

Session 3
We Confess Our Sins
Isaiah 53:1–11a
Leader's Guide
(Video 24 minutes)

Complete PowerPoint presentation available: email request to gellul@sbcglobal.net

Warm up questions pre-video: (15 minutes)

Read: Isaiah 52:7–15

- ❖ According to the reading who does God, through Isaiah, tell us is the bringer of the good news?
 - God's servant who would be high and lifted up.
 - God's servant who is marred beyond recognition and shall sprinkle, with the Old Testament understanding of atoning sacrifice, many nations.

- ❖ How do we see this reading through the New Testament?
 - Through the eyes of Christ's church we see our Lord who was high and lifted up for the atonement of all of our sins.
 - We see Jesus the Christ who we exalt as our Savior and our King.
 - We see Christ who was beaten and bloodied, whose blood was poured out for the forgiveness of all of our sins.

Read: Question 125 of Luther's Small Catechism
Ephesians 2:4–9

- ❖ What is the role of a priest and the role of the sacrifice in Old Testament times?
 - A priest is one who makes the sacrifice, performs the rituals, and acts as mediator between man and God.
 - A sacrifice is something of value offered as an act of worship or devotion to God.

- ❖ What does it mean that Christ personally fulfilled the roles of priest and sacrifice for us?
 - Christ, through active and passive obedience to the will of God, completely fulfilled God's law and was the complete and perfect sacrifice for our sins.
 - Purely by our Lord's grace alone are we saved.

Read: Question 139 & 140 of Luther's Small Catechism
Isaiah 52:15

- ❖ What does the end of Isaiah 52:15 direct us to?
 - The gospel (good news) of God's servant is for everyone.

Read: Isaiah 53:1–11a

Post-video follow up question: (15 minutes)

Lack of peace is not the absence of war. True peace is form and function. The lack of peace is chaos and formlessness. God, through Isaiah, calls out to his people that the nations, their leaders, and their gods are not out to bring them peace, but will bring to God's people formlessness and chaos—a life of no meaning or purpose. There is no peace for the wicked. There is not peace for those who choose to live in their sins.

- ❖ How do we as Christ's church today see this chaos in the world around us?
 - Decay of societal morals and values.
 - Governmental laws and regulations that oppose God's law.
 - Media campaigns targeting Christ's church and Christians.

Read: Isaiah 40:9–11

Luke 2:10–12

Romans 8:31–33

- ❖ Isaiah 40:9–11 is the first time in the Bible that gospel (good news) is used in a theological sense. What is the gospel message proclaimed in the verses from Isaiah and from Luke?
 - “Behold your God.” What does that mean for us?
- ❖ What do these gospel truths mean for us?
 - God is for us and with us, to watch over us and care for us in love.

Isaiah 40:10–11 reveals to us our God who has both a strong arm and a saving arm, an arm that is tough and tender, sovereign and saving. Our Lord's arm is not just powerful but has mercy; does not just love but has authority.

- ❖ Why does the Lord reveal himself in the weakness of the Suffering Servant?
 - Worldly strength comes from dominance and superiority. This is our Lord's upending of human power and knowledge.
 - This is God's compassion in the least likely person and the least likely of places.

Read: Ephesians 2:13–14

Questions 261, 265, 266, and 122 of Luther's Small Catechism

- ❖ What do the “we” and “us” mean to members of Christ's church today?
 - God's word is for us also. Through these words we are brought into the drama and the narrative of God's story.
 - We know that due to our sin we too are exiled from God; east of Eden, being far and away from God.
 - Christ through his blood is our sacrifice for the forgiveness for all of our sins (active obedience).
 - Jesus allows all things to happen to him that were truly due to us (passive obedience).
 - Every person needs the atonement that this servant, Christ our Lord, offers.