

**Jude Doxology**  
Randy & Terry Butler

**Old Orchard Church**  
September 22, 2013 ★ 10:15 to 11:50 a.m.

See printed copy for words.

See printed copy for artwork.

We celebrate the Lord's Supper weekly—and in a circle, at the end of worship. A word of direction is given, and with this everyone stands and moves to the walls. The cup is passed in two forms: in a chalice and then in small individual cups. You are free to choose.

And as this is the Supper of the Lord Christ, please listen to the instructions we give as to what qualifies a visitor to participate. **But whether you intend to take communion or not, please join us in the circle.**

**Cover Art:**

**Song:** "Jude Doxology" © 1991 Mercy Publishing. CCLI 188763.

**"You are the Christ,  
The Son of the Living God."  
Matthew 16:16**

# Celebrating Peter's Great Confession: Jesus, the Messiah-Prince From God

## And the dedication of the bell tower cross to the Lord of glory

The Church is the company of all who believe,  
Together with their children.  
Yet singly we come,  
One by one we bow  
And confess with our own lips,  
Believe in our own mind,  
Trust with our own heart:

**"You are the Christ, the Son of the living God!"**

You are the Anointed One, sent to suffer  
and make satisfaction for the guilt of many.

The church corporate, filled with the Spirit of God,  
Is mighty in its prayers,  
Awesome in its witness to the scandalous cross-work of Jesus Christ.  
Praise the Lord that he gathers us together!  
Praise God for the privilege of spurring each other on  
To love and good deeds and faith!

But in the end, the power of the church,  
The power of the many  
In the hand of God,  
Is nothing but the multiplied power of one—  
That one who humbly says,  
**"Lord, I believe! Help my unbelief!"**



### Scripture Readings

Old Testament Lesson: from Isaiah 53  
New Testament Lesson: Matthew 16:13-27

### Sermon

"The Power of the Cross: A Just and Merciful God Satisfied"

Romans 3:21-26

*Ron Lutjens, pastor, preaching*

## Messiah's Strange Vocation

It is...from Isaiah 53 that Jesus seems to have derived the clearest forecast not only of his sufferings, but also of his subsequent glory. For there the servant of Yahweh is first presented as **despised and rejected by men, a man of sorrows, and familiar with suffering** (v. 3), on whom the Lord laid our sins, so that **he was pierced for our transgressions and crushed for our iniquities** (vv.5-6), and then, at the end of both chapters 52 and 53, is **raised and lifted up and highly exalted** (52:13) and receives **a portion among the great** (53:12), as a result of which he will **sprinkle many nations** (52:15) and **justify many** (53:11). The only straight quotation which is recorded from Jesus' lips is from verse 12, **he was numbered with the transgressors. I tell you that this must be fulfilled in me**, he said (Lk. 22:37). Nevertheless, when he declared that he **must suffer many things** and had **not come to be served, but to serve, and to give his life as a ransom for many** (Mk. 8:31; 10:45), although these are not direct quotations from Isaiah 53, yet their combination of suffering, service and death for the salvation of others points straight in that direction. Moreover Paul, Peter, Matthew, Luke and John—the major contributors to the New Testament—together allude to at least eight of the chapter's twelve verses. What was the origin of their confident, detailed application of Isaiah 53 to Jesus? They must have derived it from his own lips. It was from this chapter more than from any other that he learnt that the vocation of the Messiah was to suffer and die for human sin, and so be glorified....

[Jesus] was determined to fulfill what was written of the Messiah, however painful it would be. This was neither fatalism nor a martyr complex. It was quite simply that he believed Old Testament Scripture to be his Father's revelation and that he was totally resolved to do his Father's will and finish his Father's work...It was for the salvation of sinners that he would die, giving his life as a ransom to set them free (Mk. 10:45). So he set his face steadfastly to go to Jerusalem. Nothing would deter or deflect him. Hence the reiterated 'must' when he spoke of his death....

Although Jesus knew he must die, it was not because he was the helpless victim either of evil forces arrayed against him, or of any inflexible fate decreed for him, but because he freely embraced the purpose of his Father for the salvation of sinners, as it had been revealed in Scripture.

This was the perspective of Jesus on his death. Despite the great importance of his teaching, his example, and his works of compassion and power, none of these was central to his mission. What dominated his mind was not the living but the giving of his life. This final self-sacrifice was his 'hour,' for which he had come into the world.

—John Stott in *The Cross of Christ* (1986)

