

WORLD VIDEO BIBLE SCHOOL

Fundamentals of the Faith

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LESSON #33 — JESUS IS OUR BEST FRIEND: HIS HUMILIATION, PART 1

But there's another reason that we can know that He is the best friend that we could ever have, and that is His humiliation and His suffering for us. His humiliation and suffering for us. Keep in mind that we looked at Luke chapter 19, verse 10, and Matthew chapter 1, verse 21, where we saw that Jesus came to this earth to seek and save that which was lost, and to save His people from their sins. That's why He came to this earth. That's one of the major reasons why He came to this earth.

But what was man's reaction to the coming of the Savior? The one that man had waited for hundreds of years to come? How did man receive this Savior? This one sent from the Father? Let's look at several passages of Scripture, which give us God's answer to that question.

First, in the book of John, in John, the first chapter, verse 10, and verse 11. John 1, verse 10 and verse 11. "He was in the world, and the world was made through Him. And the world did not know Him. He came to His own, and His own did not receive Him." Think about Jesus, as He was the Creator, the one through whom all things were Created, as God tells us in John, the first chapter, verses 1 through 3, and tells us in the Book of Colossians. He was the Creator, He came to His creation, and the world knew Him not.

What does that mean? Does that mean that they were not aware that He was here? Yes, they were aware that He was here, but they refused to recognize Him. They refused to know Him in the way that they should. They rejected Him. And that's the same thing that God says to us through John in verse 11, of chapter one. He said He came unto His own. His own what? His own people. The nation of Israel, whom God was using to bring Him into the world, as the Messiah, the Savior, the Christ. And what did they do? Did they receive Him as the Savior that He was? No, they did not receive Him. They rejected him. By and large, that is, the majority of them. We recognize that there were some who knew from the Scriptures, that He was the one who was predicted would come. And they believed those Scriptures and believed Him and obeyed Him. But the large majority of His own people, the nation of Israel, rejected Him, did not receive Him, would not accept Him, as He deserved to be.

Now why do we bring that point up? Think about the humiliation that our Lord went through. He deserved to be recognized as the Son of God, as the Son of Man, as the Savior, the Messiah. But that didn't happen. That's humiliating. Think about you and me placing ourselves in that position, even in our daily lives, when we think about those that we try to help and do good towards, and they in turn, turn on us. And they not only don't receive what we have done for them, but they mock us, they make fun of us. That's humiliating. That's what we're talking about here.

Jesus came to His own creation, and they didn't recognize Him as who He was. He came to His own people, and they refused to accept Him. That's also seen in the book of Isaiah, in

Isaiah chapter 53, the chapter that we've referred to on several other occasions in our study of these fundamental doctrines and principles. But let's look at Isaiah chapter 53. And let's study verses 3 through 7. And we must keep in mind that this was recorded some 700 years before Jesus came to this earth, as we've seen in our earlier study on the authority and inspiration of the Bible. This is a tremendous indication that this book is not from men, but from God. Because only God can look into the future 700 years down the stream of time, and predict these kinds of things. These amazing remarkable predictions that men would never make, and could never make, about a coming Savior. But what do we find here in Isaiah 53?

Verse three, "He is despised and rejected by men, A Man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him." Does that fit the point that we're making here? The humiliation that Jesus suffered? We believe it certainly does. That He is despised and rejected by men. Why did that happen? What did Jesus do to deserve that? He didn't do a thing. He came and lived in a perfectly righteous way. He came and did what the Father told him to do. He was one who was obedient to the Father and sought the good of all of mankind. And yet He was despised and rejected. That's humiliation, that's suffering. Not for His wrong, but for mine. The sins I commit, the sins you commit. And in verse three, the rest of the verse, he says He was a man of sorrows, and He was acquainted with grief, and we hid our faces from Him. Think of the people of Israel, turning from Jesus, not wanting to be associated with him, even going to the point of accepting Barabbas, a criminal, to be released in the place of Jesus, the Righteous One, the Prince of life, the prince of righteousness, as he's described in the scriptures.

Then verse four, "Surely He has borne our griefs And carried our sorrows; Yet we esteemed Him stricken, Smitten by God, and afflicted." Here God, through Isaiah, begins to tell us about substitution. Jesus substituting for us. Him accepting what we should receive in our own bodies because of our sins. He bore our griefs. What we deserve, He accepted, He substituted Himself for us. And He carried our sorrows. But what did man think about this? We considered him stricken, smitten by God, afflicted. That's the reaction of many in Israel when the Lord came to this earth. They saw Him, they said, "This Man is a sinner. This man is being punished, being afflicted, being stricken, being hit by God." Think how humiliating that must have been to Jesus to know He was right, He was good, He was just. And yet this is the reaction of those that He came to seek and save.

Then verse five. "But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed." Again, Jesus substituted for us. He was wounded for our transgressions, He was bruised for our iniquities. The chastisement that we deserved, that we needed for our peace, was upon him. He's the one who was chastised, though He was righteous, though He was without sin, and perfect in every way. And it's through His stripes, through His lashes, that we can be healed. Put yourself in the place of Jesus, please. And think about what that felt like to accept my sins, my iniquities, my transgressions, even though He knew no wrong, did no sin. That was humiliating.

Then in verse six, "All we like sheep have gone astray; We have turned, every one, to his own way; And the Lord has laid on Him the iniquity of us all." A very appropriate description of mankind without the guidance of God: we go astray, like a bunch of sheep, who go off the

path into a place that they're not supposed to be. That's the way we are. And we need someone to bring us back, and of course, that someone is Jesus, the Christ, our best friend. And it says that the LORD laid on Him all our iniquities, the iniquities of every person who ever lived. Now, again, let's substitute ourselves in the place of Jesus: we're perfectly righteous, say, like He was. We're without sin. And yet we have to bear the sins of the rest of mankind. That's humiliation, only unequalled love would suffer that kind of thing. And that's how we know that Jesus is our best friend.

Let's look at verse seven. "He was oppressed and He was afflicted, Yet He opened not His mouth; He was led as a lamb to the slaughter, And as a sheep before its shearers is silent, So He opened not His mouth." Jesus was oppressed, He was afflicted, He was treated like a criminal, though He was not a criminal, perfectly good. And think about how humiliating that must have been to go through that mock trial. That trial, that was no trial, that was a miss trial, because there was no justice done there. And Jesus didn't strike out against them. He didn't offer a long defense of Himself. He just recognized that the Father would do what was right.

When we think about passages like these, may we ever be impressed with the fact that Jesus is our best friend because He was willing to be humiliated for us. Let's live in light of that fact. Let's thank God and show Him our thankfulness and our love, by our lives of devotion, in service to Him, and in worship of Him. May we ever do that, to His praise and glory. We hope that you'll be able to be back with us again to continue our study of some reasons why Jesus is the Christian's best friend.

TRANSITION

We're seeing that Jesus is the Christian's best friend, and reasons why we can know that. We're studying that thought because we want to impress upon our minds God's tremendous love, and how that love should affect us, and how that love should be expressed in our life of service and obedience to Him. We've seen that Jesus is to the Christian, God, He is Lord, He is Christ. He is our King, our great, merciful and faithful High Priest, and that one day, He will be our Judge. And we've seen that He is the Christian's best friend, one who is related to us by feelings of affection, and trust and joy and peace, and all the blessings that He makes available to us.

We've seen that one of the reasons that the Christian can know that Jesus is our best friend, is by His life upon this earth, that He came to seek and to save those who are lost, to save His people from their sins. To be the bread of life, the light of the world, the Good Shepherd, the one who came that we might have life, and have it more abundantly, the resurrection and the life. And the way, the truth and the life. The one who came to win the victory over death, and other reasons that we studied about his life upon this earth. And then in our last class, we looked at a second reason that we can know that He is our best friend, and that is His humiliation and His suffering for us. And that's where we want to begin in our study today.

But let's continue on the theme of Jesus' humiliation and His suffering for us by looking at the first passage for our class today. 2 Corinthians, chapter 5, verse 21. 2 Corinthians 5, verse

21. “For He made Him who knew no sin, to be sin for us, that we might become the righteousness of God in Him.” Here he is talking about the Father, and how the Father made Him who knew no sin, that is Jesus. Jesus was perfect. He was without sin. He was tempted in every way that we can be tempted, yet He was without sin (Hebrews 4:15). And 1 Peter chapter 2 tells us that He lived a life without sin. But the Father made Him to be sin for us. That is, He placed my sins, and He placed your sins, upon His sinless Son as He was agonizing with that death on the cross. Now, think in your mind, if you would, how humiliating it would be for one who is perfect, without sin, to receive the sins of all of mankind, and to die that horrible death. That shows a tremendous amount of love on the part of the Father and the Son. And notice in this verse, he says that God did that, so that we might be His righteousness, if we're in His Son. We can be righteous, we can be declared innocent, before God, through the humiliation and suffering of His Son.