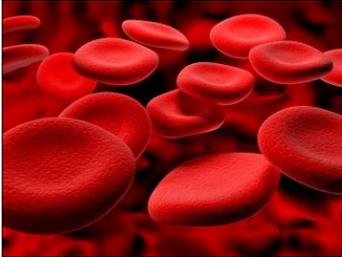


Connect the Jots

Songs of the Servant

Part 5 - March 16, 2014



Buckle up and hold on, this is gonna get *rough*.

If you found a cure for cancer, would you keep it to yourself? Seriously, what kind of a person would keep the world in the dark? Maybe someone full of deep hatred, or cold indifference, or total selfishness, or someone who doesn't *really believe* they have a cure.



Now, would *you* rate Jesus, salvation, forgiveness, intimacy with God, peace, joy, purpose, and eternal life (the cure for death *itself*) as being *more* or *less* valuable than a cure for cancer?

Are you keeping the world in the dark? God spoke to Isaiah in a song about His Servant, the coming Messiah.

“Here is *my servant*, whom I uphold, my chosen one in whom I delight ... I will take hold of your hand. ... to open eyes that are blind, to free captives from prison and to release from the dungeon those who sit in darkness.” – Isaiah 42:1a, 6b-7 NIV

That's the plan. You in? **Scale of 1-100: How much do I actually care about each empty soul not in each empty chair?** 100 is: “I do whatever it takes.” 1 is: “I don't remember inviting *anyone*.”



Last time, we connected the jots to *The Bridegroom*, and we saw how Jesus' *own disciples* didn't even *consider inviting* the Samaritans to come and meet Him at the well, when they went into town. Now, we'll connect the jots to *The Servant*. **Our first jot is the Samaritans** who were charging to Jesus even as He charged His disciples to open their eyes, see the harvest, and start *servicing*.

In Isaiah's *2nd song* about the Servant, God says:



“It is too small a thing for you to be my servant to restore the tribes of Jacob and bring back those of Israel I have kept. I will also make you a light for the Gentiles, that you may bring my salvation to the ends of the earth.” – Isaiah 49:6 NIV

Luke picks up the story, just as Jesus leaves the Samaritans, who embraced and proclaimed Him as Savior of the *world*. (John 4:42-43)

The area of Galilee of the Gentiles



Jesus returned to Galilee [of the Gentiles (Mat 4:15)] in the power of the Spirit, and news about him spread through the whole countryside. [Going town to town in Galilee] He taught [every Sabbath (Saturday)] in their synagogues, [where Jews and gentile-converts met to hear the scriptures read] and everyone praised him. – Luke 4:13-15 NIV

John jumps back in with **our second jot**. Remember how **Jesus took a whip and cleansed the Temple**? Well, keep that in mind.

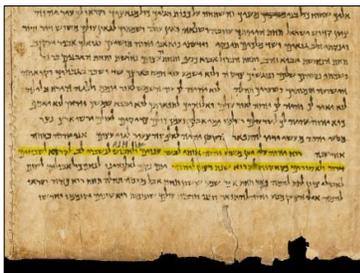
When he arrived in Galilee, the [non-Jewish] Galileans welcomed him. They had seen all that he had done in Jerusalem at the Passover Feast, [especially when He took the whip, overturned tables, and chased the merchants out of the Temple courts (John 2:14)] for they also had been there. [Because this area was supposed to be reserved for non-Jewish believers. (Mark 11:15-17) The Jews were oppressed by so many gentiles, and this was the one place they could do a little oppressing in return. But, Jesus defends ‘em, quoting Isaiah (56:7) that God’s House is to be a house of prayer for all nations] Once more he visited Cana in Galilee, where he had turned the water into wine. [Permanently rendering the six, huge, stone pots for Jewish religious cleansing, unusable] And there was a certain [Roman] royal official whose son lay sick at [the gentile trading city of] Capernaum. When this [non-Jewish] man heard that Jesus had arrived in Galilee [of the Gentiles] from Judea, [of the Jews] he went to him and begged him to come and heal his [non-Jewish] son, who was close to death. [And, Jesus miraculously does] – John 4:45-47 NIV

[Now, back to Luke] He went to Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom. [Luke is describing Jesus’ current teaching custom in the synagogues of Galilee] And he stood up to read. [As was His custom] The scroll of the prophet Isaiah was handed to him. – Luke 4:16-17a NIV



And **our third jot** was handed to us: **the Great Isaiah Scroll**. Found with the Dead Sea Scrolls; containing *all 66 chapters*. Experts agree it’s at least **100 years older than Jesus**, in use during His ministry, and hidden **40 years after His death** (when the Romans destroyed the Temple in 70^{AD}).

It’s unfathomable to think that **God may have preserved one of the very scrolls Jesus used to proclaim himself in the synagogues!**



Unrolling it, he found the place where it is written: “The Spirit of the Lord [as in Master; (Strong’s G2962, kyrios)] is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord’s favor.” – Luke 4:17b-18 NIV

This is the riddle of the “me; me; me.” Who’s this “me” Isaiah repeatedly refers to? The photo shows where Jesus unrolled the scroll to, found Isaiah 61:1-2, and read the “me; me; me”.

Isaiah wrote four Songs of the Servant, [attached at the end] and it doesn't take much to see, that the "me" is *He!* The parallels are so obvious many scholars refer to this passage as the *5th song or summation*. And, the depiction of Jesus is so spot-on, that pretty much every scholar thought it was manipulated ... *until* the Great Isaiah Scroll was discovered (in 1947). At the beginning of this message I read from two of the songs. Again and again they tell of the Servant being a light to His oppressors, even as His own people reject Him. Here are a few lines from the 4th Song:

"See, my servant will act wisely; he will be raised and lifted up and highly exalted. ... his appearance was so disfigured beyond that of any man and his form marred beyond human likeness ... He was despised and rejected by men, a man of sorrows, and familiar with suffering. ... Surely he took up our infirmities and carried our sorrows ... But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed. ... the Lord has laid on him the iniquity of us all. ... he was led like a lamb to the slaughter ... By oppression and judgment he was taken away. ... Yet it was the Lord's will to crush him and cause him to suffer ... After the suffering of his soul, he will see the light of life and be satisfied; by his knowledge my righteous servant will justify many, and he will bear their iniquities. ... he poured out his life unto death, and was numbered with the transgressors. For he bore the sin of many ..." – Isaiah 52:13, 14b; 53:3a, 53:4a, 5, 6b, 7b, 8a, 10a, 11, 12a NIV

The Songs of the Servant are so confusing and controversial to non-Christian Jews, they've been omitted from synagogue readings since the Temple was destroyed, (70^{AD}) 40 years after Jesus' death. **Some rabbis taught, and still teach, that there has to be two Messiahs, a Suffering Servant, whom they've labeled the Son of Joseph, and a Conquering King, whom they call the Son of David.**

Then he rolled up the scroll, gave it back to the attendant [Luke uses the word for *servant* (Strong's G5257, *hypēretēs*)] and sat down. The eyes of everyone in the synagogue were fastened on him, and he began by saying to them, "Today this scripture is fulfilled in your hearing." [If the *summation* is fulfilled, all four songs are fulfilled] – Luke 4:20-21 NIV



Mount Nitai, near the Sea of Galilee

But in what way? And why on *that* day? And why in *their* hearing? One cool theory is that this is Jesus' one-year anniversary of proclaiming Himself in the synagogues, and He's ending "the year of the Lord's favor" in His own hometown. The timeline fits. But, it's *so much more*, and it's our third jolt: Nazareth, Jesus' hometown. Modern Nazareth doesn't fit the Biblical description of a safeguard city built on top of a cliff. Only one site fits. Its city wall, 252' from the 3000' cliffs is still there. And, the ruins of the city have *never been excavated!*

All spoke well of him [perhaps for the *first time*] and were amazed [as in, "*stunned*"] at the gracious words [of healing and good news to the poor] that came from his lips. ["He was always so quiet. *Weird* quiet. Who knew He could speak? Obsessed with those *scrolls*. *Weird* obsessed. Drove the rabbi *crazy* with His questions. *Weird* questions."] "Isn't this Joseph's son?" they asked. ["Adopted Him. Mary got pregnant by *another* during their engagement! *Weird*. Hey, if the Kid's gonna heal our sick and line our poor pockets, I say WELCOME HOME!"] ...

Jesus said to them, “Surely you will quote this proverb to me: ‘Physician, heal yourself! [“Charity begins at home”] Do here in your hometown what we have heard that you did in [that gentile city of] Capernaum.” [With the non-Jewish son of the gentile official] “I tell you the truth,” he continued, [“You speak well, but your heart is far from me; you hate that I love those you hate.”] “no prophet is accepted in his hometown. [Jesus knew that even as they spoke well of Him, and were amazed by Him, and willing to accept good and gracious gifts from Him, deep down they were rejecting Him by not trusting Him, or embracing Him, or proclaiming Him as Savior, as the Samaritans had] I assure you that there were many widows in Israel in Elijah’s time, when the sky was shut for three and a half years and there was a severe famine throughout the land. Yet Elijah was not sent to any of them, but to a [non-Jewish] widow in Zarephath in the [gentile] region of Sidon. And there were many in Israel with leprosy in the time of Elisha the prophet, yet not one of them was cleansed—only [non-Jewish] Naaman the [gentile] Syrian.” – Luke 4:22-27 NIV

He’s goading ‘em! That’s what He does. **He doesn’t come to sweep the Temple; He grabs a whip and turns the joint upside down! He comes to cure the cancer of sin and shame and death, and bring light and life eternal!** So ... you in or you out? **They felt entitled to God’s grace, which blinded ‘em to their sin, which allowed ‘em to justify condemning their enemies.**

Jesus is basically saying to ‘em, “The Messiah has come, as Isaiah foretold, as a light to the world, to finish the job first given to God’s Chosen, and just as Isaiah foresaw, His own will forsake and reject and abuse Him, and they will drive Him like a lamb to the slaughter. Only, this last part hasn’t begun yet, during this year of the Lord’s favor; but as I said earlier, ‘Today, in your hearing, this scripture is fulfilled.’”

All the people in the synagogue were furious when they heard this. – Luke 4:28 NIV

They can’t make sense of Him loving those who want to destroy *them*. Can you? ‘Cause He does. And, **we can’t despise someone Jesus loves, without ending up, deep down, despising Jesus for loving them.** You know what’s *tough*? When you have unresolved past hurts, and you become a pastor ... and they come to church when you least expect ‘em ... and you have to *hug ‘em ... and love ‘em ... for real!*

They got up, drove him out of the town, and took him to the brow of the hill on which the town was built, in order to throw him down the cliff. [Thus becoming the first to fulfill, on that very day, Isaiah’s Songs of the Servant, just as Jesus had said] – Luke 4:29 NIV

When we’d like to throw someone off a cliff, we usually settle for throwing ‘em under the bus. But, does Jesus love ‘em? Would He willingly take their place? So, who are you really throwing? There are only two ways you can go: your way or Yahweh. It’s the difference between submitting and committing to His will, or expecting Him to submit and commit to yours.

But he walked right through the crowd and went on his way. [And He took His light to the people of Capernaum (Mat 4:13)] – Luke 4:30 NIV

Our Merciful Master was a Suffering Servant, so serve even when it hurts, especially when it hurts. That’s when we’re brightest, and He can shine us in the darkness to find His lost children. Is it your time to shine ... or, are you waiting for the next bus?

Isaiah's "Songs of the Servant"

There are differences of opinion as to which verses should be included in the Servant Songs of Isaiah. All possible verses are included here, and are noted where some believe they should end.

¹"Here is **my servant**, whom I uphold, my chosen one in whom I delight; I will put my Spirit on him and he will bring justice to the nations. ²He will not shout or cry out, or raise his voice in the streets. ³A bruised reed he will not break, and a smoldering wick he will not snuff out. In faithfulness he will bring forth justice; ⁴he will not falter or be discouraged till he establishes justice on earth. In his law the islands will put their hope." [Some believe the song ends at this point] ⁵This is what God the Lord says — he who created the heavens and stretched them out, who spread out the earth and all that comes out of it, who gives breath to its people, and life to those who walk on it: ⁶"I, the Lord, have called you in righteousness; I will take hold of your hand. I will keep you and will make you to be a covenant for the people and a light for the Gentiles, ⁷to open eyes that are blind, to free captives from prison and to release from the dungeon those who sit in darkness. ⁸"I am the Lord; that is my name! I will not give my glory to another or my praise to idols. ⁹See, the former things have taken place, and new things I declare; before they spring into being I announce them to you." — Isaiah 42:1-9 NIV

¹Listen to me, you islands; hear this, you distant nations: Before I was born the Lord called me; from my birth he has made mention of my name. ²He made my mouth like a sharpened sword, in the shadow of his hand he hid me; he made me into a polished arrow and concealed me in his quiver. ³He said to me, "You are **my servant, Israel**, in whom I will display my splendor." ⁴But I said, "I have labored to no purpose; I have spent my strength in vain and for nothing. Yet what is due me is in the Lord's hand, and my reward is with my God." ⁵And now the Lord says — he who formed me in the womb to be **his servant** to bring Jacob back to him and gather Israel to himself, for I am honored in the eyes of the Lord and my God has been my strength — ⁶he says: "It is too small a thing for you to be **my servant** to restore the tribes of Jacob and bring back those of Israel I have kept. I will also make you a light for the Gentiles, that you may bring my salvation to the ends of the earth." [Some believe the song ends at this point] ⁷This is what the Lord says — the Redeemer and Holy One of Israel — to him who was despised and abhorred by the nation, to **the servant of rulers**: "Kings will see you and rise up, princes will see and bow down, because of the Lord, who is faithful, the Holy One of Israel, who has chosen you." ⁸This is what the Lord says: "In the time of my favor I will answer you, and in the day of salvation I will help you; I will keep you and will make you to be a covenant for the people, to restore the land and to reassign its desolate inheritances, ⁹to say to the captives, 'Come out,' and to those in darkness, 'Be free!' "They will feed beside the roads and find pasture on every barren hill. ¹⁰They will neither hunger nor thirst, nor will the desert heat or the sun beat upon them. He who has compassion on them will guide them and lead them beside springs of water. ¹¹I will turn all my mountains into roads, and my highways will be raised up. ¹²See, they will come from afar — some from the north, some from the west, some from the region of Aswan." ¹³Shout for joy, O heavens; rejoice, O earth; burst into song, O mountains! For the Lord comforts his people and will have compassion on his afflicted ones. — Isaiah 49:1-13 NIV

⁴The Sovereign Lord has given me an instructed tongue, to know the word that sustains the weary. He wakens me morning by morning, wakens my ear to listen like one being taught. ⁵The Sovereign Lord has opened my ears, and I have not been rebellious; I have not drawn back. ⁶I offered my back to those who beat me, my cheeks to those who pulled out my beard; I did not hide my face from mocking and spitting. ⁷Because the Sovereign Lord helps me, I will not be disgraced. Therefore have I set my face like flint, and I know I will not be put to shame. ⁸He who vindicates me is near. Who then will bring charges against me? Let us face each other! Who is my accuser? Let him confront me! ⁹It is the Sovereign Lord who helps me. Who is he that will condemn me? They will all wear out like a garment; the moths will eat them up. [Some believe the song ends at this point] ¹⁰Who among you fears the Lord and obeys the word of **his servant**? Let him who walks in the dark, who has no light, trust in the name of the Lord and rely on his God. ¹¹But now, all you who light fires and provide yourselves with flaming torches, go, walk in the light of your fires and of the torches you have set ablaze. This is what you shall receive from my hand: You will lie down in torment. — Isaiah 50:4-11 NIV

¹³See, **my servant** will act wisely; he will be raised and lifted up and highly exalted. ¹⁴Just as there were many who were appalled at him — his appearance was so disfigured beyond that of any man and his form marred beyond human likeness — ¹⁵so will he sprinkle many nations, and kings will shut their mouths because of him. For what they were not told, they will see, and what they have not heard, they will understand. ¹Who has believed our message and to whom has the arm of the Lord been revealed? ²He grew up before him like a tender shoot, and like a root out of dry ground. He had no beauty or majesty to attract us to him, nothing in his appearance that we should desire him. ³He was despised and rejected by men, a man of sorrows, and familiar with suffering. Like one from whom men hide their faces he was despised, and we esteemed him not. ⁴Surely he took up our infirmities and carried our sorrows, yet we considered him stricken by God, smitten by him, and afflicted. ⁵But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed. ⁶We all, like sheep, have gone astray, each of us has turned to his own way; and the Lord has laid on him the iniquity of us all. ⁷He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before her shearers is silent, so he did not open his mouth. ⁸By oppression and judgment he was taken away. And who can speak of his descendants? For he was cut off from the land of the living; for the transgression of my people he was stricken. ⁹He was assigned a grave with the wicked, and with the rich in his death, though he had done no violence, nor was any deceit in his mouth. ¹⁰Yet it was the Lord's will to crush him and cause him to suffer, and though the Lord makes his life a guilt offering, he will see his offspring and prolong his days, and the will of the Lord will prosper in his hand. ¹¹After the suffering of his soul, he will see the light of life and be satisfied; by his knowledge **my righteous servant** will justify many, and he will bear their iniquities. ¹²Therefore I will give him a portion among the great, and he will divide the spoils with the strong, because he poured out his life unto death, and was numbered with the transgressors. For he bore the sin of many, and made intercession for the transgressors. — Isaiah 52:13-53:12 NIV

This is the chapter from which Jesus quotes:

¹The Spirit of the **Sovereign Lord** [lit. Adonai Jehovah (Strong's H136 & H3068); Lord God, or Master God] is on **me**, because the Lord has anointed **me** to preach good news to the poor. He has sent **me** to bind up the brokenhearted, to proclaim freedom for the captives and release from darkness for the prisoners, ²to proclaim the year of the Lord's favor [Luke's quote (4:18-19) ends at this point] and the day of vengeance of our God, to comfort all who mourn, ³and provide for those who grieve in Zion— to bestow on them a crown of beauty instead of ashes, the oil of gladness instead of mourning, and a garment of praise instead of a spirit of despair. They will be called oaks of righteousness, a planting of the Lord for the display of his splendor. ⁴They will rebuild the ancient ruins and restore the places long devastated; they will renew the ruined cities that have been devastated for generations. ⁵Aliens will shepherd your flocks; foreigners will work your fields and vineyards. ⁶And you will be called priests of the Lord, you will be named ministers of our God. You will feed on the wealth of nations, and in their riches you will boast. ⁷Instead of their shame my people will receive a double portion, and instead of disgrace they will rejoice in their inheritance; and so they will inherit a double portion in their land, and everlasting joy will be theirs. ⁸"For I, the Lord, love justice; I hate robbery and iniquity. In my faithfulness I will reward them and make an everlasting covenant with them. ⁹Their descendants will be known among the nations and their offspring among the peoples. All who see them will acknowledge that they are a people the Lord has blessed." ¹⁰I delight greatly in the Lord; my soul rejoices in my God. For he has clothed **me** with garments of salvation and arrayed **me** in a robe of righteousness, as a bridegroom adorns his head like a priest, and as a bride adorns herself with her jewels. ¹¹For as the soil makes the sprout come up and a garden causes seeds to grow, so the Sovereign Lord will make righteousness and praise spring up before all nations. — Isaiah 61 NIV