



Smithsonian Institution

National Museum of African American History and Culture

The Teacher Vol. 52 No. 1

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26 THE CONVENTION TEACHER

Lesson V. February 1, 1948

WHAT WE KNOW ABOUT JESUS: HIS WORK OF SALVATION

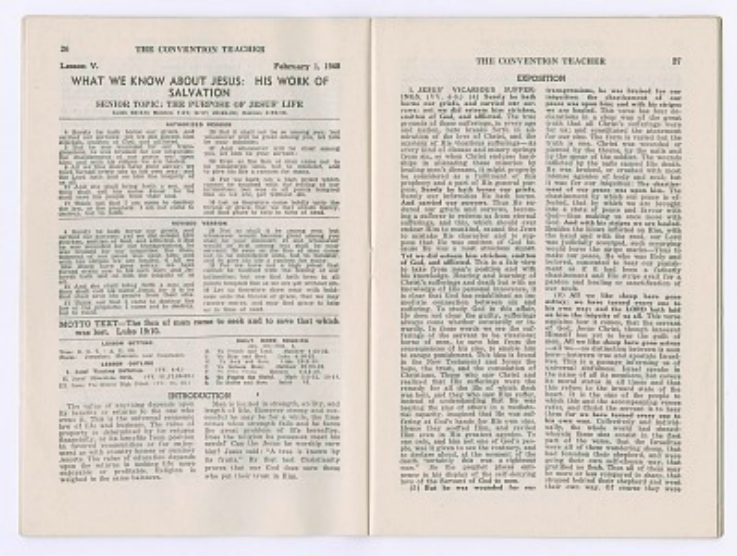
SENIOR TOPIC: THE PURPOSE OF JESUS' LIFE
Isaiah 53:4-6; Matthew 1:21; 5:17; 20:26-28; Hebrews 4:15-16
[[line]]

AUTHORIZED VERSION

4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God and afflicted.
5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.
6 All we like sheep have gone astray; we have turned every one to his own way: and the Lord hath laid on him the iniquity of us all.
21 And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins
17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.
26 But it shall not be so among you: but whosoever will be great among you, let him be your minister;
27 And whosoever will be chief among you, let him be your servant:
28 Even as the Son of man come not to be ministered unto, but to minister, and to give his life a ransom for many.
15 For he have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.
16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.
[[line]]

REVISED VERSION

4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. 5 But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. 6 All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid on him the iniquity of us all.
21 And she shall bring forth a son; and thou shalt call his name Jesus; for it is he that shall save his people from their sins.
17 Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfill. 26 Not so shall it be among you: but whosoever would become great among you shall be your minister; 27 and whosoever would be first among you shall be your servant: 28 even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.
15 For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are yet without sin.
16. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need.
[[line]]



MOTTO TEXT - The Son of man came to seek and to save that which was lost. Luke 19:10
[[line]]

LESSON SETTING

Time: B. C. 7. - A. D. 60.
Places: Jerusalem; Mountain near Capernaum

LESSON OUTLINE

- I. Jesus' Vicarious Sufferings (VV. 4-6)
- II. Jesus' Miraculous Birth. (VV. 21, 17,26-28)
- III. Jesus, The Sinless High Priest. (VV, 15, 16)

DAILY HOME READING

Jan. 26-Feb. 1.
M. To Preach and Lead. Matthew 4:12-22
T. To Help and Heal. Luke 4:16-22
W. To Seek and Save. Luke 19:1-10.
T. To Redeem Many. Matthew 20:20-28
F. To Give Grace. Hebrews 4:15-16
S. To Forgive the Sinful Mark 2:2-12, 15-17.
S. To Suffer and Save. Isaiah 53.

INTRODUCTION

The value of anything depends upon its benefits or returns to the one who owns it. This is the universal economic law of life and business. The value of property is determined by its returns financially, or its benefits from position in favored communities or for enjoyment as with country homes or summer resorts. The value of education depends upon the returns in making life for enjoyable or profitable. Religion is weighed in the same balances.

Man is limited in strength, ability, and length of life. However strong and successful he may be for a while, the time comes when strength fails and he faces the great problem of life hereafter. Does the religion he possesses meet his needs? Can the Jesus he worship save him? Jesus said: "A tree is known by its fruits." By that test Christianity proves that our God does save those who put their trust in Him.

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THE CONVENTION TEACHER 27

EXPOSITION

1. JESUS' VICARIOUS SUFFERINGS. (VV. 4-6) (4) Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. The true grounds of these sufferings, in every age and nation, here breaks forth in admiration of the love of Christ, and the mystery of His vicarious sufferings - As every kind of disease and misery springs from sin, so when Christ endures

hardships in alienating these miseries by healing men's diseases, it might properly be considered as a fulfilment of this prophecy and a part of His general purpose. Surely he hath borne our griefs. Surely our infirmities He hath borne. And carried our sorrows. Thus He endured our griefs and sorrows, becoming a sufferer to redeem us from eternal sufferings, and this, which should ever endear Him to mankind, caused the Jews to mistake His character and to suppose that He was smitten of God because He was a most atrocious sinner. Yet we did esteem him stricken, smitten of God, and afflicted. This is a fair view to take from man's position and with his knowledge. Hearing and learning of Christ's sufferings and death but with no knowledge of His personal innocence, it is clear that God has established an immediate connection between sin and suffering. To study God in this affair, He does not clear the guilty, sufferings always come whether outwardly or inwardly. In these words we see the sufferings for the servant to be vicarious; borne of men, to save him from the consequences of his sins, to enable him to escape punishment. This idea is found in the New Testament and forms the hope, the trust, and the consolation of Christians. Those who saw Christ and realized that His sufferings were the remedy for all the ills of which flesh was heir, and they who saw Him suffer, instead of understanding that He was bearing the sins of others in the mediatorial capacity, imagined that He was suffering at God's hands for His own sins. Hence they scoffed Him, and reviled Him even in His greatest agonies. To one only, and him not one of God's people, was it given to see the contrary, and to declare aloud, at the moment of death, "certainly this was a righteous man." So the prophet places eminence in his display of the self-denying love of the Servant of God to men.

(5)] But he was wounded for our transgressions he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. This verse has four declarations in a clear way of the great truth that all Christ's sufferings were for us; and constituted the atonement for our sins. The form is varied but the truth is one. Christ was wounded or pierced by the thorns, by the nails and by the spear of the soldier. The wounds inflicted by the nails crushed with most intense agonies of body and soul; but it was for our iniquities. The chastisement of our peace was upon him. The chastisement by which our peace is effected, that by which we are brought into a state of peace and favour with God - thus making us once more with God. And with his stripes we are healed. Besides the blows inflicted on Him, with the hand and with the reed, our Lord was judicially scourged, such scourging would leave the stripe marks - Thus to make our peace. He who was Holy and beloved, consented to bear our punishment as if it had been a fatherly chastisement and His strips avail for a pardon and healing or sanctification of our souls.

(6) All we like sheep have gone astray; we have turned every one to blow his own way; and the Lord hath laid on him the iniquity of us all. This verse explains how it comes, that the servant of God, Jesus Christ, though innocent Himself has yet to bear the guilt of men. All we like sheep have gone astray - all we - no distinction between is seen here - between true and apostate Israelites. This is a passage informing us of universal sinfulness. Israel speaks in the name of all its members, but covers its moral status in all times and that this refers to the inward state of the heart. It is the sins of the people to which this and the accompanying verses refer, and Christ the servant is to hear them for we have turned every one to his own way. Collectively and individually, the whole world had sinned: wherein these sins consist in the first part of the verse, that the Israelites were all of them wandering sheep, that had forsaken their shepherd, and were going their own self-chosen way, that

gratified no flesh. Thus all of them may be more or less compared to sheep, that strayed behind their shepherd and went their own way. Of course they were

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