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**C0827 – August 13, 2008 – Gen 12-Acts 1 – Doctrine Of Missions -
Part 2**

Last time we worked with Missions. This is a short series that falls out of our series on Jonah. Jonah's really a unique book in the OT. It's a very strange book because the missionary methodology is out of kilter with most of the OT. Most of the OT is the "come to" method, nations "come to" Israel. But Jonah is told to "go out," "go out" to the nation Assyria. You don't find that of any other OT prophet and we don't know the full explanation for this. As best as I can tell, one of the principles to learn from this is universal intent, stop reading the OT so nationalistically. Wasn't that Jonah's problem, only concerned with the nation Israel? Could care less about those Ninevites. So Jonah is getting a wake up call to the effect that God has a universal intent toward all the nations. But it's a lesson for all of us not to let our thinking become too narrow, we can be nationalists to the point of bigotry. And when we've come to the point where we're unwilling to take the gospel to other people groups, other nations, other cultures, other languages, that's arrogance. We've crossed the line. Obviously Jonah is teaching us at that point that our hearts are contrary to the heart of God. God has a heart for all nations, even in the OT when He was dealing exclusively with the nation Israel. So at least in one OT prophet, the prophet Jonah, God uses the "go out" method. That lead to a third point. Is this preparatory for the NT method? It could be preparatory for that. It could be laying the groundwork for the NT methodology such that the Stephen, Philip and Paul, those who received the Great Commission could look back and say, "Hey, God's done this before, this is nothing new, look at Jonah." And further, look at the response he got. Man alive, all of Nineveh believed in God? So, those are some of my suggestions for why you have this strange little book of Jonah. I'm not saying I have this all knocked out. We just want to ask the questions, if you don't ask the questions you don't get the answers.

So last time we started with a definition of missions, let's review our definition, this is a doctrine that is not often taught in churches or seminaries for that matter, missions has been left to specialized institutions, there's nothing wrong with that but the problem is that seminaries are where the pastors are trained and then the pastors teach the laypeople and if the pastors didn't get it it's unlikely the churches will get it. Yet every church is somehow involved in "missions," but the problem is they don't know what it is and it's often sloppily done. So we ought to know what missions is all about. We defined it as "*the sending out of a trained personal being by a governing authority to proclaim the message of judgment/salvation.*" The sending out part has to be sort of suspended when dealing with the nation Israel, but generally speaking it's "the sending out of a trained personal being," notice we don't say personal man or human being because you also have angelic beings involved, they could be human or angelic, but in either case we qualify that with the adjective "trained." This is a crucial part of missions because you send someone out there who's not trained and all your going to do is hurt people. It's okay to send people to build houses for people or provide medical care but technically that's not mission work. The missionary is the person who has been sent by a governing authority to proclaim a specific message, the message of judgment/salvation. I hear it from missionaries all the time, some group from America wants to come over on a 2-week mission trip, and they arrive and remember, they're coming onto a mission field that a trained missionary has been spending years and years plowing the ground and in two weeks that group can wreck the whole thing. Why is that? Because they're not trained. They come in and can't even get the gospel straight. We are very sloppy on the gospel, one person says, "ask Jesus into your life," another says, "pray this prayer with me," another says, "repent of your sins," and the missionary has been working for years to prepare the soil to receive the gospel and you come in and throw all this terminology and baggage on them, they have no idea what those terms mean and you spoil all the work that missionary has done. He's studied the culture, he's studied the language, he's studied their conception of God so he can start to give them a clear gospel message and then this group comes in and throws a whole bunch of muck on the people. This is what the missionaries out there on the field do not want. All that does is create more work. Of course, you never know that, you're gone next week. But that missionary isn't. He's there cleaning up your mess for the next six months. What the missionaries do need are carpenters, doctors,

people who will come in and work; build a house, build a church, put a bathroom in, help develop the facilities and so forth. The other thing, and I hope we don't do that, because the other thing is destructive of the labors of those missionaries who have given their life to this. The problem with people who do this is they've never thought through the definition, the people have to be well-trained and authorized by a governing authority to proclaim the message of judgment/salvation.

Having said that we looked at the universal intent of God, this holds for every epoch of history, the goal is always the universal salvation of man. Now we know not all men will be saved, that's *universalism*, but what we're saying is God set history up so that conceivably all men could be saved in Jesus Christ.

Scripture	Gen 1-11	12-Acts 1	Acts 2-Rev 3	Rev 4-19	Rev 20
Historical Epoch	World History	Israel's History	Church History	Tribulation History	Millennial History
Goal	Universal	Universal	Universal	Universal	Universal
Means	Direct	Mediate	Mediate	Mediate	Direct & Mediate
Mediator		National	Supranational	National & Supranational	National

The real source of this universal intent is Gen 1-11, what we call "World History," simply due to the fact that during this era of about 2,000 years God is dealing with all men directly, there's no mediation, no mediatorial nation, no church or the like, it's just God speaking to all men. Now in this period we said there were three key passages that show universal intent. The first is Gen 2:7 and 21. The creation of man. When God made man He did something He never did with any fish, bird or animal. He created one man and then out of that one man He made a woman. So that all men are in Adam. All human DNA, whether you're American, African, Jewish, male or female your DNA came from Adam. There's a monogenetic origin of mankind, there's an essential unity of the human race. That sets up universal intent. There are no essentially different kinds of men, there's an essential sameness. So **Universal Missions Rests upon the Unique Creation of Man.** Our second point is chapter 3 verse 7; the Fall of Man. Paul gives the NT commentary on this in Rom 5:12. Sin entered the world through one man and death through sin and so death spread to all men because all sinned. There's

a unity of the human race in Adam such that when Adam sins the whole human race sinned in him. So the whole race fell simultaneously. It's not that each of us falls individually when we grow up from a baby and commit our first personal sin. No, we were sinners in Adam from the day he ate the fruit. Why does God work it this way? What's the corresponding truth in the NT? If all men Fall in the one man Adam conceivably all can be saved in the one man Jesus Christ. That's the logic of Paul. And so the second point is that **Universal Missions Rests upon All Men Falling in Adam**. If it's not that way and you say we've got several branches of the human race, say branch A, B, C and D. Branch C Falls, A, B and D are left unscathed, then let's say God comes along and promises C a Savior, that Savior comes and dies for sin, who is the Savior dying for? Only branch C. His work is unrelated to branches A, B and D. What happens to the universality? It gets erased, now we're talking about particularity. The promise was made only for branch C. And from there we move logically to the idea of limited atonement, Christ only dies for part of humanity, what adherents call *definite* or *particular* atonement. Christ only died for a subset of humanity, in their eyes the elect. So let's see how Genesis deals with this by turning to Gen 3:15. This is an additional point to last week I skipped over. This is one of the most cryptic verses in Scripture. At this point we've had the whole human race fall in Adam, it's the darkest hour of the human race. Now God is having a little fireside chat with Adam, Eve and the Serpent. We all know this, the problem is we read past this at 60 mph and don't think about it. Who is there? Adam and Eve are there? Where's the rest of humanity? That's it. They are humanity. The whole human race is at this meeting. That's a key. So in v 15, He's dishing out the curse upon the Serpent and in the middle of it you have what is called the *Protoevangelium*, the "first good news," the first hint of salvation. I want to note several things about the verse so let's read the verse,

*"And I will put enmity Between you and the woman,
And between your seed and her seed;
He shall bruise you on the head,
And you shall bruise him on the heel."*

Not an easy verse mind you. What's the dominant idea in this verse? "Enmity," "Adversity," "War," there's a conflict from this point forward in human history, it's a conflict that apparently wasn't there before, now we live in a hostile environment. And parties to the conflict are first of all "Between

you and the woman,” that is Satan and Eve. But then it’s extended to the offspring of these two in the second phrase “And between your seed,” that’s Satan’s seed, “and her seed,” “her seed?” That’s a strange expression because on one hand “her,” that’s obviously feminine, but “seed,” is masculine, the Hebrew doesn’t agree, so when the Jews came to this to translate into the Greek they said, “Wait a minute, I don’t have noun-verb agreement, but that’s what it says so they translated it “her sperm.” Very strange because women don’t have sperm. But we have this promise that a woman will have a sperm. Now, if you think women having sperm is strange try this one on, Satan has a sperm. Satan’s an angel, so now you have a non-material entity with a material sperm? Very strange stuff. Now, if you’ve been around Christian circles for awhile you know very well where this is headed but don’t assume they had all that, they didn’t, all they had was these three points, the third being that “He shall bruise you on the head, And you shall bruise him on the heel.” Ultimately the conflict will be decided, in favor of the woman’s seed. Both parties are going to be injured but one of the injuries is fatal. The woman’s seed, singular “shall bruise you on the head,” that’s a death wound, that’s a fatal blow. The other injury, the heel injury, that’s an injury you can recover from. There’s a lot to unpack in these verses, the NT details it out but this is all they had to go on. The good news here is that in the final analysis the conflict will be resolved; the woman’s sperm is going to defeat Satan.

What could they get out of this? What did they understand? They got three points from this.

1. There’s a conflict between Satan and Eve
2. The conflict is going to extend to their seed or offspring
3. The seed of the woman is going to end the conflict, he’s going to be victorious.

Incidentally we know they understood this because in chapter 4:1 who does Eve give birth to? Cain. And what does she say? In the Hebrew she literally says, “I have gotten a man: YHWH.” That’s the literal rendering. “I have gotten a man: YHWH.” Translators never translate it that way and it always masks the point. Think about this, you’re Eve and God says “Eve, you’re going to have a sperm, now obviously that’s a male,” “But I don’t have sperm,” so Eve reasons something is going to have to come from the outside, God is going to have to provide this male. Second thing she connects, he’s

going to defeat Satan, so obviously he can't be fallen humanity. She connected the dots, somehow my boy is going to be God. So, when she gets pregnant and gives birth to a baby boy what does she say in 4:1? "I have gotten a man: YHWH." She's thinking, we're about to have the final showdown, my boy, who is YHWH is going to resolve the conflict, my boy is the Savior. Did she take Gen 3:15 literally? Quite literally. How did Satan take it? Just follow the narrative of chapter 4. Do you think he was out to get Cain? You bet he was, he was out to destroy Cain spiritually because obviously a sinner can't be the Savior. And he did a pretty good job of it, he took care of Cain, and he took care of Abel too didn't he. Did Satan take the seed promise of Gen 3:15 literally? Very much so. Our point is that God made a promise here of a seed that would defeat Satan's seed. We know who that seed is now, Jesus Christ. And who is the promise made to in Gen 3:15? All of humanity, it's a universal promise. So obviously the seed is going to be victorious for all humanity. That's where we get universal missions out of this. **Universal Missions Rests Upon the Seed Promise.** Again, that doesn't mean universal salvation, it means universal provision. Never forget the truth of appropriation by faith. What God provides in Christ for all must be appropriated by faith. So we have a unique creation of man, we have the comprehensive fall in Adam and a universal promise.

Third passage, the Noachic Covenant, Gen 9:8-9. When God made a covenant with Noah He also made it with his three sons, Shem, Ham and Japheth. Everyone of us goes back, if we could trace our lineage, to one of these three men, there are no other people groups on earth, all of us got off the boat. So again, **Universal Intent is Implied from the Noachic Covenant.** So the emphasis in Gen 1-11 is universal intent. God structured the Creation, Fall, Promise and Covenant such that each one has universal implications. And this universal intent permeates Scripture. It just goes on and on and on.

Universal Intent in Gen 12-Acts 1

So we want to turn our attention to the second major phase of history. If Gen 1-11 was "World History" where God dealt with man indiscriminately then now we want to start looking at Gen 12-Acts 1, we call this "Israel's History." Here God begins to work with man discriminately, this is not the "I'm working with everybody approach," this is the "I'm working with Abraham approach." Abraham didn't initiate this with God, God initiated this with

Abraham. God called Abraham out. Why did He do this? Why all of a sudden is God particular in His dealings? Because of the rapid spiritual decay of postdiluvian civilization. The defining event in that era is the construction of the Tower of Babel. There's nothing wrong with construction. What was wrong was the motive underlying the construction. Something was wrong at the origin of our civilization. And the something that was wrong was that the people that got off that boat, our descendants, were sinners, they had a sin nature. So in Gen 9:1 God commanded man to scatter, be fruitful and multiply. If you look at Gen 11:4 you find they were rebelling against that, "lest we be scattered across the face of the whole earth." They didn't want to be scattered. The Tower of Babel project was an act of profound rebellion. Josephus tells us they built it with bitumen brick which was waterproof. So obviously they're concerned about another Flood, they're trying to get security. Why are they doing this? God promised no global Flood. So why aren't they trusting Him? Because they've got short accounts with Him. That's why. "Can we really trust a God who judged our forefathers for their rebellion when we're committing the same kind of rebellion?" See the program? The program is I'm not going to trust Him, I've got short accounts with Him but at the same time I want security, so they start this building project to get security, it's always this way, pagan man always resorts to a program of works salvation, we will create a safe environment and we will use whatever means it takes. So they devise this great engineering project wherein they will make their name great. That's another element of pagan man, he's on a quest to make man's name great, to spread the glory and worship of man, to spread the kingdom of man. So that's the spirit by which they are carrying out the project. For our purposes, why God called Abraham out of that world system has to do with this rapid spiritual decay of world civilization. If God had not called out Abraham then the universal truths of Gen 1-9 would have been lost forever. So to preserve them God called Abraham out of the world system to form a counterculture, a system of counter claims that stands against the world system, a culture that would preserve truth and bring into the world a Savior, the seed of the woman. So Abraham is the beginning of a new mission's methodology. Before it was a direct methodology, "I work with all men indiscriminately," now it's an indirect methodology, "I work with one nation." He's not saying "No missions," He's saying, "Missions through my nation Israel. They will be the conduit, the channel of blessing to reach the world. So we want to look at this strategy tonight.

Our first passage that shows this is Gen 12. Turn there and also turn to Neh 9. Nehemiah is one of those great historical recitals of Jewish history. Without going into all the details in Gen 12:1 “Now the Lord said to Abram, ‘Go forth from your country, And from your relatives And from your father’s house, To the land which I will show you;” Where did God say this? Verse 32 would lead you to believe it happened in Haran, up here in the north, the problem with that is Neh 9:7. In the midst of this historical recital after the exile the Levites announce, “You are the Lord God, Who chose Abram And brought him out from Ur of the Chaldees...” Ur is down here in Mesopotamia, the region of the Tower of Babel. The point is that what happened in Gen 12:1 was a past event. God had already called Abram out of the world system. So the NIV, KJV translate 12:1 “Now the Lord *had said* to Abram, “Go forth.” Now the “Go forth” is the critical principle. It’s the principle of separation. Abraham has to first separate from the world system in order to reach the world system. This is counterintuitive because you think, “Well gosh, if I’m going to reach people with the gospel I have to be with those people, I can’t go away from them.” But the first step to reaching these people is that you have to get away from them. Get out first, get some training, get some spiritual depth, then you can be effective. So Abram had to wholly depart from the world system. Look at Joshua 24. Here’s the world system Abram lived in. Get a load of this. You think Abram was called because he was a good guy. In verse 2 where did he live? Beyond the River, that’s the great River Euphrates, he’s talking about over here in Ur. And who did he serve? “other gods.” Abram grew up and lived in a polytheistic culture. His whole life was built around polytheism so he had to “separate out” from that culture. Now turn back to Gen 12 and we’ll see why. Why did Abram have to separate from the world system first? Here’s where this gets into missions. In verse 3, last phrase what’s the ultimate goal of the separation? “And in you all the families of the earth will be blessed.” He first had to be separated out in order to reach the goal of blessing all the families of earth. Notice that Abram is the conduit, the channel, the mediator of worldwide blessing.

If you want to see who those families are just turn back to Gen 10. Here’s your commentary on where the sons of Noah scattered after the Tower of Babel. So these people are going to go out from this central region of Mesopotamia. Obviously Abram doesn’t go out that far, he’s just down here in Ur, south of Babel. In verse 2 which son is being trotted out? Japheth and in

v 5 what does it say when it concludes Japheth? How are they going to be separated? “Everyone according to his nation, according to his family...” Verse 6 begins the sons of Ham. And in verse 20 how are they going to be separated? “according to their families.” Verse 21, final son of Noah, Shem, and in verse 30 how are they going to be separated? “according to their families.” Do you see the familial pattern here? Do you think Abraham got the picture in Gen 12:3? Isn’t it a universal task he’s being called to? I call you Abram out of the world system so you can get with it spiritually and then you can be a blessing, but first you’ve got to come out. Come over here to a land I will show you. Notice it’s more than a spiritual departure, it’s a geographic departure, get out of there. We know why he had to go out, God’s going to make him a nation and nations have to have land and to be distinct a nation has to have borders around that land. You can’t just have open borders, there’s no line of separation then, no distinctions. Is God for border patrol? You bet He is. It keeps nations distinct. He separated out the nations in Gen 10 and what has the world been trying to do ever since? Come together, break down the barriers, it’s just a modern Babel project; destroy all boundaries; create a global economy, international law, international currency; that’s all a modern Babel project, pagan man at work. Why? To do what? To get security, global security. Security from what? Security from God, we don’t want to have to face Him, we’ve got short accounts with Him so we re-create the world, we create the kingdom of man, a place where it is safe to sin. It’s all just another attempt by man to make his name great, we create a new world order. It’s the height of spiritual rebellion. It’s profoundly arrogant. They had it then; we have it now. God’s solution then...call out Abram. God’s solution now...send back Jesus Christ.

So the first point of Gen 12-Acts 1 Missions is that **Universal Missions in Israel’s Era Requires Separation from the World System**. After the separation then the world can get blessed. So Abraham has a worldwide call by leaving the world system.ⁱ

Second point, turn to Exod 19. The second point of Missions in Gen 12-Acts 1 is that **Universal Missions in Israel’s Era Requires Serving YHWH**. If Abraham, Isaac and Jacob were a people separated from the world system by the Abrahamic Covenant then Israel is a national servant of YHWH in the Mosaic Covenant. They become a servant nation. So in Exod 19 here’s the preparatory words to the Mosaic Covenant. Verse 3, “Moses went up to God,

and the Lord called to him from the mountain, saying, "Thus you shall say to the house of Jacob and tell the sons of Israel: ⁴'You yourselves have seen what I did to the Egyptians, and *how* I bore you on eagles' wings, and brought you to Myself.'" Now, notice, before God gives Moses any laws to follow what does He remind him of? What He has already done for them. God never says, "Hey, you come serve Me," without first serving us. He always initiates. Don't ever forget that. It's what He has done for us that provides the motive to serve Him. There are proper and improper motives. One of the things the Roman Catholic Church has done is say "Well, you can't know for sure if you have salvation until the end of your life." In other words they remove the motive of gratitude and replace it with one of fear. Serve Me because I'm a righteous judge. Well if that's the case then I'm not sure if I'm going to pass the judgment or not then I'm afraid. So now I spend all my time trying to get His approval, doing this indulgence, doing that confession, doing this penance. Am I good enough? Will I pass your bar of judgment? That's not a good environment for growth. Did Israel doubt whether she was God's nation? No, she had that in the Abrahamic Covenant. If she hadn't had that God wouldn't have delivered her on eagles' wings from Egypt. So she is fully accepted, perfectly accepted. That's a very different basis than fear. That's an environment where I can thrive, where I can grow spiritually. I do it not because I'm seeking His approval, I do it because I'm totally accepted and I'm thankful for that. So God says, "Hey look what I did for you, I brought you out of slavery." 'Now' verse 5, 'Now then, if you will indeed obey My voice and keep My covenant, then you shall be My own possession among all the peoples,' that's specific isn't it, you Israel will be my special treasure, but then notice the next phrase, 'for all the earth is Mine;' that's universal isn't it? There's universal implications. Somehow all the earth is going to be served by the nation Israel. And we know hindsight this is looking ultimately to Jesus Christ, they're going to bring forth the Savior into the world. But let's see how the world is going to be drawn to Israel and the Savior. Verse 6, "and you shall be to Me a kingdom of priests and a holy nation." There are several things we want to note here. First, Israel already has a relationship with God, that's the Abrahamic Covenant, if they didn't have that God would have never delivered them from Egypt. Second thing, in verse 5 and 6 Israel is promised three things. What are they? In verse 5, "you will be My own possession." verse 6, "you will be a kingdom of priests" and end of verse 6, "you will be a holy nation." Three things yes, but is there a condition? What's the condition? How do they become these three things? Verse 5, through

obedience. Obviously He's talking about the Law He's about to give them at Mt Sinai. If you will obey My voice then you shall be these things. What's the implication if they don't obey? Then they won't be these things. What does verse 8 say? What's the people's response to this? Oh yes Lord we will do all that you have spoken. That's a promise of perfect obedience. We'll come back to this in a few weeks and elaborate, but for now hold your place here, don't leave Exodus, but quickly turn to Deut 5:29. Here's a parallel context, in v 27 "Oh yes, all the Lord has spoken we will do!" Verse 28 the Lord says, This is good that the people have said this but verse 29 there's a problem. What's the problem? They don't have such a heart in them. They can't do it. So we already know the nation Israel will fail. We're looking ahead here but she needs a new heart in order to obey. So back to Exod 19, she's not going to become these three things just yet. We have to wait till the Millennial History for that.

But what are these three things, let's lay this out because this is God's missionary method, this is how Israel is going to infect the nations with the knowledge of God. *First*, if you obey My voice and keep My covenant then you shall be My own possession or "treasure". This means that out of all the nations, Israel would have a unique relationship with God, of course she would, she would be the mediator, the conduit of God's blessing. *Second*, if you obey My voice and keep My covenant then you shall be to Me a kingdom of priests. The whole nation would be a kingdom of priests, not just the tribe of Levi but every Israelite. What's the function of the priest? To mediate, to go between. So Israel would mediate the knowledge and salvation of God to all the nations, if she obeyed. Of course, if she would become a kingdom then she would need a King and that King would be God. So, *if* they obeyed *then* God's kingdom would come on earth. *Third*, if you obey My voice and keep My covenant then you shall be to Me a holy nation. To be holy means to be separate, distinct. What's this all pointing too? Missions. If Israel obeyed God she would be distinct and the nations could come to her and see her distinctiveness and that would infect the world with the knowledge and salvation of God.



Fig. 1. Missions in the Bible

Now do you see the plan unfolding. God separated a people out and God is calling that people to serve Him, put on display the marvels of living in a Theocracy before the world. So this is the “come to” methodology. “Come and see nations, come and see the glory of God.”

Now, that’s basically the missions program during Israel’s History. The goal was universal and it was met by separating from the world and becoming the servant of YHWH. Now I want to turn to some of the passages where Israel is God’s servant.

So what are we saying? We’re saying here that the goal of God calling out the nation Israel is a universal one. Here’s what God wanted. I separate you out Israel from all the nations, I give you My law, that law is a line of distinction, you follow that and you will be distinct among all the nations, all the other nations were already sinking into depravity. You follow My law and you will develop the greatest culture the world has ever known; art, music, government, politics, economy, the greatest culture and nation on earth. If you will follow my law I will do this. The nations of the world will “come to” you to hear and see the God of the universe in the Temple. They will be drawn to Me through you. The closest Israel got to accomplishing this was in the time of Solomon, this is why I call this the Golden Era of Solomon. The word got out to all the nations and they were coming to see this but the nation went into spiritual decline. Israel was to be separate and to be a servant. She failed on the former, by God’s grace she brought into the world The Servant *par excellence*, the Lord Jesus Christ. So our final point to this epoch of history is that **Universal Missions is Met by The Servant’s Death and Resurrection**. So let’s close with the three servant songs of Isaiah.

Ultimately all this looked forward to One Seed, One Savior, One Obedient Servant, the Messiah Jesus Christ who would offer One Sacrifice for sin Once for All.

Isa 42:1, 4, 6-7 *“Behold, My Servant, whom I uphold; My chosen one in whom My soul delights. I have put My Spirit upon Him; He will bring forth justice to the nations.*

⁴“He will not be disheartened or crushed Until He has established justice in the earth; And the coastlands will wait expectantly for His law.”

⁶“I am the Lord, I have called You in righteousness, I will also hold You by the hand and watch over You, And I will appoint You as a covenant to the people, As a light to the nations, ⁷To open blind eyes, To bring out prisoners from the dungeon And those who dwell in darkness from the prison.

Isa 49:6 He says, *“It is too small a thing that You should be My Servant To raise up the tribes of Jacob and to restore the preserved ones of Israel; I will also make You a light of the nations So that My salvation may reach to the end of the earth.”*

Isa 52:13-53:12 *Behold, My servant will prosper, He will be high and lifted up and greatly exalted. ¹⁴Just as many were astonished at you, My people, So His appearance was marred more than any man And His form more than the sons of men. ¹⁵Thus He will sprinkle many nations, Kings will shut their mouths on account of Him; For what had not been told them they will see, And what they had not heard they will understand. ¹Who has believed our message? And to whom has the arm of the Lord been revealed? ²For He grew up before Him like a tender shoot, And like a root out of parched ground; He has no stately form or majesty That we should look upon Him, Nor appearance that we should be attracted to Him. ³He was despised and forsaken of men, A man of sorrows and acquainted with grief; And like one from whom men hide their face He was despised, and we did not esteem Him. ⁴Surely our griefs He Himself bore, And our sorrows He carried; Yet we ourselves esteemed Him stricken, Smitten of God, and afflicted. ⁵But He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our well-being fell upon Him, And by His*

scourging we are healed. ⁶All of us like sheep have gone astray, Each of us has turned to his own way; But the Lord has caused the iniquity of us all To fall on Him. ⁷He was oppressed and He was afflicted, Yet He did not open His mouth; Like a lamb that is led to slaughter, And like a sheep that is silent before its shearers, So He did not open His mouth.

⁸By oppression and judgment He was taken away; And as for His generation, who considered That He was cut off out of the land of the living For the transgression of my people, to whom the stroke *was due?*

⁹His grave was assigned with wicked men, Yet He was with a rich man in His death, Because He had done no violence, Nor was there any deceit in His mouth. ¹⁰*But the Lord was pleased To crush Him, putting Him to grief; If He would render Himself as a guilt offering, He will see His offspring, He will prolong His days, And the good pleasure of the Lord will prosper in His hand. ¹¹As a result of the anguish of His soul, He will see it and be satisfied; By His knowledge the Righteous One, My Servant, will justify the many, As He will bear their iniquities.*

¹²*Therefore, I will allot Him a portion with the great, And He will divide the booty with the strong; Because He poured out Himself to death, And was numbered with the transgressors; Yet He Himself bore the sin of many, And interceded for the transgressors.*

ⁱ “...in respect of the revelation of *salvation*, the Gentiles were set aside, and this was the chief matter. But here also their temporary, limited exclusion was only the way to their final re-acceptance and re-inclusion.” Erich Sauer, *The Dawn of World Redemption*, 94.

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