

Lesson 3 – Jesus, the Suffering Savior

Introduction

The nation of Israel believed that their Messiah and Savior would come in strength to conquer their every foe. After accepting Jesus of Nazareth as the anointed Messiah, the early Christian church leaders searched the sacred Hebrew Scriptures to find the prophecies that pointed to Jesus. Isaiah 40-55 became known as an important portion of Scripture, including truths that were essential for helping them understand the identity of Jesus, the Messiah. Isaiah 40:9 had announced that Israel should look for their Redeemer, “O Zion (a name for the city of Jerusalem in ancient times, and now a name for “restored” Israel), the bearer of good news, lift up your voice mightily, O Jerusalem, bearer of good news; lift it up, do not fear. Say to the cities of Judah, ‘Here is your God.’” Jesus said that He came to preach the gospel (good news) to the poor and His followers saw His power as He performed many healing miracles in His ministry. It would have confused His disciples when Jesus shared that He would suffer in the future. (Question 5 will look at a passage in Isaiah 53 which prophesied that the Messiah would be Suffering Servant.)

1. Open your time in the word by **praying** that you would understand the truths about Jesus as you study.
 - When Jesus was with His small group of disciples He shared with them what was coming in the future. (The term Son of Man was known to Israel as a name for their Messiah, as it was written in Daniel 7:13.) As you read these verses notice in what ways Jesus said He would suffer.
 - a. Mark 8:31
 - b. Mark 9:31
 - c. Mark 10:33, 34
 - Jesus said to His followers in John 14:6, “I am the way, and the truth, and the life, and no one comes to the Father except by Me.” Please take the time to think about this verse and write this out in your own words to help you understand what Jesus said.
 - If Jesus was the Messiah, why did He have to die on the cross according to these Scriptures?
 - a. Luke 2:11
 - b. Hebrews 9:22

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c. Hebrews 10:18

d. Acts 2:38

e. Acts 10:43

- What does Hebrews 2:17, 18 say about Jesus?

2. Please examine these word studies for some of the **key words** in this lesson.

Strong's No. and Transliteration:	Definition from Strong's Concordance unless written in <i>italics</i> :	Use of the word in other Scriptures:
3958 pathein pathe Mark 8:31	Suffer , to experience a sensation or impression (usually painful): feel, passion, vex	Acts 1:3
859 aphasis aphesis Hebrews 9:22	Remission , forgiveness, (figuratively) pardon, deliverance, liberty	Acts 2:38
4990 soter Soter Luke 2:11	Savior , a deliverer, i.e. God or Christ: <i>preserver. "Involves a dependence ... of the saved on the savior."</i> ¹	Acts 13:23
4100 pisteuo pisteuon John 3:16	Believes , to have faith (in, upon, or with respect to, a person or thing) i.e. credit; by implication to entrust (especially one's spiritual well-being to Christ): believer (-er), commit (to trust), put in trust with	John 3:18
386 anastasis anastasis John 11:25	Resurrection , a standing up again, i.e. (literally) a resurrection from death, ... a (moral) recovery (of spiritual truth): raised to life again, rise from the dead, that should rise, rising again	1 Peter 1:3
2128 eulogetos eulogetos Luke 1:68	Blessed , adorable; (<i>used religiously</i>) to bless, (thank or invoke a benediction upon, prosper): bless, praise	Ephesians 1:3
3085 lutrosis lutrosin Luke 1:68; 2:38	Redemption , redeemed; (from #3084, to ransom). " <i>The act of freeing or releasing, deliverance.</i> " ²	Hebrews 9:12

¹ Geoffrey W. Bromiley, *Theological Dictionary of the New Testament* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1985), 1137.

² Spiros Zodhiates, *The Complete Word Study New Testament* (Chattanooga: AMG Publishers, 1991), 933.

Strong's No. and Transliteration:	Definition from Strong's Concordance unless written in <i>italics</i> :	Use of the word in other Scriptures:
4991 soteria sooteerías Luke 1:69	Salvation , rescue or safety (physically or morally): deliver, health, save, saving	Acts 4:12; 13:26
4506 rhuomai rhusthentas Luke 1:74	Delivered , to rush or draw (for one-self), i.e. rescue: deliver (-er). <i>In Zacharias' prophecy this is a verb in the passive voice, as those to be delivered had no responsibility in this happening.</i>	Colossians 1:13

Questions 3 & 4 - What Jesus Said about Himself:

3. Jesus had a conversation with a leader of the Jews named Nicodemus that is recorded in John 3:1-21. Jesus openly shared important truths with Nicodemus which John recorded in his Gospel. Read John 3:1-21 and then write out what is required for eternal life according to John 3:15, 16.

4. John 5 records another healing miracle that Jesus performed for a man who had been lame for thirty eight years. Because this miracle took place on the Sabbath, the Jewish leaders confronted Jesus, as Jewish people were taught that to honor the Sabbath as God commanded, they were to do no “work” on that day. In the ancient world, the testimony of three witnesses was necessary in order for a truth to be verified. Remember what John said in John 20:31, “these things have been written that you might believe that Jesus is the Christ and that believing you may have life in His name.” Read what Jesus said in response to the Jewish leaders in John 5:18-47 and jot down who Jesus said “bore witness of Him” in this passage.

- a. John 5:33

- b. John 5:36

- c. John 5:37

- d. John 5:39

In 1 Corinthians 15:3-8 Paul shared with the church in Corinth the gospel message and named some of those who had been witnesses of the resurrected Christ. “... Christ died for our sins according to the Scriptures, and that He was buried, and that He was raised on the third day according to the Scriptures, and that He appeared to Cephas, then to the twelve.

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After that He appeared to more than five hundred brethren at one time, ... then He appeared to James, then to all the apostles; and last of all ..., He appeared to me also.”

Questions 5 & 6 - What Other Individuals Said about Jesus:

5. Some of the prophet Isaiah’s writings portrayed the Messiah as the Suffering Servant, which is how He was described in Isaiah 53:2b-6. Underline the words or phrases that describe the Messiah and circle the phrases that tell what was to happen to Him. (These verses were written in the poetic style of the Ancient Near East.)

^{2b} He has no *stately* form or majesty
That we should look upon Him,
Nor appearance that we should be attracted to Him.

³ He was despised and forsaken of men,
A man of sorrows, and acquainted with grief;
And like one from whom men hide their face,
He was despised, and we did not esteem Him.

⁴ Surely our griefs He Himself bore,
And our sorrows He carried;
Yet we ourselves esteemed Him stricken,
Smitten of God, and afflicted.

⁵ But He was pierced through for our transgressions,
He was crushed for our iniquities;
The chastening for our well-being *fell* upon Him,
And by His scourging we are healed.

⁶ All of us like sheep have gone astray,
Each of us has turned to his own way;
But the LORD has caused the iniquity of us all
To fall on Him. *NASB*

6. In Luke 1 the angel Gabriel delivered God’s message of “good news” to the priest Zacharias, which is recorded in Luke 1:13-20. Gabriel came as God’s messenger after a 400 year period of silence when God did not send any prophets or prophetesses to speak to the people on His behalf. When Elizabeth gave birth to their son, John, Zacharias spoke a prophecy from God. Look at Luke 1:67-79 to see how Zacharias used the word salvation and what was said about how we are to respond to God.

a. Salvation:

b. What is to be our response to God?

7. To ancient Israel, God was known as a good God. Wayne Grudem explains God's goodness in this way, "God's mercy is His goodness toward those in distress, His grace is His goodness toward those who deserve only punishment, and His patience is His goodness toward those who continue to sin over a period of time."³ 1 Peter 1:3 says, "Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead." John opened his Gospel by declaring in John 1:1 that Jesus existed from the beginning and John called Jesus the Word, which was with God and in fact the Word was God. John 1:14 says that the Word became flesh, when Jesus came to earth and dwelt among humanity, and those who knew Him beheld His glory, glory as of the only begotten from the Father, full of grace and truth.

When Paul was teaching the Greek philosophers in Athens about his faith in Jesus, he said in Acts 17:30b, 31 "God is now declaring to men that all everywhere should repent, because He has fixed a day in which He will judge the world in righteousness through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead." Later when Paul was testifying before King Agrippa he said, "I stand this day testifying both to small and great, stating nothing but what the Prophets and Moses said was going to take place; that the Christ was to suffer, and that by reason of His resurrection from the dead He should be the first to proclaim light both to the Jewish people and to the Gentiles," Acts 26:22, 23.

Jesus performed a spectacular miracle in Bethany, near Jerusalem by raising His friend Lazarus from the dead. Before this took place, Jesus announced to Lazarus' sister, "I am the resurrection and the life," John 11:25, and His actions revealed His power as well as His compassion. There is no record in history of any other "god" bringing someone back from the dead.

God asked His people to meditate on His word, and He promised that those who meditate on His word would be blessed (Psalm 1:1, 2). The early church fathers said that one of the spiritual disciplines "practiced" by the early Christian church was to meditate on God's word. You have read quite a number of Scriptures in this lesson; please stop and take some time to meditate on what you have learned about Jesus and then write your response to Jesus, to any dimension of His character or His actions.

Continued on the next page.

³ Grudem, *Systematic Theology*, 198.

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The English hymn “At the Cross” expresses a response to Christ’s willingness to suffer a humiliating death upon the cross. Allow these words to minister to your spirit.

“At the Cross”

Alas, and did my Saviour bleed and did my Sovereign die? Would He devote that sacred head for sinners such as I?

Refrain: At the cross, at the cross where I first saw the light, and the burden of my heart rolled away (rolled a-way), it was there by faith I received my sight, and now I am happy all the day!

Was it for crimes that I have done He groaned upon the tree? Amazing pity, grace unknown, and love beyond degree!

Refrain:

Well might the sun in darkness hide, and shut His glories in, when Christ the mighty Maker died for man the creature’s sin.

Refrain:

But drops of grief can ne’er repay the debt of love I owe; here, Lord, I give my self away, ‘Tis all that I can do.

Refrain:

By Isaac Watts and Ralph E. Hudson