

W264_Isaiah_10.mp3

[00:00:02] Will you turn with me and read a part of the second epistle of Peter Chapter one? I had thought of starting in the middle of the chapter, but it seems a pity to Peter chapter one. Simon Peter, a servant and an apostle of Jesus Christ to them that have obtained like precious faith with us through the righteousness of God and our savior, Jesus Christ. Grace and peace be multiplied unto you through the knowledge of God and of Jesus, Our Lord, according as His divine power, hath given unto us all things that pertain unto life and godliness through the knowledge of Him that hath called us to glory and virtue. Whereby are given unto us exceeding great and precious promises. This word precious is a word that seemed to have appealed to Peter the Lord, inspiring him to use it. He speaks of precious promises, the precious blood of Christ unto you that believe he is precious. And here it is again. Precious promises that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this giving all diligence, add to your faith, virtue, and to virtue, knowledge and to knowledge, temperance and to temperance. Patience and to patience, Godliness and to godliness. Brotherly kindness and to brotherly kindness. Charity. That's a good, long additional psalm, isn't it? Add But you notice before we start adding, something is multiplied. In verse two, Grace and peace be multiplied unto you.

[00:01:58] What have you got that multiplication behind you? You can go on with a long figured addition without exhausting supply. For if this. If these things be in you and abound, they make you that you shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind and cannot see afar off and have forgotten that he was purged from his old sins. Wherefore the rather brethren give diligence to make your calling and election? Sure. For if you do these things you shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them and be established in the present truth. Yea I think it meet as long as I am in this tabernacle to stir you up by putting you in remembrance. Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me. Moreover, I will endeavor that ye may be able, after my decease, to have these things always in remembrance. For we have not followed cunningly devised fables when we made known unto you the

power and coming of our Lord Jesus Christ. But were eyewitnesses of His Majesty, for he received from God the Father, honour and glory.

[00:03:32] When there came such a voice to him from the excellent glory. This is my beloved son, in whom I am well pleased. And this voice which came from heaven. We heard when we were with him in the Holy Mount. We have also a more sure word of prophecy. You see, some folks may say, Well, that's all very well for you, Peter. You actually went up to the Mount of Transfiguration. You saw the Lord. You heard the voice. But we haven't. Noises. That's true. But you got something. We have a more sure word of prophecy. Isn't it wonderful? The very book we have is more sure than seeing visions and hearing voices. Although the vision and the voice which he heard and saw were genuine. But there are some people have seen visions and voices and oh dear, the way they've been misled and misled others. So don't envy Peter, James and John because they went up into the mountain. Rather rejoiced to think that Peter, James and John were obliged to turn to the very books of the Old Testament that you and I have to and search and see over and over again what the Spirit of God testified when it spoke of the sufferings of Christ and the glories that should follow. And this. So we have also a more sure word of prophecy. Whereunto you do well that you take heed as unto a light that shines in a dark place until the day dawn and the day star arise in your hearts.

[00:05:08] There may arise in your hearts a little question there. And strictly speaking, the construction of this sentence could be better expressed if we put it in English like this. We have also a more sure word of prophecy. Whereunto. Ye do well that ye take heed in your hearts. As unto a light that shines in a dark place until the day dawn and the day star arise. This verse has been taken by those who deny the second coming of Christ. They say, Oh no, the second coming of Christ is when a believer entertains him and believes him. And so gradually he will come when all the Christians. Well, we can't play about with the English language, as you can with the Greek, because the endings of the words in the Greek language, wherever you put them, will tell you whether it's in the nominative or the subjective or whatever it might be. So here it is. This is pushed out of order for the purpose of emphasis. So you take it in your hearts unto a light that shines in a dark place. Until the day dawn and the day star arise. Knowing this first, that no prophecy of the scripture is of any private interpretation. That's a very sound thing to say. But when he goes on to say, for the prophecy came, Not now. You don't get prophecy by interpreting it.

[00:06:33] You get prophecy by having it given to you. So you say, well, what does the word interpretation doing there? Oh, well, it can mean that. But the literal word is that no prophecy of the scripture is of its own unfolding. So unfolding would be interpreting if you got the book. But it also means this is the way it came. It didn't come of its own unfolding. But how did it come then? Prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost. And that word moved is used in acts of the Apostles to describe a tempest that swept the seas and brought about shipwreck. So it was a it was a movement that you couldn't withstand. So no prophecy of the scripture is of its own unfolding. The prophecy came not in old time by the will of man, but holy men of God spake as they were moved along like that by the Holy Ghost. Shouldn't we be glad to think that we possess this wonderful book, even though sometimes we have to pass it over its teaching because it was written for all times and all peoples and all circumstances and is written to exercise us so that we may never come to the conclusion. Well, I know all about that. There are depths and heights that we shall be pondering until the day of glory dawns.

[00:07:56] May the Lord bless the reading of His word to us. This. Is a tape recording made in the Chapel of the Open Book and is dubbed the ten of the series on the prophecy of Isaiah. And we now have before us this most wonderful chapter. Isaiah 53. It's rather strange to say that Isaiah 53 begins at the end of Isaiah 52. I just have to put it that way because of the way in which our chapters are subdivided. But the subject commences with the 13th verse of Isaiah 52. And there we have the astonishment which is expressed on the part of the rulers of the people at the sorrow, the humiliation of this servant of God, which is balanced at the end of Isaiah 53 by the fact that he shall divide the spoil with the great. The difference between the two. So let's give attention to the introduction to this great chapter in the verses which close Chapter 52. Behold, my servant shall deal prudently. You might notice the margin of your Bible gives you that the word deal prudently is the word prosper and the word prosper waits for us in Isaiah 53, verse ten, when it says he shall see his seed, he shall prolong his days and the pleasure of the Lord shall prosper in his hand. Prosperity. He shall be exalted and extolled and be very high. Now, either of those words speak of the exaltation of our savior.

[00:09:57] Are you going to feel that the that Isaiah was allowed to let his rapture, as it were, carry him away a little bit? He might not didn't merely say he should be exalted. He didn't really say he should be extolled. He didn't really say he should be very high. But any one of them is the same thing, only looked at from another point of view. Don't let us be reticent with regard to our references to the glories that follow the sufferings of Christ. You see, Peter puts it like that in his first epistle that those prophets who wrote of the prophesied, they searched what the Spirit of Christ was in them did signify when it spoke of the sufferings of Christ and the glories that should follow. I think our version has got glory in the singular. Well, it's in the plural. The glories that should follow when we read such a passage is Philippians two. How he descended and went, lowered himself right down to the death of the cross. Then comes the change. Then he is highly exalted. The name which is above every name, every knee shall bow. We ought to have the same feeling here of the exaltation, the the extolling and the very high. Now the next thing is to notice that verses 14 and 15 are in the form of a simile. Most of you know that are figures of speech given names and the figure of speech, which we called simile, is nearly always associated with the two words as and so.

[00:11:36] As Moses lifted up the serpent in the wilderness. Even so, must the son of man be lifted up? That's a simile. Just a simple figure of something that's like another. So we have a simile, as many were astonished at thee. So shall we sprinkle many nations? Now it's not obvious, is it? So let's look at this word sprinkle. And if you're using the revised version, you will find that the word sprinkle isn't there. It is the word startle. Now you say, How's this? Well, it's very difficult to go into this deeply because of the question of grammar. But I'm going to quote from Dr. Davidson, who is an acknowledged Hebrew scholar. And this is what he wrote. The word. Translated Sprinkle is the word that means to leap. And so if it's used of a liquid, it can be used as a word to spurt. It means to jump, to leap, to spurt. The fluid spurted is spurted upon a person. This is socially spurt sprinkle or spurtle. Many nations. But you would have to sprinkle nations with something. But that doesn't said here. The fluid spurted is spurted upon a person. In the present passage. The person or many nations is in the accusative and it is simply treason against the Hebrew language to render sprinkle the interpreter who will so translate will do anything.

[00:13:21] So that man felt it rather keenly. So don't think you're losing anything because the word sprinkle seemed to mean that they were going to be baptized or that

they're going to be sanctified or whatnot. Let's get what God said now. We'll put it back again into its right relationship. As many as were astonished at the social A be startled at something else. What's the what's the change? Well, they were astonished because his visage was so marred more than any man and his form more than the sons of men. So what's the change? And so shall they be startled? These nations, the kings, shall shut their mouths at him for that which they had not been told them. They've not been told them they shall see. And that which they are not heard, shall they consider The glory that comes is just as astonishing as the sufferings that precede it. The word astonish is spelled. You noticed in our version Astonied. It's the old English rendering and it is equivalent to the word. They were stunned. And so we have this emphasis. Then the next thing we notice, if you will look at the chart with its relationship, it goes you see run straight on to Isaiah 53. Who hath believed our report. Now starting the Isaiah 53. With that we start with it. But if it goes right straight on from this that which they had not heard, shall they consider that who hath believed what they heard? The word report is the word hearing.

[00:14:54] And it is so in the Greek New Testament of Romans ten when it quotes this and the Paul immediately follows the word report by saying so faith cometh by hearing a report is something you heard. So he says, we've heard this. But who is going to believe it? They did not believe it. I couldn't see anything to justify it. And now you will see another link by noticing the way in which God has, shall we say, lovingly written these words concerning His beloved son. You see the word visage. On the chart is exactly the same word as the word beauty that we have in Isaiah 53, verse two. There is no beauty that we should desire him. His visage. What beauty he did have was marred. It was veiled. And then we have his form. For that. Yes. In verse 14, his visage was more mud and his form more than the sons of men. Now that word form is again found in verse two. He hath no form nor comeliness. And then we have the central references. Heard. The last words of verse 15. They had not heard, shall they consider? And the first word of the next report. You see, they're both variants of the word sham, which means to hear. You might remember it by Samuel. He was called Samuel because his mother said, God has heard my prayer.

[00:16:40] He was heard, said Samuel. Well, that gives you the gives you to see a little bit of the introduction. So on the other side of the chart now, you see written the words as many were astonished. Then put in brackets. His visage marred more than any man.

So shall he startle many nations that which they were not told they shall see. So they shall see it. They shall look upon him whom they pierced. And all every knee at last will bow and at knowledge. This one who's been exalted and extolled and made very high. Or another feature, which is, I think, most important for us to see. You notice the word extolled. He shall be extolled. And the Hebrew word is put by the side for now. Will you run your eye down the chart till you get to the same capital letter A? And there you have my servant, my servant, my servant shall be extolled. Messiah. My servant shall bear. Two forms of that word. You see, it means to lift up the word to bear. It means to bear sin. Or if it's put in another form for you to be lifted up. There is a relationship between the fact that he lifted up and bear our sin and then he is lifted up and exalted and extolled very high. Isn't it good to know that that he who bore the cross is the one to wear the crown? And so these little words pointing that seems to emphasize that very blessed truth.

[00:18:16] And then you will see another feature which I think we must dwell upon. Under the letter D on this chart, we read in verse six these words, 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. Now, that word laid on him is the Hebrew word, which we spell in English. Paga. Paga. The Lord has made to meet on him. It means a meeting place. Now, if you run your eye down to the bottom of this chart, you'll see that verse 12. It reads, 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. Now that word intercession is the word pagan. To meet. So here is a meeting place. We are very thankful for this little meeting place here, this chapel. Somebody this morning. You had never been to the place before, So this is a surprise to look in this little place and see. Yes. But I said to him, while I value it and appreciate it, it wouldn't distress me very much if it was just a corrugated iron because my meeting place is really not here.

[00:19:48] This is where we meet together to study the word, but in the fuller sense. We have a meeting place which goes beyond the finest architecture the world has ever seen. It was a double meeting place. First of all, a meeting place where our sins and the judgment of God met upon that head of Christ. He bare our sins in his own body on the tree. But that's not all. He. You died for us. Lives for us. We are told in the epistle to the Hebrews that now the living Christ ever lives to make intercession for us. So we are

glad to see that this word repeats and comes out at the end in the triumphant verse. Dividing the portion with a great. These are words which have to do with a victory. After the battle is over and the spoil is taken, then those who have shared in the conflict share in the spoil. And the great leader, it says. He divides the portion with the great and divides the spoil with the strong. And then, because he hath poured out his soul unto death, he was numbered with the transgressors. He bear the sin of many. And he made a meeting place. For the transgressors. He made a meeting place. Do you remember in the construction of the tabernacle, they were, first of all, told to contribute and they did freely of their possessions. The gold and the silver and the wool and the linen that was necessary.

[00:21:33] And then the first item that was constructed or designed and explained is the ark and the mercy seat. And when that was completed, the Lord said there, will I meet with you? They will meet with you. Well, that was the meeting place that Israel knew when they had the type and the shadow of the tabernacle. But we have no type or shadow of a tabernacle. We have no mercy seat made of wood and gold. But Christ is our mercy seat. And the very fact that that word comes in, Hebrews helps us to see that in Romans. The third chapter, when it says we have the the propitiation through faith in his blood. That word propitiation is the very word translated mercy seat. So we've got one, but it's the finished work of Christ. And there we meet. There is a passage in the Minor Prophets which reads, In our version, can two walk together? Except they be agreed. Well, that means to say that it will be out of harmony pretty soon and perhaps they'll divide. But it's got a deeper meaning than that when you know it's this word pagan to meet. Can two walk together? Except they have met. Well, you try it. Some of us could look back on our early days and know that we failed to meet somebody very, very important because we didn't give enough instructions and they weighted one end and we weighted the other.

[00:23:06] Oh, what a tragedy. If there's a meeting place provided like this, a meeting place that indeed is associated with a shedding of blood. The great gift of God and all his plan to miss it. So we had two meeting places. The first one is the meeting place where our sin was righteously dealt with. The second one is the consequence that he who died for us now lives for us. And one day, whether it be one Thessalonians four or whether it be the manifestation in glory, there's going to be a meeting place that will beat all that ever we've known or can anticipate in our imagination. So we've got now

the iniquity of us all is balanced by. It was for transgressors. Later on, I feel that we shall have to consider some of these very words. The relationship of words to the dreadful disease with which we are all attached. Look at the different words that are used here for sin. We have sin and iniquity and transgression and so on. And then look at the ways in which it met upon his blessed person. Look at the words that were used. Verse five. Oh, no. Verse four. Surely he hath borne our griefs. Carried our sorrows. You remember that when he bare our griefs and carried our sorrows? He said some virtue had gone out of him. When someone touched him in order to be healed, it cost him something every time.

[00:24:56] I think perhaps instead of starting verse four, as I have, I'll go back to verse three to get the connection. He is despised and rejected of men. A man of sorrows and acquainted with grief. And it says, We hid, as it were, our faces from him. But the margin puts it like this. There was a hiding of faces from him, A hiding of faces. Now in the east, and in the days when Isaiah was speaking, there were no doubt as to what this meant. A hiding of faces would mean treating him like a leper. And so there is this this son of God. Who knew no sin was made sin for us, that we might be made the righteousness of God in him. There was a hiding of faces from him. He was despised. And we esteemed him not. Now a change comes one day according to the prophecy. Prophecy of the of Zechariah. This very people who despised him and rejected him and handed him over to the Roman government. And, as it were, urged Pilate against his better judgment to have him crucified. They are going to look upon me whom they pierced, said the Lord. They're going to and they're going to at long last acknowledge him. And it's all been done in type and shadow in the story of Joseph. He was hated by his brethren and one of his brethren whose name was Judah or Judas, if you speak Greek, sold his brother for 20 pieces of silver.

[00:26:48] Judas sold Christ for 30 pieces of silver. And Joseph went away and he was lost to his brethren. But while he was away, he was blessing the Gentiles. And then his brethren came back and didn't know him. And at last he made himself known to them. And they looked upon him whom they had pierced. And here we have in Isaiah 53 an anticipation of what repentant Israel will say when they look upon him. So whatever you do when you read this, if you read it in public or even if you read it yourselves, don't really read it. Verse four Surely he hath borne our griefs and carried our sorrows and so on. Like that? No. This is a startling thing. These people are going to share with the

startling of many nations. Their eyes are going to be opened and they're going to look at one another and they say, surely he has borne our griefs. The identity and carried our sorrows. Yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions. He see the dawning note coming in it. Oh, what a revelation. And isn't it good to know that that can take place now among those who are equally needing a savior? This is what happens. He was wounded for our transgressions.

[00:28:17] He was bruised for our iniquities, the chastisement of our peace world in English that might be misunderstood. The chastisement which is associated with bringing peace to us was upon him and with his stripes. We? Are healed. What wonders are in those words, aren't they? Now they speak about themselves. All we like sheep, have gone astray. And if you want to know what going astray is, it says we have turned every one to his own way. That's going astray. That means to say you follow the bent of your own ideas instead of following them, mind and will of God. And as sure as you do that, you'll end up in the ditch. We have gone astray. And the Lord hath laid on him, made to meet on him. The iniquity of us all. Then it follows out this figure a little more about the sheep before his shearers being dumb. And you may remember last time this was the passage that was puzzling. The Ethiopian recorded in the Acts of the Apostles. And we've got chapter and verse for it that from these very words, Philip, who was led by the Spirit of God as an evangelist. He took those very words and preached unto that man, Jesus. Well, we've got that to guide us because if you look at some modern commentaries, alas, they tell you that this refers to Hezekiah or somebody. There's no reference to Christ himself. Anything to rob us of the great types in the Scriptures of the coming of the Son of man seems to possess these learned people.

[00:30:06] But while these scriptures stand written, we've got right through the New Testament quotation after quotation, as we've already seen in an earlier study referring these marvelous words to Christ our Savior. We notice a little bit further down just for our guidance, verse nine, he made his grave. Now we have here with wicked ones in the plural. And with a rich one in his death. We don't want to overdo this, but still, it hasn't slipped. There were wicked ones. But he was crucified between two thieves. And there are some people who would almost make you think that your eternal salvation depends on whether you agree that it was two thieves or two thieves and two malefactors. And there are four of them. All I've had I've had some ding dong arguments

going on. Because a thief is one thing and a malefactor is another. Dear, oh dear, I said. The one thing that matters to me is the one that was in the middle of all that lot. Whether there were two on either side of him or four on either side of him, I don't know. I think at long last, in the eyes of God, we were all there on either side of him. Not all visible, but there. And the one that matters most is the one that was in the midst.

[00:31:26] The Lord Jesus Christ. So if you are among that company that believe there are four and am among that company, believe there are two. Well, I've got to say, I don't mind, friend, as long as you see the one in the center, for he is the one that matters most. He made his grave with the wicked ones and with the rich one in his death. There are some who feel a little diffident about these words because he had done no violence. Neither was any deceit in his mouth. Yet it pleased the Lord to bruise him. You might be interested to know that the word because could be translated though. Though he had done no violence, neither was any deceit in his mouth yet. It pleased the Lord to bruise him. That was why he sent him for our sakes. The Father sent the Son to be the Saviour. He hath put him to grief. When thou shalt make his soul. Now, here's a subject all to itself. The soul. In what way was his soul an offering for sin? He poured out his soul unto death. Verse 12. He what? Why could you pour out a soul? Well, you see, if you were instructed, as these Jewish people were in the rituals of Old Testament sacrifices, you would discover that the soul is related to the blood. Over sacrifice. Now let's see that for ourselves, shall we? Leviticus chapter 17.

[00:33:07] I think it is. Yes. Here is a prohibition about the use of blood in ordinary food. You know that the people of Israel have to be scrupulous over this. And if you have a Jewish people living in your neighbourhood, you most likely have a kosher butcher. And if you notice, they have a little tab on the meat that's for sale, showing that it has been slaughtered according to the rules of the rabbis, the Shechita board. And so it says here whatsoever. Man there be of the House of Israel, all of the strangers that sojourn of Anjou, that eateth any manner of blood. I will even set my face against that soul, that eateth blood and will cut him off from among his people. Now, there must be a reason for that. For he is the reason. The word life is the word soul. Man became a living soul. This is the very word. Soul for the soul of the flesh is in the blood. Now. We don't think that, do we? We think of the soul as being equivalent to the spirit. But the soul is associated with the blood. And I have given it to you upon the altar to make an atonement for your souls. You for your souls. This soul. For your souls. There's the

equivalent. For it is the blood that maketh an atonement. Not merely for the soul, but by reason of the soul that is conveyed by it.

[00:34:46] So whether we fully understand that or not, that doesn't matter so much as we perceive that the shedding of blood is associated with the pouring out of a soul. And so it comes back in Isaiah 53. When thou shalt make his soul an offering for sin. Well, he shed his blood. And if the soul is in the blood and that that is to do with the making of atonement. Here we have him fulfilling that ritual right to the very end. And then it says. Not only shall he pour out his soul unto death, but he shall see his seed. Well, however, that going to be what he said. There's only one answer there. Anyone who pours out his soul unto death and then sees his seed prolongs his days and the pleasure of the Lord prospers in his hand. He must be raised from the dead. There's nothing for it. So here it is. And I think the one of the most wonderful thoughts is that. It says he shall see of the travail of his soul. Verse 11. And shall be satisfied when you think of the travail of his soul. Not one of us could really enter in and understand its depth. We have to quote the words of the lamentations of Jeremiah. Behold and see was any sorrow like unto my sorrow. We could only stand and gaze in wonder. Look, we look at all the words that he piled up together.

[00:36:19] Here in the passage. We read sorrow, grief, grief, sorrow stricken, smitten, afflicted, wounded, bruised, chastised, heaped upon him. Look at it. All that. And then when it's all done, it says he shall be satisfied with the results. Imagine it. Your salvation and mine is going to be a part of his satisfaction. He's got to be satisfied that he went right through that dreadful thing to bring us to himself. Almost unbelievable, isn't it? But that's the purpose of God, to redeem the lost sheep that had gone astray. And so it says further, he shall see of the travail of his soul and shall be satisfied. You remember Psalm, the Psalm 17 says, I shall be satisfied when I awake with thy likeness. So there's a day of mutual satisfaction. And I'm sure if God is satisfied and the redeemed people are satisfied, it will be a wonderful place to be in, won't it? Now it says, by his knowledge, Shall my righteous servant justify many? Why? For he shall bear their iniquities. You can't be justified without your iniquities or your sins being dealt with righteously. And he died the just for the unjust that he might bring us to God. So there's a great deal of anticipation in Isaiah 53 of the glorious doctrine that comes out in the Epistle to the Romans and elsewhere in the New Testament. He shall justify many, for he shall bear their iniquities. And then we drew your attention earlier.

[00:38:09] I stress it again, this is the same word that we have in the early part when it says he shall be extolled. He shall be lifted up in glory. But he lifted up, first of all, our sins and bear them. The word is the same. In both cases, the cross and the crown are intimately linked together. Now we have the victory. You remember how one Corinthians 15 suddenly comes out with its appeal of victory? Thanks. Be unto God that giveth us the victory. What was it calls that resurrection. So here he shall see his seed. He is the victor. Therefore, will I divide him a portion with the great? But he's not going to keep it to himself. Friends, you and I are going to be there in some way or another, in some place or another, and we're going to share that victory. And he shall divide the spoil with the strong. And then he comes back again to what he did and why. Because he hath poured out his soul unto death. He was numbered with the transgressors. And here we have something that triggered off a wonderful teaching in the New Testament. In Romans, the fourth chapter, we have the word reckoned, imputed and counted. And it all one and the same word over and over again in that one chapter. And it says that we have been counted righteous. Our faith is counted for righteousness.

[00:39:51] It has been imputed to us. It has been reckoned to us. And you say, well, how can that be? Well, it's not a fiction. There's a basis to it. Because before ever God reckoned you to be righteous when you're not. He reckoned his beloved son to be sinful when he was not. He was made sin for us. Who knew no sin that we who did no sin. Oh, that's wrong. Because that may be misunderstood. We who had plenty of sin about us might be made the righteousness of God in Him. Don't you see if you've got any hesitation about accepting this gift and say, Well, I've never accomplished it. I never did anything to deserve it. It's only because he's going to reckon it or say, Look, what did he do with his beloved son? Look at him. He reckoned him among the transgressors. And then what did he do with him? He treated him as though he were a transgressor, although he was his beloved son. Well, if when he reckoned him like that, he could treat him like that. You can reckon you to be justified and preach you like that. That's all it means. The basis of it is this wonderful gift of God in the person of his son. He was numbered with the transgressors. And he bare the sin of many. And then we get those words with which we have been dealing just earlier. He made intercession for the transgressors.

[00:41:26] We wouldn't rob the passage of the word intercession because it's a priceless fact that he who died for us now lives to make intercession for us. I think perhaps I'd like to refer to one passage in Hebrews chapter seven, because this is an opportunity to repeat what we've said so many times before that the great high priest of Hebrews is the one who not merely offered a sacrifice, but it says in the seventh chapter of Hebrews, verse 23, And they truly were many priests because they were not suffered to continue by reason of death. But this man, but this man. Here's the change coming now, because he continued, whoever hath an unchangeable or a non transmissible priesthood, wherefore he is able also to save them to the uttermost that come unto God by him seeing he ever liveth to make intercession for them. You see, we've got to remember that he saves us from the uttermost depths because he died for us. And he will save us to the uttermost glory because he lives for us. Don't let's rob ourselves and only dwell on one half of his work. He who died for us lives for us still. Then he says, for such a high priest became us who is holy, harmless, undefiled, separate from sinners and made higher than the heavens. He shall be exalted and extolled and be very high. So now we've got depth and height in the epistle to the Ephesians.

[00:43:11] It brings before you what is the breadth and length and depth and height. And we wonder what it means. Well, when you think of the depth. That he originally existing, as it says, in the form of God and thought it not robbery to be equal with God made himself of no reputation took upon him the form of a servant descended down to the death of the cross. That's a sweep, isn't it? From the highest glory in creation to the ignominy of the cross, wherefore God hath highly exalted Him and given him the name which is above every name. There's the exaltation. And so we have the two. I trust that this examination, brief as it may be, has brought before you some of the wonders that awaiting a patient careful exploring study of Isaiah 53. Use this chart. You won't find it I think in any existing writing on the prophecy of Isaiah. How it is that learned men who have access to the original have never seen move to see these relationships? Of course, I don't know. But you could test them and you realize that this is one organic whole. It begins with the astonishment of kings and rulers at the, um. The fact that his visage was more mild than that of any man. And the equal astonishment there shall be when they look upon him, whom they pierced and see his high glory.

[00:44:49] And then we get the further descent. To the cross and in the ascent to the father's throne far above all. And the blessed fact that we are never forgotten in it. It was

for our transgressions. And the dividing of the spoil is with his redeemed people. And he lives until at long last, each according to his calling. And the dispensation under which they are gathered shall enter in to the fruits of his long suffering. We go back to the bit we read earlier before we started. Isaiah 53. When the Apostle Peter was so convinced of the kingdom that was yet to come and the glory that was coming for, he said, We were with him in a holy mount and we heard that voice and we saw that vision. And as we there read that passage in two Peter chapter one, we discover that we have a more sure word of prophecy even than a vision in the Mount. We've got the Word of God, which we've been looking at partly this afternoon. Don't despise the fact that these are not visions and revelations and dreams and voices. Let's accept the fact that we have a written record that we can go to again and again and again, written under the inspiration of the Spirit of God who is still with us to guide us in our meditations and ever will take of the things of Christ and show them unto us. He shall glorify me. Is the great theme concerning His person and work. We.