

12072-D 9-16-2012
Isaiah 53 part 2
The Suffering Servant part 2
Isa.53:7-12

- I. **Jesus turned the world's way of viewing reality and doing religion on its head. Lk.13:1-**
- A. He deconstructs the human capacity for obedience.
1. Do you suppose that these people were greater sinners than all the other people in Judea?
 2. Most people emphasize human capacity for meritorious service and reward, which means self-salvation.
 3. Jesus emphasized the need to repent/believe in him (Mk.1:15)
- B. He deconstructs the human correlation of morality to blessing.
1. These people saw the present order as the ultimate evidence of God's plan for us personally:
 - a) A direct correlation between our behavior and our circumstances = if we're good, nothing painful will happen to us.
 2. This is the intuitive default position for people even today.
 3. *The false assumption that Jesus points out is the notion that humans are basically good.*
- C. He instructs one overarching response for all people: repent.
1. Repentance = metanoia = Change your mind, turn from sin and trust the king standing in front of you—Jesus. (Mark 1:15)
 - a) He means stop thinking that way and grasp the fact that bad people and “good” people are all more or less bad.
 - b) All have to repent because all have sinned ... all.
- D. *How could simple repentance and faith in Christ solve the perishing problem? The Servant Songs of Isaiah tell us.*
- II. **From last week 3 counterintuitive elements of Christ's ministry and ours.**
- A. **The Wisdom of Suffering. 52:13-15.**
1. (Counterintuitive because we see no virtue in our suffering)
 2. He acts wisely and gets it done, yet suffers as part of the wisdom. 14
- B. **The Glory of being Ordinary. 53:1-3.**
1. (Counterintuitive because we only see value and validation in being extraordinary)
 2. Messiah is totally “unlikely”. Too normal! 2-3
 - a) Unpretentious beginnings. 2a
 - b) Unattractive appearance. 2b
 - c) Unenviable life. 3
 - d) Thought to be worthless (by most of the world)
 - (1) Esteemed = chashab = think about, value, count important
- C. **The Pain of Personal Grace. 4-6**
1. (Counterintuitive because we do not see grace as an expensive virtue. We think it should be painless)
 2. Grace is incredibly expensive to the one who gives it, yet healing to the one who receives it.
 - a) He completely identified with us, permanently.
 - b) He thoroughly experienced our guilt, grief, shame and punishment, personally.

III. **This week: two more counterintuitive elements in Christ's ministry and ours.**

A. **The Redemptive Value of Injustice. 7-9. Counterintuitive** because we believe that there is no redemptive purpose to weakness or being victimized, but there is.

1. **Injustice was how God brought about ultimate justice.**

a) He volunteered for human injustice.

(1) He did not defend himself. 7

(2) Jesus was victim of a miscarriage of human justice.

(a) Only the Bible, specifically the gospel of Christ, tells of God voluntarily submitting to human injustice.

(3) *Sometimes you accomplish God's redemptive will in your situation by simply letting things happen to you.*

b) In order to suffer divine justice. Acts 2:23

(1) It was the will of the Lord to crush him. 10

(2) Only an innocent sufferer could atone for a guilty one—a perfect lamb to take away the sin of the world. (Jn.1:29)

(3) God is doing this, making the Servant a guilt offering.

(a) Guilt offering = an offering made when you know you have done wrong and are repenting of it specifically.

c) So that we truly guilty enemies of God could receive a perfect righteousness. 11. Rom.3:21-26; 2 Cor.5:21; Gal.3:13

(1) Complete forgiveness. All sins gone.

(a) By absorbing the wrath of God for us

(2) Complete righteousness. Goodness bestowed legally

(a) By imputing his own righteousness to us.

2. **Injustice is an opportunity for the gospel.**

a) When Christians suffer as a witness to God's higher purposes.

(1) Martyrs are incredibly valuable. **1 Peter 2:19-25**

b) When Christians promote justice for others at personal cost it is a witness to Christ's sacrifice for us.

(1) Life is evil and hard it presents opportunities for Christian compassion, like in the Roman Empire. Hospitals, moving into the plagued cities in the 2-4th centuries to help the dying

B. **The strengthening power of dying. 10-12 (12)**

1. (Counterintuitive because of course we think dying is the ultimate weakness—but it is not)

2. Out of the anguish of his soul he shall see and be satisfied.

a) By dying, he defeated death itself

3. Lk.9:24; Col.3:1-4; 2 Cor.12:7-10. When we die to the hopes of this age, we gain a new kind of strength from Him that changes everything.

IV. The gospel of the Cross of Christ is not simply religious advice on how to improve your record. It is news of a risen Savior/King who draws you into an entirely new universe, a new heavens and new earth where righteousness is the eternal reality and you will receive forgiveness and inheritance. What is not to like about this message? *Repent and believe the gospel.*