

Good Friday, April 7, 2023
Hallelujah! What a Savior
Isaiah 53:5, 6

- I. God's Diagnosis of Our Souls: as Straying Sheep Isa. 53:6
 - A. The Guilt of All—The Whole Flock Is Guilty
Rom. 3:10; Jer. 2:22; Ps. 14:3; Ezek. 34:5, 6; Matt. 9:36

 - B. The Guilt of Each—Each Sheep Is Guilty
Ps. 14:3; Gal. 5:15

- II. God's Remedy for Our Souls: the Suffering Shepherd
 - A. Christ's Remedy Is a Complete Satisfaction for Our Sin
 - 1. His Remedy Is to Atone for All Our Sin
Isa. 53:6, 10; Lev. 5:1-17; 1 Jn. 1:7

 - 2. His Remedy Is to Satisfy Fully God's Holiness
Ps. 5:5; Exo. 23:7; Isa. 53:11, 12; Rom. 5:1

 - B. Christ's Remedy Is a Perfect Substitution in Our Place
 - 1. Isaiah's Prophecy of the Substitute Sacrifice
Isa. 53:4, 5, 6, 8, 10, 11, 12

 - 2. Christ's Fulfilment of the Substitute Sacrifice
Gal. 2:20; Jn. 15:13-14

QUOTES:

“The essence of sin is we human beings substituting ourselves for God, while the essence of salvation is God substituting himself for us. We . . . put ourselves where only God deserves to be; God . . . puts himself where we deserve to be.”

John Stott, *The Cross of Christ*

“Jesus did not come merely to make salvation possible, but actually to save His people. He did not come to make redemption possible; He died to redeem His people. He did not come just to make propitiation *possible*; he turned aside God’s wrath for each of his elect people forever. He did not come to make reconciliation between God and man *possible*; He actually reconciled to God those who the Father had given Him. He did not come merely to make atonement for sins *possible*, but actually to atone for sinners. . . . Christ’s work on the cross was not a hypothetical salvation for hypothetical believers, but a *real and definite* salvation for God’s own chosen people. A redemption that does not redeem, a propitiation that does not propitiate, a reconciliation that does not reconcile, and an atonement that does not atone cannot help anybody. But a redemption that redeems, a propitiation that propitiates, a reconciliation that reconciles, and an atonement that atones reveal a most amazing grace on God’s part and draw us to rest in Him and in His completed work, rather than our own.”

James Boice

"Our acquittal is in this—that the guilt which made us liable to punishment was transferred to the head of the Son of God (Isa. 53:12). We must specially remember this substitution in order that we may not be all our lives in trepidation and anxiety, as if the just vengeance, which the Son of God transferred to himself, were still impending over us."

John Calvin [*Institutes*, II, xvi, 5]

*If Thou my pardon hast secured,
And freely in my room endured
The whole of wrath divine,
Payment God cannot twice demand,
First from my bleeding Surety's hand
And then again from mine.*

Toplady

“If He fulfilled not justice, I must; if He underwent not wrath, I must to eternity.”

John Owen

“The notion which the phrase ‘penal substitution’ expresses is that Jesus Christ our Lord, moved by a love that was determined to do everything necessary to save us, endured and exhausted the destructive divine judgment for which we were otherwise inescapably destined, and so won us forgiveness, adoption and glory. To affirm penal substitution is to say believers are in debt to Christ specifically for this, and that this is the mainspring of all their joy, peace and praise both now and for eternity.”

J. I. Packer

"We are often told that we limit the atonement of Christ because we say that Christ has not made satisfaction for all men, or all men would be saved. Now, our reply to this is, that, on the other hand, our opponents limit it, we do not. The Arminians say, Christ died for all men. Ask them what they mean by it. Did Christ die so as to secure the salvation of all men? They say, 'No, certainly not.' We ask them the next question—Did Christ die so as to secure the salvation of any man in particular? They answer, 'No.' They are obliged to admit this, if they are consistent. They say 'No. Christ has died that any man may be saved if'—and then follow certain conditions of salvation. Now, who is it that limits the death of Christ? Why, you. You say that Christ did not die so as infallibly to secure the salvation of anybody. We beg your pardon, when you say we limit Christ's death; we say, 'No, my dear sir, it is you that do it.' We say Christ so died that he infallibly secured the salvation of a multitude that no man can number, who through Christ's death not only may be saved, but are saved, must be saved and cannot by any possibility run the hazard of being anything but saved. You are welcome to your atonement; you may keep it. We will never renounce ours for the sake of it."

Charles Spurgeon