

Trinity Reformed Church of Northwest Connecticut

Biblical, Traditional, Congregational

Lord's Day Worship for

March 15, 2026

*"And He *said to them, "Do you not understand this parable?
How will you understand all the parables?" – Mark 4:13*



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“*” = Please stand if you are able.

Welcome, Greeting & Announcements

Call to Worship – 1Peter 1:10-12

Leader: As to this salvation, the prophets who prophesied of the grace

People: That would come to you

*Leader: Made careful searches and inquiries, seeking to know what person or time
the Spirit of Christ within them was indicating*

People: As He predicted the sufferings of Christ and the glories to follow.

Leader: It was revealed to them that they were not serving themselves,

People: But you,

*Leader: In these things which now have been announced to you through those who
preached the gospel to you by the Holy Spirit sent from heaven*

People: Things into which angels long to look.

Prayer of Invocation and Confession

Gospel Absolution Text – Matthew 11:25-27

***Hymn #44** – “How Great Thou Art”

Scripture Reading – Isaiah 6:1-13

Ancient Creedal Proclamation – Apostles Creed (pg#845 in the red hymnal)

Offerings Presented

[Please put your tithe/offering in the plates before or after the service – Thank you!]

[Gifts labeled “Deacon’s Fund go to aid those in need in the congregation.]

***Doxology #731** (red hymnal)

Praise God from whom all blessings flow; Praise Him, all creatures here below;

Praise Him above, ye heavenly host: Praise Father, Son, and Holy Ghost. Amen.

***Prayer of Dedication**

***Sung Psalm #125** – “All, Like Mount Zion, Unmoved Shall Endure”

Prayers of the Church & Lord’s Prayer (sins)

Our Father, who art in heaven, hallowed be Thy name. Thy Kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our sins, as we forgive those who sin against us, and lead us not into temptation, but deliver us from evil. For Thine is the Kingdom, and the power, and the glory, forever. Amen.

Reformation Creedal Reading – Westminster Confession, 5.6-7.

<i>Leader:</i>	<i>As for those wicked and ungodly men whom God, as a righteous Judge, for former sins,</i>	Rom 1:24,26,28
People:	Does blind and harden,	Rom 11:7-8
<i>Leader:</i>	<i>From them He not only withholdeth His grace whereby they might have been enlightened in their understandings, and wrought upon in their hearts;</i>	Deut 29:4
People:	But sometimes also withdraws the gifts which they had,	Matt 13:12; 25:29
<i>Leader:</i>	<i>And exposes them to such objects</i>	Deut 2:30
People:	As their corruption make occasion of sin;	2Kgs 8:12-13
<i>Leader:</i>	<i>And, withal, gives them over to their own lusts, the temptations of the world,</i>	Ps 81:11-12
People:	And the power of Satan,	2Thes 2:10-12
<i>Leader:</i>	<i>Whereby it comes to pass that they harden themselves,</i>	Ex 7:3; 8:15,32; 2Cor 2:15-16
People:	Even under those means which God used for the softening of others.	Is 8:14; 1Pet 2:7-8; Is 6:9-10
<i>Leader:</i>	<i>As the providence of God does, in general, reach to all creatures; so, after a most special manner,</i>	Acts 28:26-27 1Tim 4:10 Amos 9:8-9
People:	It takes care of His Church, and disposes all things to the good thereof.	Rom 8:28 Is 43:3-5,14

Ministry of the Word

Prayer of Illumination

***Sermon Text** – Matthew 13:10-17

***Gloria Patri #735** (red hymnal)

Glory be to the Father, and to the Son, and to the Holy Ghost; As it was in the beginning, is now and ever shall be, world without end. Amen. Amen.

Sermon – “Why Parables?”

A Sermon Series on Parables

Ministry of the Sacrament of the Lord’s Supper

Invitation & Warning

TRC practices guarded open communion. All who profess faith in Christ, have been baptized, have a basic understanding of this sacrament, and are in good standing with a biblical local church are welcome to the Lord’s Table. If you are uncertain whether you should partake, it is wise to abstain and speak with the pastor afterward.

Prayer

Words of Institution – Matthew 26:26-28 + Luke 22:19-20; 1Corinthians 10:16-17; 11:26

“While they were eating, Jesus took some bread, and after a blessing, He broke it and gave it to the disciples, and said, ‘Take, eat; this is My body which is given for you; do this in remembrance of Me.’ And when He had taken a cup and given thanks, He gave it to them, saying, ‘Drink from it, all of you; for this is My blood of the new covenant, which is poured out for many for forgiveness of sins.’ . . . Is not the cup of blessing which we bless a sharing in the blood of Christ? Is not the bread which we break a sharing in the body of Christ? Since there is one bread, we who are many are one body; for we all partake of the one bread. For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until He comes.”

Partaking of the Bread and then the Cup

Prayer of Thanksgiving

***Hymn #471** – “’Tis Not That I Did Choose Thee”

***Benediction**

Announcements

- **Warning:** Fake emails/texts have been going out in the name various members of the church including Pastor Doug and David Mattson. Do NOT trust, or even reply, if anyone asks you to reply, call, or send things. When in doubt – do not reply, if you have questions call the person.
- TRC needs help with two **ministries** it would like to create.
 - 1) Is anyone willing to **visit shut-ins** once a month for about an hour or so?
 - 2) Does anyone have any thoughts on how TRC can support **Christian home-schooling**?If you are willing to serve, or have questions, please see Pastor Doug.
- Pastor Doug will be teaching the **children's Sunday School** class on March 15th & 22nd explaining the Gospel and the Lord's Supper. Jon will be teaching the adult class.
- The next TRC social gathering will tentatively be on Friday or Saturday, April 24th or 25th.
- **Regular Studies & Gatherings:**
 - Sunday School** for all ages (9:00 AM) at the Grange.
 - Tuesday Study** (10:30 AM – noon) – Augustine's Sermons, at Pastor Doug's house.
 - Wednesday Study** (6:30 – 8:00 PM) – On 2nd & 4th: Thessalonians. On other: Free discussion.
 - Gen-Alpha Club** 2nd & 4th Wednesdays, at Pastor Doug's house.
 - Friday Young Adult Discussion Group** (6:30 PM) meets on 1st & 3rd Friday, at Pastor Doug's house.
 - Saturday Morning Prayer Group** at the Gabelmann's. (Please call Sheryl to confirm if the group is meeting that day, 860-309-7250.)

ONLINE RESOURCES

TRC's Webpage:	TrinityReformedCT.org
TRC's Facebook Page:	facebook.com/people/Trinity-Reformed-Church/61554974150922/
TRC's Youtube Channel:	youtube.com/@TrinityReformedCT
Pastor Doug's	youtube.com/simplyreformed
Youtube Channels:	youtube.com/@PilgrimsOfPlunder

INTERNET PRAYER CHAIN

If you have any prayer requests for our prayer chain, please email them to Donna Ensminger at: trcnwprayer@gmail.com. (If you would like to join the Prayer Chain, also see Donna.)

LEADERSHIP

Elders:	Rev. Douglas Aldrich, pastor	860-379-1147	douglas_aldrich@sbcglobal.net
	Bob Ensminger	860-485-8738	robert.ensminger@arthurgrussell.com
	Rich Gabelmann	860-605-7852	rgabelmann0415@gmail.com
	Rev. Jonathan Haulenbeek	203-709-0784	jhaulenbeek@icloud.com
Deacons:	David Mattson (chair), Carl Bierce, Caleb Goodell, Mason Goodell, Dean Winters		
Sunday School:	Verna Aldrich	Music Coordinator:	Cindy Rines
Clerk:	Sheryl Gabelmann	Treasurer:	Cindy Rines

Trinity Reformed Church of Northwest Connecticut

Worship Starts At: 10:30 AM (9:30 AM in the summer)

Sunday Worship At: Winchester Grange (100 Newfield Rd; Winchester Center, CT 06098)

Mailing Address: P.O. Box 343; Riverton, CT 06065 – *Phone:* (860) 238-7399

Webpage: trinityreformedct.org – *Email:* trinityreformedct@gmail.com

Sermon Notes

Matthew 13:10-17

“Why Parables?”

A Sermon Series on Parables

March 15, 2026

Introduction

- 1) Question: What is the most important parable in the New Testament?
 - a) Note, I didn't ask “what is the most famous or popular?”
 - b) Or, “which one is your favorite?”
 - c) But which one do the writers of the Scriptures call us to focus on the most?
- 2) It is not:
 - a) The Parable of the Good Samaritan, which is found only in Luke 10:25-37.
 - b) Or the Prodigal Son, which is only in Luke 15:11-32.
- 3) When you strictly look at it from a biblical perspective, I would argue, clearly the Parable of the Sower is the most important parable.
 - a) It is found in all three Synoptic Gospels Matt 13:1-9,18-23; Mark 4:1-9,13-20
(i.e. Matthew, Mark & Luke). Luke 8:4-8,11-15
 - b) The seed represents the Word of God. Luke 8:11
 - i) Remember Christ is literally the Word of God incarnate. John 1:1,14; Rom 9:5; Phil 2:6-7
Col 1:15-17; Heb 1:1-3; Rev 19:13
 - ii) And the parables are primarily about the King and His Kingdom. Matt 13:11,24,31,33,44,45
Mark 4:11,26,30; Luke 8:10; 13:18,20
 - c) It is one of the few parables that is directly explained by the Lord Jesus.¹
 - d) It is the parable of the Sower that causes someone to literally ask, “*Why do You speak to them in parables?*” – Matthew 13:10
(And in today's sermon we look at our Lord's answer.)
 - e) But above all, the Lord Jesus Himself declares it is the parable to understand all other parables.

Mark 4:13 – “*And He said to them, ‘Do you not understand this parable? How will you understand all the parables?’*”

Quick Review of the Parable of the Sower

- 1) We will go over, in detail, the Parable of the Sower and our Lord's explanation next week. Matt 13:1-9; Mark 4:1-9; Luke 8:4-8
Matt 13:18-23; Mark 4:13-20; Luke 8:11-15
 - a) Today, we will look at the section in between the parable and the explanation.
 - b) Why the disciples ask the Lord: “*Why do You speak to them in parables?*” – Matt 13:10b
- 2) Before we look at the answer, let's do a quick overview to put today's sermon text in context.
- 3) We are up north (of Jerusalem) in Capernaum, on the northwestern shore of the Sea of Galilee. Matt 13:1

¹ The only other examples are: The Wheat and the Tares (Matt 13:24-30; 36-43) the Net (Matt 13:47-50), and to some extent the Parable of the Lamp (Mark 4:21-25; Luke 8:16-18).

- 4) The Lord Jesus speaks to the crowd, including the Parable of the Sower. Matt 13:1-3
- a) *The story is:* A sower went out to sow seed, and as he scattered it some fell beside the road and was eaten by birds, some fell on rocky ground and quickly sprang up but withered in the sun, some fell among thorns which choked it, and some fell on good soil where it produced a crop.
 - b) This, like many parables in the Gospel, is intentionally difficult to understand.
 - c) It raises lots of questions: Who is the sower? What is the seed? What are the four different terrains? What are the plants? What is the fruit of the plant that survives?
 - d) To give a quick answer: The parable teaches us that when the word of God is preached it falls on different kinds of hearts and it only bears lasting spiritual fruit to those who understand.
 - e) This leads to even more questions:
 - i) It seems like everything is predetermined in this story? (The seed/plants in the 3 bad soils have no “chance”?)
 - ii) Why are there levels of growth (100, 60, 30 fold), and what does that mean?
- 5) Again, we will go into this in detail next week.

The Answer – Matthew 13:10-13

Mark 4:10-11; Luke 8:9-10a

- 1) The disciples go to Jesus and ask “*Why do You speak to them in parables?*” Mark 4:10
 – Matthew 13:10 Luke 8:9
 - a) As always, unpacking the pronouns is critical.
 - b) We go from our Lord speaking to a crowd, Matt 13:2; Mark 4:1; Luke 8:4
 to Him speaking to His disciples. Matt 13:10; Mark 4:10; Luke 8:9
- 2) We read: “*Jesus answered them (His disciples), ‘To you it has been granted to know the mysteries of the kingdom of heaven, but to them it has not been granted. For whoever has, to him more shall be given, and he will have an abundance; but whoever does not have, even what he has shall be taken away from him.’*” – Matthew 13:11-12
- 3) So, only Christ’s followers have been granted to know the mysteries of the kingdom of heaven.
 - a) What are the **mysteries**?
 - i) The mysteries are to understand God’s purpose of Matt 13:11; Luke 24:44-47
 creation and redemption, which is solely through Rom 16:25-26; Eph 1:9-10
 His Son, Jesus Christ, which has their clear Col 1:26-27; Heb 1:1-2
 revelation in the superior New Covenant. 1Pet 1:10-12; Rev 10:7
 - ii) Romans 16:25-26 – “*Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which has been kept secret for long ages past, but now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal God, has been made known to all the nations, leading to obedience of faith;*”
 - iii) Our Lord affirms this at the end of this section. Matt 13:16-17
 - iv) As we read in Ephesians 5:27,29,32 these mysteries are given to the church, Christ’s spiritual body on earth, and are administered to us through Word and Sacrament.

b) What is the **Kingdom of Heaven**?²

- | | |
|---|---|
| i) The Kingdom of Heaven, or the Kingdom of God, is wherever the King Jesus reigns. | Matt 6:10,33; 12:28; Luke 17:20-21
John 18:36-37; Rom 14:17; Col 1:13 |
| ii) God's Kingdom is already / not yet. | <i>Note:</i> Luke 21:25-38; Acts 1:6-8
<i>Compare:</i> Luke 17:11-21 with 7:22-37 |
| iii) The Kingdom is not yet (fully) here, and will not be seen in its full glory until the "end of the age" when the King returns in power and glory. | Matt 13:41; 20:1; 24:14; 26:29
Luke 18:29-30
Acts 1:6; 2Tim 4:18 |
| iv) The Kingdom is already here, because we have victory through Christ's cross and He reigns in His church by His Spirit. | Matt 12:28; Mark 1:14-15
Luke 1:32-33; 10:9; 11:20; 17:21
Col 1:13-14; Heb 2:14-15; Rev 1:9 |

The Reference – Matthew 13:14-15

Mark 4:12; Luke 8:10b

- 1) To explain His proclamation, the Lord refers to the call of the prophet Isaiah in Isaiah 6.
 - a) Please note, the Lord Jesus has a fundamentalist view of Scripture. Matt 5:17-18; 22:29,31-32,43; **22:31**
Luke 16:17; 24:25-27,44; John 10:35; 17:17
 - b) Scripture is the inspired, inerrant, infallible, authoritative, and perspicuous written word of God.³ Ps 19:7-9; 119:160; Matt 5:17-18
John 10:35; 17:17; 2Tim 3:16-17
- 2) The call of the prophet Isaiah in the Book of Isaiah is very unique.
 - a) It happens late in the book, in chapter 6.

(Jeremiah, Ezekiel, Hosea, Joel, Jonah, and Zechariah, all have their callings start in chapter 1 of their respective books.)
 - b) Isaiah's call is also described in a dramatic and detailed fashion.
 - i) Isaiah has a vision of God enthroned in heaven surrounded by the highest level of angels, the terrifying monstrous seraphim/cherubim, worshipping God.⁴ Is 6:1-4
 - ii) Isaiah becomes terrified because nothing unclean, like a fallen human, can stand before the holy God. Ex 33:20; Is 6:1-5
Luke 5:8; Rev 1:17
 - c) Thus Isaiah cries out, "*Woe is me, for I am ruined! Because I am a man of unclean lips, and I live among a people of unclean lips; For my eyes have seen the King, the LORD of hosts.*" – Isaiah 6:5b

² The phrase "Kingdom of Heaven" and "Kingdom of God" are the same thing. "Kingdom of Heaven" is a more Jewish way to say "Kingdom of God" which is Matthew's preferred phrase. Compare: Matthew 11:12 with Luke 16:16; Matthew 13:24 with Mark 4:26 & Luke 13:18; Matthew 13:31 with Mark 4:30 & Lk 13:18-19; Matthew 13:33 with Luke 13:20-21; Matthew 18:2 with Mark 10:15 & Luke 18:17; and especially **Matthew 19:23-24 with Luke 18:24**.

³ Inspired — Scripture is God-breathed.
Inerrant — Scripture contains no error in what it affirms.
Infallible — Scripture cannot fail or mislead because God is its author.
Authoritative — Scripture is the final authority for faith and life.
Perspicuous (Clear) — the essential message of salvation is understandable to ordinary readers.

⁴ There seems to be, at least, three levels of angels. Going from greatest to least: 1) Seraphim/Cherubim, 2) Archangels, with Michael and Gabriel being the only ones named, and finally 3) Angels in the general sense. The Seraphim and Cherubim seem to be the same type of angel, with the name "seraphim" only being used in Isaiah, which sound like what the rest of the Bible calls "cherubim". Gen 3:24; Ps 103:20; Is 6:2,6; Dan 8:16; 9:21; 10:13; 12:1; Ezek 10:1-22; Luke 1:19,26; 1Thes 4:16; Heb 1:14; Jude 1:9; Rev 12:7.

d) Isaiah needs to be cleansed.

i) A seraphim takes a burning coal from the altar and touches
Isaiah's mouth with it.

Is 6:6-7

ii) The seraphim declares, "*Behold, this has touched your lips; and your iniquity is taken away and your sin is forgiven.*" – Isaiah 6:7b

iii) This is also symbolic that Isaiah's speaking, as a prophet of God, has been ordained and made ready by God.

3) And then what happens is every modern pop-Evangelical preachers' favorite verse.

a) Isaiah 6:8 – "*Then I heard the voice of the Lord, saying, 'Whom shall I send, and who will go for Us?' Then I said, 'Here am I. Send me!'"*

b) So many bad sermons and pleas for church action have come from this verse.

c) *To illustrate:* TRC needs people to help out with a visitation ministry, or supporting homeschooling, or growing the church, or giving money for a new building . . .

i) So, God today is saying to you: "*Whom shall I send, and who will go for Us?"*

ii) This is such a great marketing pitch.

d) But what is very wrong with this approach?

i) First, it is taking the text completely out of context.

ii) You (the parishioners) are not Isaiah!

iii) And the preacher is certainly not God.

iv) To preach like this is to break, at least, Commandments 2-4.

v) It is mishandling the written word of
God, which is a terrible sin.

Lev 10:1-3; Jer 23:1-2,16-22; Gal 1:8-9
2Tim 2:15; James 3:1; 2Pet 3:16

vi) It contradicts what follows next.

e) All bad sermons about this text end in verse 8.

i) They don't continue with God's instruction.

- As if man has authority over God.

- Or the calling of God is defined by man and not the Almighty.

- Or that we think our free will is all important and outside the decrees of God.

ii) To quote God, "*Where were you when I laid the foundation of the earth? Tell Me, if you have understanding, will you really annul My judgment? Will you condemn Me that you may be justified?"* – Job 38:4; 40:8

iii) If you continue reading, any man-centered philosophy is completely destroyed:

iv) It is also very troubling to the fleshly, worldly, man-centered mind.

4) God tells Isaiah what the prophet's mission is:

a) Isaiah 6:9-10 – "*He (God) said, 'Go, and tell this people: Keep on listening, but do not perceive; Keep on looking, but do not understand. Render the hearts of this people insensitive, their ears dull, and their eyes dim, otherwise they might see with their eyes, hear with their ears, understand with their hearts, and return and be healed.'*"

- b) Isaiah's preaching will not bring redemption, it will bring judgment.
- i) It will end, in the worldly sense, in failure.
 - ii) Israel will be nearly destroyed.
 - iii) Isaiah, according to tradition, is sawed in two. Heb 11:37
- c) For centuries Israel has been rebelling against God. Judg 2:11-19; 2Kgs 17:7-15; 2Chr 36:14-16
Ps 106:6-7,19-23; Is 1:2-4; Jer 7:24-26
- d) So, God will bring judgment.
- i) First in 722 BC when God will send the Assyrians to conquer the Northern Kingdom of Samaria (which is also called Israel). Is 10:5; 2Kgs 17:3-6; 18:9-12
1Chr 5:26; Amos 5:27
Hos 11:5; Mic 1:6
 - ii) Then in 586 BC when God sends the Babylonians to conquer the Southern Kingdom of Judah, destroy the Temple – the House of God, and send the people into slavery in Babylon. Is 39:6-7; 2Kgs 25:8-12
2Chr 36:17-20
Jer 25:9-11; 39:8-9; 52:12-16
Dan 1:1-2
- e) Isaiah will preach the truth to (greater) Israel and they will not repent, because God has judicially hardened their hearts so that they hear but do not understand, and see but do not perceive, thus they will not repent and return and be healed. Is 6:9-10; 29:10-14; 42:18-20
Is 44:18; 63:17; Deut 29:4
Matt 13:13-15; Mark 4:11-12
Luke 8:10; John 12:39-41
Acts 28:25-27; Rom 11:7-10
- 5) Notice the focus on listening, perceiving, looking, understanding, with ears and eyes, and the heart.
- a) Remember, biblically the "heart" is not focused on emotion, but refers to your "inner being", which includes first your mind, and also your will, soul, emotions, etc. Deut 6:5; Prov 4:23
Jer 17:9-10; Matt 22:37
Mark 7:21-23; Luke 6:45
 - b) This is truly the terrifying judgment of the Lord.
 - i) Yes, war, being conquered, enslaved, is terrible.
 - ii) The idea that God will harden a man's heart, giving them over to their sins, should terrify us and bring us to our knees to beg for mercy. Ex 9:12; Deut 29:4
Is 6:9-10; Heb 3:12-15
Rom 1:24,26,28; 9:18
 - c) There are real consequences for sin, both in Old, and New Covenants. Num 32:23; Ps 89:30-32; Rom 6:23
Gal 6:7-8; Heb 10:26-31; James 1:14-15
 - d) There are worse punishments in the New Covenant. Matt 11:22-24; Luke 12:47-48; John 15:22-24
Heb 2:2-3; 6:4-8; 10:26-31; 12:25; 2Pet 2:20-21
- 6) So, there is no hope?!
- a) To ask that question means you are in good company.
 - b) Isaiah responds: "*Then I said, 'Lord, how long?'*" – Isaiah 6:11a
 - c) God does responds with the Assyrians and Babylonians, who will bring destruction, as per God's decree. Judgment is coming. Is 6:11-12
 - d) Yet there is hope.
 - i) God answers: "*Yet there will be a tenth portion in it, and it will again be subject to burning, like a terebinth or an oak whose stump remains when it is felled. The holy seed is its stump.*" – Isaiah 6:13
 - ii) All this is part of God's master plan, to get to a New, and better, Covenant.

iii) Which book in the Old Testament most frequently, and directly, prophesies about the coming of the Messiah?

- It is Isaiah.⁵

- With Isaiah 52:13-53:12 being one of the most detailed descriptions of Messiah in the Bible, written about 700 years before the birth of Christ.

e) There is no “Plan B” with God, there is only “Plan A.”

f) And that plan, the purpose of all of creation and history, is to bring glory to Himself, through His Son, by redeeming His people.

Is 43:6-7; John 17:1-5
Rom 8:29-30; 11:36
Eph 1:5-12; Col 1:16-20

7) The purpose of Isaiah’s calling and preaching, and all of creation, will not be clearly seen until 700 years after Isaiah.

A Blessing – Matthew 13:16-17

1) Back to Matthew 13:10-17.

a) The Lord Jesus quotes Isaiah 6 to explain parables.

b) What is the purpose of the parables in the Gospels?

i) That those who reject Christ’s parables are fulfilling the prophecy given to Isaiah.

ii) Again, Matthew 13:14a – *“In their case the prophecy of Isaiah is being fulfilled, which says . . .”*

2) The Lord Jesus then gives the saints a beatitude.

a) A beatitude is a statement in Scripture that pronounces divine blessing upon the saints.

b) Matthew 13:16 – *“But blessed are your eyes, because they see; and your ears, because they hear.”*

c) They are blessed, or happy, or fortunate, because they are literally seeing and hearing the mysteries of the Kingdom of God.

d) Because God incarnate, the Son of God, the Second Person of the Trinity, is literally standing in front of them explaining the Kingdom to them!

e) The purpose of the Parables is not to give generic particular wisdom to be nice.

i) The purpose of the Parables is to bring repentance and confession of Christ.

ii) That He is King and God is sovereign.

3) Always remember, the purpose of Scripture and creation, is to get to the cross.

a) God’s decrees permit and overrule human sin and rebellion in order to accomplish the redemption of the created order, through Christ.

Gen 3:15; 45:5-8; 50:20
Is 53:5-11; Acts 2:23; 4:27-28
Rom 8:28; 11:32; Rev 13:8

b) The cross is why God hardened OT Israel, and the disciples on Good Friday, were none stood with Christ.

Is 53:3; Zech 13:7
Matt 26:31,56; John 12:37-40
Acts 2:23; Rom 11:7-8,11-12,32

i) At His arrest Christ testifies to this.

John 16:32

ii) Matthew 26:56 – *“But all this has taken place to fulfill the Scriptures of the prophets.’ Then all the disciples left Him and fled.”*

⁵ Isaiah 4:2; 7:14; 8:14; 9:1-7; 11:1-10; 16:5; 22:22; 28:16; 32:1-2; 35:4-6; 40:3-5,10-11; 42:1-9; 49:1-7; 50:4-11; 52:7; **52:13-53:12**; 55:3-5; 59:16-21; 61:1-3; 62:11; 63:1-6.

c) Because the only way God can redeem, and be true to His good and just nature, is to have the perfect sacrifice, the sinless God-man, die for the sins of the world. Is 53:4-6,10-11; John 1:29
Rom 3:25-26; 2Cor 5:21
Heb 9:26-28; 1Pet 1:18-19

- 4) What a blessed place His disciples were to be with the King and see the fulfillment of Isaiah's, and all of Scripture's, prophecy!
- a) Thus the Lord says to His disciples: *"For truly I say to you that many prophets (Isaiah!) and righteous men desired to see what you see, and did not see it, and to hear what you hear, and did not hear it."* – Matthew 13:17
 - b) What a blessing to be regenerated by God's grace to see, hear and understand!
 - c) What a blessing it is to be on the other side of the cross, in the New Covenant!
- 5) Please note, that while the disciples 2,000 years ago were in a better place than the OT saints, so too we Christians are in a better place than the disciples!
- a) We have the complete Scripture!
 - b) We are on the other side of the Pentecost and dwell in a new, special, administration of the Holy Spirit.
 - c) That redemption will go to all the nations.
 - d) As the Lord Jesus told the disciples, *"But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I go, I will send Him to you."* – John 16:7
 - e) As the Lord prayed in His great priestly prayer: *"I do not ask on behalf of these (disciples in the 1st century) alone, but for those (Christians throughout the ages) also who believe in Me through their (the disciples) word (New Testament); that they (all Christians) may all be one; even as You, Father, are in Me and I in You, that they also may be in Us, so that the world may believe that You sent Me."* – John 17:20
- 6) To quote the Apostle Peter, *"It was revealed to them (OT saints, like Isaiah) that they were not serving themselves, but you (the church), in these things which now have been announced to you through those who preached the gospel to you by the Holy Spirit sent from heaven—things into which angels long to look . . . Therefore, putting aside all malice and all deceit and hypocrisy and envy and all slander, like newborn babies, long for the pure milk of the word, so that by it you may grow in respect to salvation, if you have tasted the kindness of the Lord."* – 1Peter 1:12; 2:1-3
- 7) Come, let us repent and believe, and go to the Lord's Table to taste the kindness of the Lord.