

THE SUFFERING SERVANT

ISAIAH 52.13-53.12

INTRODUCTION:

1. Genesis 3.15 contains the first indication of the suffering of Christ though it lacks the details of how and why.
2. That Isaiah 53 addresses the suffering of Christ is irrefutable from the Philip's explanation to the Ethiopian Eunuch. (Acts 8.34,35)
3. In this fourth song of Isaiah, the victory of Christ is seen as coming from His predicted and pre-planned death.

I. THE SEVERITY OF THE SUFFERING SERVANT

- A. With vivid language Isaiah foretells of the inhumane suffering which Christ would endure. (Isa. 52.14,15; 53.1-3)
- B. From the garden to the cross, Christ would unjustly endure cruel and unusual punishment. (Isa. 53.7-9)
 1. Jesus prayed in Gethsemene. (Luke 22.41-44)
 2. Jesus before the Sanhedrin. (Luke 22.63,64; 66-71)
 3. The testimony of false witnesses. (Mark 14.56-59)
 4. The trial before Rome. (Luke 23.1,2; John 19.1-3)
 5. The crucifixion. (Matt. 27.31-50)

II. THE CAUSE OF CHRIST'S CRUCIFIXION

- A. Why would Jesus willingly give His life? (1 Pet. 2.20-25)
 1. There would be no glory in suffering. (1 Pet. 2.20)
 2. Yet Christ was innocent. (1 Pet. 2.21,22; Luke 23.39-41)
 3. His death was vicarious as He suffered for the sins of the human race. (1 Pet. 2.23-25; Isa. 53.4-6; Rom. 5.6-8)
- B. **HEBREWS 12.2:** *"who for the joy set before Him, endured the cross, despising the shame"*

III. THE VICTORY OF THIS VICARIOUS EVENT

- A. His death did not secure the victory that many were expecting. Yet through death was victory. (Isa. 53.10,11)
 1. The will of God had been accomplished. (Heb. 10.5-10)
 2. **1 COR. 15.57:** *"But God be thanked who gives us the victory through our Lord Jesus Christ."*
- B. Therefore God highly exalted Him, and gave Him a name above every name. (Isa. 53.12; Acts 2.32,33; Phil. 2.5-11)

CONCLUSION: *"Men and brethren, what shall we do?"* (Acts 2.36)

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MEETING TIMES:

SUNDAY MORNING BIBLE CLASS :	9:00AM	
SUNDAY MORNING WORSHIP:	9:50AM	
SUNDAY EVENING WORSHIP:	6:00PM	
WEDNESDAY EVENING BIBLE CLASS	7:30PM	

*Worshipping
 God "in Spirit
 and truth"
 (John 4.23)*

AUGUST 2ND, 2009

THE FOOLISHNESS OF BOASTING

Paul was not a man of great stature or of strong speech (2 Cor. 10.10). However, he did have inspiration. Through the Holy Spirit he had the ability to convey the most important message of all time – the gospel of Christ. Because of his divine knowledge, he had the desire to boast (2 Cor. 12.6), but his infirmities kept him humble (2 Cor. 12.7).

For a moment, for the purpose of illustration, Paul gave into boasting. Some had come in and challenged Paul's authority as an apostle. They desired to be equal with Paul in authority, and attempted to reach this goal by exalting themselves and putting Paul down (2 Cor. 11.12-15). Therefore in answer to his critics Paul indulged *"in a little folly"* (2 Cor. 11.1), As he reminded his readers that he did not speak *"according to the Lord, but as it were foolishly"* (2 Cor. 11.7), Paul proceeded to enumerate all his reasons for boasting (2 Cor. 11.22-33).

Proving himself to be an apostle and putting to silence those who should have commended him, Paul acknowledges that he had *"become a fool in boasting"* (2 Cor. 12.11).

Why is boasting foolish? Because it causes one to look upon us more highly than he ought (2 Cor. 12.6). It is not uncommon for one to exalt himself in the eyes of another. Then he is humbled when he is seen for who he is and put in his proper place. (Luke 14.7-11).

Christians ought always to *"esteem others better than himself"* (Phil. 2.3), and humble themselves before God. Anything else is just foolishness. CLP

THREE DIFFERENT FAITHS

JAMES 2.14-26

INTRODUCTION:

1. The essentiality of faith a reoccurring theme in both the Old and New Testaments. (Heb. 11.6; Eph. 2.8; 2 Cor. 5.7; Rom. 14.23)
2. As the world has redefined and misapplied faith, one is easily confused as to what kind of faith is that which saves.
3. Through inspiration James helps clarify the misconception of faith by identifying three different faiths.

I. DEAD FAITH THAT IS OF THE MIND

- A. **JAMES 2.17:** “...*faith, if it does not have works, is dead*”
1. This is intellectual faith without action. (James 2.15,16)
 2. Jesus warned of those who had professed faith, but did acted contrary to His will. (Matt. 7.21-23; Titus 1.16)
- B. Christians must be aware of their faith becoming dead through inactivity. (James 1.22; Matt. 7.26,27)
1. **JAMES 2.14:** “*Can faith save him?*” (cf. v. 24)
 2. Objection: Was not Abraham saved apart from works? Yes, but what works? (Rom. 3.28,29; 4.9-12)

II. DEMONIC FAITH THAT IS OF THE HEART

- A. **JAMES 2.19:** “*You believe that there is one God. You do well. Even the demons believe – and tremble*”
1. Demons believe in the deity of Christ. (Mark 3.11,12)
 2. Demons believe in condemnation. (Matt. 8.28,29)
- B. Like demons, some have faith in God trembling at the possibility of their condemnation, but without action.
1. **HEBREWS 10.27:** “...*fearful expectation of judgment*”
 2. Can this kind of faith save him? (James 2.20)

III. DYNAMIC FAITH THAT IS OF THE BODY

- A. While we need intellectual and emotion faith, it does not work unless we do. (James 2.18)
1. The example of Abraham and Rahab illustrate the mechanics of working faith. (James 2.21-25)
 2. Life received is a life displayed. (Titus 3.8; 2 Cor. 4.13)
- B. Can this faith save him? (Rom. 10.17; Mark 16.16)

CONCLUSION: Christians must examine themselves to see if they are in the faith – Biblical, saving faith!

THE SIN OF DRINKING?

The consumption of alcoholic beverages has become a American pastime. Some consider a party without alcohol as dull and painful and usually has guests looking for a quick exit. Whether at home or at the stadium, some cannot enjoy a sporting event without having a couple of adult beverages. Such sentiments are further encouraged by the advertising industry as beer is portrayed as fun, attractive, and cool.

But what does the Bible say about drinking alcohol? That drunkenness is a sin needs very little biblical investigation, for it is listed frequently among those things that are contrary to God’s will. (Luke 21.34; Rom. 13.13; Gal. 5.21; 1 Pet. 4.3). Furthermore, the inspired word associates drunkenness with violence and foolishness. The wise man reports that “*wine is a mocker, strong drink a brawler, and whoever is led astray by it is not wise*” (Prov. 20.1). Just a few chapters later a drunk is described as one who as “*redness of eyes*” and “*wounds without cause*” (Prov. 23.29). One is warned about the allure of alcohol as it “*sparkles in the cup*” and “*swirls around smoothly*” (Prov. 23.31). Even in spite of being bitten by it (Prov. 23.32), and becoming as off balance as “*one who lies down in the midst of the sea*” (Prov. 23.34), his foolishness is emphasized as he still craves “*another drink*” (Prov. 23.35).

Most will concede the sin of drunkenness, but does that also include any amount of alcohol? Can one drink as long as it is not excessive? In 1 Peter 4.3 we are introduced to three types of drinking: “*Drunkenness, revelries, and drinking parties*” While we understand the term “*drunkenness*”, the terms “*revelries*” and “*drinking parties*” may not be as clear.

Revelries comes from the Greek word komos which is defined as “*carousing*” or “*rioting*”. It refers to those who get drunk and then let loose. It is drinking to the point where one’s inhibitions are stifled resulting in uncharacteristic behavior. .

The other term that is used is “*drinking parties*”. According to scholars, drinking parties do not necessarily involve drinking to get drunk, but drinking for social reasons. It involves people getting together and having a few drinks while they enjoy one another’s company. Interestingly, this kind of drinking is condemned with drunkenness and revelries making it clear that any kind of recreational drinking is condemned. CLP