

That points. It uses the word. We. We believed. That he deserved. What he got. And that. It would. It refers to the crowd. At the time. Now.

It's true. Of all. Of fallen. Mankind. That they. Rebel. Against God. And are glad. For God. To be pushed down. And. And. And. Defeated. But.

The point. Is here. That as the prophet. Makes this prophecy. Concerning the one. Who had come. He's saying. That when he walked. In this day. They're going to look. At him. And saying. That man.

[20:13] Is getting what he deserves. Why did they say that? They blamed him. For committing. Blasphemy. Because Jesus. Did say.

That the father. Sent me. I and the father. Are one. And. And. The Jews. Recognized it. And they. Blamed him. They accused him. Of being blasphemous.

And when he died. They would point their finger. At him. Thinking. You're there. Because you deserve it. Because you committed blasphemy. You deserve what God. Is giving you right now.

And that's of course. Not the case. He is God. He was God. In the flesh. Has he walked on this earth? He is God. In the flesh. Now. Blasphemy.

Blasphemy. Was not true. But they thought. That it was true. What he was doing. Was going through. What he was going through.

[ 21 : 08 ] For us. They said. It's your own fault. God said. I'm laying. The sin of my people. On this one. Who is my son.

He was wounded. For us. He was crushed. For our iniquities. He was chastened.

For our peace. Second Corinthians 5. 21. A familiar verse. You may know it. For our sake. He. God. Made him. Christ. To be sin. Who knew no sin. So that in him. We might become. The righteousness.

Of God. You see. What God. Is doing here. The only way. Man. Can bear. His own penalty. For sin. Is for him. To spend. Eternity.

[ 22 : 02 ] In hell. And it'll never. Be paid. Again. The only way. For man. To bear. The penalty. For his sin. Is to spend. Eternity. In hell. For his own sin.

With no relenting. With no. If I just make it. Ten million years. God will say. Okay. That's enough. You've done it. It'll never come to that. For man.

To see anything. But hell. The hell. He deserves. Someone else. Would have to take. His punishment. You see.

What God. Is doing. How amazing. Is it. That God. Be willing. To do that. To send. His son. In such. The lowliest. Of low ways. And allow.

Our sin. To be placed. On him. We love. To see people. Get what's coming. To them. We watch a movie. The bad guy.

[ 22 : 58 ] Transgresses. And he transgresses. Upon transgresses. And we're like. We're so mad. At this guy. Why don't. I can't wait. Till he get. What he deserve. That's the way. We're built.

We want. Justice. How amazing. Is it. That God. Would desire. That. Desire. To see. That we. Not. Get what we deserve. Think about that. For a second. We want people. To get what they deserve. Somebody pulls. In front of us. We hope. They get stopped.

And get a ticket. We want people. To get what they deserve. They're. The God. Of the universe. Is in heaven. And man. Is putrid. In his sight.

And vile. And won't turn to him. And God. Is so holy. He could stand there. And say. I can't wait. Until man. Gets what he deserves. But instead.

[ 23 : 53 ] God. Is saying. No. I'm going to keep. These people. From getting. What they deserve. But to do that.

I'm going to put it on my son. How amazing. Is it. That God. Would be willing. To place the guilt. Of our sin. On Christ. That we would not. Get. What we deserved.

The third thing. To bear. Our transgressions. He was oppressed. And afflicted. By men. This is verses. Seven through nine. This section.

Emphasizes. What God. Allowed. Men. To do. And this. Amazed. Me. When I thought. About this. God. Allowed. Men.

To do. Things. To his son. Because. We're sinners. Man. Was guilty. For. Performing.

[ 24 : 54 ] Atrocities. Against. The son. Of man. And yet. God. Used. Man. Committing. Those atrocities. In Christ. Bearing. The penalty.

For our transgressions. Now. Before we talk about that. Let me just mention. This verse. Makes some amazing thoughts. He bore those atrocities. Without complaint.

He bore them. Without struggle. Or resistance. Like a sheep. Before her shears. Is dumb. So he opened. Not his mouth. Like a lamb. To the slaughter. He was led. And didn't. Fight. Jesus.

Allowed. Men. To do to him. The things that God had ordained. Creator. Allowing his own creation. To spit in his face. To smite him with a reed. To slap him across the face. To pull his beard out. To whip him with a cat of nine tails. Until the blood flowed.

[ 25 : 57 ] To throw a robe on him. Let it clot enough. To pull it back off. God allowed men to do that. To pay for our sin. And he did it without complaint.

Without struggle or resistance. Without anyone to stand and plead for him. See the atrocities of men.

As we see that the redeemer was. Taken. I'm making sure to cover some of the phrases that's here. See the atrocities of men. As we see what the redeemer was.

That the redeemer was taken away by the oppression of men. Men said we hate God. We're going to kill him. And that's what they did.

They oppressed him and killed him. Or took him. He was forbidden proper judgment by men. Men said no. We're not going to go out and let him have the proper. We're going to give a fake trial in the

middle of the night.

[ 26 : 58 ] We're not going to send out for witnesses. We're just going to run this through. He was beaten by sinful man as an innocent man. Man. He was mocked by sinful man.

Even though he was the son of God. I mentioned this already. He was whipped by sinful man. He was crucified by sinful men.

Crucifixion was the worst form of execution known to man. The pain was excruciating and greatly prolonged. The only way out was death. How the hours would have tried his soul.

Caused anguish of soul. Just in the physical aspect of his suffering. Remember this is our sin laid upon him. It is God allowing man to commit atrocities against his son.

For the sake of paying for our sin. The anguish of soul. Our redeemer was innocent. Stricken not for himself but for the transgressions of his people.

[ 28 : 08 ] If you're here today and trusting Christ. He was stricken for you. He allowed men to do these things to him.

For you. The fourth section. To bear our transgressions. He was crushed by God. The last section was what.

God allowed men. To do to Christ. On behalf. Of paying for our sin. This is what God. Did to Christ. This is verses 10 through 12. This section emphasizes what God did to the son. That he might bear the transgressions of his people. And be satisfied.

For us. I'm going to say this this way. It's a little odd. But it's emphasizing God. For us. It was God's will.

[ 29 : 09 ] And it was God's work. To crush the Savior. God did it. The act of God putting all his wrath. All his punishment.

For our sin. On his son. Was God's work. He crushed his son. Wrath like. Wrath like what the lost would endure.

For all eternity in hell. Was placed upon his son. To crush him. For our sins. So it was God's will. To crush the Savior. It was God's will. To put him to grief.

The ache. And the ache of sorrow. And loss. It was that hurt you feel. Having lost someone very close. That you never want to feel again.

Some of you have felt that. You've felt pain. Emotional pain. Suffering such. That you would do anything. Not to ever feel that again. That's the kind of putting him to grief.

[ 30 : 08 ] That our Savior faced. Remember his words. We'll repeat some of them in a minute. Remember his words in the garden. Oh. If there's a way. If there's a way. God put him to grief.

To bear our sin. The Savior not only felt the agony. Of the wrath of God. Against sin. He also felt the ache. And sorrow of loss. He felt the ache. Of his creation.

Turning against him. He felt his. The ache of his father. Inflicting wrath. He. Did not deserve. He felt the ache.

Of his father. Forsaking him. For us. It was God's will. To make. Christ's soul. An offering for sin. He stood in our place. If you're a child of God. It was God's will. That Jesus make his soul. An offering. In your place. What one of us.

[ 31 : 05 ] Could. Or would. Put our son. In such position. For others. How great. Is God's love. For his people. This phrase.

Moves me. Deeply. It says. That God. Was satisfied. When he saw. The anguish. Of his son's soul. I'm. Putting it into words. He was satisfied.

When he saw. The anguish. Of his soul. What kind of anguish. Would the father. Have to see. In his son. To satisfy. The wrath. Of God.

Against the sin. Of all his people. You have to think. About that. What kind of. Anguish.

Would the father. Have to see. In his son. To satisfy. God's wrath. Against the sin. Of all. People.

[ 32 : 02 ] Think of some. Of the wickedness. We have done. Think of some. Of the wickedness. Some people. Have done. Some people. You can't even. Speak. Some of the things. That you've done. And yet. Some of those people.

Have turned to Christ. Some of those people. Have had that sin. Washed. By the blood. Of Christ. What kind. Of anguish. Would God. Have to put. His son. Through. In order for him.

To say. I'm satisfied. That sin. Is dealt with. God. I want us. To see. His anguish. Before the cross. We can't see it.

But I want to. Point you. To some of the scriptures. That speak of it. Six days. Before the Passover. Jesus said. Of himself. This is John 12. 27.

Now. Is my soul. Troubled. And what shall I say? Father. Save me. From this hour. But for this purpose. I have come. To this hour. Six days.

[ 32 : 59 ] Before his death. Our Lord. Was troubled. In soul. At his approaching death. How great. Must the suffering. That was coming. Have been. That one.

With all knowledge. Was troubled. In soul. And then. Matthew. 26. 36. Through 38. Then Jesus. Went with them.

To a place. Called Gethsemane. And he said. To his disciples. Sit here. While I go over there. And pray. And talking with Peter. And the two sons. Of Zebedee. He began to be sorrowful.

And troubled. And he said to them. My soul. Is very sorrowful. Even to death. Remain here. And watch of me. And then Luke. 22.

41 to 46. And he withdrew. From them. About a stone's throw. And knelt down. And prayed. Saying. Father. If you are willing. Remove this cup. From me. Nevertheless.

[ 33 : 54 ] Not my will. But yours. Be done. And there appeared. To him. An angel. From heaven. Strengthening him. And being in agony. He prayed.

More earnestly. And his sweat. Became like. Great drops. Of blood. Falling down. To the ground. And when he rose. From prayer. He came. As to his disciples.

And found them. Sleeping for sorrow. And he said to them. Why are you sleeping? Rise and pray. That you may not enter temptation. Our Lord's agony of soul.

At this point. Was already. Such that it caused him. Sweat. Great drops of blood. And already. He needed angels. To strengthen him. Physically enough. To keep going.

To the cross. God. No man. No other man. Period. In this world. Has ever felt. The agony. That Christ is feeling. Already at that point.

[ 34 : 50 ] And he still had the trial. And he still had the cross. And he still had the moment. When his father. Would turn his face away. And he would cry out.

My God. My God. Why have you forsaken me? Let's look at some of those. There on the cross. He suffered the wrath of God. No one had ever experienced.

Let alone. The anguish of the garden. But the wrath of God. On the cross. If the wrath of man. Is expressed in the form. Of scourging.

And the cross. What was the wrath of God like? Who can even fathom. Let alone express in words. How bad must the suffering. Of the wrath of God be. Wrath great enough. To atone for the sins. Of all God's people. How bad would Christ.

[ 35 : 45 ] Have to suffer. In order for God to say. That is enough. How deep must the anguish. Of his soul bend. And then.

To top it off. In the midst of the anguish. Of soul. Beyond what we can even. Begin to comprehend. Our Savior was then. Forsaken by his father.

In punishment. For our sin. Words fail. When speaking of the anguish. Of the Savior's soul.

Praise God. When God saw the anguish. Of the soul. Of his son. He was satisfied. He was satisfied. He was satisfied. And for those trusting in Christ.

They will never experience that kind of anguish. Or anything near it. Because God was satisfied. It took unspeakable suffering.

[ 36 : 45 ] To make us right with God. But Christ has done it. At unspeakable cost. This passage goes on to mention. That his suffering.

Now he paid for our sin. But also made us. Made many. All those who trust in him. Righteous. He's earned. His people. It's.

I'm sorry. This has earned. Christ. The place. Of highest honor. So what are we to do? What are we to do?

Well we can't do anything. To earn God's salvation. We can't say. Lord let me do this. And I'll be. Worthy. Of that kind of suffering. We could never be worthy.

Of that kind of suffering. But what are we to do? We're to repent. And to trust him. We're to repent. Of our sin. Lord I know. That. That I'm a sinner.

[ 37 : 42 ] And my sin is vile. And I. Choose. I desire. To turn from it. Repent of our sin. And then. Trust in him.

Who bore our transgressions. You can't do anything. To make God say. That one. I like that one. He's good. You can't do anything.

To curry any kind of God's favor. All you can do. Is recognize that you're a sinner. And say. I. I choose to trust Christ's righteousness.

I. I let him stand. For the punishment. I should have had. I trust in the work. He has done. If you're here today. And know your sin.

Makes you worthy of God's wrath. God's command to you. Is repent. It's to remember. What Christ has done.

[ 38 : 41 ] Turn away from not caring about your sin. And its consequences. Turn away from trying to make yourself. Acceptable before God. That's foolish. It will never work. It took Christ's suffering.

In this way. To be able to make you acceptable. From. Before God. Turn away from trying to do it yourself. He acknowledged that you're a sinner. God. Also called you to trust.

In what Christ has done for you. All this. That he did. He died. And he did. He did. In paying the penalty. For the sins of his people.

Trust that work. Trust what he's done. Trust how he has paid the penalty. For your sins. Trust in him. So what are we to do?

We're to repent. And to believe. What else are we to do? I'd say. That demands love and worship. If you're trusting Christ today.

[ 39 : 39 ] This chapter has described. What Christ has done for you. How can our lips be silent. When such a wonder. Has been provided for us. Yes. We are to be people.

If we love him. We keep his commandments. But even that. We do terribly. And still depend. On what Christ has done. For our hope of heaven. What should we do?

Let us love. And sing. And wonder. Let us praise the Savior's name. Let's pray. Father.

Father. I thank you. For the beautiful picture. It's beautiful. And yet it's terrifying. It's awful. To think of the awfulness. Of what Christ had to go through for us. But it's wonderful.

It's amazing. That God would send. His only son. To endure such things for us. That we might be accepted. That. That God might be satisfied. That.

[ 40 : 34 ] That we might be right before God. Not by our own doing. But by this work. Father. I pray. That you would help us. Never to forget the wonder. Of what Christ has done.

And may our hearts be. Filled with love. And may we sing. And may we wonder. And may we worship. And may we serve. And may we love you. But Lord. We need your help for that.

And I pray that you would be with us in that. And Lord. If there's one here. Who's thought this whole time. He's talking about me. I.

I had never cared about God. I'd never known that. My sin was abhorrent in his sight. And I never cared. And even maybe some here knew for a while.

That your sin. Wasn't abhorrent in God's sight. Lord. If there are any here. Who don't know you today. I pray that today would be the day. They repent of their sin. And they trust the work of Christ.

[ 41 : 30 ] And I pray that you would be. With us. That this would bring glory to you. In Jesus name. Amen. Amen.