What A Sacrifice!

Isaiah 53:4-5
4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.
5 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.

A Better Sacrifice
• Without the shedding of blood there is no remission of sin.
  o With those words the writer of Hebrews
    ▪ lets us know that blood
      ▪ is the only thing that can cover sin.
  o Because of that,
    ▪ many millions of gallons of blood
      ▪ were shed in the Old Testament
        ▪ to cover sins
        ▪ and to bring people into fellowship with God.
  o Shed blood was the basis
    ▪ of the entire sacrificial system of the Old Testament.

• The complexity of the sacrificial system is staggering.
  o If, for a moment, we set aside the personal sacrifices
    ▪ that were made by individuals
  o and considered just the sacrifices
    ▪ that were made by the priests
      ▪ for the whole nations of Israel,
        ▪ the numbers are mind-boggling.
• Every single day
  o the priest offered a sacrifice
    ▪ of a lamb in the morning
    ▪ and a lamb in the evening.
• On the Sabbath day
  o two additional lambs were offered.
• In addition to the Sabbath
  o there were seven high days throughout the year
    ▪ that required an additional two lambs
    ▪ to be sacrificed for each of them.

• Then there were the feast days.
  o The feast of Unleavened Bread
    ▪ was seven days long
      ▪ and required the additional offerings
        ▪ of 14 bulls,
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- 7 rams,
- 49 lambs
- and 7 goats.

- The Feast of Tabernacles
  - spanned 7 days
  - and required an additional
    - 70 bulls,
    - 14 rams,
    - 98 lambs,
    - and 7 goats.

- Other feasts, like the Feast of New Moon,
  - Feast of Weeks,
  - Feast of Trumpets
  - and The Day of Atonement
    - accounted for an additional
      - 7 bulls,
      - 5 rams,
      - 29 lambs,
      - and 4 goats.

- The total number of animal sacrifices
  - made in the course of just one year
    - for the nation of Israel as a whole,
    - not including individual offerings,
      - was a minimum of 1,164 animals
        - every single year
        - for hundreds and hundreds of years.

- At this point, someone has to be feeling
  - a sense of pity for the animals.
    - Why the animals?
      - What did those innocent lambs ever do wrong?
    - What did a ram, a goat or a bull
      - have to do with the sins of the people?

- If you are thinking that, then you have just grasped
  - the foundation of the sacrificial system.
    - The animals did no wrong.
      - They had no guilt.

- The whole plan relies
  - on substituting a sinless sacrifice
    - in the place of a sinful man.

- Since the animals did no wrong,
  - they could die in the place
    - of the people who had committed
      - horrible wrongs.
• The blood of the sacrifice was innocent blood
  o and only innocent blood
    ▪ could cover the sins of the guilty.
• The animals became a substitute.
  o They died in the place
    ▪ of those who were really guilty.
  o Their lives represented a meaningful sacrifice.
    ▪ Every time an innocent lamb lost its life,
      • a guilty man went free.

• But, here’s the problem.
  o An animal was an inadequate sacrifice.
• Although their blood atoned for sin
  o and temporarily satisfied the judgment for sin,
    ▪ it was an imperfect sacrifice.
• An animal,
  o as precious as it may be,
  o as innocent as it may be,
  o as special as it may be,
    ▪ is not the same as a man.
• And the blood of bulls, goats,
  o or even spotless lambs
    ▪ could never fully atone
    ▪ for the sins of humanity.

• That’s the wonder of the cross.
  o Because the blood of animals
    ▪ could not atone for sin
  o and because there was no innocent man
    ▪ who could step in and lay down his life
      • for the sins of humanity,
  o God created for himself
    ▪ a body, flesh and blood
      • and he invested all the fullness himself
        o into that body.
• Everything that makes God who he is,
  o all the fullness of the godhead,
    ▪ was in Jesus Christ.
• He was fully God and fully man.
  o As a man he was tempted in all points,
    ▪ just like we are
  o but, unlike every other man,
    ▪ he remained without sin.
• This second man Adam
  o was heaven’s answer to the sin problem.
• He did no wrong.
  • There was no charge
    o that could ever be made against him.

• Because of that
  o he, alone, could go to the cross
    • and take our place.
  o He died for us.
    • He died instead of us.

• That’s why the scripture says, in 1 Timothy 2:6,
  o that Jesus Christ gave himself a ransom for all.

• His innocent blood was shed
  o in order to pay the ransom
    • for my sin
    • and my guilt.

• As the scripture says in 2 Corinthians 5:21,
  o He who knew no sin
    • was made to be sin
    • so that we could become righteous.

• What a sacrifice!
  o One sinless man
    • was nailed to a timeless cross,
      • and one final eternal offering
        o for sin was made.

• He became our righteousness.
  o His blood did
    • what the blood of an innumerable host
      • of animal sacrifices could never do!

• His blood covered the sins
  o that the blood of innocent animals
    • could never satisfy.
      • He became the single, perfect, sacrifice.

• He was the culmination of the sacrificial system.
  o It all came together in him.
    • His blood validated
      • the millions of gallons of blood
        • that was shed before Him.
    • His sacrifice made
      • all the other sacrifices
      • whole and complete!

• Jesus Christ was the hope
  o of every man or woman
    • who ever offered a sin offering to God.
      • Oh, what a sacrifice!
He Took Our Place

- The prophet Isaiah looked through the portals of time
  - and saw the Lamb of God
    - and, in his own poetic style
      - he said of Jesus Christ,
        - "Surely he hath borne our griefs, and carried our sorrows."

- That's the wonder of the cross.
  - He took our place.
    - He paid the price for our sins.
      - He bore our grief.
      - He carried our sorrows.
  - The heavy burden
    - of our guilt and our shame
      - was placed upon him.
- The weight of our transgressions and iniquities
  - was transferred to his shoulders.
- He carried our sins
  - to the old rugged cross.
- He shouldered our load,
  - bore our grief,
  - and carried our sorrows!
    - Oh, what a sacrifice!

- The prophet goes on and says,
  - "Yet we did esteem him stricken, smitten of God, and afflicted."
- When we see the image of Christ on the cross,
  - we see him as distressed,
    - struck down by God and tormented.
- Yet in reality it us who deserved to be distressed,
  - it is us who faced the wrath of God,
    - it is us who were reserved
      - for eternal torment
      - because of our sins.
- He suffered but WE sinned.
  - He was stricken but WE were ones
    - responsible for the grief
    - and sorrow that he carried.
- He was the one who was innocent
  - and we were the ones who were guilty.
    - But he went to the cross in our place.

- Isaiah goes on to say,
"But he was wounded for our transgressions, he was bruised for our iniquities..."

- The meaning here is watered down in translation.
  - When we think of what it means to be wounded,
    - we think of bodily harm,
    - but not necessarily a deadly encounter.
  - Wounded men walk off of battlefields.
    - Many times they live to fight again.
- But the Hebrew word that Isaiah used was much stronger.
  - According to Keil & Delitzsch’s *Commentary on the Old Testament*
    - there was no stronger term to be found
    - in the whole of the Hebrew language
      - to indicate a violent
      - and excruciatingly painful death.
- When Isaiah says he was wounded for our transgressions,
  - he means, quite literally,
    - that he was pierced through.
  - His very life was cut off.
    - Our sins pierced him through
      - like the nails that held him to the cross.
    - Our failures, our transgressions,
      - caused him to suffer a cruel and painful a death.
  - He was wounded
    - but He was innocent.
      - He stood in our place.
        - We were the guilty ones.
- He didn’t deserve it
  - but he was bruised for our iniquities.
- Once again the translation into English
  - lacks the force of the original language.
- The Hebrew word is the word
  - for crushing or pulverizing something.
- This wasn’t a simple bruise,
  - a purple-yellow unsightly blemish
    - that would fade with time.
- This was more like the mortar and the pestle,
  - that device that grinds spices
    - into miniscule pieces
      - and release the very essence of their aroma.
- When Isaiah said that he was bruised,
  - he was saying that he was subjected
    - to a crushing force,
    - an incredibly intense pressure

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• that quite literally broke
  o his human body.
• He endured that because of our iniquities.
  o It was our sins that put him there.
    ▪ It was our transgressions,
    ▪ our lawlessness,
    ▪ our petty rebellions actions
      • that put him on the cross.
• He, alone, of all the men who ever lived, was innocent.
  o He, alone, was without spot or blemish.
• Yet he suffered the horror of the cross
  o because of our iniquities!
    ▪ It was not His transgressions and iniquities,
      • but ours that caused him to suffer
      • such a cruel and painful death.

Our Peace
• The second stanza of verse 5 marks a dramatic transition.
  o We move from cause to effect.
    ▪ Our transgressions caused him to be wounded.
    ▪ Our iniquities caused him to be bruised.
  o But he did it for my peace.
• The prophet says it so beautifully,
  o “The chastisement of our peace was upon him.”
    ▪ He did it all so that I could have peace.
• The word peace can have a lot of meanings.
  o The peace that the prophet is talking about
    ▪ is not just tranquility or serenity,
    ▪ it is not just a state of mind,
      • it actually means
      • that we can have
        o peace with God.
  o That is what the entire sacrificial system was all about.
    ▪ The years and years of sacrifice
      ▪ had only one purpose.
• It was about making it possible
  o for sinful humans to have fellowship
    ▪ with a Holy God.
• We have already said it this morning.
  o The sacrifices of innocent animals
    ▪ did not have the power
      • to take away the curse of sin.
  o They were, at best,
• an imperfect covering for human sin.

• **So why DID all of those animals have to die?**
  o I can tell you why,
  o because it was the temporary covering
    ▪ of innocent blood
  o that allowed sinful men
    ▪ to enter into fellowship
      • with a Holy God.

• It was a temporary covering
  o but it looked ahead to
    ▪ a final lasting sacrifice
    ▪ that would, once and for all,
      • make a way for us
      • to have peace with God.

• In Romans 5:1 Paul said,
  o *“we have peace with God through our Lord Jesus Christ.”*

• When the prophet said,
  o the chastisement of our peace was upon him,
    ▪ he was saying that we
      • as sinful human beings,
      ▪ we inadequate imperfect people,
        • we can have peace with God
          o only because of
          o the terrible punishment
          o that was placed upon him.

• **Oh, what a sacrifice!**
  o Before the cross,
    ▪ the very best that we could do
      • to atone for our sins
    ▪ was only a temporary,
      • imperfect, offering.

• But now,
  o by the blood of The Lamb,
    ▪ we can have peace with God.

• The word for peace, that Paul used,
  o is from a Greek verb, which means
    ▪ “to bind together that which has been separated.”

• At the cross,
  o through the shedding of his own blood,
    ▪ God made peace for us.
  o We had been separated from God by our sin.
    ▪ Our guilt created
• an impassable gulf
• between us and God.

• The heritage of the first man Adam
  o condemned us before
    ▪ we were ever born.
  o We were formed in iniquity
    ▪ and we were conceived in sin.

• But the second man Adam
  o established a way for us
    ▪ to be reunited with God.

• **His sacrifice binds together again**
  o those who had been separated.

• The peace that Paul is talking about,
  o is the same peace that Isaiah was talking about,
    ▪ the sinner is reconciled to God
    ▪ by the sacrifice that took place at Calvary.
  * Oh, what a sacrifice!*

• Paul told the church at Phillipi
  o that there is a peace that passes all understanding.
• The peace that he was talking about
  o was not an absence of trouble and trial
    ▪ but rather a peace
    ▪ in the midst of trouble and trial.

• It is the peace that comes
  o from being in right standing with God.
    ▪ Therein lies the only source of true peace.
• Peace is what happens when we realize
  o that our failures are no longer
    ▪ hanging over our heads
  o and that our past
    ▪ no longer condemns us.

**Peace With God**
• That’s what Paul means
  o when he says that we have peace with God.
• The word “with” is the Greek word for “facing.”
  o It literally means that
    ▪ we have peace when facing God.
    * That’s what true peace is.*

• It is what happens
  o when we are able to stand
    ▪ in the presence of God,
    * face to face with*
• the holy and righteous one,
  o and we have no guilt in our lives.
• That doesn’t mean that we are
  o too self-righteous or self-deceived
    ▪ to recognize our guilt.
  o It literally means that we can stand
    ▪ face to face with God
    ▪ and not be guilty.
• That’s what it means to have real peace.

• That peace is what sin has stolen from us.
  o From the very beginning,
    ▪ when Adam and Eve fell into sin,
      ▪ the first casualty of sin
        o was their peaceful relationship with God.
  • Before, they walked with him in the cool of the day.
    o Before, they had genuine fellowship with God.
      ▪ The Mighty God,
      ▪ the Ancient of Days,
      ▪ the one who “was and is and forever will be”,
        ▪ He came to the garden
        ▪ and He walked with them.
    o He covered them with his glory,
      ▪ He clothed them in his righteousness,
        ▪ He was their provider,
        ▪ their benefactor,
        ▪ their God
        ▪ and their friend.
  • But when sin came,
    o that peace was immediately destroyed.
      ▪ Once sin entered in,
        ▪ everything changed.
  • When God called Adam and Eve
    o to that special place of fellowship with him,
      ▪ fear gripped their hearts.
  • Where once they had been
    o at peace in the presence of God,
      ▪ now, because of the sin in their lives,
        ▪ they were afraid to go out
          o and meet him.
    o Now they hid themselves from him.
      ▪ Peace was replaced by guilt,
        ▪ by shame,
        ▪ and by condemnation.
• That’s what sin does to us.
  o It drives us away from God.
    ▪ It causes us to feel uncomfortable
      ▪ in the presence of a Holy God.
• When sin reigns in our lives,
  o what it brings us is anything but peace.

• Some of you know what I’m talking about.
  o You remember what it felt like
    ▪ to sit in a church house
      ▪ and feel the presence of God moving around you
    ▪ but instead of peace,
      ▪ you felt sorrow for your sins,
      ▪ guilt for your wrongs,
      ▪ condemnation for the choices
        o that you have made in your life.
• He is the prince of peace,
  o but sin robs you of
    ▪ the peace of his presence!

**His Chastisement. Our Peace.**
• That’s why the words of Isaiah are so incredible.
  o The chastisement of our peace was upon him.
• Notice the reversal.
  o It was OUR transgressions
    ▪ that caused him to be wounded.
  o It was OUR iniquities
    ▪ that caused him to be bruised.
  o **But it was HIS chastisement**
    ▪ **that bought our peace!**
• **His terrible punishment,**
  o the horrible pain that he suffered,
    ▪ the violence and hostility of the cross,
    ▪ purchased our peace.
• His chastisement bought our peace.
  o Because of his blood that was shed,
    ▪ because of his sacrifice that was willingly made,
      ▪ we don’t have to hide from God any more.
    ▪ **We don’t have to live our lives**
      ▪ in shame of what we have done.
• Because of the sinless sacrifice that was made,
  o we can face God,
  o we can know God,
    ▪ we can have a relationship with God.
• Because of the precious blood that covers us,
  o we can become righteous in God’s sight.
• Because the chastisement of our peace was upon him,
  o we can have peace with God.

• What a tremendous thing,
  o what an amazing change!
• We, who were the source
  o of transgressions and iniquities,
    ▪ can have peace with God.
• We, who were guilty,
  o who caused him to have bear
    ▪ such terrible chastisement,
      ▪ can have peace with God.
• We don’t have to live
  o under the dark shadow of our past.
• We don’t have to be
  o constantly reminded of
    ▪ our failures
    ▪ and our shortcomings.

• Before the grace of God,
  o we constantly lived
    ▪ under the spectacle of
      ▪ our guilt and shame.
• We all have sinned
  o and fallen short of the glory of God.
    ▪ We have all made bad choices.
• We have all,
  o at one time or another,
    ▪ rejected the grace of God
    ▪ and pursued our own carnal desires
      ▪ to the detriment of our soul.
• The knowledge of our guilt
  o caused us to feel condemned
    ▪ in his presence.
• The knowledge of our failures
  o caused us to feel ashamed
    ▪ when we are exposed to him.

• But it doesn’t have to be that way.
  o Paul said, in Romans 8:1
    ▪ that “there is therefore now
      ▪ no condemnation to them

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• which are in Christ Jesus...”

• The question is how do you get in Christ Jesus?
  o The answer is simple:
    ▪ you have to come through the cross.

• His death, burial and resurrection
  o is how he saved us
    ▪ and it is how we enter into Christ Jesus.

• We enter into Christ
  o through repentance,
    ▪ which is a type of death and dying.
  o Our old man,
    ▪ that guilty man,
      • he dies at an altar of repentance.

• That dead man must then be buried with Jesus Christ.
  o Paul said we are buried with him in baptism.
    ▪ That is why we are baptized in his name,
      • because we are baptized into Jesus Christ.

• To be buried with Christ
  o is to be buried in expectation
    ▪ of the resurrection.
  o That is what we are here to celebrate this morning.
    ▪ He went into the grave,
      • but he didn’t remain there.
  o On the third day,
    ▪ he rose from the grave.

• That spirit of resurrection and life is the Holy Ghost.
  o He died so that we might be filled with his spirit.

• Everyone who dies with Jesus
  o by repenting of their sins
    ▪ and is buried with him,
    ▪ in water baptism,
      • has the promise
      • that they will be filled with his spirit,
        o that same spirit that is
        o the resurrection and life.

• That’s why he came.
  o That’s why he died.
    ▪ That’s why he rose again on the third day
      • and that’s how he restores us to peace with God.

• When we are filled with his spirit,
  o there remains no condemnation
    ▪ because we walk not after the flesh
      • but after the spirit.
• We are guiltless
  o because we are in Him
    ▪ and He is guiltless.
• When the great judge of all that is
  o looks upon our lives,
    ▪ he doesn’t see our guilt and sin,
  o instead he sees the blood of a sinless sacrifice
    ▪ because we are in Jesus Christ.
• It no longer matters what we used to be,
  o because we have lost our identity in him.
• It no longer matters what we used to do,
  o because our old man has been crucified with Christ.
    ▪ We have been buried with him in baptism.
    ▪ And we have been filled with his spirit.

• We don’t have to remain guilty in the eyes of God.
  o We don’t have to remain under a spirit
    ▪ of condemnation,
    ▪ or guilt,
    ▪ or shame.
• He came.
  o He died.
    ▪ He rose again on the third day.
      • So that you and I could have peace with Him!

CLOSE: Stripes That Heal
• Isaiah concluded the second stanza of verse 5 with these words,
  o “And with his stripes we are healed.”
• When the Roman soldiers were finished beating him,
  o his back was covered
    ▪ with terrible bloody welts
      ▪ and huge gashes in his flesh.
• After that horrific beating,
  o there was nothing about him
    ▪ that even slightly resembled healing.
  • But the prophet literally says that there is healing in his stripes.
• His brokenness purchased our healing.
  o His stripes became the source of our healing.
• And, while we tend to focus on physical healing
  o when we consider this verse,
    ▪ there is much more to the
      • healing that is in his stripes
        o than just the healing
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Notes by Pastor Tony McCall

The Pentecostals of Lake City

- of our physical bodies.
  - We have wounds that others cannot see.
    - We hurt in places that no doctor could ever touch.
- If we were honest about it
  - many of us carry emotional injuries,
    - we carry scars in our spirit,
      - there are grievous wounds
        - on our innermost being.
- And just as surely as there is
  - healing in his stripes
    - for our physical bodies,
  - there is healing in his stripes
    - for our spiritual and emotional condition too.

- I come to tell someone in this place this morning
  - that there is healing in his stripes.
    - And that healing is flowing
      - through this house this morning.
- If it has been too long
  - since you have known peace with God,
    - I want you to know
      - there is healing in this house.
- If you are struggling under a crippling load
  - of guilt and shame,
    - there is a healing in his stripes.
- If you are being crushed
  - under the weight of condemnation,
    - I want you to know that there
      - is healing in his stripes today.

- Whatever you do,
  - don’t leave this house until
    - you’ve experienced his healing.
- Whatever you do don’t leave this place
  - until you have found peace with God!