

He Bore our Sins

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 16 September 2017

Preacher: Rev. Calum Murdo Smith

[0 : 00] Can we turn back to our reading in 1st Peter? 1st Peter chapter 2 and we'll read again at verse 21.

For to this you have been called, because Christ also suffered for you, leaving you an example so that you might follow in his steps. He committed no sin, neither was deceit found in his mouth. When he was reviled, he did not revile in return. When he suffered, he did not threaten, but continued entrusting himself to him who judges justly. He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed.

For you were straying like sheep, but have now returned to the shepherd and overseer of your souls. He himself bore our sins in his body on the tree.

[1 : 13] Today is a day of preparation for us as we come to approach the Lord's table, God willing, tomorrow.

And in preparing ourselves, we look at God's word to see what it has to say to us. What does it say to us here today?

As we think of coming to the Lord's table, do we come for ourselves? Do we come to please somebody else? Do we come for any other reason but to remember the Lord's death?

He himself bore our sins in his body on the tree. I'm sure you've all seen the horrendous devastation caused in America these past few weeks by a variety of hurricanes hitting in different parts.

And it's incredible to see the kind of power that there is behind a hurricane. We saw it in Texas and Houston where there was such tremendous flooding.

[2 : 27] It's amazing to see the power that the water has when it comes in such great torrents. We've seen it then in the Caribbean and in Florida when such a serious hurricane came and just caused utter devastation in all these places.

Flattened buildings, brought down bridges, left behind a trail of destruction. And it's amazing when you see some of the footage from these storms.

Just the incredible power behind them. There's a power in these storms that makes us and all who are in them just feel a sense of helplessness.

And we speak about when these kinds of things happen, how can we defend ourselves against them? How can we defend ourselves against floodwaters, for example?

And the power that there is behind them. And people will talk about putting barriers in place, flood defences. But what about when we think of our sin?

[3 : 42] Because sin has that same devastating effect on us. It leaves us feeling helpless at times.

It leaves us feeling overwhelmed at times. And so where can we go? Well, the words that we sang together in Psalm 65 give us a great reminder of where we go.

And the words of verse 3 in particular speak into the same kind of devastation that a storm leaves. When we were overwhelmed by sins and guilt upon us.

The word there for overwhelmed is like floodwaters coming upon us. There's a power behind it that we cannot stand against.

It overwhelms us. That is what sin is like. Sin overwhelms us. But when we were overwhelmed by sins and guilt upon us lay.

[4 : 48] What happened? Well, the psalmist goes on to say, You pardoned all our trespasses and washed our guilt away.

Where did he do that? Where were our sins pardoned? Where was our guilt washed away?

Even the psalmist in the Old Testament is looking ahead to what we have here in 1 Peter. He himself bore our sins in his body on the tree.

He bore. He bore. He carried. He defended us against all our sins on the tree.

And then the psalmist goes on to say in verse 4. How blessed are those you choose and bring within your courts of grace.

[5 : 47] We're filled with blessings in your house. In your most holy place. We have that defence. That shelter from the Lord for all of our sins.

When we were overwhelmed by sins, you washed our sins away. Last evening I made mention of Jonathan Edwards' sermon, Sinners in the Hands of an Angry God.

Sin is the ruin and misery of the soul. It is destructive in its nature.

And if God should leave it without restraint, they would need nothing else to make the soul perfectly miserable. Sin has that devastating effect on us.

Sin leaves us feeling miserable. Leaves us feeling helpless. But thanks be to God that he has dealt with our sins.

[6 : 57] Where can we come to find defence for our sins? To find help for our sins. To find forgiveness for our sins. To find our sins washed away.

But to come to see the one who bore our sins on the tree. He himself bore our sins in his body on the tree.

With a purpose he did that. That we might die to sin and live to righteousness. And with an outcome in it that by his wounds you have been healed.

There is healing in the work of Christ on the cross. There is power in the blood of Christ.

And as we come to approach the Lord's table. As we come to do this in remembrance of him. It is for our own spiritual nourishment.

[7 : 55] For those who will come and profess faith. Publicly profess it. There is a sense of growing in grace. There is a strengthening in it.

We feel our own weakness. But we realise the strength that is ours in Christ. And if you come to look on.

You should not leave this place feeling nothing. But to see that the grace of the Lord Jesus is for you. That you may come to die to sin.

And live to righteousness. Is that what we are doing? What a question to ask ourselves. Are we dying to sin?

And living to righteousness. Not many of us I'm sure will be able to say. That is my life story. But yet we see the grace of God.

[8 : 55] That that is what he is doing in us. He is helping us to die to sin. And to live to righteousness. So as we come to approach the Lord's table.

As we prepare ourselves. Let us see what Christ has done for us. These three things I want us just to think about for a few moments. First of all there in verse 24.

He himself bore our sins. Peter is writing here to God's people. Who have been scattered.

Dispersed to many different places.

As you see as you read in the opening chapter. You see that they are suffering much because of their faith. And yet the message that he is saying to them.

Here as we read in chapter 2. Is to be submissive to those who are in authority over you. To respect these positions of authority.

[9 : 52] Even in the midst of all your suffering. Some of them he says will be harsh. Some of them will do the wrong thing against you.

They will be unjust against you. But he brings this reminder to them. Of the grace of the Lord Jesus. In the opening chapter he says. That we are born again to a living hope. In verse 6 he says there in chapter 1. In this you rejoice though now.

For a little while. If necessary you have been grieved. By various trials. There is this reminder to them. That even as believers in the Lord.

Life isn't straightforward. Life isn't always plain sailing. But because of the hope. That there is in Christ. You see that now it's just for a little while.

[10 : 50] A short time. A short time. Suffering can seem like an eternity to us. When we are suffering for our faith.

When we are suffering for Christ. It can seem as if it's never ending. But yet. He says it is for a little while. And it's with a purpose.

So that the tested genuineness of your faith. More precious than gold. That perishes so tested by the fire. May be found to result in praise. And glory and honour.

At the revelation of Jesus Christ. That there is this. What we are looking forward to. Even though for a little while now. We might suffer. And what can help us.

In the midst of that. Is to remember. The one who suffered for us. He gives us. He says. You have this example.

[11 : 49] In verse 21. For this you have been called. Because Christ also suffered for you. Leaving you an example. So that you might follow. In his steps.

He's saying to the people. And to ourselves. You're not alone. You're not alone. In your suffering. You're not alone. In the temptations. That you face. You're not alone.

In falling into sin. You're not alone. In falling into hardships. From others. Many past. Many present. Many in the future.

Will suffer. In this way. But he's saying. You have this hope. In Christ. He himself.

Bore our sins. In his body. On the tree. It's interesting. How Peter there. Uses the word. Tree. And not the cross.

[12 : 45] He says. On the tree. What is the tree? He's still talking about the cross. But the tree reminds the people. Of the cross. The tree.

That was the cross. That was the place. Of the curse. Of God. It's very much. An Old Testament thing. In Deuteronomy. 21. Verse 22. It says. And if a man has committed a crime.

Punishable by death. And he is put to death. You hang him. On a tree. For cursed is the one. Who hangs. On a tree. He bore our sins.

In his body. On the tree. He was cursed. The curse. That our sins deserved. He bore our sins. So that we.

When we feel this sense. Of being overwhelmed. By sin. When we feel like things. Are overpowering us. We can look and see.

[13 : 45] Christ has borne our sins. He is defending us. He is sheltering us. From our sins. During the Napoleonic wars.

The men in France. Were brought into the army. Through a kind of lottery system. Their names. Were put into a tub. And if your name was picked out.

You had to go. And fight. But not. If someone else. Would go. In your place. If someone else.

Would take your place. You would accept. Now for your name. To be picked out. And have to go. And fight. In these wars. Was very often.

Almost 99% of the time. You are going. To your death. You are not going. To return. And on one occasion. The authorities. Came to a certain man.

[14 : 45] In a town. And they said to him. Your name. Has been chosen. And you are to go. And fight. For Napoleon. But the man refused.

To go. And he said. I was killed. Two years ago. And the authorities. Thought. At first. He was mad. And he was losing his mind. But he seemed. To know. What he was talking about. He had his family. Around him. And so they pressed. The more. And they said. How can you say. You have died.

When here you are. Alive. And he said. Well if you check. Your records. You will see. I was called up. To fight. Two years ago.

And I have been killed. In action. Again. They are saying. How can this be. And he explained. That when his name. Came out.

[15 : 41] A friend of his. A close friend. Came to him. And said. You have a large. Family. You are married. You have people.

Who depend on you. I have no one. I will take your name. And go in your place. And when they checked.

The records showed. That this was true. It went as far as to go. To Napoleon himself. Who said. The country. Has no claim. Over this man.

He is free. Because another died. In his place. And is that not. What Christ. Has done for us.

He has set us free. From the power of sin. Because he himself. Bore our sins. On his body. In his body.

[16:38] On the tree. He has set us free. It is not what Christ does. For sinners. Does he come. To condemn. No.

Comes to call sinners. To repentance. To see that there is life. In him. Think of the people. That Jesus met. Those who others said.

That is a sinner. But what did Jesus say. That is someone. Who needs mercy. The woman. Caught in adultery. What did Jesus say. To her. Is there anyone. Who condemns you. No. Neither do I. Go and sin.

No more. What did he say. To Zacchaeus. One who others saw. As this hard sinner. Who was robbing people.

[17:35] Come down. Zacchaeus. For today's salvation. Has come. To your house. That is how. The Lord Jesus.

Deals. With sinners. He shows grace. He shows mercy. When we were overwhelmed. By sin. He bore our sin.

On the tree. He bore. Our sin. The second thing. I want us to see. Is that that leads on. To something else. He bore our sins.

On the tree. For a purpose. And what is that purpose. That we might die. To sin. And live. To righteousness. Think of the man.

Whose friend. Had gone to fight. For him. Whose life. Was lost. On his behalf. That he might live. For his family. Knowing someone else.

[18:30] Has died. In your place. Should give you. A whole new perspective. On life. To appreciate. Everything. That you have. How much more.

Would his family. His children. His life. Have meant. To that man. All because. Someone died. In his place. But how much.

Do we appreciate. What Christ. Has done. For us. He bore. Our sins. On the tree. To give us. Life. To give us. That sense. Of joy. Of salvation. As the psalmist. Goes on. In Psalm 65. To know. The blessings. That there are.

In the place. Of God. And what blessings. Are ours. In Christ. Christ. Died. For a purpose. Not that we should.

[19:26] Forget about it. Not that we should. Live our lives. The way we please. But that we would be free. Not free. To do our own thing.

But free. To live. For him. He died. On a tree. That we might die. To sin. And live. To righteousness. And do you do that? Is that your longing? Is that your desire? To put sin away? To confess our sin. And say. Lord help me. Turn away from that. And turn to you. That's the purpose of Christ. Coming to preach the gospel.

It was a gospel of repentance. It's a gospel. That fills our lives. With joy. Of salvation. A gospel.

[20:26] That helps us. Turn from sin. And live. For righteousness. You may notice. As you're reading. Through 2nd Peter here.

How many references. There are in this passage. That go back to Isaiah 53. It's almost like. He's just rewriting. Isaiah 53. There's so many references.

In verse 25. He says. We are straying like sheep. But have now returned. To the shepherd. And overseer. Of our souls. That's almost directly. From Isaiah 53.

All we like sheep. Have gone astray. We've turned each. To our own way. The same idea. And you see it. Right throughout this. He committed.

No sin. Neither was deceit. Found in his mouth. When he was reviled. He did not revile. And return. When he suffered. He did not threaten. But continued entrusting himself.

[21:22] To him. Who judges justly. So much of that. Is taken. From Isaiah 53. When you think about that.

We were straying. Like sheep. That is the way we were. But so often.

There's the danger. That's the way. We slip back into. Straying. Like sheep. But we have this shepherd. And overseer.

Of our soul. The good shepherd. Who guides his sheep. And that is the way. That we need to live. Dying to sin. And living. To righteousness. The power of sin. Is so overwhelming. Coming. It's not a case.

[22:18] Of coming to the Lord Jesus. And saying. Thank you Lord. You saved me from my sin. I can go on my own strength. Now. If you ever want to do that.

You will not last. The power of sin. Is so great. That it's not about saying to ourselves. I'm going to turn over.

A new leaf. I'm going to do things differently. I can remember in my own life. Saying that. Very often. It will be a Sunday night. You hear a sermon. You say. Well tomorrow. I'm going to be different. But by Tuesday. You're back into the same ways.

Why? Because it was me. It was about myself. I'm not asking the Lord.

[23 : 11] To help. We are overwhelmed. By sin. And we will continue. To be overwhelmed. By sin.

Until we come to see. That he bore our sins. In his body. On the tree. There had. To be death. And the death of Christ. Is what helps us. To put our old self. To death as well. And to see the resurrection.

Of Christ. As something that helps us. To live. To righteousness. When Christ died. We who believe.

In him. Died with him. Because we were identified. In his death. But through faith. In him. When he rose.

[24 : 06] From the dead. We too. Are raised. To a newness. Of life. When we were. Overwhelmed. By sins. He bore our sin.

Away. So what are we doing. With it. What are you doing. With what Christ. Has done. You can believe it.

It. But do you apply it. That is what. We are being taught here. We can believe. He bore our sins. In his body.

On a tree. Are we dying. To sin. And living. To righteousness. Pray to God. That he will help you. Die to sin.

And live. To righteousness. And recognizing. It's not a perfect righteousness. It's not our righteousness. But his. Otherwise.

[25 : 00] We will be left feeling. As if we cannot go on either. Of. When you see. What he's saying here. About Jesus. Being. An example. For us. That we might follow.

In his steps. And it goes on to say. He committed no sin. Neither was deceit. Found in his mouth. Is that you? Is that me? No. Because we still sin.

We still have deceit. In our mouth. But we look to him. The perfect. Spotless. Lamb. Of God. For his righteousness.

Not for ours. But he will help us. To die to sin. And live. To righteousness. He is our help.

He is our shepherd. And he is there for you. To give you strength. To go on. The third. And final thing. I want us to take. From this. Is these words.

[25 : 58] By his wounds. You have been healed. It can seem. Strange. The way this passage. Sort of jumps back.

And forward. To different things. One minute. He is. Peter is speaking. About being in submission. To masters. And suffering. For the sake. Of God.

Because of their unjust. Ways with them. And yet. Then he comes. To the cross. And you think. Well. Is he just sort of. Weaving back and forth.

From different places. Talking about masters. And authority. And being in submission. To then come to the cross. Then going into chapter 3. And living as wives.

And husbands. What's he doing? Well. What's he doing? What's he doing? What's he doing?

What's he doing? What's he doing? Well. The cross. Is the place. That intertwines. Our whole life.

[26 : 53] The Lord Jesus. Coming to bear our sins. And his body on the tree. Isn't just something. That we apply. In one part of our life. But it's something. That goes through all of our life.

Our whole lives. Revolve around that. If we are to die. To sin. And live. To righteousness. We are to see. It's not just about having faith.

And our time in the church. And then going. To live as free people. Sinning. Verse 16. He says. Live as people who are free. Not using your freedom.

As a cover up for evil. But living as servants of God. So our whole lives. Revolve around being servants of God. Servants to the Lord.

Jesus. Who bore our sins. In his body on the tree. The cross. Is central to everything. That we are doing. And the cross.

[27 : 49] Is the place. Where we see. All our wounds. Are healed. Every part of our life. Revolves around the cross. And that is why.

We can go from here. With a hope of the cross. That is why. We can live in our communities. With a hope of the cross. That is why.

We can go through everything. In our life. With a hope of the cross. If you are going through tragedy. Or suffering. You can look to the cross. It is there to help.

To comfort. To assure us. That this is for a little while. But in the cross. We have something to look forward to.

For eternity. By his wounds. You have been healed. It is not saying. Your suffering is going.

[28 : 44] Not yet. But ultimately. Your suffering. Your suffering. Is healed. For eternity. We will suffer. In this world.

In this world. You will have many troubles. Jesus says. But be of good courage. Why? For I have overcome. The world. By his wounds.

You have been healed. If you have doubt. If you lack assurance. There is comfort. In the cross. He bore our sins.

In his body. On the tree. When we were overwhelmed. By sins. He made atonement. For our sins. And remember.

Peter is writing. To those who were servants. Those who were slaves. In their day. And they were to be. In submission. To those who were in authority.

[29 : 43] Over them. Even those. Who were unjust. And the unjust master. Would give the servants. A beating. No doubt.

Many of them. Had wounds. On them. From beatings. That they had received. And these words. Would have spoken. Into their hearts.

Remember. Christ. Who suffered. On the tree. He bore. Your sins. By his wounds. You are healed. And if you are suffering. For him. That is healing. For you. We don't belong. To a persecuted church. Here.

Not in the sense. Of some. Throughout this world. Do. There are Christians. Throughout this world. Our brothers. Our sisters. In Christ. Who suffer.

[30 : 39] For their faith. Who are beaten. For their faith. Who are tortured. Who are put to death. For their faith. But still.

They go on. Looking to Jesus. The one. Who bore their sins. On the tree. The one. Who they can say. By his wounds.

We are healed. We are healed. And still. We go on. Doubting.

We go on. Wondering. Do I have strength? How can they go forward. Like that. Into the face. Of death.

But through Christ. Who bore their sins. On the tree. How can you. Go forward. Today. How can you. Be healed.

[31 : 33] By his wounds. By looking. To the one. Who bore our sins. On the tree. If there is healing.

There must be pain. Because healing. Is a hurt. And healing. Is about something. That has hurt. Us being healed. Again. And C.S. Lewis. Once said. In talking about pain. God whispers. To us. In our pleasures. He speaks.

To us. In our consciences. But he shouts. In our pains. It is his megaphone. To rouse. A deaf world. There is pain. There is suffering. For being a Christian. And if we knew it more. We would have a greater sense. Of what Christ has done.

[32 : 29] For us. He was. Bruised. For our iniquities. He was crushed. For us. By his wounds.

You are healed. Peter knew. That meditating. On the cross. Looking. To the cross. Would bring comfort. To those who are suffering.

And does the cross. Bring comfort. For you. All the pain. All the suffering. That he went through. Does it come into your pain. Your troubles. Your suffering. Do you see it was for your healing. Far be it from me.

To boast. Except in the cross. Of the Lord Jesus Christ. By which the world. Has been crucified. To me. And I. To the world. That is Paul's word.

[33 : 33] To the Galatians. And it is about. Suffering. And pain. Crucifixion. Is not easy. What Christ bore.

On the tree. For us. Was torture. It was painful. It was anguish. Physically. Spiritually.

The torments. Of hell. That our sins. Deserve. He bore. On the tree. Why. That we might die.

To sin. And live. To righteousness. Live. For Christ. Who died. For you. And know the healing.

That his wounds. Have paid for. As we prepare. To come. To remember. The Lord's death. We do it.

[34 : 28] In peace. We do it. In comfort. We go back. Into the world. With so much. That we take. For granted.

It. But as we come. May we see. How overwhelming. Sin is. There is a power. Behind it. That we cannot. Stop ourselves. But thanks be to God. That he gave. His son. And he himself. Bore our sins.

In his body. On the tree. May we all come. To know the healing. That that brings. Through his blood. Said for sinners.

Such as we are. May God bless. His word to us. Let us pray. Our father in heaven. You have given.

[35 : 23] So much for us. And may we ask. That question. Oh Lord. What can we give. To you. What can we give. Oh Lord.

There is nothing. There is nothing. That we could give. That would say. That we. Can in any way. Make up. For all that you have done. For us. And all. That you gave.

All that the Lord Jesus. Did. At the cross. But what can we do. But come. And put our trust. In the Lord Jesus Christ.

He who bore our sins. In his body. On the tree. That we might not be. Overwhelmed. By sins. That we would see. Atonement.

Has been made for us. What can we bring. To you. Nothing. We can bring. But what can we do. For you. We can take.

[36 : 18] The cup. Of salvation. We can show. Lord. That we believe. That we have hope. In the Lord Jesus Christ. That he has healed.

All our wounds. That we might live. For him. That we might die. To sin. And live. To righteousness. Lord. Help us.

Each one. To see. The great price. That has been paid. The transaction. Complete. For he said. It is finished. Lord. Help us.

To come. And do all. In remembrance. Of him. We ask it. In his precious name. Amen. We're going to.

Sing. To God's praise. In conclusion. In Psalm 86. The Scottish Psalter version. Psalm 86. Psalm 86.

[37 : 20] Psalm 86. At verse 10. The Scottish Psalter version. Psalm 87. Because thou art exceeding great. And works by thee are done. Which are to be admired. And thou art God thyself alone.

Teach me thy way. And in thy truth. O Lord. Then walk will I. Unite my heart. That I thy name may fear continually. O Lord.

My God. With all my heart. To thee I will give praise. And I the glory will ascribe. And to thy name. Always. We'll sing from verse 10 to verse 12.

To God's praise. Because thou art exceeding great.

And works by thee are done. And works by thee are done. Which are to thee.

[38 : 19] And hearts and love. I thought. I shall know. Teach me thy way.

Teach me thy way. And live thy truth. O Lord. And walk with I.

And live thy way. And live thy way. And live thy way. And live thy way.

And live thy way. O Lord. My God.

With all my heart. To thee. To thee. I will give praise.

[39 : 21] And live thy way. And live thy way. Lord. And live thy way. And live thy way. And live thy way.

And live thy way. And live thy way. And live thy way. And live thy way. Now may grace, mercy, and peace from God, Father, Son, and Holy Spirit rest upon and abide with us all now and forevermore. Amen. Amen.