

GA: 2018 **AS** called on Xians to detach themselves from the OT—*Peter, James, Paul elected to unhitch the Xian faith from their Jewish Scriptures, & my friends, we must as well....* [the OT should not be seen as] *the go-to source regarding any behavior in the church.*

SI: *I am convinced for the sake of this generation & the next generation, we have to rethink our apologetic as Xians, & the less we depend on the OT to prop up our NT faith the better because of where we are in [the] culture.... we make a better case for **J** if we leave the OT ... out of the argument.*

ORT: Can we make a better case for **J** than the case the **Trinity** has made for Himself? The church cannot “unhitch” from the OT w/o unhitching from the eternal plan of **Θ**, the **S**-inspired Scriptures, & the gospel **J** preached. Speaking of the OT, **J** said in **Jn 5:39** *it is they that bear witness about Me.* **Lk 24:27** *Then beginning w/Moses & all the Prophets, **J** interpreted for them the things concerning Himself in all the Scriptures.* **Acts 8:34-35** *The eunuch said to Philip, “I ask you, who is the prophet saying this about—himself or someone else?” Philip proceeded to tell him (from **Isa 53:7-8**) the good news about **J**, beginning w/that Scripture.*

SUM: If you have received the good news: **1)** proclaim His name **2)** sing joyfully **3)** point others to the LORD **4)** pursue holiness & **5)** walk in faith.

Something happened **52:7-12**, **What?** **Θ** has delivered, **but how?** Better – **Who?**

CXT: The Suffering Servant of the LORD—the most important subject of Isaiah. Last of 4 Servant Songs: **52:13-53:12** (650). “Servant” implies that **Θ** chose Him/selected His Servant submit to Him in obedience, worship, ministry. 4th longest & loveliest—5 stanzas, 3 vs. each. “Gospel of the OT”—What is a gospel? —history & record of the person/work of **X**. Involves the Son of **Θ**’s arrival as deity in flesh—speaks of the life, ministry, death, burial, resurrection, ascension, intercession, coronation, glorification & salvation thru Him—700 years prior to the events—**Isa 52-53**. Poetic & profound—quoted more often in the NT than any other OT text (Mt—Mk—Lk—Jn—Acts—Ro—1Cor—2Cor—Gal—Eph—1Tm—Titus—Heb—1Pet—1Jn).

CIT: Details so minute—no human could have predicted accidentally/no fraud could have fulfilled by deceit. **T**ruth? Greatest proof of Bible’s veracity is prophecy.

CIS: The Suffering Servant provides vicarious death & victorious resurrection.

PNP: Catch a glimpse of 5 undeniable facts of the LORD’s Suffering Servant.

1st Fact—See the Startling Servant & His Exaltation. Speaker – Θ.

13 See, My Servant *ebed slave* will *act wisely* be successful *prosper*; He will be *passive voice* **raised** & **lifted up** & greatly **exalted**. **14** Just as **many** were **appalled** **horrified** **astonished** at You—His appearance *visage face* was so **disfigured** that He did not look like a man, & His form *body* did not resemble a human being—**15** so He will sprinkle *startle* **many** nations. Kings will shut their mouths because of Him, for they will see what had not been told them, & they will understand what they had not heard.

Trans: Clearest explanation of the meaning of X's death is not in Romans—It's **Isa 53**. No NT passage is as clear, rich, & as full as this chapter written 700 years before **J** arrived in Bethlehem. It is unsearchable. It is profound.

2nd Fact—See the Despised Servant & His Suffering. Speak—believing Israel

53 Who has believed *our report – passive* what **we** have heard? & to whom has the arm of the LORD been revealed? **2** He **grew up** before Him like a young plant *shoot* & like a root **11:1** out of dry ground. *Did not look like royalty* He didn't have an **impressive** form or **majesty** that **we** should look at Him, no appearance that **we** should **desire** Him. **3** He was **despised** *contemptible – grossly underestimated* & **rejected** by men, a man of **suffering** who knew what sickness *grief misery* was. He was like someone people **turned away** from *did not want to be reminded of Him*; He was **despised**, & **we** didn't **value** Him.

Trans: **J** is Yeshua? —Jews thru history have changed it to Yeshu (acrostic for *let his name be blotted out*. Also called *Tului*, in **Heb.** *the hanged one*. & *cursed is anyone*—**Deut** says *who is hanged on a tree*. **W**hy no value?

3rd Fact—See the Wounded Servant & His Substitution.

4 Yet He Himself **bore** **our** sicknesses, & He **carried** **our** pains *sorrows*; but **we** in turn regarded Him **stricken**, **struck down** by Θ, & **afflicted** *we thought He was a blasphemer*. **5** But He was **pierced** *because of our rebellion* *transgressions*, **crushed** *because of our iniquities*; **punishment** *for our peace* was on Him, & **we** are healed by His **wounds**. **6** **We** all went astray like sheep; **we** all have turned to **our** own way; & the LORD has **punished** Him *for* the iniquity of **us** all.

- What you must acknowledge to be saved.
- **v4** scapegoat—expiation—**1Pet 2:24** *He Himself bore our sins in His body*.
- **v5** propitiation—pierced hands/head/feet/side. **Zech 12:10** *they will look at Me whom they pierced. The death of the Physician made us well!*
- **v6** vicarious penal substitutionary atonement—imputation, justification.
- **v6** – singular – sin – not simply acts – but who we are – depraved.

- **2 Cor 5:21** *He made Him who did not know sin to be sin for us, so that in Him we might become the righteousness of* Θ. Θ treated **J** as if He had personally committed every sin ever committed by every person who ever lived, though He committed none—how could He do that & in only a few hours no less – because He is an infinite Person who has an infinite capacity to bear the full weight of all our filth.
- Doesn't die a moral influencer—exemplary do-gooder—a substitute.

Trans: Suggest **J** died a martyr. NO! **D**ifference between the way **J** died & the way martyrs die? Foxe's—martyrs die w/comfort—giving testimony to grace of Θ—die singing songs, praising Θ. **W**hy do martyrs die that way? —they enjoy grace's sweet comfort—ministry of the **HS**. Die under grace—**J** didn't die that way. **J** died under the full fury of the law's incomprehensible demand. Martyrs die w/a taste of heaven. **J** died tasting hell—to bring us to glory.

4th Fact—**See the Silent Servant & His Sacrifice.**

7 He was **oppressed** & **afflicted**, yet He did not open His mouth. Like a lamb led to the **slaughter** & like a sheep **silent** before her shearers, He did not open His mouth. **8** He was taken away **restrained** because of **oppression** & judgment **trial & sentencing**, & who **considered** His fate? For He was **cut off** from the land of the living; He was **struck** because of My people's rebellion. **9** He **made – 3rd person active** was assigned a **grave w/the wicked**, but He was w/a rich man at His death, because He had done no violence & had not spoken deceitfully.

- **v9** criminals thrown into the Valley of Hinnom – city dump – metaphor for Hell.
- **Ps 16:10** *you will not allow your faithful One to see decay.*

Trans: **W**ho killed **J**? **R**omans? **J**ews? Death not an accident nor a mistake!

5th Fact—**See the Sovereign Servant & His Satisfaction.**

10 Yet the LORD was pleased to **crush** **bruise** Him severely. When you make Him a guilt **offering**, He will see His seed **offspring**, He will prolong His days **eternal**, & by His hand, the LORD's pleasure will be accomplished **to bring to Himself a people**. **11** After His **anguish**, He will see light & be satisfied **death does not end His ministry**. By His knowledge, My righteous Servant will justify **many**, & He will **carry** their iniquities. **12 Therefore** **connecting exaltation of 52:13-15** I will give Him the **many** as a portion, & He will receive the mighty as spoil, because ¹He willingly **submitted to death**, & ²was **counted among the rebels**; yet ³He **bore** the sin of **many** & ⁴**interceded** **for** the rebels.

- **v10** Every father picked out a lamb to slay for the guilt offering. **Jn 1:29** *Behold, the Lamb of Θ , who takes away the sin of the world!*
- **v10** resurrection.

Do not grieve, Admiral. It is logical. The needs of the many outweigh.... The needs of the few.... Or the one. One (**He, Him, His**) – (**our, we, us**) Many.

- **v12** the many & the mighty are us – a little cabin in the corner of glory land? I think not!

CEP: That can't be anybody but **J**, right? This text answers the most crucial, significant, essential, vital, weighty, paramount, question that humans can ever ask—nothing to do w/health, wealth, prosperity, fulfillment, success, morality, education, philosophy, sociology, politics. The question of all questions is this:

- **H**ow can a sinner be made right w/ Θ so as to escape hell/enter heaven?
- Question must be answered by religion, or it is a religion from hell.
- If religion doesn't answer it (or wrongly) it's a religion from hell.

All sorts of religions—There are only 2 religions in the world—Only 2!

- The religion of human achievement.
- The religion of divine accomplishment.
- Either you do it for yourself or Θ does it for you & you do nothing.
- It's either grace or works.

G: Only Xianity faces the truth that no one can earn their way to Θ . No human can earn forgiveness, salvation or heaven by goodness, morality, religious activity, ritual. Scripture is clear—salvation is a gift for those who place their trust for forgiveness in the Lord **JX**, who died for their sins & rose from the dead, divine proof **X** had fully satisfied the justice & the wrath of Θ .