

ORDER OF SERVICE

Sunday 4 April 2021

Welcome and Notices
Mr Keith Ferres, Session Clerk

Hymn 179
Christ is the world's Redeemer

Prayer of Invocation

Young at Heart
Christine Bradbeer

Bible Reading: Mark 15:42-16:8
Amanda Fairs

Hymn 110 (omit v.3)
And can it be

Sermon
Isaiah's 4th Servant Song
#5 He will live!

Prayer of Intercession
and
The Lord's Prayer

Hymn 413
Rock of Ages, cleft for me

Benediction

NOTICES

4 April 2021

Website: www.blackburnpc.org.au

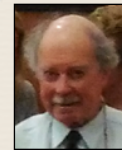
Wednesday 7 April 1.30 pm Prayer Meeting.
Friday 11 April 11 am Divine Service. All Welcome
Covid safe practices.

For your prayers this week:

Congregational member: **John Leach.**

and

R and T and family Aiming to establish connections
with the U community in Melbourne. Continue to
pray for the persecuted U people of west Asia.



GARDENIA ST

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The *Servant of the Lord* is a character who features in Servant Songs in Isaiah. In the final Song (Isaiah 52:13-53:12) we have noted four of the following five stanzas.

Isaiah Reference	About the Servant
52:13-15	A shocking and awesome revelation
53:1-3	Who can understand, who believes the report
53:4-6	He was punished, but he suffered for our sins
53:7-9	Like a lamb, he took it in silence
53:10-12	The servant will live, and be satisfied

This Easter Sunday we celebrate Jesus' Resurrection.

Isaiah had told of the humiliation of the Servant and his suffering for the sins of the people. Astonishingly, he now tells of satisfaction, honour and life heaped upon the One who was killed in the service of God...

In Nazareth Jesus quoted from Isaiah's great poem. It was his *Servant* mandate (Luke 4:17-19). He would also have known the offer of mercy that would ever after echo around the world. Read it in Isaiah chapter 55.

Listen to the Lord calling *Come to me* (Isaiah 55:3)
 Answer for yourself *O Lamb of God, I come.*

Isaiah's 4th Servant Song #5: Chapter 53 verses 10-12 *He shall live!*



1. The mind of God

God had promised that the seed of the woman would crush the head of serpent.

Abraham had been promised that all the families of the earth would be blessed through a descendant of his. Abraham would be a source of blessing for the world (Genesis 12:3)

It was GOD's will that the servant should suffer. It was a planned experience, a 'cup of suffering' that the servant would undergo as punishment for the sins of others. In the Hebrew text the servant became an *asham* - a trespass offering - to cover the shortfall in the lives of his 'seed', his children.

As evil people do their worst to be rid of the servant, we discover that God is behind his suffering.

God is rightly angry that his 'very good' world has been corrupted and defaced. All relationships have been ruined. This is described in the opening stories of the Bible. Relationships between God, Man, Woman, and the Earth are in disarray. Sin is a regular part of human experience.

The earth is subject to decay and evil as the result of human greed and idolatry.

The servant endures the anger of God against human sin and idolatry. He willingly steps in as the sin-bearing Saviour. Think here of Jesus' in Gethsemane.

God's purposes will succeed through HIM.

2. The joy of the Servant

The final stanza returns to the opening theme of ultimate triumph.

The old version speaks of his suffering as the 'travail of his soul'. It reminds us that for the Servant this is worthwhile.

Seeing the outcome he is *satisfied*. This was his goal, and he has achieved it!

He shall see 'light' clothed in light. I recall this as one place where the Great Isaiah Scroll text is different from the text behind the Authorised Version of my youth. I was surprised to read in the NEB of 1970 "after all his pains he shall be bathed in light." It seems this is the preferred text.

In this connection see Job 3:16b, 33:28, Psalm 36:9. These are passages where the *light* of the LORD is equal to life!

It is hard for Christians avoid seeing in this passage a clear hint of resurrection. After suffering and death the servant is satisfied and is bathed in the light of God.

The 'many sinners' of the final verse corresponds to Jesus' words in Mark 10:45 - 'The Son of man did not come to be served, but to serve and to give his life a ransom for many'.

As we heard at the beginning of the song. He will succeed (52:13) People will be amazed, they will see and understand. Even Kings will realise! Their healing is in his wounds.

It is Jesus' delight to bring many brothers and sisters into his presence of his heavenly Father (Hebrews 2:11-16)

3. The rescue of sinners.

He bore the punishment of many (v.11). This thought is a repetition of verse 4. Throughout the song we are never allowed to forget that the servant suffers *for others*. This is what we call *vicarious* suffering. Why would he do this?

The purpose is that *they* might be forgiven (53:11,12). The Servant of the Lord is never found acting to promote or even defend himself. "He embraced the company of the lowest" MSG. He has come for others, he is the *man for others*

Because he carries the burden of their sin, they will be counted as righteous! By this transaction the black sheep can be counted righteous, and find forgiveness.

He shall see his descendants (53:10) these people made righteous because he paid the price of their redemption.

"He took on his shoulders the sin of the many/He took up the cause of all the black sheep". Mercy and forgiveness are now freely on offer.

