



"From the cowardice that shrinks from new truth, from the laziness that is content with half truths, from the arrogance that thinks it knows all truth, O, God of Truth, deliver us."

A Controversial Newsletter "The Printed Voice of Summit Theological Seminary"

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Vol. 21 No. 2

April 2008

George L. Faull, Editor

THE MISSIONARY CONCEPTS OF THE APOSTLE JOHN

If the Apostle John were to speak at our missionary convention, what would he recommend to us?

He would remind us of what he said in the little epistle of III John. In it there are some good insights into world evangelism. It would be well if we paid close attention to his recommendations.

HE WOULD TELL US TO SEND MEN FORTH BEFITTING OF GOD'S WORK – VS 6

Is this the case in our churches? Do we send men out furnished as servants doing the work of God? Are they sent forth on the most important task in the world with the best of equipment? Are not the salesmen of this world's goods sent out with more modern tools than those who preach the Gospel? Should the missionary have to use outdated machines and literature to carry out the most important job in the world? Should they not be given the best of equipment that men have devised for the conveying of ideas?

I tire of seeing sloppy mimeographed tracts instead of eye catching multi-colored literature. Is it worthy of God's work to send out literature that looks as if it were printed by the underground of yesteryear?

It is time we get our priorities straight!

Our missionaries and their families should be properly provided for as they go forth bearing the Good News of Christ.

Is the missionary, who must constantly beg and improvise in order to preach, honoring Christ? Let us begin to bring them forward on their journey in a manner worthy of God. Only then will we receive the commendation of the apostle John. It is to those who send properly equipped ministers of God who are told, "Ye do well."

Jesus sent out the 70 the first time without purse, scrip, or shoes. He told them to go in the first home which would have them. They were to depend on hospitality (**Luke 10:1-7**). But immediately, before His arrest, He said,

"When I sent you without purse and scrip, and shoes did ye lack anything?"

They answered, "Nothing".

He replied, "But **now**, he that hath purse let him take it and likewise his scrip and he that hath no sword sell his garment and buy one."

By this He meant to show that after He suffered, the world would not receive them with open arms. They were now to prepare for a hostile world. They were to go prepared. They could expect antagonism and strife. This is the world we face. We must finance our evangelistic thrust ourselves. We ought to do so in a manner that is becoming to God's messengers. We need to send knowledgeable and well-furnished preachers of God's Good News of redemption in Christ.

HE WOULD TELL THE MISSIONARIES TO TAKE NOTHING OF THE GENTILES – VS 7

Some read the verse "For the sake of the name they went forth taking nothing of the Gentiles."

Surely it does discredit the name of Christ when the preacher has to beg from those to whom he is presenting the truth. Regardless, if this is the correct reading, the New Testament evangelists did not take offerings and request money of their hearers.

They were supported by the Saints, not the heathen. They did not dishonor the name by requesting money and support from those whom they sought to convert.

Is this the case today of our preachers and radio and TV speakers? No, but in fact a quarter of the program is taken up with offerings appeals and requests for continued support. Let's reflect a little on the attitude of God's earlier Saints.

Abraham would not take of the spoil from the war with the kings. He said to his pagan neighbors, "I will not take a thread even to a shoelace and I will not take anything that is thine lest thou shalt say I have made Abraham rich." **Genesis 14:21-24.**

Later, Abraham refused to take a gravesite for his wife from the heathen in the very land God promised him for

his posterity. He insisted on paying the full price. He was a prophet, but he did not ask for a clergy discount. No, not even in sorrow would he take from the heathen.

Abraham did not ever own any land in the land of promise except a gravesite that he had purchased. He could have justified taking the land gratis, since it was all to be for his seed eventually. God promised all the land to His seed, so surely He would have a right to a gravesite now!

But, Abraham did not reason in that manner.

He bought it from the heathen.

He had taken from the heathen earlier and it had brought him heartache.

He had been given cattle and a slave girl by Pharaoh while in Egypt.

The cattle almost plunged him into war with his nephew, Lot.

He committed adultery with Sarah's slave girl and postponed the rightful heir's birth by 15 years.

He had seen the error of taking from the Gentiles. Now he refused the spoils of war the heathen offered or the gravesite for his wife.

Abraham learned from his mistakes. Oh, that we could do the same.

The Jews of Esther's day refused to partake of the goods of those whom they slew on Purim in self-defense. They protected their homes and lives but laid not their hand on the property of Gentiles who sought their very destruction (**Esther 9:15-16**).

They took not of the Gentiles lest it appear that they slew for gain rather than protection. We must beware that we do not appear to preach for gain instead of preaching to win souls for Christ.

Nehemiah and Ezra and the Jews of their day would not let the Samaritans and hypocrites help them build the temple (**Ezra 4:3** and **Nehemiah 2:19-20**). They took nothing from the Gentiles for the Lord's work! I'm afraid that modern Ezras and Nehemiahs would have sent out letters of appeal from their computer lists to all in Samaria. Their pagan neighbors Sanballat, Tobiah, and Geshem would have been on the board of directors or at least had their names inscribed permanently on the plaque of founding contributors.

Monthly newsletters would have been sent to each Samaritan who would contribute to the cause of rebuilding the temple. Little medallions shaped like the temple would have been sent from headquarters with the slogan, "I gave to the rebuilding".

Invitations to loan money for the reconstruction at 8% interest would have been sent out to any Samaritan who

was thought to have money. A prospectus for the bond program would have circulated en masse. But that was not God's way then. I suspect that it is not God's way now.

David would not take land or oxen from Araunah, the Jebusite King. David had sinned. He wanted to get right with God. The Gentile offered to give him oxen and land for a sacrifice. David's reply was, "I will surely buy it of thee at a price, neither will I offer a burnt offering unto the Lord my God of that which cost me nothing."

So David bought the land and later the very spot became the land on which the temple was built (**II Samuel 24:24**).

It had been purchased by a Hebrew as a place to worship God in sincerity and was not the land grant of a Gentile king. It was thus a fitting place for the temple to be constructed.

Paul encourages us with the right attitude. "Giving no offense in any thing that the ministry be not blamed, but in all things approving (or commending) ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonment, in tumults, in labours, in watching, and in fastings." (**II Corinthians 6:3-5**).

In **II Corinthians 4:2**, he speaks of "Commending ourselves to every man's conscience in the sight of God."

In **I Corinthians 9**, he speaks of not taking money from his new converts "lest we should hinder the gospel of Christ." (see also **II Thessalonians 3:8-9**).

Do not misunderstand what I say! God ordained that he who preaches should be supported. But this support is to come from those in Christ, not those not yet saved. I believe God would bless our efforts if we would follow this principle. He certainly blessed these men in this regard.

HE WOULD ENCOURAGE THE MISSIONARY AND HIS SUPPORTERS TO BE CO-WORKERS FOR THE TRUTH.

He says, "We therefore ought to receive such, (that is, those who are sent out in a worthy manner, and who, for the names' sake, go forth taking nothing of the Gentiles), that we may be fellow helpers of the truth." (**verse 8**)

Do we view the missionary and his Christian supporters as co-laborers? When Paul pleads for help from Christians, he says, "In Thessalonica ye sent once and again unto my necessity. Not because I desire a gift, but I desire fruit that may abound to your account." (**Philippians 4:16-17**).

To the Romans, he speaks of delivering these gifts, "when therefore I have performed this and have sealed to them this fruit, I will come to you." (**Romans 15:38**)

Paul surely held John's view that the supporters of evangelism and benevolence were co-workers with those who delivered the message or the aid.

John wants us to receive those preachers of the Gospel who are faithful. He wants us to help them on their way. We are to receive them into our home. Paul encouraged the Romans to receive Phoebe, "as becometh saints and assist her in whatever business she hath need of you." (**Romans 16:2**). He says to hold faithful men such as Epaphroditus in honor (**Philippians 2:29**).

Returning soldiers receive tickertape parades. Likewise, the soldiers of the cross who return home on furlough should be held in honor. Those who remained home making the military campaign possible, likewise, should be honored.

The arsenal worker is as important as the soldier is. They are co-workers. When both the sender and the sent fully appreciate the other's work and person, then world evangelism will meet with greater success.

CONCLUSION – THERE IS A WORLD TO BE WON!

It is necessary that both the Church and Her missionaries reflect on John's thoughts. Today it costs money to evangelize as never before.

However, the conversion of Nicodemus and the woman at the well had no expenses, but they were genuine. The majority of the conversions in Acts were without expense.

The early Church did not have printing presses, radio, TV, filmstrips, recorders, and videotapes at Her disposal. Still, souls were won. We must stop blaming all of our failures to win men on the stinginess of our churches. We do not need to beg from the very people whom we are trying to reach. We can win souls in spite of the lack of support.

It is a must, however, that we try to educate the brotherhood of their opportunity to share in the fruits of the laborers. It costs nothing to win those who travel life's way with us. **Remember the Eunuch?**

It costs nothing to pray for the salvation of those we meet who are already interested in the things of God. **Remember Lydia?**

It costs nothing to sing and let our joy be known so that others want what we have. **Remember the Jailer?**

It costs nothing to win the one next door to the church building. **Remember Justus?**

The early Church evangelized with very little costs because they did not wait to get where they were going to speak up for Christ. They did not wait for an audience. They **made** audiences.

The conversions that are recorded show us that evangelism need not be expensive. Some conversions in Acts are spectacular (Philippian Jailer). Some conversions are very simple (Lydia). Was the jailer any more saved than Lydia? No!

It is likewise true that some conversions take place at great costs (TV programs). Others are won to Christ by consistent holy living before a friend. Those won by TV are no more saved than the others. It is the Gospel that draws men to Christ, not the methodology used. Christ only needs to be exalted for souls to be won. When a missionary abroad or one of his supporters at home does this, souls will be saved.

Someone said, "The light that shines the farthest, shines brightest at home." This is true. However, because of our inability to "shine far off" due to finances, we must not cease to be "lights" at home. Any light draws insects. Let both the sender and the sent see to it that they are lights wherever they are.

May we not dim those lights by shoddy methods unworthy of God, nor by taking from the Gentiles, nor by failing to work together as a team.

Let's remember John's instructions!

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COMMUNION MEDITATIONS

Text – I Corinthians 10:16

Here Paul calls the Lord's Supper by several names. It is the cup of blessing. Why? It is the communion of the blood of Christ! It is partaking of the bread, which we break? It is the communion of the body of Christ. Though we are many, we are one loaf – **vs 17**.

What is Paul saying? He is saying that when we partake of the loaf we are sharing together in all the benefits of the shed blood and broken body of Christ. This is **the** cup of blessing. It is **the** cup for there is no other cup, which can give the blessing, as does the blood of Christ.

The blood makes us nigh to God (**Ephesians 2:13**). The blood of His cross brings peace with God (**Colossians 1:20**). The blood obtained eternal redemption for us (**Hebrews 9:12**). The blood of Christ purges our conscience (**Hebrews 9:14**). The blood gives boldness to enter into God's presence (**Hebrews 10:9**). The blood sanctifies us (**Hebrews 10:29**). The blood makes us perfect (**Hebrews 13:20**). The blood cleanses us from all sins (**I John 1:7**). The blood makes us be overcomers (**Revelation 12:11**). His blood was shed for the remission of sin (**Matthew 26:26**). His blood gives life (**John 6:54**). He illustrates this principle by two illustrations when a Jew ate of the altar, He enjoyed the benefits of the altar. After his sacrifice was accepted he could eat of it showing he now had fellowship and peace with God. Likewise, the heathen are fellowshiping with demons when they ate of that which was sacrificed to idols. Thus He discouraged eating of meat offered to idols for He does not want us to have fellowship with demons.

This principle being true, we are sharing in all the benefits of His shed blood when we partake of this table. No wonder He calls it **the cup of blessing** and the **sharing** of the body of Christ.

In light of this, imagine men being so seeker-sensitive they would dare set the table of the Lord in a side room so that seekers or those of sectarian churches would not be offended! I wonder to whom they wish to "proclaim the death of our Lord until He comes?" Imagine the irony of men offering the Lord's table with all the benefits only once a month, a quarter or a year lest it be commonplace!

We wish to enjoy such fellowship or communion in Christ's blood each week as the Apostles ordained. They came each first day of the week to break bread. The very verse that tells us they met tells us why they met. It was to break bread (**Acts 20:7**). The cup of blessing was the main thing. Let us always know that the main thing is to keep the main thing, the main thing.

Paul makes it emphatically clear in verses 20 and 21 that we cannot be a partaker of the Lord's table and the table of demons. This provokes the Lord to jealousy – **vs 22**. This verse shows the Lord is a jealous God concerning our Lord's table. We should see He is the Lord of His table and it is an ordinance with which we should not trifle. This table is Holy.

~ Prayer ~

Oh Lord,

We are now around the table as He commanded. It is indeed His table and He is the Lord of it. We are His guests partaking of all the benefits of His shed blood. What a joy this is. As we are coming boldly near you by His blood, we thank you for the forgiveness of our sins. We praise you that we are cleansed, and purged from an evil conscience and have peace with you by His blood.

Lord, thank you that we are sanctified and made Holy by your Son's blood. Thank you that you sent Him to redeem us and have given us new life and made us perfect in your sight by His blood.

Lord, your Son purchased the Church with His own precious blood. Help us to be overcomers by His blood. We know that we are enjoying all these things at His expense and your grace. As we commune in partaking of this cup of blessing, unite us as one loaf.

In Jesus' name,

Amen.

Text – I Corinthians 11:20-34



These verses are often read at this hour each Lord's day. When I commune, I like to think of this text and it's four basic instructions.

The Command is to:

1. **Look Back:**
To His death for us – **vs 23-25**
2. **Look Forward:**
Proclaim His death until He comes for us – **vs 26**
3. **Look Inward**
Examine ourselves – **vs 28**
4. **Look Outward:**
To discern the needs of the Lord's body; the Church – **vs 29**

Paul rebuked the Corinthian Christians when he said, "when you come together therefore into one place, you cannot eat the Lord's Supper."

That's why they gathered but they couldn't actually do it because of their party spirit and shameful behavior of not looking to one another's needs. They had a love feast proceeding the Supper and some were eating and were full while others were left with nothing. Paul had to show the unselfish way Jesus instituted the Supper. Jesus gave Himself, yea His very life for others.

So Paul cautions that if we selfishly partake of the Supper, we do not follow the Spirit of the Lord's Memorial. If we partake without thinking of the needs of the Church, we are partaking to our own condemnation. To partake in such an unworthy manner is to be guilty of crucifying Him again. It makes His example and sacrifice a sham when His followers behave in such a way toward one another.

One is to discern or judge or make a distinction of the Lord's body. It is a time not only of examining ourselves but the needs of others. To not do so is to partake of the Supper in an unworthy manner and make us guilty of His body and blood.

The Corinthians were ignoring one another's needs. As a result, some were weak and sick among them. Some had even died!

"How" we partake of the Lord's Supper is as important as "if" or "when" or "why" we partake of the Supper. God chastens a Church that communes in an "unworthy manner."

So Paul instructs them after this admonition to wait for one another so their coming together would not condemn them.

What a shame that men would come together to celebrate His unselfish death by not including all the Church which He purchased with His own blood. A selfish love feast.

What an oxymoron that is.

~ Prayer ~

Lord,

Today, help us not only to **look back** to your Son's selfless cross, to **look forward** to His glorious coming and **look inwardly** to examine ourselves, but help us **look outward**, with concern for the needs of those who commune with us!

In Jesus' name we pray,

Amen.



Text – Acts 20:7

As I sat in the congregation this past Sunday partaking of the benefits of His blood, I was thanking God for giving His Son for my salvation.

My thoughts went to the millions around the world who were at that very hour dwelling on Jesus' death on the cross. Then I thought of our friends who belong to fellowships that did not observe this feast each Lord's day. How often sectarians have told me it would become "common place" if taken each week.

I marveled then at the **wisdom of Jesus** having His Apostles ordain traditions in the Church - **II Thessalonians 2:15**.

I thought of the passages, which showed that the Lord's Supper was a corporate event, not a private affair. The Lord's Supper demonstrates our faith and proclaims Jesus' death until He comes.

Then my mind again wandered to those who do not proclaim His death each Sunday through His memorial. I envisioned their assembly.

There was a great song service, outstanding praise bands and praise leaders leading the choruses, outstanding soloist or specials and then an exciting sermonette with much humor on "How to have friends who like you" or some other practical subject that makes one feel good about oneself. There was a beautiful choir number and a prayer of fine oratory. Then, after the last Amen, the congregation buzzed with excitement. I saw all this in a moment's time.

Then my mind thought of the many visitors present in such a gathering. They never heard about Jesus' death! His sacrifice was not mentioned! His blood was not even referred to in the pulpit! Even the songs seem to dismiss His death. There was no old white-haired Elder publicly proclaiming Jesus' death or God's grace for sinners. There was no mention of Jesus' suffering for us. His agony was not alluded to and no one became conscious of their sins nailing Jesus to the tree.

Where was the glorying in the cross? What was there to draw men to God? The message of Jesus' crucifixion that He said would draw all men to Him, was absent!

All of this filled my mind in only seconds as if it was a vision. What a contrast it was to the service I was experiencing.

The emphasis of the songs and the communion was Christ crucified for sinners! They may have had a "feel good" party, yet I was enjoying a feast thinking what all His death meant to me.

Oh, the wisdom of Christ in the weekly reminder, “**This Do in Remembrance of Me.**” It is specifically His death He mandated to be remembered.

Those who do not have this weekly reminder can go to Church and not even have His death brought to this remembrance.

I thought not only of this wisdom, but **Jesus’ love**. How could I think of Calvary without thinking of His love and care for me?

We love Him because He first loved us. Oh, we need that weekly reminder that He died for us because He loved us.

I John 3:16, “Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down *our* lives for the brethren.”

His sacrifice reminds me to love the Brethren.

And then I thought also of **Jesus’ faith**. What faith Jesus had to tell twelve men in that little borrowed room that this Supper was to be done until He comes.

Imagine a man naming his own memorial and it being done for 2,000 years!

The memorial is not a statue, a physical picture, or a beautiful place set-aside in His memory. Oh, no. It is merely a Supper of twelve that has grown to millions of participants each week.

This alone is evidence that Jesus was no mere man. This Supper makes no man rich nor enhances anyone’s pride. No profit fuels this memorial. It’s just a memorial of the Savior reminding us He loves us and died for us.

It is a Supper that allows us to proclaim His death until He comes.

Even so, come quickly, Lord Jesus.

~ Prayer ~

Oh Lord,

The wisdom and love and faith of Jesus is seen in this feast. This weekly feast reminds us of these things.

Help us to have faith in Him, love as He loved us and be wise enough to walk with Him until He comes.

We pray in Jesus’ name, the Lamb that was slain,

Amen.



Text – Luke 22:19-20

What are we doing here today? Is it all that important to come together on the first day of the week to break bread? Yes, it is important for this appointment was commanded by our Lord and observed by His Holy Apostles.

We are commemorating the greatest events that have ever occurred. The Supper commemorates the death of the greatest personage who ever lived and the day commemorates His resurrection from the dead on the first day of the week. The event on Calvary commemorates His great love for us and it is united with the third day resurrection, which demonstrates His great power. It is fitting that the Lord joined the Lord’s Supper with the Lord’s Day.

No man took his life from Him. He had power to both lay it down and take it up. Though He was nailed to the cross, it was His love that held Him there.

The 72,000 angels that He said He could call were on stand-by in case of emergency. But the emergency was our salvation. What was needed was a spotless innocent lamb to give His life for the sins of the world.

What more important event could we possibly be commemorating? His virgin birth? That is essential to the story. His ascension? That is also essential.

However, it is His death we are specifically told to remember. He chose His own memorial. It is fitting that we should be here on the first day of the week to commemorate it. His work was finished on the cross but His resurrection was the proof God accepted His sacrificial death. His Holy Apostles whom He promised to lead into all truth gathered on the first day of the week to remember Him and we keep the tradition that they delivered to us as we are told to do.

~ Prayer ~

Oh, Holy Father,

We thank you for this beautiful and meaningful feast which commemorates the greatest of all events that ever occurred. This event saved our soul and gave us hope of life everlasting.

The death of your own dear Son was the price you were willing to pay to redeem us. We praise You and realize that it was His death alone that provided us the hope of eternal life!

It is in Jesus’ name that we thank you,

Amen.



ISAIAH 53 – THE FIFTH GOSPEL

~ By William M. Dyer ~

The Book of Isaiah has been rightfully called the Fifth Gospel in many cases due to its heavy usage by the Gospel writers of the New Testament to show that Jesus fulfilled prophecy.

If this is held true, then we must see that **Chapter 53** is the condensed version of the Gospel, or the Gospel in a nutshell.

Isaiah lays out the basic essentials to the Gospel, which are the Messiah taking on human form so that He could bear the sins of man, being afflicted yet pleasing to God, and His death, burial and resurrection so that He may intercede for those who follow Him. The Gospel can and should be preached from **Isaiah 53**.

One must remember that the 1st Century Church did not have all the books of the New Testament as we know it today, and the Scriptures that they used were from the Old Testament. This would be prevalent since they were preaching to only Jews for the first ten years.

We can see from **Acts 8:32ff** that early Christians could and did use **Isaiah 53** to preach Jesus to men. What exactly was preached, or can we understand in greater detail what men like Philip would have said when they used **Isaiah 53**?

If we take a closer look at the text of **Isaiah 53**, we can outline what exactly it is that Isaiah was prophesying.

Isaiah 53:6a, "All of us like sheep have gone astray, each of us has turned to his own way;" is a condensed version of his entire book which proclaims the characteristics of all men.

In the earlier Chapters, Isaiah preached destruction to the enemies who fought against Israel and destruction to Israel, except the remnant, if they do not repent. Thus, all men have gone astray from God and are in need of a Savior. This is the very first idea you must drive home to any man that you are evangelizing, namely, his own unworthiness because he has sinned against the Holy and Righteous God. There is no need to talk about repentance, baptism, Holy living, etc. until you get someone to understand their Spiritual need.

When a man knows he is in need of a Savior, we can proceed to show how God provided one. **Isaiah 53:2** states, "For 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."

We cannot help but notice the humble beginnings of the Messiah that is being shown here.

He will not grow up in a King's palace like Moses. In fact, men sometimes did not even know where He lived.

John 1:35-39, "35 Again the next day after John stood, and two of his disciples; 36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God! 37 And the two disciples heard him speak, and they followed Jesus. 38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? 39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour."

Good looks will not be His defining feature like other kings that preceded Him.

I Samuel 9:2, "And he had a son, whose name was Saul, a choice young man, and a goodly: and *there was* not among the children of Israel a goodlier person than he: from his shoulders and upward *he was* higher than any of the people."

On the contrary, He is going to be a small twig coming from a desolate earth.

John 1:46, "And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see."

His bodily features will be nothing to brag about so that men would even have to ask who He was when they sought Him amongst a group.

John 18:3-6, "3 Judas then, having received a *band of men* and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. 4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? 5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, which betrayed him, stood with them. 6 As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground."

The Messiah will have a humble beginning so that men would not look to temporal things as portraying His beauty but rather look to what He did for them Spiritually as to what makes Him beautiful.

We have seen man's need of a Savior and the servant's humble beginning and now we will see the servant's suffering. This Chapter is overflowing with the characteristics of the suffering servant.

Isaiah 53:3 begins this section of the suffering servant with "He 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."

Surely one can understand how He was despised and forsaken in the fact that He committed no sin and yet suffered the death of a criminal. The interesting part is when Isaiah states that this servant of a man of sorrows and knows grief.

A life in the flesh is a life full of pain and anguish because we live in a fallen world with a dying planet, corruptible bodies, and evil men. The world will give you all the pain and frustrations you would like, even if you do not ask for it, but we must produce our own joy.

Understandably, Jesus suffered those same pains of a fallen world when He took on the form of flesh. **Philippians 2:6-7.**

One can only speculate how many friends and family He must have seen die knowing fully that this was never part of the perfect creation of God made in the beginning. We know from the Scriptures that He was hungry, thirsty, tired, frustrated, and weary. **John 11:33; 4:6-7, Matthew 21:12-13; 4:2, John 19:28**

His suffering was not limited to just His fleshly pains but it extended even to a greater pain in His Spiritual grief. He bore our sins, was smitten of God, God caused the iniquity of us all to fall on Him, and He was crushed by God. **Isaiah 53:3-6**

All of this made Him grieve even to the point of death before the cross. **Matthew 37:46, II Corinthians 5:21.** For this is the heart of the Gospel message, that God took our sins that we could not pay and laid them on or reckoned them to the only one who could pay them.

Next, we see that this servant was even to die, which is also part of the Gospel message. **Isaiah 53:7-9a**, "He 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. By 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? His grave was assigned with wicked men."

Just in this passage alone, we see many Scriptures being fulfilled by Jesus to show He was the suffering servant. **Matthew 26:63, 27:12-14, 27:38, 27:57-60, Hebrews 4:15, Luke 23:41**

The only way our sins could be reckoned to someone else is if God was willing for that person who was sinless to suffer the penalty of sin on our behalf. **Hebrews 4:15, I Peter 2:24, Galatians 3:13**

Not only was this servant to suffer and die, but He was also destined to be raised from the dead because of His righteousness.

Isaiah 53:10, "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."

How could a man who is going to die see His offspring, have prolonged days, and the good pleasure of the Lord prosper in His hand? The only logical answer is that this servant, who was destined to die, was also destined to be raised from the dead. **Psalms 16:8-11, Acts 2:25-32**

So we see here in Isaiah that the servant:

- × Will have a humble beginning.
- × Would suffer the pains of the world so that He could bear the sins of men
- × Would die with the sinners
- × Would be buried with a righteous man
- × And then would be raised to see His offspring and have prolonged days.

There is one thing left that captivates all readers. Why would this servant go through all the pain to be born a man and suffer the death of a sinner yet He Himself was without sin?

Isaiah 53:12, "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."

The suffering servant is so he could bridge the gap between man and God; Isaiah puts it, "And interceded for the transgressors."

No man could hope to be justified by the Law of Moses (**Romans 3:20**), so God provided the way of **Grace (John 1:17)**. Men who now choose the look to the Son for salvation (**John 3:14-15**) and obey the Gospel now have an Intercessor or Advocate (**I John 2:1**). This was only made possible through the suffering servant that Isaiah foretold in **Chapter 53**.

We have seen in **Isaiah 53** the Gospel in a nutshell. Isaiah declares mans need for a Savior because of his own unworthiness. He continues to paint the picture of a servant who took on the Spiritual grief of the world and bore their sins so that He could bridge the gap between God and man that was lost when we sinned.

If one was to only read the first part of Isaiah, he might wonder why so much pain, sorrow, and anguish? Isaiah does not stop with the pain, though; no, he continues to proclaim the best part of the message, which is the resurrection from the dead. He shows that this servant, although suffering and stricken of God, would see His many offspring and because He was raised they too could have hope of eternal life. **Romans 8:23, I Corinthians 15:12-13, I Thessalonians 4:13-18.**