

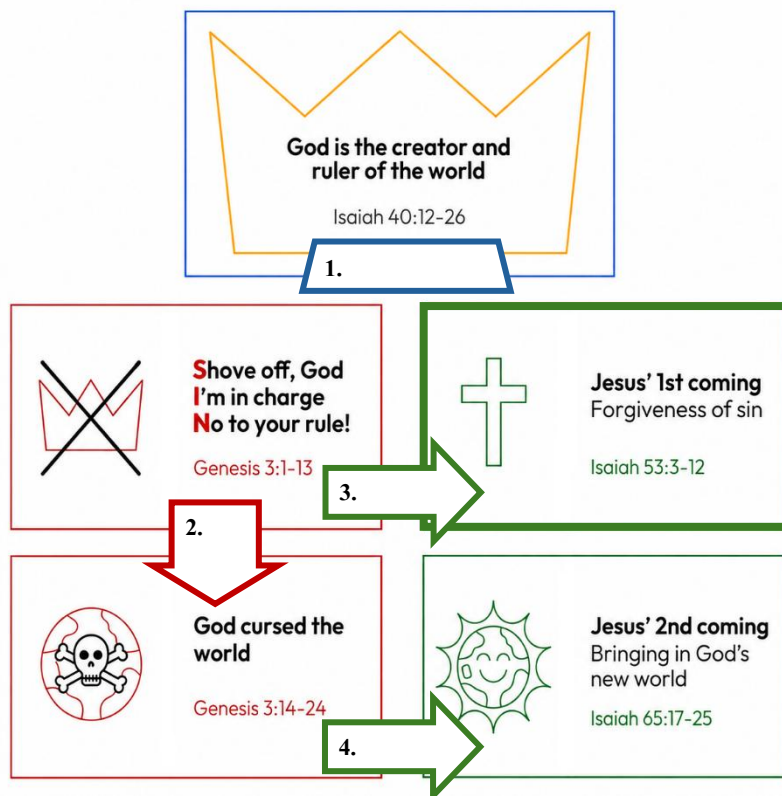
## Training questions

### Logic

- Fill in the 4 blanks to show the logic of the cards.

### Evangelism

- Between **Jesus' 1<sup>st</sup> coming** and **Jesus' 2<sup>nd</sup> coming**:
  - which is easier for you to bring up in conversation?
  - which do you think non-believers find less strange?
  - which has more traction with non-believers?



### 1<sup>st</sup> vs 2<sup>nd</sup> comings of Jesus

- In your experience of hearing Bible teaching, what ratio of **Jesus' 1<sup>st</sup> coming** to **Jesus' 2<sup>nd</sup> coming** have you heard? Why might this be?

### What the cross doesn't solve

- Which of these *sin-related* or *sin-adjacent* problems does **Jesus' 1<sup>st</sup> coming** actually solve?
  - Human tendency to sinfulness
  - God's cursing of the world
  - God's final day anger
- If **Jesus' 1<sup>st</sup> coming** does not solve any of (a), (b) or (c), what does?

### Sin and cross only

- How wrong would things go if you only teach/present **sin** and **Jesus' 1<sup>st</sup> coming** in your evangelism and discipleship?
- Imagine a future where ABC becomes a church of well-to-do, guilt-free churchgoers, living for this world alone. How easy would it be for this to happen?



### Jesus on the cross:

- lots of suffering
- took God's punishment to bring sinners 'peace'
- suffered without complaint or resistance
- was innocent yet punished in place of sinners

### Isaiah 53:3-12 (NIVUK)

<sup>3</sup> He was despised and rejected by mankind,  
a man of suffering, and familiar with pain.  
Like one from whom people hide their faces  
he was despised, and we held him in low esteem.

<sup>4</sup> Surely he took up our pain  
and bore our suffering,  
yet we considered him punished by God,  
stricken by him, and afflicted.

<sup>5</sup> But he was pierced for our transgressions,  
he was crushed for our iniquities;  
the punishment that brought us peace was on him,  
and by his wounds we are healed.

<sup>6</sup> We all, like sheep, have gone astray,  
each of us has turned to our own way;  
and the LORD has laid on him  
the iniquity of us all.

<sup>7</sup> He was oppressed and afflicted,  
yet he did not open his mouth;  
he was led like a lamb to the slaughter,  
and as a sheep before its shearers is silent,  
so he did not open his mouth.

<sup>8</sup> By oppression<sup>a</sup> and judgment he was taken away.  
Yet who of his generation considered  
that he was cut off from the land of the living,  
that he was punished for the transgression of my people?<sup>b</sup>

<sup>9</sup> He was assigned a grave with the wicked,  
and with the rich in his death,  
though he had done no violence,  
nor was any deceit in his mouth.

<sup>a</sup> Or *From arrest*

<sup>b</sup> Or *generation protested?*

*For he was cut off from the land of the living;  
for the transgression of my people he was punished.*

<sup>10</sup> Yet it was the LORD's will to crush him  
and cause him to suffer,  
and though the LORD makes<sup>c</sup> his life an offering for sin,  
he will see his offspring and prolong his days,  
and the will of the LORD will prosper in his hand.

- God's plan: suffering  
followed by vindication!

<sup>11</sup> After he has suffered,  
he will see the light of life<sup>d</sup> and be satisfied;<sup>e</sup>  
by his knowledge<sup>f</sup> my righteous servant will justify many,  
and he will bear their iniquities.

<sup>12</sup> Therefore I will give him a portion among the great,<sup>g</sup>  
and he will divide the spoils with the strong,<sup>h</sup>  
because he poured out his life unto death,  
and was numbered with the transgressors.

For he bore the sin of many,  
and made intercession for the transgressors.

### Getting into the text

- |          |   |
|----------|---|
| Overall  | 1. How would you describe the overall thematic movement or shape of the passage?  |
| 53:3     | 2. What is the effect of the piled up 'despised', 'rejected', 'suffering' language?<br>3. In what sense do you think the author means 'we held him in low esteem'?  |
| 53:4-6   | 4. How does the contrast of 'he/him' with 'we/us/our' work?<br>5. Why might these verses use several different suffering-words rather than one summary word?<br>6. How does the imagery of sheep help describe sinfulness?<br>7. What is the effect of moving from many individual wanderings, to one concentrated burden laid on the servant?  |
| 53:7     | 8. How might not complaining add to the sense of suffering for the servant?   |
| 53:8-9   | 9. What is the literary effect of the varied descriptions of death, instead of e.g. 'he died'?<br>10. How does the servant's innocence intensify the <i>penal substitution</i> idea we saw in 53:4-6?<br>11. How might the servant's innocence amplify his suffering?   |
| 53:10-12 | 12. How do you feel about the way the servant's suffering is described as <i>God's will</i> or <i>plan</i> ?<br>13. Describe the shift of ' <i>camera focus</i> ' as we come to 53:10-12. What is the effect of this shift?<br>14. What signs of vindication appear in these verses? List them<br>15. What is the literary effect of the language of 'portion' and 'spoils' in 53:12? |
| Response | 16. How does this passage help you to appreciate Jesus' 1 <sup>st</sup> coming more?  |

<sup>c</sup> Hebrew *though you make*

<sup>d</sup> Dead Sea Scrolls (see also Septuagint); MT does not have *the light of life*.

<sup>e</sup> Or (with MT) <sup>11</sup> *He will see the fruit of his suffering / and will be satisfied*

<sup>f</sup> Or *by knowledge of him*

<sup>g</sup> Or *many*

<sup>h</sup> Or *numerous*

## Challenging our worldview

### 1. Lies we have believed

We have previously seen that all of humanity believes lies about God that leads to our rebellion against him.

Write out specific variations of each lie that you are most easily persuaded of below:

#### Lie #1 – ‘God is not good’

e.g. ‘God is more prohibitive than he is generous’

#### Lie #2 – ‘God won’t punish rebellion

e.g. ‘a loving God would never punish anyone’

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**Shove off, God  
I'm in charge  
No to your rule!**

### 2. Forgiveness

What hinders us from believing that Jesus’ death on the cross fully achieves forgiveness of sin?

### 3. Taking Jesus for granted

Why is it easy for us to take Jesus’ death on the cross for granted, or to be underwhelmed by his death?

### 4. Penal substitution

Some liberal Christians have called *penal substitution* ‘cosmic child abuse’. From the passage, how would you argue against this?

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Next meeting (Sun 21 June):

- Gospel logic #5 – Isaiah 65:17-25
- No car parking restrictions



Andover  
Bible  
Church