

Grace to you and peace ... from Jesus Christ, ... who loved us and washed us from our sins in His own blood.

³ *He is despised and rejected by men, a Man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him.* ⁴ *Surely He has borne our griefs and carried our sorrows; yet we esteemed Him stricken, smitten by God, and afflicted.* ⁵ *But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement for our peace was upon Him, and by His stripes we are healed.* ⁶ *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.*

Text: Isaiah 53:3-6 A 3/12/17 Passion History, part 2 Psalm 25 Responsive Psalm: 130
Hymns: 140 (1-3, 5), 143 (1-5), 151 (1-3, 6-7), 367

SURELY HE HAS BORNE OUR GRIEFS AND CARRIED OUR SORROWS

O dearest Jesus, what law hast thou broken
That such sharp sentence should on Thee be spoken?
Of what great crime hast Thou to make confession, –
What dark transgression?

Whence come these sorrows, whence this mortal anguish?
It is my sins for which Thou, Lord, must languish;
Yea, all the wrath, the woe, Thou dost inherit,
This I do merit.

What punishment so strange is suffered yonder!
The Shepherd dies for sheep that loved to wander;
The Master pays the debt His servants owe Him,
Who would not know Him. (TLH #143:1, 3-4)

Dear fellow believers in Christ,

Centuries ago in England one of the positions at court was Whipping Boy. In general, if a young prince did something wrong, he wasn't punished for it. His whipping boy was. It wasn't fair, but that's the way things were.

God loves us. He made our human race to love Him and willingly serve Him. But Adam and Eve chose to disobey Him instead, breaking that loving relationship between us and God. As a result, as we're told, *"All we like sheep have gone astray; we have turned, every one, to his own way."* "All" is emphasized in the original. **Everyone** by nature strays from God, preferring to go his or her own way in life. Paul describes our natural spiritual condition in the third chapter of Romans: *"There is none righteous, no, not one. ... There is none who seeks after God. ... They have all turned aside"* (fr. vv. 10-12). We are this way because of sin, which our text calls *"our transgressions"* (from the original, "our defection and rebellion") and *"our iniquities"* (again from the original, "our perversity, depravity, and guilt over sin"). By nature we want to "defect"

from God and “rebel” against Him and decide for ourselves what to do. Feeling “guilt over [their] sin,” Adam and Eve tried to hide from God and deny what they had done. When we’ve sinned we’re reluctant to face God and honestly confess our sins to Him. The “perversity” and “depravity” of our sinful condition became terribly clear when Adam’s and Eve’s son Cain murdered his brother Abel. Sin’s “perversity” and “depravity” shows itself throughout the history of our human race right up to today, and in our own thoughts, words, and actions.

We’re told, “*We did not esteem Him.*” The basic meaning of “*esteem*” in the original is like our words “figure,” “consider.” By nature we completely misunderstand Jesus, failing to “esteem” Him as the Son of God and our Savior. By nature we fail to prize Jesus as our one great Treasure sent by God to save us from our sins and give us eternal life.

We’re told, “*We hid, as it were, our faces from Him.*” In general people don’t want to take a serious look at what the Bible says about Jesus and what He did for us and why He had to do it. Twice in the same verse we’re told that Jesus “*is despised.*” “*Despised*”?! Jesus told the truth about Himself: “*I am the way, the truth, and the life. No one comes to the Father except through Me*” (Jn. 14:6). Jesus loves everyone. He wants everyone to believe in Him and be saved and go to heaven. We’re told, “*He is ... rejected by men.*” Most people don’t want to hear the truth that we’re all sinful, and that our sins are so bad that we deserve to go to hell. They don’t want to hear that the only way to come to God and get to heaven is by faith in Jesus. When they see Jesus in His Word saying these things, most people end up rejecting Him, and some even despising Him. We see this in Jesus’ enemies as they watched Him die on the cross. We’re told that they “*esteemed Him stricken, smitten by God, and afflicted.*” They believed Jesus’ had committed blasphemy in saying He’s the promised Savior, and God was punishing Him for it.

Jesus was “*a Man of sorrows and acquainted with grief*” (from the original, “*knowing grief*”). Jesus suffered so much throughout His life on earth because of the world’s sin, and for the world’s salvation. That most people rejected Him caused Jesus deep sorrow for **their** sakes. Jesus continually faced Satan’s attacks and temptations, either directly or through others. Jesus suffered terribly in the Garden Of Gethsemane as He pleaded with His Father in prayer over His approaching suffering and death. The Jewish authorities and Pontius Pilate caused Jesus terrible suffering. Finally, Jesus suffered and died for our sins on the cross. We and our sins made Jesus the “*Man of sorrows.*”

In the following I’ll add the translation from the original text. “**He** was wounded” (“*pierced*”) “*for our transgressions*” (“*our defection, our rebellion*”). “**He** was bruised” (“*broken in pieces, crushed*”) “*for our iniquities*” (“*our perversity, our depravity, our guilt over our sins*”). “*All we like sheep have gone astray; we have turned, every one, to his own way; and the LORD has laid*” (“*caused to fall*”) “*on Him the iniquity of us all.*” **Jesus** was nailed to the cross, broken, and crushed for the defection from God, rebellion against God, perversity, depravity, and guilt of our whole human race. God’s justice had to be satisfied. **We** sinned, and deserved to be punished in hell. But God in His grace provided us a Savior who willingly bore our punishment in our place. As one commentator has put it, “Jesus paid a debt He didn’t owe because we owed a debt we couldn’t pay.” (Sermon Studies In The Old Testament, Series C, page 158, NPH © 1984).

“Surely *He* has borne our griefs and carried our sorrows.” The idea from the original is that Jesus “lifted up” off of us the “heavy burden” of our grief and sorrow caused by our sins, and took it all upon Himself. Jesus bore our sin and punishment for us.

In the following I’ll again add the translation from the original. “*The chastisement for our peace*” (“*our well-being, our soundness*”) “*was upon Him, and by His stripes we are healed*” (“*mended*”). Because Jesus suffered and died for our sins in our place, we have “*peace*” and “[*healing*]” from God. Scripture assures us that “*the blood of Jesus Christ [God’s] Son cleanses us from all sin*” (1 Jn. 1:7b). In Jesus’ forgiveness we find perfect healing and are made sound in our heart, our soul, and our mind. Jesus tells us, “*Be of good cheer, your sins are forgiven*” (Mt. 9:2). In Jesus’ forgiveness we have peace with God, and peace with ourselves.

Long ago in England when a young prince did something wrong, instead of being punished for it his whipping boy was punished in his place. The whipping boy had no choice in the matter. The whipping boy’s punishment didn’t take away the prince’s sin. If the prince felt any guilt over what he had done, the fact that his whipping boy was punished in his place didn’t take his guilt away.

So that you and I would not have to be punished forever in hell because of our sins, God chose to punish His Son in our place. Because He loves us, Jesus willingly allowed Himself to be punished for us. Jesus said, “*My Father loves Me, because I lay down My life that I may take it [up] again. No one takes it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it [up] again*” (Jn. 10:17-18). By His death on the cross Jesus has taken all of our sin and guilt away, giving our souls healing and peace. “*Surely **He** has borne **our** griefs and carried **our** sorrows.... But **He** was wounded for **our** transgressions, **He** was bruised for **our** iniquities; the chastisement for **our** peace was upon **Him**, and by **His** stripes **we** are healed.*”

Thou hast suffered great affliction
 And hast borne it patiently,
 Even death by crucifixion,
 Fully to atone for me;
 Thou didst choose to be tormented
 That my doom should be prevented.
 Thousand, thousand thanks shall be,
 Dearest Jesus, unto Thee.

Christ, the Life of all the living,
 Christ, the Death of death, our foe,
 Who, Thyself for me once giving
 To the darkest depths of woe, –
 Through Thy sufferings, death, and merit
 I eternal life inherit:
 Thousand, thousand thanks shall be,
 Dearest Jesus, unto Thee. Amen. (TLH #151:6, 1)