

Isaiah (Quality: Good)

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Preacher: Falkner, Leslie Walter (1904-1985)

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CHOIR SINGS In the book of the prophet Isaiah, chapter 53 and verse 10.

The prophecy of Isaiah, chapter 53 and the 10th verse. Yet it pleased the Lord to bruise him.

[4 : 46] He hath put him to grief. When thou shalt make his soul an offering for sin, he shall see his seed.

He shall prolong his days. And the pleasure of the Lord shall prosper in his hand.

And in meditating this afternoon upon these words, one of our thoughts were led in the direction to consider that all the divine mysteries which are contained in the word of God are likewise revealed.

And this is only in that wherein the Spirit is pleased, so to instruct all those who have an interest in the text, in the knowledge of him.

You know, it was a wonderful thing for Paul, wasn't it? So full of that which was relating to religion, so puffed up in himself, and yet all the while an enemy of Christ.

[6 : 11] And yet that day came when it pleased God to reveal in him his Son.

All truth, if it is indeed made profitable and is blessed to the good of our souls, is the effect of divine revelation.

We may read the word of God. We may hold it in our minds and consider it in our intellects from Genesis 1 to Revelation 22.

And yet we can come no nearer to the truth. And we may find at the last that we are indeed out of the secret.

Yes, there is a secret. The secret of the Lord. A secret is that which is told to another who is interested in what has to be related.

[7 : 26] And that secret is possessed by the character as one who is brought to know that which otherwise could not be known.

Now you and I, my dear friends, we have the word of God before us tonight. Do we know what it is to believe the report?

Have we the arm of the Lord reviewed unto us? Or is it that we are completely unmoved and insensible unto that which is relative unto his sufferings, his blood?

Oh, there is so much in this, in the pulpits today wherein that which is relative unto the blood of Christ is defried.

The public don't want to hear about it. They dislike it. And yet it is very sure and very certain that none of us are going to get to heaven except through the blood of Christ which cleanseth us from all sin.

[8 : 44] So, when we think of revelation coming out of that wherein the mysteries of the gospel are so concerned, we shall know whether the truths have been revealed to us by the effect of them inwardly.

They won't simply be held in our heads. They won't be a matter for speculation or disputings. We shan't take doctrine and so forth and enter into some long argument about what it means whether it's this or that.

where there is the divine revelation made unto the soul by the Holy Spirit then you will find in your own soul that wherein his word is written within.

Yes, there is the impress of the divine spirit. We noted this afternoon how of the governance you have so declared I will put my law in their minds and in their hearts will I write them and their sins and their iniquities will I remember no more.

Whose sins, whose iniquities those in whom he hath put his law. You see, there are results.

[10 : 13] There are tremendous issues that arise out of the knowledge of the word of God. I am sure about this that that which is contained in the word of God is directly written for the children of God.

God. Otherwise, it would be of no use. For those who are blinded and so forth and ignorant and darkened in their understandings would never come to a grasp or understanding of these things.

It would all pass them by. But no, God has a message and God has to declare the glorious gospel in his son, Jesus Christ.

He opens the ear unto instruction. The word enters into the heart. The heart possesses it.

And the result is that all your actions and all that which is relative unto your life is controlled under the authority of that which God hath revealed unto you.

[11 : 36] Yes, it is a wonderful thing if we know anything of the inward workings of the word that we read as it is so set forth before us.

Are you content, I have to come to these questions, are you content with simply reading the word of God? Are you content with simply sitting in the pew and hearing about God?

You may say, oh, it's all truth. Yes. But my friend, that truth doesn't set you free, does it? It doesn't bring you into the liberty of the sons of God.

No, that wherein the truth is concerned shall indeed so operate within your soul that you are entirely delivered from the world and yourself and delivered unto those things which belong to the Lord.

No, when you come to the word of God, I've had to say it and I'm sure you have had to say it at times, but I didn't know that was in the word of God.

[12 : 50] God, but oh, how it describes, how it lays out so plainly, that which I have been wondering about, concerning the experience through which I have been passing.

I did not understand it. I did not know the purpose or the reason of it. And then you come to the word of God and you find your case is outlined yes, minutely.

It is all there. And you know, there's been one delight in my soul, I have to dwell upon these things because, convinced of them, having proved them, we have to declare them.

What a wonderful thing it is for you when the Holy Spirit begins to teach you to pray in accordance with what is set forth in the word of God.

Oh, your prayers at one time, oh, they were all for yourself. You went to God, oh, you didn't go through Jesus Christ. There was some emergency.

[14 : 06] There was some great thing coming to your life that necessitated because everything else has failed that you should go to God about it. Yes. But what about that wherein you have had to come back and say, oh, it's all worthless.

He doth not hear my prayers nor attend unto my prayers. prayer is under the prompting and the dictation of the Holy Spirit within our hearts.

The disciples said, Lord, and I wish they wouldn't keep on repeating that sentence of his like this, Lord, teach us how to pray.

they didn't ask that. They said, Lord, teach us to pray. Teach us to pray.

Not how to pray. No, we want to know that wherein prayer is indeed so found in the life of the Spirit.

[15 : 20] it. Now, you prayed. There was something operating within your soul. You had to give them to it.

You were not aware that that which was relative to the language that you were using was inconsistent with that wherein the will and the mind of God is made known unto us in his word.

Oh, yes, I know what I'm speaking about here. And then you have wondered why you have had all that exercise concerning that wherein your soul has been brought near unto your God and you pick up his word and you find that you turn over its pages that there is the very same petition recorded there that you have been asking of the Lord.

That is wonderful to find that my poor soul is in agreement with that wherein the will and the mind of God is revealed unto me.

And let us remember that it is revealed unto us in Jesus Christ. But still I mustn't tarry too much upon that point for I said somewhat regarding it this afternoon.

[16 : 56] But let us just refresh our memory on one or two things. We speak of the pleasure of the Lord, his delight, yet it pleased the Lord.

God, that which is the outlining of his own divine will, that wherein his will was so set upon his people before the world was made, that wherein he gave them into the hand of his son that he should undertake for them, because there was no other way whereby they might be brought home unto him.

Ah, men think there are many ways in which they may come to God. Men think they're going to get to heaven by all sorts of ways and means.

My dear hearer, they are wrong, and they shall find at the end that they have been terribly deceived within themselves. There is only one way to God, and that is that wherein it pleased him to bruise him.

Yes, it is all contained as we mentioned likewise in the covenant, and all the blessings which are promised in that covenant unto his people, and for the performance of them.

[18 : 31] Yes, he sets aside the darling of his being. You note how in Psalm 22, the Lord in that messianic psalm so mentions that fact.

My darling, how infinitely precious he was unto his father. father. And when I look at these words, yet it pleased the Lord to bruise him.

Oh, we don't want to give way to speculation, but we wonder sometimes as to what it meant unto the father, so to bruise him.

We know that the son suffered, but what about the father? His only begotten son, the one of whom he could so declare, the one in whom I am well pleased.

And yet he has to say, awake, oh, sword, against my shepherd and the man that is my fellow. love, and the infinite sword of justice is uplifted against him.

[19 : 50] And it pleased the Lord to bruise him. But in these words, it pleased the Lord to bruise him.

Do we not get a glimpse of that love which is so incomprehensible, in all its greatness and unchangeableness unto every one of his people?

Oh, we may go through the word of God and we see the various characters that God caught by his grace. What about yourself?

What about you? What kind of a character were you? Yes, but oh, the infiniteness of the love that so looked upon you and beheld you in that wherein he was going to inflict upon his son that which was your due, that may well cause John to break out in that first epistle of his.

Behold, there's something that he had to marvel at, the one who had had such close communion with his Lord and his master. He said, behold what manner of love.

[21 : 19] It's indescribable. You can't comprehend it. It's beyond all your thinking and conjecturing. Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God.

Ah, when we see him and behold him in that wherein he was smitten and stricken for our sakes, surely there is the uppouring of the love that is beyond all knowledge.

For it is God, that God who is loved, and that God who does not spare his only begotten son, that he may prove the love that he hath to you.

For that brings us to this point. It not only demonstrates the greatness of the love that he hath toward his people, but it manifesteth his saving grace.

What was there in me that could merit esteem or give the creator delight? To see even so far that I ever must say, because it seemed good in thy sight.

[22 : 44] Who is the man that will say that? It's the man who's been given an insight into his own sinful being. He has seen the blackness.

He knows that which is relative to the mire and the muck that is within his heart. He knows what it is to groan under it. Paul, did you know, in Romans 7?

Ah, he said, who shall deliver me from the body of this death? I thank God through Jesus Christ, my Lord.

grace that is bestowed in its rich favor upon them who are the most unmeriting. Oh, sinner, you may be here this evening, you may be listening to these truths, your heart may be inwardly moved towards that wherein you would embrace him as your salvation, and yet you are saying to yourself, I am such a filthy sinner, I am such a wicked man or woman, oh, I have no right as it were, so to go to him when I am clad with these filthy garments which are ravaging.

my dear hearer, that wherein his saving grace is contained is not in what you are in yourself, it is what you are in Christ Jesus.

[24 : 31] He gave you into his hands, he bruised him for your sake, he looks upon you in him.

Yes, when thou shalt make his soul an offering to sin, he shall see his seat. Ah, sinner, you can't come too filthy.

Come just as you are. How sweet is the language of that one, just as I am without one plea, but that thy blood was shed for me, and that thou bidst me come to thee, O Lamb of God, I come.

And you know what it is to take those lost two words and to join them again and again unto the first three words, I come just as I am.

God yes, this is the effect of his saving grace. We have read many times, have we not, of how they shall look upon him and they shall mourn.

[26 : 01] yes, but let us remember that the characters who are so described shall be brought into a state wherein their mourning shall be turned into joy.

Why? Because of anything that they can order? Because of any whitewashing that I may do? no, but simply as I come to him as a poor hell deserving sinner, and then he looks upon you, he hears your confessions, yes, he is faithful and just to forgive you your sins, and to cleanse you from all unrighteousness.

It is his pleasure so to do that. And then again, we think of the person it pleased the Lord to bruise him.

Oh, how he goes before his dear people in every respect. There is not a single matter concerning their salvation, but what is set forth in his word as being all taken up by him.

Now, listen, familiar things, yes, but I hope you never get tired of hearing the gospel. Don't you have to say, tell me the old old story of Jesus and his love?

[27 : 41] Why? Because you forget it so often. You have to have it told again and again. But, who is this?

Well, before his birth, it shall be proclaimed who he is. The son of God, the son of man, the son of man born of a womb, born under the law.

father. And the angel came and declared unto Mary, thou shalt call his name Jesus.

That holy thing that shall be born of thee, thou shalt call his name Jesus, a savior.

savior. And the savior is one who doth indeed rescue and ransom and redeem. In the following chapter, we have it.

[28 : 52] For thy maker is one husband, the Lord of hosts is his name, and thy redeemer, the Holy One of Israel, the God of the whole earth, shall he be called.

And here is Emmanuel, God with us, another mystery, and yet revealed unto us in the gospel.

And it is revealed unto faith, that faith may be that instrument given unto us in regeneration, whereby there is the receiving of himself into our hearts.

Oh, yes, Mary pondered all these things in her heart. She couldn't understand or comprehend the wonder of them, but she pondered them, she kept them in her heart.

Here is he who is so set forth as a savior. The name is given to him from heaven above. His work is appointed and laid out before him.

[30 : 10] Can I understand it? God, no, I can only by faith receive him and embrace him as that one who is sent to the father.

And for what purpose? It is that he may stand in our room and in our stead. you have a representative.

You have one who stand before you. It is in his own person. Here is the sinless one.

Here is the holy one. Here is that one in whom is to be found no blemish. Behold the Lamb of God which taketh away the sin of the world.

Here is the savior and he takes upon himself the sins of his people. That was the purpose for which he came.

[31 : 23] You see the fallacy of many who simply as it were even at a time like this make so much of the outward ritual and ceremony relative unto the fact of Good Friday and yet never know that which is relative unto the glorious truth that he came for them.

It's such a personal and so particular and we need to know the truth of it. Now I'm going to put it like this to you.

Perhaps I've got someone here this evening. Oh they said yes if I could only know that he came for my sake. If I only knew that the purpose of the father in him was indeed to redeem my poor soul from hell.

if I could only have that rich assurance granted unto me. Well your own heart may argue and reason and cogitate in such a way but the Lord doesn't you know.

The Lord comes with a direct message and he sets before you a savior and he says concerning that savior he that believeth on him shall never perish but shall have eternal life.

[33 : 07] He that trusteth in him dependeth wholly and solely upon him. My friend don't look to yourself.

Don't look to all that your own feelings and so on. Don't look to your own prayers and your attendance upon the courts of the Lord. What matters is that you should be constantly looking unto Jesus the author and the finisher of your faith who for the joy that was set before him endured the cross and is now set down at the right hand of the majesty on high.

Yet he has come not only as a sin bearer of his people but he has come as the law fulfiller. Everything that stood against them oh yes by his active and his passive obedience unto the law he will make it honorable and by his knowledge shall my righteous servant justify many.

Here it is do or be damned Christ comes he stands in the stead of the poor sinner from the very first breath that he drew until his last it was perfectly cognizant with everything that related unto God's law why because was he not the lawgiver and who should have a more perfect knowledge but himself concerning that law and it is in the knowledge of that which God so required in his justice and his righteousness that he so ordered every step of his life that he so ordered every word that came out of his mouth yea in his mind in his heart in his soul in every part of his being that obedience shall be rendered

I have thought they shall look upon him yes they see him pierced in his hands and in his feet the hand which doeth the feet that walk my dear hearer that life was a life of holy sanctified obedience unto his father and remember that it wasn't for his own sake but he did it he is doing it for the sake of them whom the father hath given unto him thine they were and thou gavest them me ah he said I sanctify myself sanctify them through thy truth he he he he is he is the law and he he is he offers himself up willingly and freely oh isn't there a certain amount of irony in the language as it is recorded in the scriptures wherein he told them he says

[37 : 00] I was daily in the temple he had been amongst them for three years and yet they had never laid their hands upon him why not because he said my time had not yet come everything that the father hath given me to do must be fulfilled the scriptures must be fulfilled and in the fulfillment of the scriptures he can indeed offer himself as that offering under God he is the high priest and he offers up that one sacrifice for sin he enters into the holiest of all with his own blood heart herein is full satisfaction yes and that brings us unto his sufferings it pleased the

Lord to bruise him he hath put him to grieve I'm sure if there have been any other way whereby your poor soul and mine could have been saved it would have been done because of the tremendousness of that statement which is before us it pleased the Lord to bruise him he hath put him to grieve he suffered in his body he suffered in his soul every part of his being suffered there is not a sinew nor a tendon nor art within that sacred being but what is bruised and in that wherein he so suffers for his people we see that it must be it must be and it is in that wherein it must be on the behalf of them whom he is representing that it is so blessedly efficacious unto them with his strengths we are healed looking to the margin you read this word with his bruised we are healed yes he hath laid upon him the iniquity of us all he has borne that which is relative unto us the punishment that is due unto our sins and then we see him and

I very briefly run over this we see him in his humiliation think of those three years that he trod this earth when he endured such contradiction of sinners against himself remember his meetings with the scribes and the priests and the lawyers have you ever thought of this solemn fact that the greatest persecutors of our Lord when he was here upon us came from the religious section it was from them that he had to endure the most it was those that incited the common people unto those things which they enacted concerning him is there no lesson in this for us if there is let us take good heed unto it but we see that in all his humiliation yes he eventually comes into the garden of

Gethsemane it is there that he sees the awful depths of that suffering of that bruising which he was called upon to endure he saw the cup he saw the contents he saw in it that which spelt out the word hell oh my father remember he he is here the son of man he is here in his human nature and he says oh my father if it be possible let this cup pass from me is that in accordance with the pleasure of his father nevertheless not as I will but what thou wilt do yes it is there that he knows as the very sweat of his body drops as blood unto the ground that which was so predicted of him in the scriptures concerning all his sufferings he didn't turn his back on it what did he have in view yes it's true he had his father's glory in view but don't forget that he had in view that which was relative unto his seed he shall see his seed here are they there is only one way whereby he can see them and that is as he comes under the bruising of that sword of justice that wherein his father in all his righteousness would exact that punishment from him which is due unto you and unto me are one sip as it were of that which was contained in that cup would have sunk you and

I into everlasting hell but here is he who on the cross amidst all the sufferings of his body and his soul and how little we can understand them he cries out in that bitterest of suffering the worst as I might call it of the bruising that for a moment all communication between his father and himself seemed to be closed why because he was made sin for us where sin is a holy God cannot look upon it with the least degree of allowance it is laid upon his only begotten son it must be dealt with it shall be dealt with my God my

[44 : 55] God why hast thou forsaken me we know the answer it was that we might never be forsaken by God and thus as we meditate upon his sufferings and I would have you to do so it will humble you it will bring you down into the dust and it will raise up in your heart such spirit of glory that wherein you will praise and extol him oh you'll never be able as it were to sing his praises high enough but oh as you meditate upon his sufferings do you ask yourself this question I don't mean in a sentimental way but in that wherein it comes so poignantly right home to your very heart why oh lord why didst thou look upon me why me oh lord what brings you so to ask that question because he has made an end of sin he has put an end to it the penalty has been paid and now thou art indeed justified thou art righteous in the sight of this holy and glorious

Jehovah no claim can be demanded of thee no who is he that condemn it it is Christ that died yea rather that is risen again is that where your faith is faith work if by love if you love these truths if you love him who is so revealed amidst all the mystery of it mightily hear how your faith will indeed enfold him in your arms you call him like the bride you say my beloved my beloved bruised for my sake and now I am free for with his bruise

I have been healed God cannot behold a single blemish or spot upon me for it pleased the father oh the saving word to bruise him shall I not then cling to him hold him fast yes for when he hath made his sword an offering for sin and I can't stay any longer upon these things but remind you the outcome the blessed result he shall see his seed he shall prolong his days the pleasure of the

Lord shall prosper in his hand you needn't fear about the prosperity of the church hear see to that oh you needn't as it were bewail yourself because things in in your perspective seem as it were to be dire yea and unfruitful no the pleasure of the Lord will prosper in his hand here look after his people here gather them in they shall come and they shall come and they shall declare that he hath done this and they shall declare his righteousness unto a generation that shall be born so it has been so it has proved from generation to generation his church is still being increased still being enlarged there is no failure in that which he has done for his people it hath pleased

God and the pleasure of the Lord shall prosper in his hand well we shall know the truth of that to the fall when we redeemed by the precious blood of Christ shall indeed find that we are gathered in amongst that number who has grave all the glory and all the honor and all the praise solely and wholly unto him know if ever my poor soul be saved tis Christ must be the way amen shall shall we close by singing together in number 667 immortal on his rest on

[51 : 04] Jesus head my god my fortune and my living dread in him I live upon him trust my care he saves from death destruction and history Let's take some minutes.

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And glory in his grace And now may the peace of God Which pass of all understanding Possess our hearts and minds Through Christ Jesus And may the grace Of the Lord Jesus Christ And the love of God the Father And the communion and fellowship Of God the Holy Spirit Be with us each Now and forevermore Amen Amen Amen Amen Amen Amen Amen Amen Amen Amen Thank you.