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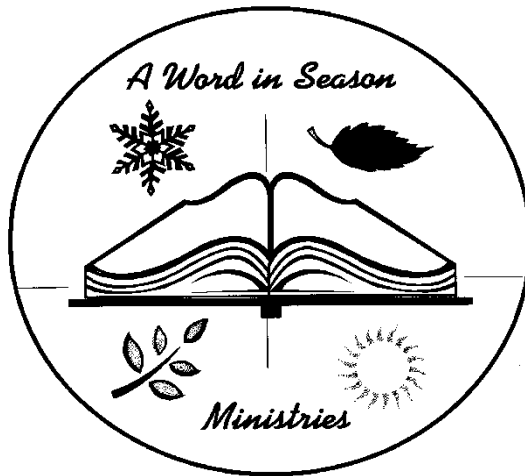
Pastoral Theology

**Cameroon Biblical Seminary
Class Transcripts**

Earl Cooper, Ph. D.

PASTORAL THEOLOGY

Cameroon Biblical Seminary Class Transcripts



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PASTORAL THEOLOGY

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CLASS 1

PRELUDE

We have been introduced to our study, Pastoral Theology. This study is dear to my heart because for 25 years I was a pastor in Canada. This study is dear to God's heart because he calls pastors to be shepherds of His flock. We will attempt to explore the scriptures and examine the uniqueness of pastoral ministry. In particular we will look at the pastor as a servant. I begin with this aspect because so often the role of the pastor is misunderstood. There are many times when individuals see leadership as a place where people serve leaders. We see this in government where people serve the leaders; we see this in corporations where people serve the boss. It's different in God's work. Jesus said, "I did not come to be served, but to serve." We will examine the Old Testament scriptures that predicted Jesus Christ as the Servant Saviour. Then we will examine other areas of the teaching of the scripture if there is time.

Your manual includes for the book of Isaiah a commentary on the OT. These parts of the manual will be a good resource for you as you examine Isaiah. Before we begin I want to give you the course requirements.

On the next page you see the outline of the course. There are five sections to this study. We will examine in section one the Servant Songs of Isaiah. They specifically prophecy and develop the ministry of the Messiah when He comes. Section 2 is a Theology of Pastoral Leadership from the New Testament. We will specifically examine what Scriptures say about the pastor of a church. Section 3 explores the Roots of Faith in Pastoral. Section 4 examines the Character of Pastoral leadership by a brief synopsis of Paul and David. Section 5 examines the Shema of Deuteronomy 6 in the role of leadership.

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SECTION 1

Exploring the character of pastoral ministry by an examination of
THE SERVANT SONGS OF ISAIAH

Introduction

A. Jesus is the Servant of God in the Servant Songs of Isaiah

Seven hundred and fifty years before Christ became flesh and dwelt among us, Isaiah spoke of His ministry. He spoke more than just the prophecy of His coming, he laid out the development of the ministry of Jesus Christ. The repeated name, phrase was ‘the Servant of God.’ Before we look at the specifics of Isaiah we want to see how the New Testament shows what Isaiah spoke about. If you were to speak with an orthodox Jew today, they would argue, say that Israel was the servant that Isaiah spoke of. But clearly we see from the New Testament scriptures the many quotes of the book of Isaiah. As we examine these you will see that Jesus is clearly the Servant of God, He is the Servant in the book of Isaiah.

1. The testimony of Jesus

First of all we have the testimony of Jesus Christ Himself. **Mark 10:45:** *For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.*

Isaiah 53:10: *Yet it pleased the LORD to bruise Him; He has put Him to grief. When You make His soul an offering for sin, He shall see His seed, He shall prolong His days, And the pleasure of the LORD shall prosper in His hand.*

Here we see that Jesus would be a ransom for many. This is the very thing Isaiah says regarding the Servant in Isaiah 53:10. That this man, the servant of God, would be an offering for sin. Isaiah 53:10, the word is the Hebrew word ‘אָשָׁם (asham),’ this is the trespass offering, or the guilt offering of the Old Testament. Isaiah is saying that the ransom this servant would make is the same as the Mark quote. Mark was quoting what Jesus said Himself. Jesus, when he began His ministry, knew He would be the sacrifice for the world. When He was 12 years old in the temple, He may have known then.

Luke 22:37: *For I say to you that this which is written must still be accomplished in Me: ‘And He was numbered with the transgressors.’ For the things concerning Me have an end.*

In this passage we are told He would be ‘numbered with the transgressors.’ We can see that Luke is quoting Isaiah 53:12 “He was

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numbered with the transgressors.” Jesus was speaking and telling his disciples that His work of being numbered with the transgressors was still before Him. Jesus was speaking to his disciples who were Jewish, they had grown up with the teaching from the synagogues. They all looked toward the coming of the Messiah, all of these passages, they were familiar with. Now Jesus is referring the passages to Himself.

Mark 14:24: *And He said to them, "This is My blood of the new covenant, which is shed for many."*

In this passage we read that Jesus was establishing the New Covenant. In the book of Isaiah we have 2 references that speak of His New Covenant.

Isaiah 42:6: *I, the LORD, have called You in righteousness, And will hold Your hand; I will keep You and give You as a covenant to the people, As a light to the Gentiles,*

Isaiah 49:8: *Thus says the LORD: "In an acceptable time I have heard You, And in the day of salvation I have helped You; I will preserve You and give You As a covenant to the people, To restore the earth, To cause them to inherit the desolate heritages;*

A contemporary of Isaiah was the prophet Jeremiah. Jeremiah developed the whole theology of the New Covenant, where God promised that the Law would be written in the hearts of the people. This was a very important promise to Israel and therefore, the disciples would be aware of the term, ‘the New Covenant.’ The passage in Mark spoke of His coming with the blood that was shed. This was also spoken of by Isaiah:

Isaiah 53:12: *Therefore I will divide Him a portion with the great, And He shall divide the spoil with the strong, Because He poured out His soul unto death, And He was numbered with the transgressors, And He bore the sin of many, And made intercession for the transgressors.*

We see in verse 12 the idea of pouring out His soul unto death. Clearly Isaiah spoke of the death of the Servant to secure the Covenant

We know that when Jesus announced that He would die, Peter took Him aside to correct Him. Jesus said, ‘Get behind me, Satan.’ So we have a struggle in the minds of the disciples. Jesus asked, who do you say that I am? Peter answered, you are the Christ..... they understood this from the Old Testament.

Isaiah 9:6: *For unto us a Child is born, Unto us a Son is given; And the government will be upon His shoulder. And His name will be called Wonderful,*

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Here Isaiah clearly states that the Messiah is both God and Man. In the same book Isaiah 53 describes His death as substitute for:

Is. 53: 8-9: *He was taken from prison and from judgment, And who will declare His generation? For He was cut off from the land of the living; For the transgressions of My people He was stricken. And they made His grave with the wicked — But with the rich at His death, Because He had done no violence, Nor was any deceit in His mouth.*

The problem was that the disciples believed Jesus was God, and although they had the passages about the Messiah's death, they could not comprehend how He could die. They denied it "you are wrong." When Jesus went to the trial, they abandoned Him. Clearly they understood He was to die when He was on the cross, clearly they understood when they saw Him raised from the dead. When Jesus walked with the two on the road to Emmaus, He explained His ministry and they had full understanding. Jesus gives clear testimony that He was this Messiah, but in the book of Isaiah this is called the Servant. This makes our minds wonder at the grace of God to become the servant of a man. This begins to lay down the understanding of pastoral leadership. More than anything else, it is servanthood.

2. The testimony of the Apostles

We also have in the New Testament the testimony of the apostles.

Matt. 8:17: *that it might be fulfilled which was spoken by Isaiah the prophet, saying: "He Himself took our infirmities And bore our sicknesses."*

Here Matthew is declaring the fulfillment of the prophecy of Jesus with Isaiah 54.

Matt. 12:18: *Behold! My Servant whom I have chosen, My Beloved in whom My soul is well pleased! I will put My Spirit upon Him, And He will declare justice to the Gentiles.*

Again we see Matthew directly quoting 4 verses from Isaiah 42, clearly demonstrating that Jesus was the Servant of Isaiah. We also have quotes from the apostle John

John 1:29: *The next day John saw Jesus coming toward him, and said, "Behold! The Lamb of God who takes away the sin of the world!"*

John refers to Jesus as the Lamb of God, as Isaiah also indicated:
Isaiah 53:7: *He was oppressed and He was afflicted, Yet He opened not His mouth; He was led as a lamb to the slaughter, And as a sheep before its shearers is silent, So He opened not His mouth.*

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says 'as a Lamb to the slaughter.'

John 12:38: *that the word of Isaiah the prophet might be fulfilled, which he spoke: "Lord, who has believed our report? And to whom has the arm of the LORD been revealed?"*

John is clearly saying that the prophecy in vs. 1 of Isaiah 53 was fulfilled by Jesus.

Acts 3:13: *The God of Abraham, Isaac, and Jacob, the God of our fathers, glorified His Servant Jesus, whom you delivered up and denied in the presence of Pilate, when he was determined to let Him go.*

Here again we see the reference before Pilate as fulfilling Isaiah:

Isaiah 52:13: *Behold, My Servant shall deal prudently; He shall be exalted and extolled and be very high.*

Acts 3:26: *When God raised up his servant, he sent him first to you to bless you by turning each of you from your wicked ways.*

Acts 4:27: *For truly against Your holy Servant Jesus, whom You anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together,*

We see also in Acts 3:26, and 4:27 references to Christ as being the Servant. Acts 4 tells us it is Peter and John. Probably it was Peter accompanied by John, because he was usually the spokesman. Peter makes a direct quote from Isaiah 53:

1 Peter 2:20-21: *For what credit is it if, when you are beaten for your faults, you take it patiently? But when you do good and suffer, if you take it patiently, this is commendable before God. For to this you were called, because Christ also suffered for us, leaving us an example, that you should follow His steps:*

Here we see the words of Peter quoting Isaiah 53, showing the character of Christ in humility and sacrifice as the Servant in Isaiah. And he says we have this as an example that we should follow in his steps. Peter gives testimony that the servant in Isaiah is Jesus Christ and that He is our example. We have the testimony of Matthew, John, Peter and then of Paul:

2 Cor. 5:21: *For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.*

Paul here is repeating the task of the Servant Saviour of God in **Isaiah 53:6:** *the LORD has laid on Him the iniquity of us all.* As he does in the following texts:

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Rom. 5:19: *For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous. Quoting Isaiah 53:11: My righteous Servant shall justify many, For He shall bear their iniquities.*

Romans 4:25: *who was delivered up because of our offenses, and was raised because of our justification. Quoting Isaiah 53:12: ...He poured out His soul unto death, And He was numbered with the transgressors, And He bore the sin of many, And made intercession for the transgressors.*

Summary

Jesus Christ and His apostles clearly taught that Jesus was the servant of God spoken of in the Servant Songs of Isaiah. The Servant Songs of Isaiah outline the ministry of Christ, God's Servant King:

B. Jesus reflects the character of all Christian service as "the model servant of God"

It is important for us to see Jesus as the Servant of Isaiah, but also to understand that Peter points to Jesus as He is our example of a servant. Even though the church does not replace Israel, the promises of the Messiah is still for Israel and He is still coming, even though the kingdom will be set up with Jesus Christ as Messiah ruling of the earth, until that take places, we must understand as leaders in the church, Jesus is our example.

The Servant Songs of Isaiah outline the ministry of Christ, God's Servant King and therefore He reflects the character of all Christian service as "the model servant of God"

The word that describes who Jesus is: a "servant." So when you go to your church on Sunday, remember that you are a servant. God has given His pastors oversight over the church. Even as Christ is the head of the church, but we are servants of God to the people. Pastors are not 'the boss.' They are servant leaders. I know in many cultures the idea of 'servant leader' is a contradiction. So as we examine the book of Isaiah and the Servant Songs, it is important to not think the way the world thinks. We must let the Spirit of God truly give us a servant heart as Jesus had. It is not enough to say, yes, I am a servant like Jesus. We have to believe it and we have to live it. With this in your mind, take a moment of prayer asking God to give you a servant heart in your church.

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When we come to the Servant Songs, we see a clear development of the ministry of the Christ. Isaiah reflects the character of Christian service as the model of Isaiah.

1. The Themes of the Servant Songs of Isaiah

The themes of the Servant Songs of Isaiah begin in chapter 42:

Isaiah 42:1-4 → "Behold My Servant" = The Call of the Servant

Isaiah 49:1-6 → "You are my servant" = The Commission of the Servant

Isaiah 50:4-9 → "I was not rebellious" = The Commitment of the Servant

Isaiah 52:13-53:12 → "My righteous servant" = The Course of the Servant

2. The Declaration of Christ

John 20:19-21: *Jesus came and stood in the midst, and said to them, "Peace be with you." When He had said this, He showed them His hands and His side. Then the disciples were glad when they saw the Lord. So Jesus said to them again, "Peace to you! As the Father has sent Me, I also send you."*

Jesus proved Himself to be the servant of Isaiah by showing the disciples the marks of His death. In this passage Jesus goes on to state that as the Father sent Him, so He is sending the disciples. He is the model of servanthood, He is also the authority of His servants as the Father was His.

3. The Testimony of NT Writers

There are many passages in the NT that call us to the same character of Christ: :

Philip. 2:7: *"but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men."*

Paul said he was a bond-servant of Jesus Christ, even though he was called to be an apostle and have authority over the church:

Romans 1:1: *"Paul, a bondservant of Jesus Christ, called to be an apostle"*

In Colossians Paul introduces Apaphrata who is a bond-servant of Christ:

Col. 4:12: *Epaphras, who is one of you, a bondservant of Christ, greets you*

James 1:1: *"James, a bondservant of God and of the Lord Jesus Christ,"*
James calls himself a bond-servant of Christ.

2 Peter 1:1: *"Simon Peter, a bondservant and apostle of Jesus Christ"*
Peter calls himself a bond-servant of Jesus Christ.

Jude 1:1: *"Jude, a bondservant of Jesus Christ, and brother of James,"*
Jude calls himself a bond-servant of Jesus Christ.

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You must understand the idea of a bond-servant in the time of Jesus. It is not just the word servant, but the word 'dulos' means slave. In the time of Jesus there were 6 million slaves in the Roman Empire; 6 million people who had no right of citizenship in Rome; 6 million people who were owned by others; 6 million people who had no will of their own, only to obey the will of their master. All of these individuals, Paul, Peter, James, Jude, declared themselves to be slaves of Jesus Christ, clearly we are called to follow the model of Christ. As God sent Him to be the Servant, Christ sends us to be the slaves.

Application

FOLLOWING THE MODEL OF CHRIST, CHRISTIAN MINISTRY IS PRIMARILY A MINISTRY OF SERVANTHOOD, THEREFORE PASTORAL MINISTRY IS PRIMARILY A MINISTRY OF SERVANTHOOD.

The activities of the pastor, the relationships of the pastor, the style of leadership of a pastor, have extremes. There is the leader who is the dictator; he passes on no authority, only responsibility, he demands obedience and no comment. There is the extreme kind of leader, who only suggests what might be done. He never gives any direction. He says 'if you wish, you can do this' but he leaves the people wondering what they should do.

Somewhere there is the leader, who has a strong vision, but instead of demanding obedience, he is able to communicate the vision to those under him so they catch the same vision, they see the uniqueness of the vision given by the leader. They sense a privilege to be a part of the leader's vision. They take ownership of the vision. When the leader asks them to accept responsibility, he gives them the authority to do that responsibility, but holds them accountable for their decisions. So these are different styles of leadership and there are many more. What kind of style best reflects servant leadership?

Before you all say it has to be the middle one, understand that Jesus reflected every style of leadership depending on the circumstances. There were times when He spoke and expected people to obey, yet when He was with Mary and Martha and Martha came and said, 'please make Mary help', He asked 'who made me a ruler over you?' He said 'I am not going to tell this and that; you have a responsibility.' And yet when He was training His disciples He conveyed to them the vision- you shall be fishers

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of men. And when Jesus returned to heaven, they picked up the vision and carried it to the world.

There are those who say the style of leadership depends on the circumstances at the time; you might consider in your discussion certain situations in your church that require certain kinds of leadership and how servant leadership is seen in each of those circumstances. For example, the choosing of deacons is a circumstance that requires a particular interest in leadership. Exercising church discipline in a congregation may require a certain style of leadership.

Sharing a vision for a church may require a certain style of leadership. So in the circumstances you are thinking about, reflect what servant leadership will look like. You have a lot of discussion to do. Select for your group a secretary to be sure you submit, the secretary will write out your discussion. Everyone would put their name on the sheet. You would be wise to take your own notes for your own edification.

CLASS 2

Last week I took my broom and I was sweeping the sidewalk in front of my dorm room. A couple of the students came to me and said, the professor must not sweep.' There are many leadership books that suggest that the pastoral position is a position of honour, of Divine appointment and therefore, the conduct of a pastor is very important and he should be careful to do only those things that show the honour of the position. Is there anything in the church that is below the pastor? Should a pastor sweep? I say Why not!

There are leadership books that say leadership demands the continued respect of the people who are being led. Therefore, leadership requires the continual respect to be strong. Because of this, some say a leader should never apologize because apology shows weakness. Should a pastor who is called to this divine office ever apologize? Again I say Why not! Sometimes it is not easy to apologize. But if apology is due, then it should be done. When we look at the practical aspects of servanthood, we realize it touches every area of our life. It is very practical and Biblical servanthood requires the breaking down of the customs. Biblical servanthood requires dismissing the expectations of society. We live in a society that requires good leadership.

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Last Saturday I was on a bus to Douala sitting beside a Cameroon diplomat. We were talked about the economy of Cameroon. He told me Cameroon has great, rich resources; the problem is that Cameroonian leadership has not led the people to get those resources. This diplomat said to me the problem was the leadership. Many would agree.

In every country we see the same, leadership is critical. For this reason every society has its ideas and expectations of leadership. Servanthood would be at the bottom of the list. God reverses this. Paul tells us “do not be conformed to this world, but be transformed by the renewing of your mind” (Rom. 12:2). I agree with our brother here, talking about servanthood is easy but living before our people who have their own expectations is a challenge.

I. THE CALL OF THE SERVANT

Isaiah 42:1:

Behold! My Servant whom I uphold, My Elect One in whom My soul delights! I have put My Spirit upon Him; He will bring forth justice to the Gentiles.

Commentary

my servant—The law of prophetic suggestion leads Isaiah from Cyrus to the far greater Deliverer, behind whom the former is lost sight of. The express quotation in Mt 12:18–20, and the description can apply to *Messiah* alone (Ps 40:6; with which compare Ex 21:6; Jn 6:38; Php 2:7). Israel, also, in its highest ideal, is called the “servant” of God (Is 49:3). But this ideal is realized only in the antitypical Israel, its representative-man and Head, Messiah (compare Mt 2:15, with Ho 11:1). “Servant” was the position assumed by the Son of God throughout His humiliation.

elect—chosen by God before the foundation of the world for an atonement (1Pe 1:20; Rev 13:8). Redemption was no afterthought to remedy an unforeseen evil (Ro 16:25, 26; Eph. 3:9, 11; Ro 16:25, 26, Eph. 3:9, 11, 2Ti 1:9, 10; Ro 16:25, 26, Eph. 3:9, 11, 2Ti 1:9, 10, Tit 1:2, 3). In Mt 12:18 it is rendered “My beloved”; *the only beloved Son*, beloved in a sense distinct from all others. *Election* and the *love* of God are inseparably joined.

soul—a human phrase applied to God, because of the intended union of humanity with the Divinity: “I Myself.”

delighteth—is well pleased with, and accepts, *as a propitiation*. God could have “delighted” in no created being *as a mediator* (compare Is 42:21; 63:5; Mt 3:17).

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spirit upon him—(Is 11:2; 61:1; Lu 4:18; Jn 3:34).

judgment—the gospel dispensation, founded on *justice*, the canon of the divine rule and principle of judgment called “the law” (Is 2:3; compare Is 42:4; 51:4; 49:6). The Gospel has a discriminating *judicial* effect: *saving* to penitents; *condemnatory* to Satan, the enemy (Jn 12:31; 16:11), and the wilfully impenitent (Jn 9:39). Mt 12:18 has, “He shall *show*,” for “He shall bring forth,” or “*cause to go forth*.” Christ both *produced* and *announced* His “judgment.” The *Hebrew* dwells most on His *producing* it; Matthew on His *announcement* of it: the two are joined in Him.¹

Application

A. The Participation Involved

1. God's calling and serving are inseparable

Is. 42:1: *Behold My Servant* → a special responsibility, a sense of purpose

God used the term ‘My servant.’ The meaning is this person has a special responsibility, a special purpose.

My Elect One → a unique relationship, a sense of belonging

At the same time He called this one, the ‘elect one.’ So in these two phrases we see a call of God, a choice of God for this individual, but we also see the responsibility and the purpose of this individual. God’s calling and service are inseparable. There is no such thing as a call to a position without a ministry of servanthood. God is not in the business of calling people to position to be honoured. God is in the business of calling His people to unique position to serve. We see this is true for every Christian. Consider

Eph. 2:8-10: *For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast. For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.*

You see the first part in vs. 8, describes the calling of every believer and yet in vs. 10 it says we are created for His workmanship, to do His

¹Jamieson, R., Fausset, A. R., Fausset, A. R., Brown, D., & Brown, D. (1997). *A commentary, critical and explanatory, on the Old and New Testaments*. On spine: Critical and explanatory commentary. (Is 42:1). Oak Harbor, WA: Logos Research Systems, Inc.

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works which He determined before the world. That is our serving. Calling and serving are inseparable.

In Canada when a pastor has an ordination council, he gives the testimony of his salvation, the testimony of his calling because in our Baptist churches in Canada we want to hear what a man has to say about his call into the ministry. Those of us in the council listen to hear him say 'I am called to serve.' He may say he is called to be a pastor, or a missionary, or called to lead and all of these can be true, but we like to hear 'called to serve.' This is the reality of the calling—you see the assumption that the calling and the serving are inseparable.

You also see in this passage that the calling and serving are effectual. God made the promise that He would uphold the servant. To uphold means to grasp or support. When God calls a person to serve, God provides the strength to serve. God is not in the business of calling people to failure. But we must define what failure is. Failure has nothing to do with a growing ministry or being popular or not popular. Failure has everything to do with being faithful at what you are called to do.

I know a pastor friend whose church is 7000 people strong. It is a great church. My own pastor served 45 years in our home church. The church was never bigger than 100 people. In the world's mind, who is the successful pastor? The world would say the pastor with 7000. Yet, in the mind of God the successful pastor is the one who serves faithfully. Both would be both or may mean neither.

2. God's calling and serving is effectual

a. *whom I uphold*

Isa. 42:1: *My Servant whom I uphold:* As a promise of God's strength and support.

Uphold here is the Hebrew word תָּמַךְ (tamak) meaning "to grasp, to lay hold of, to support." It is the promise of God's strength and support. God sees the heart. In the context of being called, God promises to uphold us in His strength.

i) Christ's experience

We see this was Christ's experience:

Mark 1:13: *And He was there in the wilderness forty days, tempted by Satan, and was with the wild beasts; and the angels ministered to Him.*

God sent the angels to minister personally to Jesus Christ.

Remember this was during a forty day fast. Is there anyone here who has fasted without water or food for forty days? When I miss one day's meal I

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get weak! Can you imagine the weakness in Jesus' body after not eating or drinking for forty days. God strengthened Him enough when tempted by Satan to say 'no.' I think if I went without food for a week, I would think of stealing food and Satan would not have to tempt me. But Jesus experienced the strength of God.

I know you might say 'Jesus was God and could not sin.' In Christology I suggested that as Christ operated in the world He worked with the Spirit of God in His life. I believe He chose to do this to show us the power of God in a servant's life.

John 8:59: *Then they took up stones to throw at Him; but Jesus hid Himself and went out of the temple, going through the midst of them, and so passed by.*

Here Jesus is in the midst of His enemies, they attempted to kill Him, yet He walks past them.

Luke 22:43: *Then an angel appeared to Him from heaven, strengthening Him.*

Here Jesus is facing the crisis of the cross. He asks God to remove the cup from Him yet prays: '*but Your will be done.*' In response to Jesus surrendered will he was strengthened by an angel. Clearly Jesus walked in the strength of God, even though He was God. His calling and serving was effectual, He completed the tasks in the power of God.

ii) The Christian Experience

We see this is also the Christian experience of the New Testament.

2 Cor. 3:5: *Not that we are sufficient of ourselves to think of anything as being from ourselves, but our sufficiency is from God,*

Paul affirms our sufficiency is from God.

Phil. 4:13: *I can do all things through Christ who strengthens me.*

Paul affirms his confidence in the sufficiency of God.

b. *in whom My soul delights*

Isa. 42:1: *My Elect One in whom My soul delights:* As a promise of perpetual participation.

God's calling and serving is effectual. In this passage it is effectual as a promise of God's support. It is effectual also as perpetual participation: "in whom my soul delights." God says He will be perpetually please and delighted in Him. It expresses a continual relationship of interaction where there is a confirmation of the work and the pleasing of God.

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i) Christ's Experience

We see in the experience of Jesus, the Bible record of this that were heard by the public.

Matthew 3:17: *And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.*

Matthew 12:18: *Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.*

Matthew 17:5: *While he yet spoke, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him*

Three times God spoke from heaven for all to hear. As Jesus is serving He hears the voice of His Father confirming His approval.

ii) The Christian experience in Christ -

Eph. 1:6: *To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.*

Paul tells us 'we are accepted in the Beloved.' There is a confirmation because of the participation of the servant with the Father. This is the encouragement from God to keep us effectual in our ministry. We see also in Isaiah 42:1 the effectualness of our serving by the promise of equipping or enabling.

c. I have put my Spirit upon Him

Is. 42:1: *I have put my spirit upon him: As a promise of equipping, the enablement for specific tasks.*

He says 'I have put My spirit on him.' This word means 'to appoint' or 'lay upon.' It can picture the idea of anointing or office. It not only extends the official appointment to an office but demonstrates the equipping for that office.

i) Christ's experience

Christ sees this as a testimony in Luke:

Luke 4:18: *"The Spirit of the LORD is upon Me, Because He has anointed Me To preach the gospel to the poor; He has sent Me to heal the broken-hearted. To proclaim liberty to the captives And recovery of sight to the blind, To set at liberty those who are oppressed;"*

The ministry of the servant was an anointing by the Spirit of God. It was the promise of ability to do the work. This is more than just strengthening for the task, it's actually equipping for the task. My father-in-law was a cabinet maker. He made fine furniture, beautiful

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cabinets, fancy chairs, all out of wood. When my son was 10 years old my father-in-law took my son out to his shop and took my son's hands in his and taught him how to use the tools to make something beautiful. That's a picture of the anointing of the Spirit of God in a servant's life. It's the empowering by the Spirit.

ii) The Christian Experience

We see Paul give testimony to this in 2 Timothy:

2 Tim. 3:16-17: *All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.*

Here Paul says we are thoroughly equipped for the work by the Word of God.'

1 Peter 4:10: *As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God.*

Here Peter tells us that every believer receives a spiritual gift to serve. There is no exception. If you are born again, you have a gift. That gift is for one purpose- to serve God. The gift is a special spiritual ability. This is the securing of the ministry to be effectual by the promise of equipping. Calling and serving is effectual by the promise of strength, by the promise of participation, equipping and lastly by the promise of bearing fruit.

d. He will bring forth justice

Is. 41:1: *He will bring forth justice to the Gentiles.* As a promise of bearing fruit.

Isaiah says The Servant '*will bring forth justice.*' The idea is 'to bring out, or come out, or lead out.' It states that one of the purposes His suffering servant will accomplish is delivering justice. The very purpose that God gave him will bear fruit in his ministry.

i) Christ's experience

John 3:34: *"If I have told you earthly things and you do not believe, how will you believe if I tell you heavenly things?"*

Jesus is saying that He comes to speak the Words of God the Spirit working in Him is not limited. There is the guarantee that what the Word is to accomplish through Christ, He will accomplish. **Acts 10:38:** *How God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good and healing all who were oppressed by the devil, for God was with Him.*

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Through the Holy Spirit's leading Peter shared that he very things God called Christ to do, He did. The bearing of fruit was part of the call. It was a promise.

ii) The Christian Experience

John 13:5 *After that, He poured water into a basin and began to wash the disciples' feet, and to wipe them with the towel with which He was girded.*

John 15:5: *I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing.*

Jesus demonstrated the spirit of humble servanthood by washing the disciples feet, a slaves job. Church history tells us all the he disciples (Judas the exception) followed the Lord's example in humble service and sacrifice, most giving up their lives in serving the Lord. The true church has witnessed such humble, servanthood throughout its history.

You might think' how about my pastor who was in the church for forty-five years and only had one hundred people all that time? Where was the fruit? Yet, despite the small size of our home church, here were many who went to Bible College, and are now missionaries, pastors, and faithful servants in local churches. Just as important as these, there are children and grandchildren who have good Christian homes and are a testimony of what it means to walk with Christ.

Summary

Matt. 11:29, 30: *Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls.*

"For My yoke is easy and My burden is light.

What is the yoke? In the time of Jesus the yoke looked something like this:



It was a piece of wood with a double cradle of two pieces of iron, rope, or leather. These are put over two oxen so that together they are pulling the weighty burden. God is saying: If you take My yoke, you will be joined with Me, and don't worry because I will carry the load with you. My yoke is easy, it's light. I will carry you along. You are in the yoke but my shoulders are so big, they take all the weight. You just follow and do as I say. I will complete the work for you."

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You see, calling and serving is not only inseparable, calling and serving is also effectual. It completes the work of God in the power of God: As the vine sustains the branches that bear fruit, so God's servants cannot do anything of lasting value without God's effectual power. This passage shows us the servanthood of the servant is a ministry in which there is a walk with God and a dependence on God.

The call and the work is inseparable, but who does all the work? God in us and through us does. He carries the burden, He supplies the power, He gives the ability. He is there all the time, encouraging us. When we understand the call of God, who would say 'no'? Perhaps this is what Isaiah understand when God said he was looking for a man. Isaiah said, 'Here I am, send me.' Remember, it was Isaiah who gave us this information about the servant. I wonder when he wrote out this verse, if he smiled and nodded his head, thinking I know what God means, this is my experience. Is it your experience to see the nature of the call of the servant? It is important to keep the servant attitude. When pride begins to come, or when we begin to seek more authority and more power, we walk away from the yoke of Christ.

We are looking at the call of the servant in Isaiah 42. In vs. 1 we saw the participation involved. You have commentary notes that give the meaning of the words for your own study. As we look, we see practical applications for leaders: I say it this way: **THE CALL TO SERVANTHOOD IS TO SERVE NOT SO MUCH FOR CHRIST, BUT WITH CHRIST.**

In verse 1 there is participation between God and the servant where we see a unique pattern that is established. We are given the character of a servant.

There is a principle in Scripture we must understand about servanthood: **SERVANTHOOD EXALTS THE ONE WHO SENDS THE SERVANT.** This is the principle of Scripture:

Who sent the Son? The Father.

Who did the Son exalt? The Father.

Who sent the Spirit? The Father and the Son.

It is true that they are One. Christ tells us He prayed the Father would send the Spirit.

Who does the Spirit exalt? Christ. He does not draw attention to Himself.

The Spirit does not draw attention to Himself, He exalts the Son.

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The Son does not draw attention to Himself, He exalts the Father. The principle is that the servant always exalts the one who sent him. We see this principle in John the Baptist,

John 3:30: *He must increase, but I must decrease.*

This is a simple statement. John sent his own disciples to Jesus.

John 5:30: *I can of Myself do nothing. As I hear, I judge; and My judgment is righteous, because I do not seek My own will but the will of the Father who sent Me.*

We see this principle in Jesus doing the will of the Father, exalting Him.

John 16:13: *However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come.*

In this passage Jesus says the Spirit will remind the disciples what Jesus taught you. Among other things, The Spirit did this in leading the NT writers.

CLASS 3

We have been examining the Servant Songs of Isaiah. The servant of Isaiah is the Messiah. He is the model for leaders to understand servant-hood. Jesus said he did not come to be served but to serve and to give his life. We have examined Isaiah 42 verse 1 regarding the call. We have seen in the call to servanthood there is participation between God and the servant. We were looking at the next verses in Isaiah 42 verses 2 to 4. And here we see a pattern of servant-hood involved.

THE CALL OF THE SERVANT (cont'd)

Isaiah 42:2-4:

“He will not cry out, nor raise His voice, nor cause His voice to be heard in the street. A bruised reed He will not break, And smoking flax He will not quench; He will bring forth justice for truth. He will not fail nor be discouraged, Till He has established justice in the earth; and the coastlands shall wait for His law.”

Commentary

Matthew (Mt 12:19) marks the kind of “cry” as that of *altercation* by quoting it, “He shall not strive” (Is 53:7).

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street—the *Septuagint* translates “outside.” An image from an altercation in a house, loud enough to be heard *in the street* outside: appropriate of Him who “withdrew Himself” from the public fame created by His miracles to privacy (Mt 12:15; Is 34:5, there, shows another and sterner aspect of His character, which is also implied in the term “judgment”).

bruised—“It pleased the Lord to *bruise* Him” (Is 53:5, 10; Ge 3:15); so He can feel for *the bruised*. As Is 42:2 described His un-turbulent spirit towards His violent enemies (Mt 12:14–16), and His utter freedom from love of notoriety, so Is 42:3, His tenderness in cherishing the first spark of grace in the penitent (Is 40:11).

reed—fragile: easily “shaken with the wind” (Mt 11:7). Those who are at best feeble, and who besides are oppressed by calamity or by the sense of sin.

break—entirely crush or condemn. Compare “bind up the broken-hearted” (Is 50:4; 61:1; Mt 11:28).

flax—put for the lamp-*wick*, formed of flax. The believer is the *lamp* (so the *Greek*, Mt 5:15; Jn. 5:35): his conscience enlightened by the Holy Ghost is the *wick*. “Smoking” means “dimly burning,” “smouldering,” the flame not quite extinct. This expresses the positive side of the penitent’s religion; as “bruised reed,” the negative. Broken-hearted in himself, but not without some spark of flame: literally, “from above.” Christ will supply such a one with grace as with oil. Also, the light of nature smouldering in the Gentiles amidst the hurtful fumes of error. He not only did not quench, but cleared away the mists and superadded the light of revelation. See JEROME, *To Algasia*, Question 2.

truth—Mt 12:20 quotes it, “send forth judgment unto *victory*.” Matthew, under the Spirit, gives the virtual sense, but varies the word, in order to bring out a fresh aspect of the same thing. Truth has in itself the elements of victory over all opposing forces. *Truth* is the *victory* of Him who is “the truth” (Jn 14:6). The *gospel judicial sifting* (“judgment”) of believers and unbelievers, begun already in part (Jn 3:18, 19; 9:39), will be *consummated victoriously in truth* only at His second coming; Is 42:13, 14, here, and Mt 12:32, 36, 41, 42, show that there is reference to the *judicial* aspect of the Gospel, especially finally: besides the mild triumph of Jesus coming in mercy to the penitent *now* (Is 42:2), there shall be *finally* the judgment on His enemies, when the “truth” shall be perfectly developed. Compare Is 61:1–3, where the two comings are similarly

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joined (Ps 2:4–6, 8; Ps 2:4–6, 8, Rev 15:2, 4 Rev 19:11–16). On “judgment,” see on Is 42:1.

fail—faint; *man* in religion may become as the almost expiring flax-wick (Is 42:3), but not so He in His purposes of grace.

discouraged—literally, “broken,” that is, checked in zeal by discouragements (compare Is 49:4, 5). ROSENMULLER not so well translates, “He shall not be too slow on the one hand, nor *run too hastily* on the other.”

judgment—His true religion, the canon of His judgments and righteous reign.

isles ... wait, &c.—The distant lands beyond sea shall put their *trust* in His gospel way of salvation. Mt 12:21 virtually gives the sense, with the inspired addition of another aspect of the same thing, “In his *name* shall the Gentiles *trust*” (as “wait for” here means, Is 30:18). “His law” is not something distinct from Himself, but is indeed *Himself*, the manifestation of God’s character (“name”) in Christ, who is the *embodiment of the law* (Is 42:21; Je 23:6; Ro 10:4). “Isles” here, and in Is 42:12, may refer to the fact that the populations of which the Church was primarily formed were Gentiles of the countries bordering on the Mediterranean.²

Application:

B. The Patter Involved

Is. 42:2: *He will not cry out, nor raise His voice, nor cause His voice to be heard in the street.*

1. Humility

First of all the servant is patterned by humility as he will “*not cry out.*” This does not mean he will not stand in public so people can hear him. It means he will not speak out to draw attention to himself to be honoured. The passage is not speaking about the volume of his words, or the attitude conveyed by the words. When he speaks he speaks with humility

²Jamieson, R., Fausset, A. R., Fausset, A. R., Brown, D., & Brown, D. (1997). *A commentary, critical and explanatory, on the Old and New Testaments*. On spine: Critical and explanatory commentary. (Is 42:2). Oak Harbor, WA: Logos Research Systems, Inc.

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The Pattern: THE SERVANT DOES NOT DRAW ATTENTION TO HIMSELF

We see this pattern of humility in the characteristic of love in Corinthians:

1 Cor. 13:4: *Love suffers long and is kind; love does not envy; love does not parade itself, is not puffed up;*

The character of humility is not to draw attention to self, or to seek honour for oneself, this is the pattern of the servant. Is it the pattern in your life? Can you say you have the attitude that Jesus and John had, whereby Jesus must be exalted and we must diminish? Pride and honour are particular dangers for pastors and church leaders who minister before God's people. That is why God says 'don't choose a new Christian to be a leaders in the church:'

1 Tim. 3:1,6: *A bishop then must be blameless, the husband of one wife, temperate, sober-minded, of good behavior, hospitable, able to teach... not a novice, lest being puffed up with pride he fall into the same condemnation as the devil.*

Pastoral position is an honourable position and can cause pride. This happened in a church. As the church grew we sought to have more elders in the church. I had a close friend who was a member. I kept saying he should consider being an elder. He did not feel called to do this. I kept encouraging him. One year he accepted this. It was the biggest mistake I ever made. In two years I left the church to join our mission and this man started to order people to do this and do that. I am the leader, you must do this. He created so much trouble, he left the church. He still refuses to go back and make this right. Pride spoiled his ministry. I don't think you can publish this!

2. Gentleness

God calls us to humility. He also calls us to gentleness.

Isa 42:3: *A bruised reed He will not break, And smoking flax He will not quench; He will bring forth justice for truth. A bruised reed he will not break*

1 Tim. 3:1, 3: *A bishop then must be blameless... not given to wine, not violent, not greedy for money, but gentle, not quarrelsome, not covetous;*

These words that Isaiah wrote about Christ the suffering servant are strange words for us. Who cares if He steps on a reed that is already broken? Who cares if he walks in a village and there is a smoking branch that he steps on? What's that got to do with leadership? The form of

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language used must be recognized as appropriate idioms, phrases used in the culture of that day. A 'bruised reed' speaks of an individual that is crushed or oppressed. It speaks of a weak person. A 'smoking flax' expresses a candle that is just ready to go out. You know when you use your oil lamp if you turn it down too much, a small breeze will blow it out. It is an idiom for someone who is helpless.

These idioms are statements saying the servant will never overlook the weak. He will never take advantage of the weak. The opportunities for a pastor to take advantage of the weak are great. I do not know how the ministry operates in Cameroon but in Canada pastors are often asked by church members to counsel them. Many times a woman comes to a pastor because she finds her husband is not what she thought. Perhaps he beats her or ignores her. She is not ministered to by her husband. She comes to the pastors for encouragement and the pastor shows compassion and encourages her.

In her weakness, she sees a man giving her attention. It may be the first time in years that a man has given her any attention and she is attracted to him. In this situation she is very weak. The pastor takes advantage and seduces her. This has happened to many American pastors. They take advantage of the weak. God will judge them for this. They are no longer in ministry because the church discovers this sinful behaviour and dismisses them, warning other churches of his behaviour. We will see tomorrow that God has a pattern of gentleness for His servant leaders.

As mentioned earlier, in the phrase '*He will not cry out*', we see the humility of the servant. We see that there is a principle of humility. The servant exalts the one who sends him. Therefore leadership in servanthood is a call to humility. We see also in this passage that the servant would not break the *bruised reed* or extinguish the *smoking flax*. He does not take advantage of the weak. And so we see a second principle regarding this. Servanthood is not a respecter of persons. It is important to see that no one is unworthy of ministry.

There are always people in every community that we would not like to associate with. When I was a teenager in our youth group we would go once a month to a mission where there were alcoholics that we ministered to. These men were in the bodies of alcohol that had ruined their lives. They were unclean, they were vulgar, but we were learning to minister the love of Christ to them. Our Pastor who would encourage us to do this was

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teaching us this lesson of gentleness. The servant does not take advantage nor overlook the weak.

The Pattern: SERVANTHOOD IS NOT A RESPECTER OF PERSONS, VIEWS NO ONE UNWORTHY OF MINISTRY:

Seen in Jesus:

Mark 2:17: *When Jesus heard it, He said to them, "Those who are well have no need of a physician, but those who are sick. I did not come to call the righteous, but sinners, to repentance."*

Jesus came to call the sinners. To do so he had to minister to them, to reach out to them in love.

Declared by Paul:

1 Cor. 1:27: *But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty;*

Taught by James :

James 2:27: *Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their trouble, and to keep oneself unspotted from the world.*

James 3:5: *Listen, my beloved brethren: Has God not chosen the poor of this world to be rich in faith and heirs of the kingdom which He promised to those who love Him?*

Prof. Question: *Can you give me an example of how Jesus showed love to individuals in society that were not accepted by society?*

Student Response: *The Samaritan woman.*

Prof. Response: *Yes he spoke to the Samaritan woman.*

Student Response: *Lepers*

Prof. Response: *Ah, it's interesting that Jesus actually reached out and touched the Leper, which was an offense to society.*

Paul said something similar in 1 Corinthians:

1 Cor. 1:27: *But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty;*

This is the reverse of the worlds thinking. If we were going to start an organization we would want the strong and we would want the wise. But this passage says God chooses the weak and the foolish. To do this there must be a ministry of gentleness.

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James 1:27: *Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their trouble, and to keep oneself unspotted from the world.*

This text tells us that God has chosen the poor. It is important in Pastoral Leadership to be sure to extend the love and the care to those who are rejected by society. The church does this and sometimes it does not do this. There are times when in this idea of gentleness we reach out to the poor but we ignore the rich. Paul said he wanted to be all things to all men. So we see that humility is a call for servant leadership. We see that gentleness is a call to servant-hood.

3. Faithfulness

Isa. 42:3: ...*He will bring forth justice for truth.*

We see here the phrase “*He will bring forth justice.*” Now we see that servant leadership is a call to be faithful. Faithfulness is more than just continuing to do the job. Faithfulness is also embracing the values that God values. In faithfulness there is a boldness to live out these values and character with conviction. The servant holds tenaciously to God's values
The Pattern: SERVANTHOOD IS FAITHFUL TO THE VALUES AND CHARACTER OF ITS MASTER, AND IS BOLD TO LIVE OUT SUCH WITH CONVICTION.

Seen in Jesus:

John 1:14: *And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.*

Taught by Jesus:

Matt. 5:6: *Blessed are those who hunger and thirst for righteousness, For they shall be filled.*

Declared by Paul:

1 Cor. 4:2: *Moreover it is required in stewards that one be found faithful.*

Exemplified by the Church:

1 Tim. 3:15: ...*the church of the living God, the pillar and ground of the truth.*

We see in John chapter one verse fourteen that Jesus became flesh and blood among us. In His life we are told that you could see the fullness of grace and truth. In the Disciples we see that those who are hungry and thirsty for righteousness are blessed. Paul said that it is required for students to be found faithful. In Timothy he tells us that the church, the local church, is the pillar and ground of the truth. All these verses deal

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with faithfulness that is more than just doing the job, but embracing the values of God and living them.

I have a Pastor friend who is in Ghana. He has been married for a number of years but has no children. His father and mother and brothers and sisters are not believers. They want him to put away his wife and get another wife to have children for him. That's the way in his tribe in Ghana. If your wife cannot bear your children get another wife. But he believes in the values of God regarding marriage, and therefore he refuses to take the advice of his family. As a result the family no longer supports him from the family garden lot. Faithfulness to him is more than just staying on the job, it is literally accepting a hardship for keeping the values of God.

4. Perseverance

Isa. 42:4: *he will not fail nor be discouraged*

Discouraged here is the Hebrew word רוּחַ (otstatar) צָר crush, get crushed, be crushed. The servant persists through difficulty. We see this pattern of persistence in God's people throughout the Scriptures:

The first, and perhaps most popular story of perseverance that comes to mind, is the epic story of Job. His example was one of extreme pain and sorrow. Yet through it all, Job stayed true to God and his faith. Jeremiah was blessed by God and tasked with preaching God's word to his people. He is an example of perseverance by continually preaching and teaching God's word, despite all that was done to him.

Paul is the ultimate example of perseverance in the New Testament. No one has a better conversion story, going from killing Christians to becoming one, than Paul. Yet after his conversion, he became so on fire for the Lord that he faced many trials and persecutions. Jesus tells us a parable (*story*) of a widow in Luke 18:1-8. It is a perfect example of perseverance in the Bible we can follow. It details how a widow goes before a Judge, who doesn't fear God or man. She pleads with the Judge to right a wrong done to her by her adversary. She continually pleaded with him to do so.

Jesus himself is the ultimate display of perseverance until death. He was born, lived a sinless life, and taught us how to live by His example. He persevered through agony on the cross, gave His life for a sinner like

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me, and offered the most perfect example of endurance as he finished the race of life perfectly.³

The Pattern: **SERVANTHOOD HOLDS FERVENTLY TO ZEAL FOR ITS MASTER.**

Seen in Jesus:

Luke 9:51: *And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem,*

Seen in Paul:

Philip. 3:14: *I press toward the mark for the prize of the high calling of God in Christ Jesus.*

Experienced in the Church:

2 Cor. 4:8-11: *We are hard pressed on every side, yet not crushed; we are perplexed, but not in despair; persecuted, but not forsaken; struck down, but not destroyed, always carrying about in the body the dying of the Lord Jesus, that the life of Jesus also may be manifested in our body. For we who live are always delivered to death for Jesus' sake, that the life of Jesus also may be manifested in our mortal flesh.*

Lu. 9:51: *Now it came to pass, when the time had come for Him to be received up, that He steadfastly set His face to go to Jerusalem,*

To be discouraged is to grow dim or means to grow faint. We are now speaking of the character of perseverance. The servant leader persists through difficulty. Perhaps it has nothing to do with the choice of God's values but just bad circumstances. Again we see in Jesus life (Lu. 9:51) where He "*set his face to go to Jerusalem.*"

Student Response: *What does that mean in 2 Corinthians 'received up'? Is it death on the cross?*

Student Response: *Yes, he kept the focus on the cross throughout His ministry, nothing would turn Him away.*

Paul said something similar in Philippians

Philip. 3:14: *"I press towards the mark of the prize of the high calling of God."*

There is this necessity for the servant to have a zeal for the Master. Zeal keeps you going to bring honour to the Master. Paul certainly described how he had to endure hardships in 2 Corinthians.

³ <https://messymarriage.com/5-inspiring-examples-of-perseverance-in-the-bible/>

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2 Cor. 4:8-11: *“But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty;”*

These words could also describe many Pastors in Cameroon who are hard pressed, perplexed, persecuted, and struck down. But notice when he says when he’s hard pressed, he’s not crushed. When he’s perplexed he’s not in despair. When he is struck down he is not destroyed. He’s willing to be delivered to death for the sake of Jesus Christ. That’s perseverance.

5. Focus

Is. 42:4: *He will not fail nor be discouraged, Till He has established justice in the earth;*

The term ‘established’ is the Hebrew word שׁוּמַם (suwm) here meaning to set, ordain, establish, found, appoint, constitute, make, determine. It is to be focused on the work set before him. The Servant always completes the tasks given to him. That is his responsibility.

The pattern: SERVANTHOOD REMAINS ATTENTIVE TO ASSIGNED RESPONSIBILITIES.

Seen in Jesus:

John 8: 28: *"And He who sent Me is with Me. The Father has not left Me alone, for I always do those things that please Him."*

Seen in Paul:

Philip. 3:13-14: *Brethren, I do not count myself to have apprehended; but one thing I do, forgetting those things which are behind and reaching forward to those things which are ahead, I press toward the goal for the prize of the upward call of God in Christ Jesus.*

Paul said, *“I press towards the mark.”* There was this continued focus towards what God had called Paul to do. He says ‘I press on’ using the Hebrew word διώκω (dioko), meaning to press on: figuratively as one who in a race runs swiftly to reach the goal.

Summary

The Call to Servanthood is to follow in the example of Christ's character and deportment:

1 Cor. 11:1: *Be ye followers of me, even as I also am of Christ*

1 Pet. 2:21: *To this you were called, because Christ suffered for you, leaving you an example, that you should follow in his steps. Isaiah 42 reveals God’s patterns for the called of Servanthood:*

Humility: The servant does not call attention to himself but to the One who sent him.

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Gentleness: The servant does not overlook the weak.

Faithfulness: The servant holds to God's values and carries them out in his life.

Perseverance: The servant persists through difficulty.

Focus: The servant focuses and completes the tasks that are his.

Application

I want you to go through these five characters of servant-hood and measure yourselves on each one on a scale: 0 meaning you have nothing like this in your life, 10 is perfect, you could not be better. Put a number beside the description. Be honest because I am not going to ask you to give me your number. Take time to weigh yourself before the Scriptures of God.

* Humility: The servant does not call attention to himself but to the One who sent him..... _____

* Gentleness: The servant does not overlook the weak..... _____

* Faithfulness: The servant holds to God's values and carries them out in his life. _____

* Perseverance: The servant persists through difficulty..... _____

* Focus: The servant focuses and completes the tasks that are his. _____

I know that we all judge ourselves differently. Some of you would be very severe and keep your numbers very low. Others would be confident and your numbers would be a little higher. I think it is safe to say that if anyone here gave themselves ten all the way, you have a problem with number one – humility. What I want you to do is look at the numbers and select your weakest. If you have many that are the same low number, then pick one of each.

Now find a suitable partner you are comfortable with and share your weakest and pray for one another. We aren't comparing the numbers we are just saying that I have identified this weakness in my life right now. Just take a moment and pair off with someone and share and ask them to pray for this area in your life, pray for one another. Be sure when you go

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home this evening to go back and look at these and thank God for your strengths.

We have seen in the call of the servant the participation between God and the servant. We have seen the pattern of character necessary for servanthood. Now we want to continue reading verses 5 to 7.

THE CALL OF THE SERVANT (CONT'D)

Isaiah 42:5-7

Thus says God the LORD, Who created the heavens and stretched them out, Who spread forth the earth and that which comes from it, Who gives breath to the people on it, And spirit to those who walk on it: "I, the LORD, have called You in righteousness, And will hold Your hand; I will keep You and give You as a covenant to the people, As a light to the Gentiles, To open blind eyes, To bring out prisoners from the prison, Those who sit in darkness from the prison house.

When we read these verses you will see that there is a shift in the direction of the words. Previously God had spoken *of* the Servant Messiah; now (Is 42:5–7) He speaks *to* Him. To show to all that He is able to sustain the Messiah in His appointed work, and that all might accept Messiah as commissioned by such a mighty God, He commences by announcing Himself as the Almighty Creator and Preserver of all things.

Commentary

spread ... earth—(Ps 136:6).

6. in righteousness—rather, “for a righteous purpose” [LOWTH]. (See Is 42:21). God “set forth” His Son “to be a propitiation (so as) to declare His (God’s) *righteousness*, that God might be just, and (yet) the justifier of him which believeth in Jesus” (Ro 3:25, 26; compare see on Is 41:2; Is 45:13).

hold ... hand—compare as to Israel, the type of Messiah, Ho 11:3.

covenant—the medium of the covenant, originally made between God and Abraham (Is. 49:8). “The mediator of a better covenant” (Heb 8:6) than the law (see Is. 49:8; Je 31:33; 50:5). So the abstract “peace,” for *peace-maker* (Mic. 5:5; Eph. 2:14).

the people—Israel; as Is. 49:8, compared with Is. 42:6, proves (Lu 2:32).

7. blind—spiritually (Is. 42:16, 18, 19; Is. 35:5; Jn. 9:39).

prison—(Is. 61:1, 2).

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darkness—opposed to “light” (Is. 42:6; Eph. 5:8; 1Pe 2:9).⁴

Application

C. The Power Involved

1. The Testimony of God's Power

- a) God's power is evident in creation's unlimited scope

Is. 42:5: *Thus says God the LORD, Who created the heavens and stretched them out, Who spread forth the earth and that which comes from it,*

Isaiah uses the same word for ‘created’ as found in Genesis 1:1 בָּרָא (bara’) meaning to shape, to form, to fashion. The word is used in the Qal only of God’s activity. The root *bārā’* denotes the concept of “initiating something new”⁵ therefore suggesting something made out of nothing. The hand of God ‘stretched forth’ creation. This is the Hebrew word נָטָה (natah) meaning to stretch out, extend, stretch. How powerful is that hand! Although there is some repetition here I believe that these words, these verses would have been a special blessing to the Lord Jesus Christ.

The call to servant leadership comes often at a great cost. We all have read or perhaps even know of individual pastors or missionaries that have laid down their life for Christ. They were called to be martyrs. I am sure as pastors, although we have not laid down our lives, all of us have faced great challenges and trials. But it is safe to say that no servant of God has had to face what Jesus Christ faced in His call.

Many have died for Christ, but that was only a physical death, Christ died physically for the world. But it was a spiritual death as well as Jesus Christ was separated from the Father and Spirit in payment for all humanity’s sin. And therefore I can understand why this passage is directed to the Lord Jesus Christ.

God the Father reminds the Servant Messiah, that there is a power involved in the call. In the passage as God is speaking to the Messiah the servant, He reminds the Servant of the testimony of God’s power evident

⁴Jamieson, R., Fausset, A. R., Fausset, A. R., Brown, D., & Brown, D. (1997). *A commentary, critical and explanatory, on the Old and New Testaments*. On spine: Critical and explanatory commentary. (Is 42:5). Oak Harbor, WA: Logos Research Systems, Inc.

⁵Mccomiskey, T. E. (1999). 278 בָּרָא. In R. L. Harris, G. L. Archer, Jr. & B. K. Waltke (Eds.), *Theological Wordbook of the Old Testament* (R. L. Harris, G. L. Archer, Jr. & B. K. Waltke, Ed.) (electronic ed.) (127). Chicago: Moody Press.

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in the world. He reminded the servant that He created the universe and stretched it out. He speaks the evident unlimited scope of His power in creation.

We can all stand at night and look at the stars in the sky. We can all climb a high mountain and look across creation as far as our eye can see. Everywhere we look there is form, there is design, there is function, and it never ends. Creation is an unlimited act of God. We can take our telescopes and see far, far away, millions and millions of miles. And the greatest telescope invented can only begin to see creation. Our Scientists contain the most powerful microscopes and see things that the naked eye could never see in the finite world. But even here there is infinitely more to discover.

In my lifetime science has discovered the DNA formula through the microscope. When this was first discovered, it was stated that this was the foundation of all life man could go no farther looking. But now scientists realize there is far more to this than they first discovered. Now they are looking with more powerful microscopes. They have found the DNA code is an entire new world that has yet to be discovered. When we consider the micro world and the mega world, we realize there is no end. God reminds us that it is His hand that created this. We can only stand back and say "*Oh God, how great thou art.*"

b) God's power is evident in creation's undaunted continuance

Is. 42:5: *Thus says God the LORD, Who created the heavens and stretched them out, Who spread forth the earth and that which comes from it.*

Isaiah says in the same passage that God spread forth the earth and that which comes out of it. Here He is speaking not of the unlimited scope, but about the undaunted continuum in creation. When God spoke and brought the world into existence. With His spoken Word He not only created the rocks and the sea, and the life in the universe, but He created plant life and animal life. And even though sin has brought death upon the world, God's power of life continues on and on and on in our world.

I have preached in some of your churches and you have heard me talk about the rock that is in my property at home in Canada. It is a rock the size of an automobile that sticks out of the ground in my property. This rock is hard, it's solid, but years ago one seed from a Maple tree landed on this rock and began to grow.

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The roots of that one seed were able to get into that rock and penetrate through it to the soil below. This is the power of God's life! Nothing stops it! We can only step back and say "How great is the hand of God that continues the force of life in the world."



Job 36:26: *Behold, God is great, and we know him not, neither can the number of his years be searched out.*

c) God's power is evident in creation's unaltered purpose

Is. 42:5: *Who gives breath to the people on it, And spirit to those who walk on it:*

God's power is also evident in creation's unaltered purpose. The center of all creation was man, people are the focus. And even with the curse of sin and death, man continues. God, despite man's rebellion continues to sustain human life and growth.

All of these statements reflect the great power of God. God's power in creation is unlimited in scope, God's power in creation continues undaunted. God's power in creation continues with unaltered purpose. God's power to create a frail human species as the centre of creation, and sustain them in His love is incomprehensible. This is the testimony that God reminds His Servant. So God in this text goes from the 'testimony' of His power to the 'triumph' of His power. He starts to share how this power is in His Servant. He has declared how great His power is that is evident in all aspects of creation. Then He says:

2. The Triumph of God's Power

a) Triumph in the perfecting of the Called

Is. 42:6: *"I the Lord have called you in righteousness."*

Here the Hebrew word 'called' (קרא = qara') means to summon, invite, call for, call and commission, appoint, call and endow. The idea is: As life prevails against all odds because of the curse of death, much more will the Servant's righteousness prevail against all opposition. Jesus will succeed in righteousness because righteousness is His character, the very character of God. If life in the world wrapped in death persists, how much more will life wrapped in righteousness persist in the power of God. To be called in righteousness meant to be responsible to do God's righteous will.

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This has implications for all believers. As life prevails against all odds (death by sin), so righteousness shall prevail against opposition for the Christian Servant:

- i) because we are clothed in Christ
- ii) because we are indwelt by God
- iii) because we are to be brought to God

The Bible tells us that it was God who called the Servant to righteousness. And we see in Scripture that God also calls believers in righteousness. This means that we are clothed in the righteousness of Christ:

Rom. 6:13: *And do not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God.*

2Cor. 5:21: *For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.*

Student Question: *Will that righteousness ever fail?*

Prof. Response: *No. We are not in our righteousness, we are in the righteousness of Christ. By the power of God, He will sustain us. We will continue in His righteousness forever.*

Student Question: *Can the Spirit of God fail to produce this sanctification in our lives?*

Prof. Response: *No. I say no but at the same time there is an element of our participation with Him.*

Student Question: *Is it possible for a believer to rebel against God and resist the Spirit of God?*

Prof. Response: *Yes, yes it is possible. And we all have done so, hopefully only briefly and were brought to repentance.*

Student Question: *And what does God do? Does God say, "Oh well, he's going to go his own way, that's fine?"*

Prof. Response: *He brings discipline, this is not judgement it is discipline. It is trials and troubles that call us back to God. And if the believer persists in rebellion, then God says, "Perhaps it's better to take them, and they will die."*

Student Question: *Do you believe God still does this today?*

Prof. Response: *There was a young man that I pastored in a church in Canada. His wife was not a Christian, but he faithfully brought his boys to the church so that they would come to know Christ as their Saviour. For*

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many years his wife was totally indifferent to God. Something happened to this man. He left his wife and went to live with another Christian woman. She had left her husband to live with him. This man who walked away from his marriage because he wanted to have a wife who was a Christian. The leadership of the church encouraged him to repent and return to his wife. Instead of doing this, he just went to another church. This has continued now for about three years. The doctors have discovered that this man has colon cancer and is not expected to live.

Student Question: *Do you think that is a coincidence?*

Prof. Response: *No. I think God is disciplining him, and he has said no. God is saying, okay the line is crossed now I will take action. It's possible he may repent and be restored to the church, and if he does it is possible God will heal him. But God is not obligated, because there is always consequences to sin.*

We are also indwelt by the Spirit of God; the Spirit of God is working in our lives to produce Sanctification. This Sanctification is God's righteousness built into our lives which is different than Justification which is God's righteousness declared to be ours. But the righteousness that God delivers to the believer is not finished with justification and sanctification, because we are promised to be brought to God in perfection.

1Cor. 15:52: *in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed.*

Paul promised the believer's final perfection at any moment. This is our Glorification! This is the final state of existence of God's people: Risen with a new body, risen in the perfection of holiness, risen to abide with God forever.

Student Question: *Is there anything that is going to prevent this from happening?*

Prof. Response: *No. The power of God guarantees that this will take place.*

The illustration is in creation. Creation, even with its curse of death, is still empowered by God to continue until perfected.

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If this human (or Satan) empowered rebellious life continues only as God allows, how much more is the guarantee that God's righteousness will continue forever.

a) Triumph in the protecting of the Called

Is. 42:6: *I, the LORD... will hold Your hand; I will keep You*

Here we see in this passage there is triumph in the protecting of the call. God promises that even in this life when there is the conflict between the righteousness of God and the death that is around us, that we will be protected and strengthened as His own. Because the Lord would take hold of the Servant's hand the Messiah would have the power to carry out God's will.⁶

Student Question: *Was Jesus protected?*

Prof. Response: *Yes. Did the people ever pick up stones to destroy Him?*

Student Response: *No they didn't.*

Prof. Response: *They tried but He walked through the midst of them.*

Christ was 'humanly' immortal until the purpose of God was complete on the cross.

Student Question: *Is a believer the same?*

Prof. Response: *What does Scripture indicate? How about Stephen? They stoned him. Oh no, is that God failing to protect? Did Stephen completed his purpose? Was his death a failure?*

No! He finished his work and was deliverance into the very presence of God, just as Jesus was.

God promises to protect and strengthen His own for the Christian Servant:

i) Examples of God's protection in the Old Testament

Daniel was protected in the lion's den, from the lion's appetite. Shadrach, Meshach, and Abednego were protected from the fire of the furnace. David defeated the giant Goliath, and the list goes on and on.

ii) Examples of God's protection in the New Testament

⁶ Martin, J. A. (1985). Isaiah. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (J. F. Walvoord & R. B. Zuck, Ed.) (Is 42:5–7). Wheaton, IL: Victor Books.

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Jesus walked away from the mob determined to stone Him. Paul and Silas walked through the open prison doors to safety.

iii) David's testimony in Psalm 37

Psm. 37:7, 39-40: *Rest in the Lord, and wait patiently for Him; Do not fret because of him who prospers in his way, because of the man who brings wicked schemes to pass. ... the salvation of the righteous is from the LORD; He is their strength in the time of trouble. ... And the LORD shall help them and deliver them; He shall deliver them from the wicked, And save them, Because they trust in Him.*

We have in the first part of this verse: “*Rest in the Lord and wait patiently for Him.*” The uniqueness of our servanthood is that when we continue in the yoke of Christ, death will not touch us until our job is complete. This is the triumph of God's power to protect the called.

c) Triumph in the purpose of the Called

Is. 42:6: *I, the LORD ... will keep You and give You as a covenant to the people, As a light to the Gentiles,*

Here we also have the guarantee of the power of God to complete the purpose of the servant is evident. Covenant (Hebrew **בְּרִית**- b^riyth) refers to a covenant (divine ordinance), an alliance, a pledge.

Spiritually unredeemed Israel and the Gentiles are **blind**, and they are **captives ... in darkness**. Though Cyrus would be the servant to release Jewish captives from exile, the Messiah gives spiritual **release** (cf. 61:1; John 8:32; Col. 1:13), sight (cf. John 9:39–41), and light (cf. John 8:12) to those who trust Him. (On **eyes** being opened; cf. Isa. 32:3; 35:5.) This spiritual salvation to both Jews and Gentiles will eventuate in the glorious messianic kingdom.⁷

On the way to Dr. Simon's conference, I was on a bus beside a diplomat from Cameroon. We had a good discussion for two hours about our faith. He was a Muslim, and at first he said that a Muslim and the Christians are similar faiths. I corrected him gently by explaining that Muslim is to be approved before God, where only Christianity has a sacrifice by God for man. In his discussion to justify the Muslim faith, he made this interesting statement. He said, “The Bible teaches us that

⁷ Martin, J. A. (1985). Isaiah. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (J. F. Walvoord & R. B. Zuck, Ed.) (Is 42:5–7). Wheaton, IL: Victor Books.

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Christianity is only for the Jews, because Jesus said I come unto the Jews.”

Student Question: Now did Jesus say that He came for the Jews?

Prof. Response: Of course, His first coming was clearly an appeal for the Jews to receive Him as Messiah. Nevertheless, Jesus died for the whole world and Jesus clearly called His disciples to offer salvation to all people in Matthew 28:19-20.

I told this man, “Yes in His coming He came as the Messiah, but He died for the sins of the world.” This was not a new truth in the Scriptures. We see in this very passage that He was called to be a servant not only a covenant for His own people but a light to the gentiles. God purposes to illumine the darkness of mankind with the light of life.

For the Christian Servant:

i) Christ, the light of the world,

Joh 8:12: *Then Jesus spoke to them again, saying, "I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life.*

Christianity was no more just for the Jews as the law and the orthodox religion of the Old Testament was just for the Jews. God’s people for all time were called to give testimony to the grace of God and invite the world to join. But it was the servant Messiah who completed this by His own sacrifice for all the world. And so we see that the power of God triumphs even in the very purpose of the servant. Since Christ came there has been a multiplication of life entering into the gentile world.

We see evidence in the Old Testament of non-Jewish people coming to the Jewish faith, and becoming believers. The great example of this is Melchizedek the Priest that Abraham gave the tithe to. We see in Acts the Ethiopian eunuch coming to Jerusalem and being ministered to. So there have always been people that were converted to the Jewish faith as true believers. Even as there were always a small remnant of true believers within the Jewish nation. But since Christ the Gentile world has had an explosion of believers. Jesus Christ truly is the Light of the world

And now we look at the Church of Jesus Christ and we see that it is mostly from the Gentile world. There is still a small group, a remnant of true believing Jews that are part of the church. And God is careful to tell us that there is no such thing in the church as Jew and Gentile, and bond and free, etcetera. But I want you to see that the very truth of the declaration regarding the purpose of God was fulfilled through Christ.

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God purposes is to illumine the darkness of mankind with the light of life. For the Christian Servant:

ii) Christian servants are lights to the world

Mt. 5:14: *You are the light of the world. A city that is set on a hill cannot be hidden.*

Jesus Christ truly is the Light of the world. Christ said to His disciples, which includes all believers “*You are the light of the world.*” And that light will continue until God calls His church into His presence. The light of the Gospel is powered by the power of God. And it is a light that will never be extinguished. This is the triumph of God’s power. So when we look at this text and we see that it’s about God’s power. The testimony of God’s power in Creation; triumph of God’s power in protecting the called; Perfecting the called; and completing the purpose of the called. So again we are reminded that servanthood is a call to dependence on the power of God.

Summary

The Call to Servanthood is to be dependent upon the power of God
Acts 2:27: *And the Lord added to the church daily those who were being saved.*

Zech. 4:6: *So he answered and said to me: "This is the word of the LORD to Zerubbabel: 'Not by might nor by power, but by My Spirit,' Says the LORD of hosts.*

As we examine the call of God for the servant:

We see that there is participation involved.

We see that there is pattern involved.

We see there is power involved.

We see there is priority involved.

CLASS 4

THE CALL OF THE SERVANT (cont'd)

Isaiah 42:8-9

I am the LORD, that is My name; And My glory I will not give to another, Nor My praise to carved images. Behold, the former things have come to pass, And new things I declare; Before they spring forth I tell you of them.

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Notice when we read this passage that the Lord is now not addressing the Messiah, but now He is addressing the people. Yet, we are still examining the call of the servant.

Commentary

8. God turns from addressing Messiah to the people.

Lord—JEHOVAH: God's distinguishing and incommunicable name, indicating essential *being* and immutable faithfulness (compare Ex 6:3; Ps 83:18; 96:5; Ho 12:5).

my—that is due to Me, and to Me alone.

9. former things—Former predictions of God, which were now fulfilled, are here adduced as proof that they ought to trust in Him alone as God; namely, the predictions as to Israel's restoration from Babylon.

new—namely, predictions as to Messiah, who is to bring all nations to the worship of Jehovah (Is 42:1, 4, 6).

spring forth—The same image from plants *just beginning to germinate* occurs in Is 43:19; 58:8. Before there is *the slightest indication* to enable a sagacious observer to infer the coming event, God *foretells*

Application

D. The Priority Involved

1. A Priority of Person - God's name exalted

Now there is another shift in the direction of the words verse 8 and 9 where we see a change to a priority. God is calling attention to who the Servant Messiah is.

- a) The importance of the Names

Is. 42:8: *I am the LORD, that is My name*

Mr 10:6: *But from the beginning of the creation God made them male and female:*

Here Mark tells us that θεός (theos) created male and female human beings.

Gen. 1:26: *And God said, Let us make man in our image, after our likeness:*

In Genesis we are told that אֱלֹהִים ('elohiyim) made humans in His image.

Gen. 2:7: *And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.*

Here in Genesis 2 we see that יהוה (Y^hovah) אֱלֹהִים ('elohiyim) formed mankind. Therefore, Scripture clearly equates these three OT names to the one true God. When Isaiah relates the calling of God's Son,

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the Suffering Messiah, he uses the name יהוה (Y^ehovah), what theologians call the proper name of the one true God, meaning "the existing One," who promised to assist the Servant in His mission. Speaking to His Servant, God assured Him that He had been called to perform the will of God. We see in this context the priority of the person evident in God's name which is to be exalted.

1Ch. 29:11: *Yours, O LORD, is the greatness, The power and the glory, The victory and the majesty; For all that is in heaven and in earth is Yours; Yours is the kingdom, O LORD, And You are exalted as head over all.*

Remember of course that name Lord or Jehovah was a special name that God gave to reveal Himself to Israel. There is an entire discipline in the study the names of God. In Scripture the names of God are very unique, and very special. When you go through the Psalms certain things are stated which are good and important to reflect upon concerning that Psalmists use of God's names which makes a difference in how you interpret the texts.

The names of God identify who He is. In this text Isaiah is stating to Israel that Jehovah, the self-existent one, the creator God, has called His servant Messiah (Christ).

Student Question: *We see the names of Jesus but "What does the name Jesus mean?"*

Prof. Response: *Jesus means "Jehovah is salvation" or "God saves"*

Student Question: *What does the name 'Christ' mean?*

Prof. Response: *Christ means "anointed" or Anointed One. We have already identified the name 'Lord' or Jehovah – The self-existent One.*

Prof. Question: *Give me some of the names of God in the Bible that you can remember.*

Student Response: *-Elohim, -Adonai -*

Prof. Response: *The word Adonai is Lord or Master and is used of God but is the general word to mean even people.*

Can you think of some places where a special name was given? Some Scriptural text where a special name was given?

Student Response: *-The burning bush when God revealed Himself as Jehovah. -(silence)*

Instructor: *They have to work on it yes!*

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Prof. Response: In the OT here are good compound names used with 'El' that deal with the unique circumstances. In this study you will be blessed and it provides good preaching material as well.

We have examined the importance of the name, now we also see in this context where he is saying "I am the Lord that is my name" the implications of the name. Jesus was the Saviour, Jesus was the anointed One, Jesus was the self-existent One. He is also the very essence of what all these names are.

In the Scriptures the church honoured Jesus Christ The Lord. The phrase 'the name of Jesus' is repeated 11 times in the NT, whether praying in the name of Jesus, healing in or by the name of Jesus, or being baptized in the name of Jesus, or calling upon the name of Jesus, the phrase became the hallmark of Christians. The Messiah is identified with the name 'Jesus,' the human name, equivalent to OT Joshua, meaning "Jehovah is salvation"; the Royal name 'Christ,' (Χριστός –Christos) the anointed one; our 'Lord,' the one who possesses and has deciding power.

b) The implications of the Name

Is. 9:6: *For unto us a Child is born, Unto us a Son is given; And the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.*

Here you see that Jesus is the very essence of all these names? He is not just called wonderful, He is wonderful, He is not just called Counsellor. He is not just called Mighty God, He is the Everlasting Father, and Prince of Peace. Jesus is the embodiment of what God is!

John 1:1: *In the beginning was the Word, and the Word was with God, and the Word was God.*

John 1: 14: *And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.*

Jesus is the Word because He is the very expression of all of who God is. In God's incarnation, Jesus visibly exalted the names of God. Jehovah, a name expressive of God's self-existence, eternity, and immutability. The name by which God made himself known to Israel of old, and which is unique to Him, that does not belong to another, and therefore distinguishes God from all false gods, was and is Jesus Christ.

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Col. 3:17: *Whatever you do, whether in word or deed, do it all in the name of the Lord Jesus.*

You need to expand your minds when you read this text. Because doing all in the name of Jesus is more than just adding this phrase to your prayer. If Jesus Himself is the embodiment and essence of God, and therefore He is the body and essences of the names of God, what does it really mean to do all in the name of Jesus Christ?

Prof. Question: *Think of this in terms of Jesus being the embodiment of who God is, and the embodiment of all the names of God and each of you tell me what it means to do all in the name of Jesus.*

Student Response: *1st man: For me it is to do everything according to Jesus spirit, and my question was to know what was Jesus spirit, so for me it is a spirit of obedience, a spirit of love, and humility.*

2nd man: For me it was to – everything you want to do you do this for God. You put God in it.

3rd man: For me it means you have to do everything as if it was Jesus who was doing

4th man: For me it means to do everything Jesus did, even to death. 5th man: So to be approved do everything in the name of Jesus means to be approved by the Father as He approved Jesus Christ. 6th man: For me it means that first you recognize that Jesus is the Saviour and you need to live in a life of obedience.

6th man: To do everything in the name of Jesus means that Jesus was with the Father since the creation and the Father gave everything in his hand, including Salvation.

7th man: For me it means everything you do you have to glorify the name of Jesus. His name must be glorified in what you do.

8th man: For me it means you do everything as if it was Jesus Himself to do for the glory of God.

9th man: For me it means that you have to be dependent on Jesus to do everything you want to do in your life.

10th man: For me it means you can do nothing if the name of Jesus is not implied if not compared with what you are doing.

11th man: It means to act according to Jesus in your life and to do it you need to have His qualifications.

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Prof. Response: you can see that we are just touching the surface of the concept. But it is important to remember that we are not trying to find a hidden meaning here. The idea of the name of Jesus is big because God is big. I suggest that you put a star at this and do some of your own studies in commentaries and dictionaries and see what others are saying to do all in the name of Jesus.

There would be some that would say, “*In the name of Jesus*” is only talking about one of these names, which is Jesus, which has the idea of Saviour. So they would limit this and say “*Everything we do we should remember that Jesus saved us,*” therefore we want to honour Him. That is something that you can think about as you recognize the uniqueness of the names of God.

2. The Priority of Praise - God's glory evidenced

For the servant, the priority of the name of God is clear. It involves the priority of His person as expressed in His names. We see also though that it involves the priority of praise bringing glory to God.

Is. 42:8: *My glory I will not give to another, Nor My praise to carved images.*

The name represents the priority of the person of God, but He also gives us the priority of the praise to God. We see this phrase “*To the glory of God*” four times in Scripture:

John 1:14: *The Word became flesh and dwelt among us and we beheld His glory.*

Rom. 15:7: *Therefore receive one another, just as Christ also received us, to the glory of God.*

2 Cor. 4:15: *For all things are for your sakes, that grace, having spread through the many, may cause thanksgiving to abound to the glory of God.*

Philip. 2:11: *and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.*

The phrase ‘glory of God’ is repeated 36 times in Scripture and the word ‘glory’ is used 380 times in Scripture, all but a few referring to God. It is evident that acknowledging God’s Glory, His

כבוד (kabod) OT: honour, splendour, glory, reverence, / δόξα (doxa) NT: His magnificence, excellence, pre-eminence, dignity, grace, majesty, is very important to God.

1Cor. 10:31: *Therefore, whether you eat or drink, or whatever you do, do all to the glory of God.*

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Paul tells us in 1 Corinthians verse 10 that “*Whatever we eat or drink or whatever we do it all to the glory of God.*” Perhaps the best way of doing all to the glory of God is more than just honouring Him. It’s more than just acknowledging His existence. To do all to the glory of God is to respond to God’s presence in all that He is in every area of life. To do all to His glory is to put a priority on demonstrating what He means in all of these names to us. before the world.

In order for us to understand that He will not give His glory away, and His glory deserves praise, it would be good for us to understand what is the glory of God.

a) Understanding the Glory of God

A good place perhaps to begin understanding God’s glory is **Psm. 19:1-2**: *The heavens declare the glory of God; And the firmament shows His handiwork. Day unto day utters speech, And night unto night reveals knowledge.*

This passage tells us that there is a general revelation in creation, and that revelation declares, or shouts, or gives evidence to the glory of God.

The Glory of God is as the first light of creation

The Glory of God is as the presence of God in the tabernacle

The Glory of God is the manifestation of His person in radiant revelation

The Glory of God is the essence of God's ALL that makes His presence known

Student Question: *So what is the ‘Glory of God’? When you think of the word ‘glory’, what do you think of?*

Student Response: *-God’s honour, - God’s goodness,*

Prof. Question: *When Israel saw the ‘Glory of God’ in the Old Testament, what did they see?*

Student Response: *Light*

Prof. Response: *Yes! Brightness - surpassing brightness. So in understanding the glory of God, we could say that the glory of God is as the first light of Creation. Because when they saw the glory of God, they saw light. To see light in this great brightness is to have some concept of the glory of God. Light displayed God’s glory as we defined it earlier.*

Prof. Question: *When Israel saw the glory of God, what was the significance of that? They saw a great light, but what did it mean to them?*

Student Response: *God’s blessings.*

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Prof. Response: Yes, so the glory of God is as His presence in the Tabernacle. When they recognized that the glory of God descended upon the Tabernacle or in the Temple, they knew that it was a manifestation of His Person. And it was displayed in radiance. This revelation of God was some radiance of Himself. We can only conclude that because of His names that this radiance, this appearance of light, this guarantee of His presence, was the essence of whom He was.

Whether we are talking about the names of God or the glory of God, we are talking about a God who has chosen to reveal Himself to us. He has done this in various ways in history. He has done this by being in a burning bush before Moses, but the bush was not consumed, it was actually protected. He has done this by descending upon the temple in a glorious light or radiance, but He has also done this by taking upon the appearance as a man, and coming before Abraham. And yet at the end of the Scriptures, Jesus presents Himself to the apostle John as a man, but a man that was so spectacular, John fell at His feet as dead.

So we have to conclude that the names of God, and the glory of God, are representations of all that God is, and all that God is, is bigger than our minds can comprehend. So we take what the Scriptures have said about God, His moral attributes, what we would call His natural attributes, His names, and we try to formulate in our minds as best as we can, the marvel, the wonder, the greatness of our living God.

b) Reflecting the Glory of God

Going back to doing all things for the glory of God, that's not just when someone says like: "Oh, praise God," although it can include that. It's not just giving credit to God when someone compliments us for a good sermon. Although it could include that. It is living a life that demonstrates in every circumstance, God is all sufficient. It is showing that we have all through God, we are do all through God, we are all God wants us to be through God. So when we know that Jesus was called Wonderful, and Counsellor, and Almighty God, and Everlasting Father and Prince of Peace, we reflect all of those words and what they mean to us in our lives.

When you do your study on the names of God and you realize that God is the God that heals, and that God is our Banner and in many other ways God shows us who He is, by His names and by our walk with Him. I believe when we get an idea of what this is beginning to mean to do

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everything in the name of Jesus or to the name of the glory of God, we will be drawn to the place where Paul was which was in awe of the greatness of God that we yet do not understand. Paul could only say, that I might know Him and the power of His resurrection, the fellowship of His suffering, leading foremost to his death.

This is the priority of praise that brings the evidence of the glory of God to the world in our lives. It really is a surrender to His sovereignty in our lives. This is the priority of praise, which reflects what God's glory is in our lives. We see also a third priority in this passage. We have the priority of the person in His names, and we have the priority of praise that is expressed because of His glory. We also have the priority of prophecy, which speaks of God's plan being pronounced to man.

3. The Priority of Prophecy - God's plan pronounced

Is. 42:9: *Behold, the former things have come to pass, And new things I declare; Before they spring forth I tell you of them."*

What we have here is the priority of God's Word; the plan of God to be pronounced. These priorities are the priorities involved in the call from the servant. When we come to the priority of prophecy we see that there is a principle of prophecy throughout Scripture.

a) God's principle of prophecy

Deut. 18:22: *'How shall we know the word which the LORD has not spoken?' - "when a prophet speaks in the name of the LORD, if the thing does not happen or come to pass, that is the thing which the LORD has not spoken; the prophet has spoken it presumptuously; you shall not be afraid of him.*

For the nation of Israel particularly, it says in Deuteronomy that when a prophet speaks, the things that do not happen will define that he is not a true prophet of God. So the principle of prophecy is God never makes mistakes when He prophecies. His accuracy in predicting events, whether in the immediate future far off future is 100 percent.

This was so important for the nation Israel because the position or office of prophet was an anointed office. It was by means of the anointed prophet that the King understood the direction of God for his kingdom. Unfortunately Israel did not look at this principle very carefully. They ended up having more false prophets than true prophets.

b) God's presentation of prophecy

The Message of Jesus

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Acts 2:22: *Men of Israel, hear these words: Jesus of Nazareth, a Man attested by God to you by miracles, wonders, and signs which God did through Him in your midst, as you yourselves also know*

We see the pinnacle of prophecy unfolding in the coming of Jesus Christ. The message of Jesus Christ was confirmed by miracles, and wonders, and signs. When it comes to Jesus as the servant, there was this affirmation or confirmation that His words were from God. That He was the true prophet of God, proven by the miracles, and wonders, and signs.

If you have been in any other of my classes, you will know this following statement. *“The miracles of Jesus do not prove that He was God.”* The miracles of Jesus are attested by the message of Jesus. So **THE MIRACLES PROVE THE MESSAGE IS TRUE.**

Do you see the difference? Some say the miracles of Jesus prove He was God, but every miracle that Jesus did, except being raised from the dead, the Old Testament Prophets did in kind.

Jesus turned the water into wine. Moses turned the poison water into good drinking water. Jesus walked on the water. Elijah raised the axe head from the water. Jesus raised the dead, so did Elijah and Elisha. The prophet Elijah prays and God raises a young boy from death (1 Kings 17:17-24). Elisha raised the son of the Woman of Shunem (2 Kings 4:32-37).

So if the miracles proved that Jesus was God, then we have to say that the Old Testament prophets were proved to be from God as well. But the miracles have always done the same thing, Old Testament and New Testament. They all have attested, or shown, or given evidence that the message of the speaker is true.

Prof. Question: *Did any of the true Old Testament prophets who performed miracles claim that they were God?*

Prof. Response: *No, not that I recall but they gave messages of warning, or of prophecy, and the miracles showed that their message was true.*

Student Question: *Did Jesus claim that He was God?*

Prof. Response: *Absolutely. You must see this in the gospels. I’ve had people tell me (Jehovah’s Witnesses) that Jesus never said He was God. They are wrong. He said, “Before Abraham was, I am.” What did the people do when they heard that?*

Student Question: *They wanted to stone Him.*

Prof. Response: *Yes, why did they want to stone Him?*

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*Student Question: Because He said He was God and that was blasphemy.
Prof. Response: I don't know how the Jehovah Witness can miss this.
Jesus declared He was God, and the miracles showed that this message
was true.*

Israel had no excuse. They saw the message confirmed in the Old Testament. They had four thousand years of history to show them that the miracles proved the message. So when Jesus performed the miracles what did they say? They said He's doing this in the power of Satan.

Is it any wonder that God said, *"That sin is unforgivable for this generation."* *"That generation of Jewish people will not come to repentance as a nation."* They had ignored and rejected the four thousand years teaching that God had given to them. When we go back to the presentation of prophecy as the priority of the servant, we see that Jesus' ministry focused on the message not on the miracles.

The Message of His Apostles & Prophets

There were times when many people wanted healing and Jesus walked away to pray because His priority was the message that He had come to declare. This never changed even for the apostles and the disciples who came after Christ ascended. Hebrews tells us that in the very same way that Jesus was proven in terms of His message, so were the apostles:

Heb. 2:3-4: *how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard Him, God also bearing witness both with signs and wonders, with various miracles, and gifts of the Holy Spirit, according to His own will?*

Who were them that heard Him? The apostles! The first disciples! How was their words confirmed? It says, God giving them witness by signs, by wonders, by miracles, exactly the same words that were used regarding the message of Jesus. In addition, the continuing message by the apostles and early disciples (the church) were confirmed by gifts of the Holy Spirit. So we see that the apostles and early church had the same priority, the message.

The Message of His Servants today

2 Peter 1:19: *And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts;*

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And what does Peter tell us here in 2 Peter. Remember Peter was one of the apostles that had the privilege of being on the Mount of Transfiguration. He saw Christ become transformed before his eyes so that the glory of God was shining in Him. It was the brightness as Israel saw it descending upon the Temple. But it was glowing before from the body of Jesus Christ. They had the experience of seeing the two prophets, Moses and Elijah come and speak to Jesus Christ. Peter was so excited he wanted to get tents so they could stay and enjoy this experience. Peter, along with the other disciples heard God speak from heaven:

Matt. 17:5: *...and suddenly a voice came out of the cloud, saying, "This is My beloved Son, in whom I am well pleased. Hear Him!"*

All this was the amazing experience of Peter, yet when he writes his epistle in 2 Peter he says, *"We have a more sure word of prophecy."* He is saying, although he had these marvellous experiences, they were not as sure or as certain as the Word of God. Peter carries this principle of the priority of the message to us who are His servants today.

Summary

The call to Servanthood is a life moulded to magnify God:

Phil. 2:15: *that you may become blameless and harmless, children of God without fault in the midst of a crooked and perverse generation, among whom you shine as lights in the world,*

As we look at the priorities in this passage, we see the priority of the person of God; we see the priority of the praise of God; and we see the priority of the prophecy or the Word of God. God's servants today we are sent as God sent Christ. We can summarize all these priorities by this implied truth: SERVANT-HOOD IS MOULDED TO MAGNIFY GOD IN HIS WORK. We are to shine as lights in the world. This is the essence of the priority of the servant; to magnify God by the priority of His name; By the priority of His praise; By the priority of His Word.

You need to take a close look at these priorities in your own ministry. This is the model of our call as leaders in the church. In this call we saw that there was a participation. In this call we saw that there was a pattern. In this call we saw that there was a power. And lastly, In this call we saw that there was a priority.

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CLASS 5

Prof. Question: *Someone share how God has blessed you or taught you through Isaiah 42.*

Student Response: #1. *I understood as a leader I need to be a servant so I was touched by the word slave, I am a slave. And it means that I don't need to seek glory from men, but I have to serve with a humble heart, and with gentleness, and try to look with interest at the other people and look with all interest.* #2. *I have served the Lord for a long time, but I was very touched yesterday when you gave us a way to assess ourselves on that point, and I can tell you that I had a very hard time and I didn't know exactly what to put for I saw that I was poor in every area. I was tempted to excuse myself of any at these point, yet I have noted that I did have a long walk to do before God.*

Prof. Response: *Amen. I think that we could all say the same thing. Thank you for these testimonies. I challenge all of us to respond to the Word of God as we examine it. This should be more than an academic exercise, but a spiritual exercise to evaluate our servant-hood regarding our ministry.*

We now go to another of a servant song in Isaiah 49 and we now see the Commission of the servant.

II. ISAIAH 49:1-3 - THE COMMISSION OF THE SERVANT

Is. 49:1-3:

"Listen, O coastlands, to Me, And take heed, you peoples from afar! The LORD has called Me from the womb; From the bowels of My mother He has made mention of My name. And He has made My mouth like a sharp sword; In the shadow of His hand He has hidden Me, And made Me a polished shaft; In His quiver He has hidden Me. And said unto me, Thou art my servant, O Israel, in whom I will be glorified. "

Commentary

1. coastlands—Messiah is here regarded as having been rejected by the Jews (Is 49:4, 5), and as now turning to the Gentiles, to whom the Father hath given Him “for a light and salvation.” “Isles” mean all regions *beyond sea*.

from the womb—(Is 44:2; Lu 1:31; Jn 10:36).

from ... bowels ... mention of my name—His name “Jesus” (that is, God-Saviour) was designated by God before His birth (Mt 1:21).

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2. my mouth ... sword—(Is 11:4; Rev 19:15). The double office of the Word of God, saving and damnatory, is implied (Is 50:4; Jn 12:48; Heb 4:12).

shaft—(Ps 45:5). “Polished,” that is, free from all rust, implies His unsullied purity.

in ... quiver ... hid me—Like a sword in its scabbard, or a shaft in the quiver, Messiah, before His appearing, was *hid* with God, ready to be drawn forth at the moment God saw fit also always *protected* by God, as the arrow by the quiver (Is 51:16).

3. Israel—applied to Messiah, according to the true import of the name, *the Prince* who had power with *God* in wrestling in behalf of man, and who prevails (Ge 32:28; Ho 12:3, 4). He is also the ideal Israel, the representative man of the nation (compare Mt 2:15 with Ho 11:1).

in whom ... glorified—(Jn 14:13; 17:1–5).⁸

Application

A. The Framework of the Commission

1. Its Predetermination

Is. 49:1: *called Me from the womb...made mention of My name*

In this passage we see the framework of the commission. It is very evident the Father predetermined the ministry of the servant. It says that the servant that he was called from the womb to make mention of my name. And we realize that, in all that this servant required, only Jesus Christ could fill this commission.

I said yesterday that the ministry of Christ was a far greater challenge than any man could ever know or experience. We are told in Scripture that before the foundation of the world, Jesus, or the Christ the son, was determined to be the Saviour. This predetermination was expressed in Isaiah 9:6

Isaiah 9:6: *For unto us a Child is born, Unto us a Son is given; And the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.*

⁸Jamieson, R., Fausset, A. R., Fausset, A. R., Brown, D., & Brown, D. (1997). *A commentary, critical and explanatory, on the Old and New Testaments*. On spine: Critical and explanatory commentary. (Is 49:1). Oak Harbor, WA: Logos Research Systems, Inc.

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When we see all His names. His names are listed there beginning with being called Wonderful. This term in the Hebrew has the idea of being perfect. The Christ was the perfect man. He was excellent in character. We saw the character traits of the servant yesterday in our examination.

He is also called Counsellor. This suggests of course that He has a perfect mind. That all advice and all wisdom from Him is perfect and excellent. It is not a surprise to us when Jesus ministered that the people saw that He could speak with authority. We see that He is also called Mighty God. Knowing that He is a perfect man with a perfect mind, now we are reminded that He is a perfect God the Creator and Sustainer.

Messiah Jesus is called the Everlasting Father. He of course is equal with the Father but the idea of everlasting suggests He is the possessor of eternal life. When I spoke to the Muslim diplomat on the bus we were discussing the difference between Mohamed and Jesus Christ. This man believed that both were prophets of God. And I said: "Mohamed in your opinion may be a prophet of God but he was never raised from the dead." So I asked him "How can you be sure that you have salvation from a prophet who is dead?" We can be assured of our salvation and our eternal life because our Saviour was dead and is alive again.

As the Everlasting Father, He is also called the Prince of Peace. He is not only the one who brings peace between man and God, but He is the one to counsel us and to guide us so we would have restored relationships in with all people and every situation. We can see that this commissioning was predetermined before Christ ever became flesh.

Prof. Response: Is our Christian servanthood the same? Was our ministry predetermined before we were born?

Student Response: Yes

Prof. Response: How can you show me this?

Student Response: Not sure on this answer.

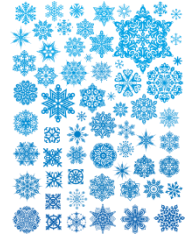
Prof. Response: Yes, we are His workmanship created in Christ Jesus for good works, which God prepared beforehand as stated in Ephesians 2:10.

So, no matter what capacity our commission is, it was predetermined by God. You need to understand the significance of this. Because before you were born, God determined every aspect of your life in preparation of

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your purpose. We are uniquely designed, every one of us, for God's unique purpose.

It is like the snowflakes that we have in Canada. A snowflake is actually a piece of rain that has been frozen. This particle of rain that is frozen always has six sides, like a star. But scientists tell us that no two snowflakes that fall are identical.



I believe this is possible because God can do all things. In the same way I believe that every born-again believer is specially designed, unique, there is no one like us. This is your call, your commissioning, predetermined by God.

2. Its Precision

Isaiah 11:4: *But with righteousness He shall judge the poor, And decide with equity for the meek of the earth; He shall strike the earth with the rod of His mouth, And with the breath of His lips He shall slay the wicked.*

We also see in this passage that this commissioning is very precise. It speaks in this passage that His mouth is like a sharp sword. Here we have a word picture that involves two things. The sword and the mouth, or the lips. The sword is a picture of a victory in battle. So we see in this passage it refers to the ministry of victory. But the sword is the mouth. So we see that this commissioning is precise as a ministry of truth. We see that in the battle and in the victory the commissioning is the declaring of God's Word as the truth.

We see in this passage that there is the reproof of battle from the Word of God. We see in Revelation, when the Lord returns out of His mouth comes a sharp sword. We are taught that the real battle is not a physical battle but a spiritual battle. And that the battle will be won by the word of truth which cannot be crushed. We see in Ephesians that the same truth is for the believer.

Eph. 6:11, 17: *Put on the whole armor of God...And take the helmet of salvation, and the sword of the Spirit, which is the Word of God;*

We are told to put on the helmet of salvation and the sword of the Spirit, which is the Word of God. The framework of our commission is precise in that it focuses on the declaration of the Word of God. As Pastors, our authority is not the eloquence of our speech. Our authority is not the position in the church. Our authority will always be the Word of God, and therefore our battle should be focused on the delivery of the Word of God. We know from our own experience that we were not

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convinced of our salvation, but that the Word of God opened our eyes to salvation. We must recognize that that will be the same for every person we speak to in the name of Christ. the Word of God is quick and powerful, sharper than any two edged sword, and it pierces the heart of man. So in the way the Lord took up the Word, so do we.

In this passage there is a reference to Messiah striking “*the earth with the rod of His mouth.*” This speaks of an arrow on a shaft being pulled back by the bow. It demonstrates that this is a ministry of piercing hearts as we are told in Hebrews:

Heb. 4:12: *For the Word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart.*

We have spiritual weapons in this warfare. the Word of God is like the sword, and the Word of God is like the arrow. So the more we know and understand and rightly discern the Word of God the greater our warfare.

I trust that you continue to memorize the Word of God. And I also pray that when you complete your studies and you get your diploma you do not stop studying. I have said before that theological education only supplies the tools for study for a lifetime. I am over 70 years old and still going to school, still learning. I urge you to focus on learning the Word and knowing it.

We see the framework of the commission is predetermined. We see the framework of the commission is with precision. And then we see that the framework of the commission is also focused on preservation.

3. Its Preservation

Is. 49:2: *In the shadow of His hand [as a sword]He has hidden Me, And made Me a polished shaft; In His quiver [as an arrow]He has hidden Me.*

Here the promise is the complete protection for the servant found in God's will. In this passage Isaiah speaks not only of the word of offence but it is also of defence. The truth is we have complete protection as we walk in the will of God.

Psm. 91:1: *He who dwells in the secret place of the Most High Shall abide under the shadow of the Almighty.*

We dwell in the secret place and therefore we abide under the shadow of the Almighty. The key here is abiding or dwelling in the secret

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place, which is the will of God. Daily we must insure that we are walking in the will of God.

Psm. 31:20: *You shall hide them in the secret place of Your presence From the plots of man; You shall keep them secretly in a pavilion From the strife of tongues.*

We are hidden in the secret place of God's presence.

Rom. 12:2: *And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.*

Here we have an amazing passage. There are three words that describe the will of God. In English they are translated: good, acceptable, and perfect. Good points to: what is right or upright; what is beneficial, what is sound. It means there is nothing is better. Acceptable points to: pleasing, satisfying. It means there is nothing is more satisfying. Perfect points to: genuine, perfect, complete. It means there is nothing is lacking. These characteristics define what is the very best anyone can have. They describe the will of God. When I go to youth meetings I use this verse to teach young people where to find the very best life: "If you want to have the best in life, you must choose the will of God."

The principle is the same for servant leadership. If you want to continue to have the best, you must continue to walk in the will of God. This is the place where God guarantees that we will be protected until our ministry is complete. We must be like the man Christian in Pilgrims Progress, and not stray away from the path. Every time he strayed away from the path, he got in trouble. So the framework of the commission is the will of God, this is where we are protected.

4. Its Purpose

Is. 49:3: *And He said to me, 'You are My servant, O Israel, In whom I will be glorified.*

John 17:4: *I have glorified You on the earth. I have finished the work which You have given Me to do.*

The Son's purpose as Servant was established before time, Jesus fulfilled that purpose completely. The entire purposes of God are to bring glory to His name. We saw this earlier as we looked in Isaiah 42. We were talking about the call at that time. Here we are talking about the commissioning, and again we are reminded that the purpose is to bring glory to God.

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Student Question: Was Jesus successful in this?

Prof. Response: Of course, in John 17, His prayer says, “*I have glorified you on earth.*”

You see the Son’s purpose was established before time. It is completely fulfilled in that in everything that He has done He has glorified the Father. This is also the framework of the purpose of the commission that we are called to. We see that Christ was the servant in Isaiah, and His commissioning was the forerunner of our commissioning. We see that the framework of Christ’s commissioning is the same as ours; framed in predetermination, framed in precision, framed in preservation or protection, and framed in purpose.

When I was a pastor in Canada two young men in my church went to the Royal Military Academy of Canada. This academy gave men an education and also qualified them as officers in the army of Canada. When they complete their studies they graduate, and are also commissioned as officers in the Canadian army. I have seen the certificate of a commissioned officer. It is signed by the Queen of England, the Monarch of Canada.

It calls this man to exercise his duty with integrity and with honesty, to promise to obey those who are over him in authority, and commit to carry out his duties in leadership to those that are under him and under his authority. Without the commissioning there could be no authority. Without the commissioning, no one in authority would have to listen to him.

Our spiritual calling also carries with it a commissioning. In the Old Testament people were commissioned by the anointing of oil. The prophets, the kings, the priests, were all commissioned with authority by the oil pouring on their head. We are told in 1 John that the anointing that we have is the Spirit of God:

1 Jn. 2:27: *But the anointing which you have received from Him abides in you, and you do not need that anyone teach you; but as the same anointing teaches you concerning all things, and is true, and is not a lie, and just as it has taught you, you will abide in Him.*

Take a moment and evaluate your ministry in the church. And again I ask you to measure this in terms of zero to ten. But this time I’m not asking you to measure what you think, but what your church would perceive.

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If you could stand in the shoes of your church people, and I ask them: "What is the evidence of the authority of the Word of God in your Pastor's life?" I suggest that the following would indicate the criteria the church would use:

- The evidence of the authority of the Word of God in the way you treat your wife.
- The evidence of the authority of the Word of God in the way you treat your children:
- The evidence of the authority of the Word of God in the way you do business.
- The evidence of the authority of the Word of God in the way you treat your neighbour.
- The evidence of the authority of the Word of God in the way you lead your church.

Where would they put you on the scale of 1 to 10: 0 indicates little evidence, 10 indicates great evidence. You see all of these areas will demonstrate a level of the evidence of the Word of God. This is the framework of our commissioning. So when you put them all together, what do you think the people in your church would say? Would they say one or two, or seven or eight?

We have seen the framework of the commissioning, now I want to share with you the factors of the commission.

The Commission of the Servant (cont'd)

Isaiah 49:4-6

Then I said, 'I have labored in vain, I have spent my strength for nothing and in vain; Yet surely my just reward is with the LORD, And my work with my God.'"

5 "And now the LORD says, Who formed Me from the womb to be His Servant, To bring Jacob back to Him, So that Israel is gathered to Him {Qere, Dead Sea Scrolls, and Septuagint read is gathered to Him; Kethib reads not gathered. } (For I shall be glorious in the eyes of the LORD, And My God shall be My strength),

6 Indeed 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 give You as a light to the Gentiles, That You should be My salvation to the ends of the earth.'"

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Commentary

4. I—Messiah.

in vain—comparatively in the case of *the greater number* of His own countrymen. “He came unto His own, and His own received Him not” (Is 53:1–3; Lu 19:14; Jn 1:11; 7:5). Only a hundred twenty disciples met after His personal ministry was ended (Ac 1:15).

yet ... my judgment ... with the Lord—Ultimately, God will do justice to My cause, and *reward* (*Margin* for “work,” compare Is 40:10; 62:11) My labors and sufferings. He was never “discouraged” (Is 42:4). He calmly, in spite of seeming ill success for the time, left the result with God, confident of final triumph (Is 53:10–12; 1Pe 2:23). So the ministers of Christ (1Co 4:1–5; 1Pe 4:19).

5. The reason why He was confident that His work would be accepted and rewarded, namely, because He is “glorious in the eyes of Jehovah,” **to bring Jacob again to him**—(Mt 15:24; Ac 3:26).

Though Israel be not gathered—metaphor from a scattered flock which the shepherd gathers together again; or a hen and her chickens (Mt 23:37). Instead of the text “not,” the *Keri* has the similar *Hebrew* word, “to Him,” which the parallelism favors: “And that Israel may be gathered *to Him*.”

yet—rather, parenthetically. “*For* I am glorious, and My God is My strength.” Then (Is 49:6) resuming the words from the beginning of Is 49:5, “He says...” (HORSLEY explains, “Notwithstanding the incredulity of the Jews, Messiah shall be glorified in the conversion of the Gentiles,” reading as *English Version*: but if the *Keri* be read, “Israel shall at one time or other be gathered, notwithstanding their incredulity during Messiah’s sojourn on earth.”

6. It is a light thing—“It is too little that Thou shouldest,” [HENGSTENBERG], that is, It is not enough honor to Thee to raise up *Jacob* and *Israel*, but I design for Thee more, namely, that Thou shouldest be the means of enlightening the *Gentiles* (Is 42:6, 7; 60:3).

the preserved—namely, those remaining after the judgments of God on the nation—the elect remnant of Israel reserved for mercy. LOWTH,

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with a slight but needless change of the *Hebrew*, translates for “tribes” and “preserved,” the “scions”—the “branches.”⁹

Application

B. The Factors of the Commission

Is. 49:4: *Then I said, ‘I have labored in vain, I have spent my strength for nothing and in vain;*

1. There is Apparent Failure

I have been asked many times to speak at graduations and to speak at pastoral ordinations. Often I go back to this passage and share the truths that are here. We need to come to terms with the reality of ministry. When we graduate from school we have great expectations of doing a wonderful thing. When a pastor is appointed and ordained in a church there is that vision of doing great things and seeing the church grow in great ways.

It is natural for us to desire to have an impact that will be greater than our lives. I think this is part of what it means when it says that God is for eternity in our hearts. But usually it only takes a few months of pastoral ministry to realize the reality is not the same as the expectation. If we are honest with ourselves, probably every one of us would say – “*I did not expect it to be this difficult.*”

Prof. Question: *Do you agree?*

Student Response: *Yes.*

Ministry is tough, but I want you to see that as we go through this passage that it was the same with Jesus, the servant. Seven hundred and fifty years before Jesus, before Christ became man, Isaiah the prophet being led of God gave the factors regarding the commission. He removed any expectations that were false. 52:39

This passage tells it just the way it is, and the first thing you see in the passage here is the apparent failure. I use the word apparent failure because it appears as though there is failure. This passage says that the

⁹Jamieson, R., Fausset, A. R., Fausset, A. R., Brown, D., & Brown, D. (1997). *A commentary, critical and explanatory, on the Old and New Testaments*. On spine: Critical and explanatory commentary. (Is 49:4). Oak Harbor, WA: Logos Research Systems, Inc.

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servant cries out – *“I have laboured in vain, I have spent my strengths for nothing.”*

‘Spinning your wheels’ (Spinning the wheels of an automobile) is a phrase in Canada. When you spin the tires you go nowhere. Everything is working but the car remains in the same place. This is a picture often of pastoral ministry. Everything is working but we’re going nowhere. This is reality. But I want you to see that this is exactly the way that Jesus felt sometimes.

a) The appearance of failure was evident in Christ's ministry

These words in Isaiah 49 were spoken 750 years before Christ became a man. But we see the evidence in the Gospels of Him saying the very same thing:

Matt.17:17: *Then Jesus answered and said, "O faithless and perverse generation, how long shall I be with you? How long shall I bear with you? Bring him here to Me.*

Jesus was on the Mountain of Transfiguration with Peter, James and John. These three disciples had the great experience of seeing Jesus glorified before their eyes. They had the privilege of seeing the two prophets come and minister to Christ. They heard God call from heaven. This would have been a unique and marvellous experience for these men. They were on the mountaintop, life doesn't get any better.

However, when they came down the mountain, what did they face? They were confronted by a man with a demon possessed son and he brought this child to the disciples to cast the demon out. They could not do it. So, as Peter, James and John come down from their mountain top experience, they hear: *“I brought my son to your disciples but they could not do anything.”* Remember, earlier Jesus had sent them out two by two and they performed many miracles. But now they seem to fail in faith.

Here is what Jesus said: *“O faithless and perverse generation how long shall I be with you.”* Jesus was saying: *“Have I been teaching you nothing? Do I always have to be with you, holding your hand, so that you have enough faith to do the things I've called you to do.”*

It was the same thing as saying *“I have laboured for nothing.”*

Matt. 23:37: *O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing!*

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In Matthew 23 Jesus is moved because of the hardness of Israel's heart. He has come to them as the Messiah. He has done miracles to prove that His message is true. He is the Son of God and the Messiah. But they rejected Him, and so He is on the mountain overlooking Jerusalem, and here you hear Him speak His heartache: "*O Jerusalem, Jerusalem...*" Jesus wept for Israel because it seemed He was spinning His wheels. Everything was working, but Israel was going nowhere.

John 1:11: *He came to His own, and His own did not receive Him.*

John 5:40: *But you are not willing to come to Me that you may have life.*

We read in John 1 that "*His own did not receive Him.*" In John 5 we read the same thing as He said: "*You will not come to me that you might have life.*" Even in the eyes of Jesus there was the appearance of failure.

Prof. Question: *Is it just true for Jesus?*

Student Question: *No!*

Prof. Response: *You see this all the way through the Bible with God's people.*

b) The appearance of failure was common in God's work

Jesus was called to bear the same struggles and temptations as all the people of God. In Exodus chapter 2 Moses was trying to stop the argument of two Israelites. He sensed the call of God to turn away from to be the Pharaoh to being the leader of Israel. When he tries to bring peace to these two men they say, "*Are you going to kill us the way you killed the Egyptian the other day?*" He is ready to make the personal sacrifice to leader His people and immediately they reject Him. He must have thought he was doing this for nothing. That was the appearance of it.

Samuel experience the same rejection when the people no longer wanted to follow the Prophet but wanted a King. He had been their leader and gave them the counsel of God, yet was rejected. Jeremiah had the same experience. He said, "*I have spoken unto you, rising early and speaking, but you have not hearkened.*" Ezekiel had the same situation: in Ezekiel 3 he said... "*The house of Israel will not hearken unto me.*"

In the New Testament Peter and John were cast into prison and suffered great hardship. Stephen was martyred for the sake of Christ. Paul, writing to the Galatians said... "*I'm afraid for you lest I labour in vain.*" Even Paul saw at times that all of his labours seemed to have no

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impact. The truth is that the appearance of failure will continue to be common in God's ministries.

c) The appearance of failure will continue to be common in God's ministries

John 15:20: *Remember the word that I said to you, 'A servant is not greater than his master.' If they persecuted Me, they will also persecute you. If they kept My word, they will keep yours also.*

John 15 reminds us that Jesus said to His disciples, "*A servant is not greater than his master.*" If Jesus looked and saw that there was the appearance of failure, so will every one of His servants. So when you face these times of discouragement, because it looks like you are doing hard work and nothing is happening, remember that it was exactly the same with Jesus. That's why we have to understand that it is only the appearance of failure. We don't know what we are going to accomplish in eternity for God. We have no idea the impact our faithfulness will be in generations to come. So accept the fact that we will always be facing apparent failure. And there may be times that even people in your church will remind you of this:

All may pastors may heard such words: "Pastor, why is our church not growing like the church that's over in the other city?" "Pastor, why don't we not have a nice building like the other churches?" You see, our people like to remind us of the apparent failures. But in this passage we see that although there is apparent failure, the servant continues with true faith.

2. There is True Faith

Isa 49:4: *...Yet surely my just reward is with the LORD, And my work with my God.*

The faithful servant says "my reward is with the Lord" You see, true servants trust the Master, and true servants have faith knowing that God measures not human success, but spiritual faithfulness.

a) True Faith knows God measures faithfulness not success

Christ's Testimony

John 17:4: *I have glorified You on the earth. I have finished the work which You have given Me to do.*

We see the testimony of Jesus in John 17. He says, "*I have finished the work.*" He has confidence that everything that God had called Him to do, He had completed. Imagine the Son of God coming to call people to Himself! This is God Himself, and at the end of three and one-half years

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of ministry. And remember, He created all the universe in only six days. Now He has served and worked and ministered for three and one-half years. Very God in the midst of man! And at the resurrection, what was the size of His following? Five hundred! All the ministry and He has only five hundred, and He is the Son of God. My church was almost that big when I left and in a small community.

Someone would say, *“Is that the best that God can do?”* But He knew that He had completed everything that God had asked Him to do. His success had nothing to do with how many people were there. God is not concerned about this, because that’s all in God’s hands. Jesus knew that all His works and all His labours were in the hands of God. All He had to do was to be faithful.

Paul's Testimony

2 Tim 4:7-8: *I have fought the good fight, I have finished the race, I have kept the faith. Finally, there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing.*

We see the same with Paul in 2 Timothy *“I have finished my course.”* Paul had confidence that he had completed his work, faithfully, even though he writes that when he is in prison, many of the believers turned away from him.

God’s principle calls for the servant to have true faith. It means that we are in the will of God and we are faithfully completing the work He has called us to do, regardless of the circumstances.

God's Principle

1 Cor. 4:1-2: *Let a man so consider us, as servants of Christ and stewards of the mysteries of God. Moreover it is required in stewards that one be found faithful.*

True faith, first of all, knows that God measures faithfulness, not human success. You need to mark that in your notes. When you are feeling like you are failing, read these words to yourself again. True faith trusts God, and knows that God measures faithfulness not the appearance of success.

b) True faith knows God gives the increase as man supplies only the effort

John 6:9: *There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?*

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1 Cor. 3:7: *So then neither is he that plants anything, neither he that waters; but God that giveth the increase.*

We also see in the life of Christ that true faith knows that God gives the increase and we just supply the effort. We see this as a beautiful testimony in John 6 when Jesus fed the five thousand. They had been listening to Jesus for a couple of days as He was preaching the word. Jesus knew that they were hungry, and so He put His disciples to a unique test so that He would give them a very valuable lesson.

He told them to feed the people, and they were surprised: *"We have no money to do this!"* He was asking them to feed a whole village, 5000 families, 10 or 15 thousand people. It was impossible and they could not do this! And then He asked *"What do you have?"* There was a boy who had his lunch of a little bit of bread and a little bit of fish. And so what does Jesus do? He took the sacrifice of the boys lunch, this boy gave his lunch to Jesus. The boy provided the effort. God took that effort and multiplied it and fed the entire people.

Who was faithful in the story? It was the boy who had little but he gave it away. He was expressing faithfulness to the Master. It was obviously the will of God for him to do this, and God used that and completed a big miracle. The boy had nothing to do with the results, he just provided the effort, and that is the principle. God gives the increase and we just supply the effort.

Ministry size has nothing to do with our effort. My pastor laboured for 45 years and the church was no bigger than 100 people at any time. And yet I have a friend in the United States who has not been ministering for more than ten years, and his church is over 6000 people. It has nothing to do with the abilities of the individual servants. So tell yourself this, and let God tell you the size of your ministry and you just continue to be the effort.

One of the pastors that was at our seminar in January was talking to me this Sunday. As a graduate from this school, he has started a church in a village which meets in his home as many of your churches do. His church consists of his family, and maybe two or three from the community that come. But on Saturday he was out knocking on doors and sharing the gospel. He visited two people on Saturday to share the gospel. One of them accepted Christ and was in the church the next day. We praise God for this, Amen?

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Prof. Question: *But was it because of just his effort? Who gave the increase?*

Student Response: *God gave the increase.*

Prof. Response: *Yes! If he had laboured for one year, going from door to door in his community, and no one accepted the Lord, he is still being faithful. If God gives twenty, praise God! If God gives none, praise God! Why? Because the man is faithful.*

In 1 Corinthians do you see what it says? The one that plants is nothing, and the one that waters contributes nothing but the effort. God gives the increase.

This is not a verse to discourage you but to encourage you. To help us understand that all of the results of ministry are in the hands of God and the true faith of a servant accepts this.

We see in these words that the servant trusts that his reward is with the Lord. The servant in this passage declared that his reward was the Lord, and his work was with the Lord. He knew that God would give the increase according to His plan. He had to just continue with the labour.

3. There is Unaltered Focus

Is. 49:5: *And now the LORD says, Who formed Me from the womb to be His Servant, To bring Jacob back to Him, So that Israel is gathered to Him*

We also see in this passage that the servant kept his focus clear. He says that he labours so that Israel is gathered to Him. You see the servant had confidence because this was the will of God and this was the purpose of his ministry.

Prof. Question: *Has Israel come to Christ yet?*

Student Response: *No!*

Two thousand years has passed since Jesus was on the earth with this ministry. Two thousand years has passed and Israel has not come to Jesus. That is the appearance of failure, but the servant knows that Israel will come. God's purposes never fail. Will Israel come? Amen, Yes! I do not understand our Armenian brothers in this context. If I believed that Israel would not come to Christ, I would have to say the ministry of Jesus failed. But the servant knew that it would not fail. Israel will be gathered to Him,

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and he knew it would happen. The church does not replace Israel in this promise!

Is. 55:11: *So shall My word be that goes forth from My mouth; It shall not return to Me void, But it shall accomplish what I please, And it shall prosper in the thing for which I sent it.*

God makes it very clear that He will complete His purposes as declared by His Word. He will accomplish what He wishes.

Is. 49: 6: *I will also give You as a light to the Gentiles, That You should be My salvation to the ends of the earth."*

But we also see as we saw in the call, that the servant here realizes he is also a light to the gentiles. His ministry is bigger than just Israel. God's purpose for the servant is fixed that Israel will come. God's purpose for the servant is also furthered because the gentiles will also come.

Summary

Truly the ministry of Jesus Christ, God's Servant Messiah brought abundantly more than was to be expected. Isn't this exactly what Paul says in Ephesians:

Eph. 3: 20: *Now to Him who is able to do exceedingly abundantly above all that we ask or think,*

Matt. 25:21 *"His lord said to him, 'Well done, good and faithful servant; you were faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.'*

God never makes mistakes. His commission is blessed by His own promises of accomplishment and the principles of stewardship.

2 Cor. 5:20: *Now then, we are ambassadors for Christ, as though God were pleading through us: we implore you on Christ's behalf, be reconciled to God.*

In the call to the servant, God gives a Commission. In His sovereignty He draws the framework of this Commissioning. God's commission is blessed by His own promises of accomplishment. All believers are responsible for applying the principle of stewardship. All are called to be ambassadors.

When you think of this commissioning look at your own life, and ministry. You are commissioned, and you are anointed to do the works that God has told you to do. In every capacity your commission is in the same framework as Jesus Christ. We see the framework of that commission, and then we see the factors of that commission. In both

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situations we are called to be faithful to the Word of God, and to persevere as a servant of God.

Prof. Question: Have you ever been discouraged in ministry? Have you ever thought you would like to quit and do something else?

Student Response: Yes!

Prof. Response: Go back to this text and see that Jesus experienced the same thing, and yet He was determined to go to the cross. I pray that we all would have that same determination in our own lives.

CLASS 6

We have examined the Commission of the Servant, now in Isaiah 50 another servant song, we see the Commitment of the Servant.

III. THE COMMITMENT OF THE SERVANT

Isaiah 50:1-2.

“Where is the certificate of your mother’s divorce, whom I have put away? Or which of My creditors is it to whom I have sold you? For your iniquities you have sold yourselves, and for your transgressions your mother has been put away. Why, when I came, was there no man? Why, when I called, was there none to answer? Is My hand shortened at all that it cannot redeem? Or have I no power to deliver? Indeed with My rebuke I dry up the sea, I make the rivers a wilderness; Their fish stink because there is no water, and die of thirst.”

Commentary

1. Where ... mothers divorcement—Zion is “the mother”; the Jews are the children; and God the Husband and Father (Is 54:5; 62:5; Je 3:14). GESENIUS thinks that God means by the question to *deny* that He had given “a bill of divorcement” to her, as was often done on slight pretexts by a husband (De 24:1), or that He had “sold” His and her “children,” as a poor parent sometimes did (Ex 21:7; 2Ki 4:1; Ne 5:5) under pressure of his “creditors”; that it was they who sold themselves through their own sins. MAURER explains, “*Show* the bill of your mother’s divorcement, whom ... ; produce the creditors to whom ye have been sold; so it will be seen that it was not from any caprice of Mine, but through your own fault, your mother has been put away, and you sold” (Is 52:3). HORSLEY best explains (as the antithesis between “I” and “yourselves” shows, though LOWTH translates, “*Ye are sold*”) I have never given your mother a

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regular bill of divorcement; I have merely “put her away” for a time, and can, therefore, by right as her husband still take her back on her submission; I have not made you, the children, over to any “creditor” to satisfy a debt; I therefore still have the right of a father over you, and can take you back on repentance, though as rebellious children *you* have sold yourselves to sin and its penalty (1Ki 21:25).

bill ... whom—rather, “the bill *with which* I have put *her* away” [MAURER].

2. I—Messiah.

no man—willing to believe in and obey Me (Is 52:1, 3). The same Divine Person had “come” by His prophets in the Old Testament (appealing to them, but in vain, Je 7:25, 26), who was about to come under the New Testament.

hand shortened—the Oriental emblem of weakness, as the long *stretched-out hand* is of power (Is 59:1). Notwithstanding your sins, I can still “redeem” you from your bondage and dispersion.

dry up ... sea—(Ex 14:21). The second exodus shall exceed, while it resembles in wonders, the first (Is 11:11, 15; 51:15).

make ... rivers ... wilderness—turn the prosperity of Israel’s foes into adversity.

fish stinketh—the very judgment inflicted on their Egyptian enemies at the first exodus (Ex 7:18, 21).

3. heavens ... blackness—another of the judgments on Egypt to be repeated hereafter on the last enemy of God’s people (Ex 10:21).

sackcloth—(Rev 6:12)¹⁰

Application

In this passage we begin to examine the environment in which the servant works. Isaiah not only explained the responsibilities of the servant, and the reality of the servant in what appeared to be failure, but Isaiah indicated the state of the people to which the servant would be ministering. We know throughout the book of Isaiah there is the rebuke of

¹⁰Jamieson, R., Fausset, A. R., Fausset, A. R., Brown, D., & Brown, D. (1997). *A commentary, critical and explanatory, on the Old and New Testaments*. On spine: Critical and explanatory commentary. (Is 50:3). Oak Harbor, WA: Logos Research Systems, Inc.

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Israel for their disobedience and abandonment of God. As you have studied the history of Israel you see this cycle that repeats itself in the history of Israel.

God calls them and they walk by faith. As they walk by faith God blesses them. They turn the blessings into indulgence. The indulgence causes them to drift away from God to false idols. God disciplines them with hardships, and He removes the blessings. They realize they are now struggling in the hardship, and they cry out to God, and God hears their cry, and He delivers them from their troubles. In their gratitude they follow Him in obedience. Because they are obedient, God blesses them. They take a blessing and turn it into indulgence again, and the cycle goes on and on.

Isaiah is speaking at a time when Israel was low in their walk with God. He is predicting trouble, he is prophesying discipline, but in the midst of prophesying the troubles, he gives them the hope of the Messiah. That is why the servant songs within Isaiah are so special to Israel. They are the music of hope in the midst of trouble.

The problem is that Israel even today did not see the promise of the Messiah as Israel the nation. Isaiah is giving information regarding the continued state that the servant will have to work within. So we begin as we see commitment of the servant with the reality of separation.

A. The Environment of Commitment

1. The Reality of Separation

Several things are said by God to Israel. He says:

Is. 50:1-2a: *Where is the certificate of your mother's divorce, Whom I have put away? Or which of My creditors is it to whom I have sold you? For your iniquities you have sold yourselves, And for your transgressions your mother has been put away. Why, when I came, was there no man? Why, when I called, was there none to answer?*

These are what we call rhetorical questions. They are not questions that Israel would answer, but they were questions to bring Israel to the realization that He had never divorced them. The idea of Israel's mother of course is Zion, the place of worship, the city of God. It is a place where they honour God and follow Him. God says: "Who separated you from Zion, who separated you from your mother." And the answer is no one! There is no certificate of divorce between Israel and God.

God says to them "To whom have I sold you into slavery?" And the answer is, there is no one! God has not sold them into slavery. He is says:

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“You are separated from Me, when I reach out to you no one answers. But it is not because of Me. You are in a state of separation, but I did not cause this separation, you did!

2. The Reason for Separation

The reason is given in the same context. He is saying there is separation and this is the reality of the separation:

Is. 50:1: *For your iniquities you have sold yourselves, And for your transgressions your mother has been put away.*

Many times in Isaiah He gives a reason for the separation. He says, “*For your transgressions your mother has been put away.*” He is saying: “You’re the ones who wrote the divorce. It is your determination and your decision to walk away from God’s faithfulness.” He says, “*For your iniquities have sold you yourselves.*” God did not sell them into slavery, they sold themselves into slavery.

The reason for their separation is simple. Their iniquity and their transgression is the same thing as disobedience to the Word of God. God did not have to prove this as they knew this as they knew the Law and they knew their responsibility, but they wilfully walked away from it. They wilfully cut themselves off from the face of God. In this text we see the helplessness of Israel. He reminds them that they have cut themselves off.

3. The Restorer from Separation

Yet, God gives them hope:

Is. 50:2: *“Is My hand short that I cannot redeem you? You have drifted away from me, but are you too far away for me to reach you? You have dug a hole for yourselves and jumped into it, have I no power to lift you up?”*

As God reminds them of their separation in these questions He gives hope. He says, “*Can I reach you or can I not reach you? Indeed with my rebuke I dry up the sea, I make the rivers a wilderness.*” What He’s doing in this passage is He is declaring His own great power. If He can make the rivers a wilderness, if He can dry up the sea, if He can clothe the heavens with blackness, there is no limit to what He can do.

He is saying to them, no matter how far you drift my power can reach you and redeem you. He is reminding them simply that in their disobedience when they have walked away from God, there is no place too far for Him to reach. There is no place too deep for them not to be delivered.

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So in this short passage we see that the call to servant-hood to a people separated from God by sin. And the environment of this commitment of the servant is among a people that are weak and helpless. They have no power to deliver themselves, but God promises that He can reach them even in their weakness. Remember when you were looking at the Call of God? We were reminded that the servant would not extinguish the smoking flask, and would not crush the bruised reed. It is God's nature to help the weak.

The Call of the servant determines the servant to be gentle to the weak. And now we see that in the environment that the servant comes, the people of Israel are at their weakest state. God just reminds them that the commitment of the servant is to reach them, even in their sin, even in their weakness, the servant's commitment is to reach them. So we see the environment of the Commitment.

III. The Commitment of the Servant (cont'd)

Isaiah 50:4-7:

The Lord God has given Me the tongue of the learned, that I should know how to speak a word in season to him who is weary. He awakens Me morning by morning, He awakens My ear to hear as the learned. The Lord God has opened My ear; and I was not rebellious, nor did I turn away. I gave My back to those who struck Me, and My cheeks to those who plucked out the beard; I did not hide My face from shame and spitting. For the Lord GOD will help Me; Therefore I will not be disgraced; Therefore I have set My face like a flint, And I know that I will not be ashamed.

Commentary

4. Messiah, as “the servant of Jehovah” (Is 42:1), declares that the office has been assigned to Him of encouraging the “weary” exiles of Israel by “words in season” suited to their case; and that, whatever suffering it is to cost Himself, He does not shrink from it (Is 50:5, 6), for that He knows His cause will triumph at last (Is 50:7, 8).

learned—not in mere human learning, but in divinely taught modes of instruction and eloquence (Is 49:2; Ex 4:11; Mt 7:28, 29; 13:54).

speak a word in season—(Pr 15:23; 25:11). Literally, “to succor by words,” namely, in their season of need, the “weary” dispersed ones of Israel (De 28:65–67). Also, the spiritual “weary” (Is 42:3; Mt 11:28).

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wakeneth morning by morning, &c.—Compare “daily rising up early” (Je 7:25; Mk 1:35). The image is drawn from a master *wakening* his pupils early for instruction.

wakened ... ear—prepares me for receiving His divine instructions.

as the learned—as one taught by Him. He “learned obedience,” experimentally, “by the things which He suffered”; thus gaining that practical learning which *adapted* Him for “speaking a word in season” to suffering men (Heb 5:8).

5. opened ... ear—(See on Is 42:20; Is 48:8); that is, hath made me *obediently attentive* (but MAURER, “hath *informed me of my duty*”), as a *servant* to his master (compare Ps 40:6–8, with Php 2:7; Is 42:1; 52:13; 53:11; Mt 20:28; Lu 22:27).

not rebellious—but, on the contrary, most willing to do the Father’s will in proclaiming and procuring salvation for man, at the cost of His own sufferings (Heb 10:5–10).

6. smiters—with scourges and with the open hand (Is 52:14; Mk 14:65). Literally fulfilled (Mt 27:26; 26:27; Lu 18:33). To “pluck the hair” is the highest insult that can be offered an Oriental (2Sa 10:4; La 3:30). “I gave” implies the voluntary nature of His sufferings; His example corresponds to His precept (Mt 5:39).

spitting—To spit in another’s presence is an insult in the East, much more on one; most of all in the face (Job 30:10; Mt 27:30; Lu 18:32).¹¹

Application

In this passage we see the sample of how the commitment of the servant will be exercised. We see that in the environment where he is ministering among the weak, God has ministered to him and blessed him with ways in which he can reach the weak. As we go through these remember that Jesus sent us the way God sent him. So in this passage we are going to discover another list for servants.

¹¹Jamieson, R., Fausset, A. R., Fausset, A. R., Brown, D., & Brown, D. (1997). *A commentary, critical and explanatory, on the Old and New Testaments*. On spine: Critical and explanatory commentary. (Is 50:4). Oak Harbor, WA: Logos Research Systems, Inc.

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With the last list we look at was a list of the characteristics of servant-hood. Now in this passage that deals with the commitment of the servant, we actually see the various ministries of the servant. As we go through these, consider how this applies to your ministry. When we complete this we will do another evaluation. Let God apply these to your hearts.

B. The Example of Commitment

1. The ministry of a Soothing Tongue

Is. 50:4: *The Lord GOD has given Me The tongue of the learned, That I should know how to speak A word in season to him who is weary. He awakens*

The examples of this commitment are very clear in this passage. First we see that the servant will have the ministry of a soothing tongue. He says that he knows how to speak a word in season to them who are weary. He is saying the servant speaks words of encouragement from God to the weak.

It is important to understand that a word in season means a fitting word from God in any particular situation. This is the ministry of servanthood: to have a soothing tongue that brings encouragement in people's circumstances from God.

Jesus example:

John 4:10: *Jesus answered and said to her, "If you knew the gift of God, and who it is who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water."*

John 7:46: *The officers answered, "No man ever spoke like this Man!"*

John 8:11: *She said, "No one, Lord." And Jesus said to her, "Neither do I condemn you; go and sin no more."*

Consider John 4 when Jesus was speaking to the Samaritan woman. The disciples had left to go and find food in the village. Jesus was alone at the well in the middle of the day. No one goes to the well in the middle of the day.

Prof. Question: *Why do you think the middle of the day would not be a good time to go for water?*

Student Response: *Because in the middle of the day there were many flocks being watered.*

Prof. Response: *Okay that is a possibility, but remember right here in Ghana, when do most people carry the water from the well to their homes.*

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Student Response: *When it is not too hot.*

Prof. Response: *Yes, people would normally avoid doing this in the middle of the day because that was when it was so hot. They would try to do this early in the morning or later at night when the heat was not so severe. So, it could be because of the flocks, it could be because of the heat of the day. As we study the culture we realize that this was an unusual time but there could be another reason.*

What do we know about her?

Student Response: *She was a prostitute.*

Prof. Response: *Yes, she was not a moral woman. What would the attitude of society be for her?*

Student Response: *Rejection.*

Prof. Response: *Yes, she would not be welcomed at the well when the other women were there. She was an outcast because of her immorality. Do you think it was just a coincidence that Jesus was there at the same time she was coming? No, this is the beauty of God working among his people. We are told that he didn't come to call the righteous but sinners to repentance.*

Jesus did not He speak to her harshly: “Oh I see you are the prostitute of the town don't you know that God is condemning you?” No, He does the unbelievable by requesting water from her hand. All of this led to Jesus sharing the gift of God with her. He said “*If you knew the gift of God and who it is that asks you for a drink, you would ask me for living water.*” He is speaking to her about living water that satisfies the soul. As God, Jesus knew her. In her soul, because of her immorality, she had no peace, no satisfaction?

There was emptiness in her life that she could not find the answer to? Jesus did not speak to her words of condemnation He spoke a word in season, with a soothing tongue He gave her hope for her situation.

Student Question: *Do you think that she became a believer?*

Prof. Response: *I think her testimony upon her return with others was a testimony that she had found the answer for her life. She confessed: “No man ever spoke like this Man!”*

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In John 8, the leaders of the synagogue brought the woman that was found to be in adultery before Jesus. This whole situation is wicked because if these leaders were truly sincere about keeping the Law, they would also have brought the man and the woman for judgment. But no, they brought only the woman into the synagogue for all the people could witness. In front of the people they accused her and asked Jesus what should be done.

They were not at all interested in redeeming her soul from sin. They had one purpose, to catch Jesus in breaking the Law. They put it to Him in the midst of all these people to catch Him in error. But they failed. In the wisdom of Jesus, He waited. As He was waiting the Spirit of God was convicting these men. They knew they did not care for this woman, but had ulterior motive.

Amazingly, Jesus completely honours the law by saying to them, *“Whoever has no sin take her out and stone her.”* And now all the eyes are looking at the leaders, and the Spirit of God convicts them and they all depart. Then Jesus turns to her. He does not shake His finger and say, *“How could you do this sin?”* No, He basically says: ‘It appears that your judges have disappeared. And with those beautiful words He says to her *“Go and sin no more,”* which expressed His forgiveness toward her.

In the midst of being in front of these people, I often think why did she not leave quickly as soon as her accusers left? She had committed a sin and it had been made public. She deserved to be stoned. Why didn’t she run as soon as her accusers were out of the Synagogue? But I see her heart repentant and she waits for the judgement of Jesus. She surrendered immediately to His authority. I am convinced if He had said – *“The Law says you must be stoned and therefore you will carry this out.”* She would have submitted and been stoned. But instead He speaks words in season – *“If your judges have left I do not condemn you.”*

Those that God gave the responsibility to deliver the judgement of the law had left. So Jesus, the writer of the Law who have come to save sinners, sees this woman surrendering to His authority, and says: “I do not condemn you go and in a new life, sin no more.” These were great ‘words in season’ for her situation. Jesus is an example of a soothing tongue. Someone has said ‘we accomplish more with sugar than with lemonade.’

We can be angry, and we can be bitter and we can be harsh in ministry, and sometimes it is justifiable to show righteous indignation. There are times when Jesus did that: *“Get thee behind me Satan.”* But we

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have to be sensitive in the spirit to realize people's weaknesses and when they need hope. We often want to bring condemnation to sin rather than hope in sin.

So it is not a small matter that the Servant, Jesus Christ, was given the ministry of a soothing tongue. We also see that He is given a ministry of a sensitive ear.

2. The ministry of a Sensitive Ear

Is. 50:4b: *He awakens Me morning by morning, He awakens My ear To hear as the learned.*

What does the servant of God do first thing in the morning? He listens to God and the Lord God has opened my ears. He does this morning by morning without fail. The servant of God begins each day with an ear to God.

Is. 50:5: *The Lord GOD has opened My ear; And I was not rebellious, Nor did I turn away.*

We need to distinguish the difference between hearing and listening because He says in the same context – *"I was not rebellious."* When we listen to God, not just hear God, we do not rebel. When we listen to God rather than just hear God, we will not rebel. Hearing is just receiving the words, but listening is accepting the words and practicing them. And when it said the Lord opened his ears, he is saying the Lord caused him to listen not just to hear. 38:44

When we preach the Word of God, it is probably true that many of the people in the church will only hear us. Few will actually listen to what God says and follow. God's servants cannot be that way with God. That's why it is so important that a servant has a sensitive ear every morning to God's word.

Isaiah says in this passage that when God opens the servant's ear he is not rebellious, *"nor did I turn away."* Listening means not only that the servant does not rebel, but it also means that the servant does not fear. When the text says this, it implies having no fear about walking in God's will: to walk in God's directed path.

Jesus Example:

John 5:30: *"I can of Myself do nothing. As I hear, I judge; and My judgment is righteous, because I do not seek My own will but the will of the Father who sent Me."*

This is the essence of a sensitive ear. We cannot be effective servants of God without listening to God. Because it is as we listen to God we

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know His will in any situation. If the will of God is not clear we wait until it is clear. That waiting is not just going on a holiday, it is waiting upon the Lord in prayer and being intensively in the Word of God.

You see then the ministry of the Servant of God is the ministry of the Soothing tongue and the ministry of a Sensitive ear. The text goes on to speak of the ministry of a Surrendered body.

3. The ministry of a Surrendered Body

Is. 50:6: *I gave My back to those who struck Me, And My cheeks to those who plucked out the beard; I did not hide My face from shame and spitting.*

He is saying in this passage, “I never claimed my rights.” In the face of those who rejected Him and who persecuted Him, He never said: “I am God you ought not to do this.” He is completely surrendered to His calling, even if it means His body is beaten and He dies.

This is so contrary to the society in Canada. I’m not certain about Cameroon, but in Canada everyone talks about ‘it’s my rights.’ In Canada the government is determining who has the rights. It is so critical in Canada that the government has made bad laws. In Canada the government has made a law that parents cannot spank their children. The children have rights, and they have so removed the authority of the parents among children that the children are in a perpetual state of rebellion. In Canada we have a whole generation of children that have no respect for authority.

My brother was a teacher of a secular school, and he would have students swear at him and tell him to go to Hell. My brother could do nothing because “a student has rights.” Could you imagine a school system like this? That is America, but you know this is coming into the church where people will not listen to what God says regarding their life.

When I was a Pastor in Canada our church was growing quickly, and we tried to visit every person that came to our church. My Associate Pastor went to visit a family that had come to our church for about one month, but then they stopped coming. And so our Associate Pastor visited this family and came to report. He said to me, “This family will not return to our church.”

I said “Oh, Why?”

He said, “Because they do not like the Pastor telling them how to live.”

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I was not telling them how to live; God was telling them how to live. And they just refused to accept the authority of God's Word.

We can find many illustrations for this, but I am more interested in how we as God's servants act. Do we stand before our accusers and demand our rights: "This church is not paying me enough, I deserve more!" or "This church does not listen to me, I deserve more respect." Or "You want me to go to a village and visit someone? That's not my job! He's not a part of my church." You see even pastors can get caught up in a "I have my rights" mentality.

Jesus Example:

1 Pet. 2:24: *who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness, by whose stripes you were healed."*

Jesus never pleaded His rights. When He was challenged, He gave an answer, but in giving an answer He never claimed His right as the Son of God. He surrendered to whatever God would have in His life.

We are called to live in the same manor of Christ in His ministry of a surrendered body, where we will accept even the rebuke and the physical treatment as we surrender our rights to God Himself.

We have examined the servant's ministry of a soothing tongue, a sensitive ear, a surrendered body. Isaiah also points to the ministry of a steadfast face.

4. The ministry of a Steadfast Face

Isa. 50:7: *For the Lord GOD will help Me; Therefore I will not be disgraced; Therefore I have set My face like a flint, And I know that I will not be ashamed.*

The flint is the arrow, and the arrow is focused on the target. He is saying he will not compromise. The servant has no shame before God, only determination to complete his task.

Lu 9:26: *For whoever is ashamed of Me and My words, of him the Son of Man will be ashamed when He comes in His own glory, and in His Father's, and of the holy angels.*

God says that if you do not declare my word but are ashamed before me, when I come I will be ashamed before you. We have seen this idea in the character of the servant who perseveres and we see it again here with this determination of ministry in the steadfast faith. It's not only the character of perseverance, but it's giving the example of perseverance. That is a ministry in itself.

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It's easy to persevere in ministry when things are going good, when the people see that we are doing well. But when things are difficult, when the obstacles are not only obvious to us but obvious to all the people, that is when the people will watch to see if we persevere.

When your child is sick, I guarantee the people of your church will watch what we do. When a business meeting goes poorly, people will watch to see how you respond. Will you be discouraged and give up, or with gentleness continue as the true servant of the Lord. Steadfastness is a ministry! Even if your own people do not catch this, I guarantee you your children will.

In 2005 I was diagnosed with cancer. I had to go through tests to determine the severity of this cancer and what would be done. There was a period of time where I knew I had cancer but I had no idea of whether I would die from it or not. By the grace of God, it was determined that surgery would eliminate the cancer. I had the surgery and the cancer was illuminated. PTL

I never thought more about this, but then I heard that my daughter in another city was doing a run for raising money for cancer. She was interviewed by the media and asked, "Why are you joining this run to raise money for cancer?" Her answer brought tears to my eyes. She said, "When my Dad found out that he had cancer he didn't know whether he would die or live. It didn't change his ministry or his attitude at all, he just kept going with the faith that God would do what God would do. This encouraged me to step out in faith and to do something for Cancer."

I had no idea that she would have even recognized this in my life. But it taught me that when parents have troubles, children watch very carefully. Being steadfast in your troubles can be a great ministry to your children.

Jesus Example:

Luke 9:51: *Now it came to pass, when the time had come for Him to be received up, that He steadfastly set His face to go to Jerusalem,*

Jesus exemplified that determination to complete his task, even to death on the cross. When He knew it was time for Him to die, this is the direction that He walked.

Some ask the question: "Have all the Martyrs for Christ died?" The answer is No! There are people who are dying for Christ today. They are not ashamed to stand before a crowd desiring to kill them and say: "I will

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not turn away from my Saviour.” Do we have that kind of steadfastness before a wicked world?

That’s the ministry of servanthood. As our brother said in the introduction, he learned the idea of being a slave. Our life is not our own. If God calls us to lay-down our life for Him are we going to say, “Yes Lord, here am I.”

5. The ministry of Sure Heart

Is.50:7: *For the Lord GOD will help Me; Therefore I will not be disgraced*

A sure heart chooses to be totally dependent upon God. Remember we have just learned in this passage that the servant here is working within a wicked environment. The people he’s ministered to are separated from God and in rebellion. And in that space he stands among his enemies. He is truly a lamb in the midst of lions, and he is absolutely confident that as he depends upon the Lord, the Lord will help. The servant, with a sure (confident) heart is totally dependent upon God. In the environment of separation and threat, no one else would offer help.

Again we see this as a repetition of the character of the servant who is faithful to God. But now we see it as the ministry of confidence in the face of trial. There is a difference between being steadfast in trial, and being sure in trial. We can grit our teeth and carry on in perseverance, but there are others that do not know God that have this same fatalism: ‘I can’t change what is going to happen to me so I am just going to go ahead.’

This is perseverance, but it is perseverance with the wrong attitude. It is a perseverance surrendering to defeat. This is not the ministry that God calls the servant to. The ministry of a steadfast faith in perseverance is complimented with the ministry of a sure heart of confidence: “I will persevere with this because I know God will bring the victory!” “I will persevere in this even if it means my death, I know that death is my delivered into the presence of God, and my work is completed.” This is the ministry of a sure heart and confidence that grips the heart of people.

Confidence is contagious like a disease. The greatest leaders of the world demonstrated confidence even though it was false confidence. How could Hitler, such an evil man have such a great following? Because, when he preached to the people that were German, he convinced them that they were the superior race. He gave them confidence that because they were superior, they would rise above all the problems. He was a wicked man, he was either a liar or disillusioned, but it was his confidence that

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won a whole nation to go to war. They put their confidence in an evil man and therefore, there was, terrible consequences. 1:05:31

But we, who are the servants of God, need to learn the lesson. Our confidence is not misplaced. Our confidence is in the living God.

Jesus Example:

John 16:32: *Indeed the hour is coming, yes, has now come, that you will be scattered, each to his own, and will leave Me alone. And yet I am not alone, because the Father is with Me. "These things I have spoken to you, that in Me you may have peace. In the world you will have tribulation; but be of good cheer, I have overcome the world."*

In the context here the disciples stated: "Now we are sure that You know all things (vs. 30):

[This] testimony of the disciples must have gladdened Christ's heart, but He warned them of their coming failure (v. 32). Even the Father would finally forsake Christ on the cross! What a blessing to hear the Lord say, "Be of good cheer!" (v. 33) He was about to be arrested and crucified, yet He gives peace and joy to His followers! He promises them His victory: "I have overcome the world" (John 16:33). The Spirit has a special ministry in our lives. Are we allowing Him to have His way?"¹²

When God says He will help, be assured He will He help?

Oh that is pretty weak. Amen, I hope you believe this!

Summary

The call to Servanthood with God is radically different than any human concepts of leadership. God strips the Servant to helpless dependency upon him. But do others see this in us? Do others see not pride but confidence in God? When the difficulties come do we display the confidence that God will deal with this, God will look after this in His perfect will and plan? Does the world see that in Jesus we "have peace."

We see these examples of the ministry of the servant: the ministry of a soothing tongue, the ministry of a sensitive ear, the ministry of a surrendered body, the ministry of a steadfast face, and the ministry of a sure or confident heart. As we see these ministries outlined here, answer this question:

¹² Wiersbe, W. W. (1992). *Wiersbe's expository outlines on the New Testament* (257). Wheaton, IL: Victor Books.

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Prof. Question: Will these ministries be more effective in hard and difficult times or in blessed and happy times?

Student Response: - In difficult times, - in difficult and good times.

Prof. Response: Well I can understand that God's appointed ministries will always be effective according to His purposes. But I think that when things are going easy less people look to the pastor. We are like the people of Israel. When the blessings come we become indulgent, but when the trials come that is when we really start to seek God's help.

It is my opinion and I may be wrong, that although these ministries have to be delivered in good times as well as bad times, that they are more effective in the times when people are struggling and are in hardship. I believe that my ministry is more effective when I am struggling under trials than when I am blessed in every way. I am convinced that one of the reasons that American churches are not being effective is because there are very little trials.

In Canada if I lose my job the government will pay me. In Canada if I get sick the government will pay for my doctor bills. I mean, it's not very hard, and I think that this comfort has made these ministries not as effective as when there are difficult times. I say this to encourage you to recognize that in the Cameroon difficulties of pastoral ministry, there is great opportunity. Don't begrudge your hardship. Don't be bitter about your hardship. God promises that you're His child if you are in His will. God promises to provide for you if you put Him first. So recognize that these ministries can be of great value when you are struggling or when your people are struggling. Rejoice not in the struggle, but rejoice in the potential ministries in the struggle.

Application

I want you to go through these points as I have explained them and evaluate your ministry before God. With each of these five points, measure yourself. Do I have an effective ministry in a soothing tongue? Give yourself a 10. If you are a failure here, put 0. If God has blessed me and I see that God has given me words in season give yourself 10, if poor, 0.

Go through each one of those and be honest, and evaluate yourself. When finished find a partner and identify your strength and weaknesses. Then praise God for strengths and pray for one another's weaknesses.

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EXAMPLES OF THE MINISTRY OF THE SERVANT:

The ministry of a soothing tongue _____

The ministry of a sensitive ear _____

The ministry of a surrendered body _____

The ministry of a steadfast face _____

The ministry of a sure or confident heart..... _____

III. The Commitment of the Servant (cont'd)

Isaiah 50:10:

*Who among you fears the LORD? Who obeys the voice of His Servant?
Who walks in darkness And has no light? Let him trust in the name of the
LORD and rely upon his God.*

Commentary

10. Messiah exhorts the godly after His example (Is 49:4, 5; 42:4) when in circumstances of trial (“darkness,” Is 47:5), to trust in the arm of Jehovah alone.

Who is, &c.—that is, Whosoever (Jdg 7:3).

obeyeth ... servant—namely, Messiah. The godly “honor the Son, even as they honor the Father” (Jn 5:23).

darkness—(Mic 7:8, 9). God never had a son who was not sometimes in the dark. For even Christ, His only Son, cried out, “My God, My God, why hast Thou forsaken Me?”

light—rather, “splendor”; bright sunshine; for the servant of God is never wholly without “light” [VITRINGA]. A godly man’s way may be dark, but his end shall be peace and light. A wicked man’s way may be bright, but his end shall be utter darkness (Ps 112:4; 97:11; 37:24).

let him trust in the name of the Lord—as Messiah did.¹³

¹³Jamieson, R., Fausset, A. R., Fausset, A. R., Brown, D., & Brown, D. (1997). *A commentary, critical and explanatory, on the Old and New Testaments*. On spine: Critical and explanatory commentary. (Is 50:10). Oak Harbor, WA: Logos Research Systems, Inc.

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Application

C. The Exhortation to Commitment

1. The Desire

Is. 50:10: *Who among fears the LORD?*

In this verse I really see four things that are exhorted. We see that he says, “*Who among you fears the Lord?*” In this commitment there is an appropriate desire, and that desire is for God’s people to fear the Lord. I don’t know if you have ever preached a sermon on the fear of the Lord? I remember sharing this with supporting churches since I’ve been with this ABWE Canada. It amazes me when I preached the message how many people said then never heard a sermon about this before.

I went back to the Old Testament, and evaluated the times that Israel was standing before God in fear. From those four or five situations I determined a definition for the fear of the Lord. I encourage you to consider doing this study. It is not enough to say that the Bible teaches the beginning of knowledge, and the beginning of wisdom, is to fear the Lord. For it is more than just to quake at the fact that He is a God consuming fire.

You will discover that the fear of the Lord has many colours like a rainbow. It is the desire of God for His people to fear Him; to stand in awe of Him; to marvel at His wonder; to raise a voice in praise and song for His nature; to be still and to listen to Him who is our leader. All of this is a part of fearing the Lord. I encourage each of you to do your own study. You will reap great reward.

2. The Duty

Is. 50:10: *Who obeys the voice of His Servant?*

The exhortation to fear the Lord is followed by the exhortation to the duty: ‘Who obeys the servant?’ The commitment of servanthood is a call to the proper desire to fear the Lord, and to the proper duty to obey the Lord. Remember that Isaiah is delivering not his words but the Word of God. The obedience is to God not just to the servant.

We know in the New Testament that God measures love by obedience:

Jesus’ statements:

John 14:15: If you love Me, keep My commandments.

John 15:10: *If you keep My commandments, you will abide in My love, just as I have kept My Father’s commandments and abide in His love.*

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Jesus said, 'love and obedience go hand in hand' It's a simple thing, but sometimes our people do not understand it, and that is because sometimes pastors do not understand it. We have a tendency in all of our lives to draw a line at how obedient we will be. We will be obedient in the obvious and the simple, but sometimes in the difficult we will not be fully obedient. I'm sure if we stopped and asked ourselves, every one of us could think of an area where we have difficulty in fully obeying God.

Php. 4:8: *Finally, brethren, whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is any virtue and if there is anything praiseworthy — meditate on these things.*

The Bible says that we are to keep our minds and thoughts good and pure. But do we watch television or movies that are not good and pure? Do we ever dwell on getting even for a wrong? Are we every secretly glad at another's failure?

The Bible says, "*Pay unto Caesar's that which is Caesars.*" In other words, pay your taxes. Do we ever 'conveniently forget to acknowledge income on our tax returns? It is simply a matter of obedience to the whole council of God. This goes back to the question we asked ourselves: 'Do the people see the authority of God's Word in every area of life.'

3. The Danger

Is. 50:10: *Who walks in darkness And has no light?*

We see in this exhortation that there is a danger. The danger is that we walk in darkness and have not seen any light. So the exhortation is two things. It is a reminder that we should not walk in darkness, and it is a reminder that we should deliver people from their darkness. This exhortation not only conveys the proper desire to fear the Lord, and the exhortation to obey the Lord, but also the exhortation to beware of the danger of walking in spiritual darkness.

Jesus' statement:

John 8:12: *Then Jesus spoke to them again, saying, "I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life."*

John's Statement

"Light" in the Bible is a symbol of God and His holiness (Acts 9:3; 1 John 1:5). Jesus is "*the Light,*" not merely a light or another light among many lights. He is the only Light, "*the true Light*" (John 1:9), for the whole world. When Jesus said, *Whoever follows Me,* He

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meant whoever believes and obeys Him (cf. 10:4–5, 27; 12:26; 21:19–20, 22). Jesus was speaking of salvation.¹⁴

1 John 1:6: *If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth.*

Since God is light and there is no darkness in him, no person can claim that he is living in full fellowship with God while walking in sin at the same time. If anyone makes that claim, he lies and is not living according to the truth.¹⁵

Both Jesus and the apostle John stated that walking in darkness is inconsistent with salvation (new birth in Christ) and sanctification (new life in Christ). With the danger of walking in mind the exhortation is to find the only true deliverance (salvation and sanctification) that comes from God. Isaiah calls for genuine faith in God:

Is. 50:10-11: *Let him trust in the name of the LORD and rely upon his God.*

His [God's] faithful ones were perplexed at what God was doing, but He assured them that their faith would not go unrewarded. Dr. Bob Jones, Sr. often said, "Never doubt in the dark what God has told you in the light." But the unbelieving ones who try to eliminate the darkness by lighting their own fires (i.e., following their own schemes) will end up in sorrow and suffering. In obedience to the Lord, you may find yourself in the darkness; but do not panic, for He will bring you the light you need just at the right time.¹⁶

Summary

We have seen this over and over as we talk about the servant's songs. Trust and dependence was seen in the call. Trust and dependence was seen in the commission. Trust and dependence is also seen in the commitment. We come to the end of this passage that speaks of the

¹⁴ Blum, E. A. (1985). John. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (J. F. Walvoord & R. B. Zuck, Ed.) (Jn 8:12). Wheaton, IL: Victor Books.

¹⁵ Walls, D., & Anders, M. (1999). *Vol. 11: I & II Peter, I, II & III John, Jude*. Holman New Testament Commentary (156). Nashville, TN: Broadman & Holman Publishers.

¹⁶ Wiersbe, W. W. (1996). *Be Comforted*. "Be" Commentary Series (127). Wheaton, IL: Victor Books.

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commitment of the servant. The call to servant-hood is a ‘process of moving away from ourselves, towards God.’

The next statement I want you to think about is: “True commitment is being at peace with who you are *in* Christ, but never at peace with where you are *with* Christ.” Do you see the difference? Who I am in Christ is the gift of God’s justification that puts me seated in the Heavens in Christ.

Phil. 3:13-14: *Brethren, I do not count myself to have apprehended; but one thing I do, forgetting those things which are behind and reaching forward to those things which are ahead, I press toward the goal for the prize of the upward call of God in Christ Jesus.”*

We are seated in Christ in the Heavens, but like Paul we should always be seeking a deeper relationship with Christ. That is the essence of the commitment of the servant.

IV. THE COURSE OF THE SERVANT

Isaiah 53:3-4, 6-8, 10-12

3. He is despised and rejected by men, A Man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him. 4. Surely He has borne our griefs And carried our sorrows; Yet we esteemed Him stricken, Smitten by God, and afflicted.

6 All we like sheep have gone astray; We have turned, every one, to his own way; And the LORD has laid on Him the iniquity of us all. 7 He was oppressed and He was afflicted, Yet He opened not His mouth; He was led as a lamb to the slaughter, And as a sheep before its shearers is silent, So He opened not His mouth. 8 He was taken from prison and from judgment, And who will declare His generation? For He was cut off from the land of the living; For the transgressions of My people He was stricken.

10. Yet it pleased the LORD to bruise Him; He has put Him to grief. When You make His soul an offering for sin, He shall see His seed, He shall prolong His days, And the pleasure of the LORD shall prosper in His hand. 11. He shall see the labor of His soul, {Following Masoretic Text, Targum, and Vulgate; Dead Sea Scrolls and Septuagint read from the labor of His soul He shall see light. } and be satisfied. By His knowledge My righteous Servant shall justify many, For He shall bear their iniquities.

12. Therefore I will divide Him a portion with the great, And He shall divide the spoil with the strong, Because He poured out His soul unto

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death, And He was numbered with the transgressors, And He bore the sin of many, And made intercession for the transgressors.

Commentary

3. rejected—“*forsaken of men*” [GESENIUS]. “Most abject of men.” Literally, “He who *ceases* from men,” that is, is no longer regarded as a man [HENGSTENBERG]. (See on Is 52:14; Is 49:7).

man of sorrows—that is, whose distinguishing characteristic was SORROWS.

acquainted with—familiar by constant contact with.

grief—literally, “disease”; figuratively for all kinds of *calamity* (Je 6:14); *leprosy* especially represented this, being a direct judgment from God. It is remarkable Jesus is not mentioned as having ever suffered under sickness.

and we hid ... faces—rather, *as one who causes men to hide* their faces from Him (in aversion) [MAURER]. Or, “He was as an hiding of the face before it,” that is, as a thing before which a man covers his face in disgust [HENGSTENBERG]. Or, “as one before whom is the covering of the face”; before whom one covers the face in disgust [GESENIUS].

we—the prophet identifying himself with the Jews. See HORSLEY’S view (see on Is 53:1).

esteemed ... not—*negative* contempt; the previous words express *positive*.

4. Surely ... our griefs—literally, “*But yet He hath taken* (or borne) our *sicknesses*,” that is, they who despised Him because of His human infirmities ought rather to have esteemed Him on account of them; for thereby “Himself *took OUR infirmities*” (bodily diseases). So Mt 8:17 quotes it. In the *Hebrew* for “borne,” or *took*, there is probably the double notion, He *took on Himself* vicariously (so Is 53:5, 6, 8, 12), and so He *took away*; His perfect humanity whereby He was bodily afflicted *for us*, and *in all our afflictions* (Is 63:9; Heb 4:15) was the ground on which He cured the sick; so that Matthew’s quotation is not a mere *accommodation*. See Note 42 of ARCHBISHOP MAGEE, *Atonement*. The *Hebrew* there may mean to *overwhelm with darkness*; Messiah’s time of darkness was temporary (Mt 27:45), answering to the *bruising of His heel*; Satan’s is to be eternal, answering to the *bruising of his head* (compare Is 50:10).

carried ... sorrows—The notion of *substitution* strictly. “Carried,” namely, as a burden. “Sorrows,” that is, pains of the *mind*; as “griefs” refer to pains of the *body* (Ps 32:10; 38:17). Mt 8:17 might seem to oppose

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this: “And bare our sicknesses.” But he uses “*sicknesses*” figuratively for *sins*, the cause of them. Christ took on Himself all man’s “infirmities;” so as to remove them; the bodily by direct miracle, grounded on His participation in human infirmities; those of the soul by His vicarious suffering, which did away with the *source* of both. Sin and sickness are ethically connected as cause and effect (Is 33:24; Ps 103:3; Mt 9:2; Jn 5:14; Jam 5:15).

we did esteem him stricken—judicially [LOWTH], namely, for *His* sins; whereas it was for *ours*. “We thought Him to be a leper” [JEROME, *Vulgate*], leprosy being the direct divine judgment for guilt (Le 13:1–59; Nu 12:10, 15; 2Ch 26:18–21).

smitten—by divine judgments.

afflicted—for His sins; this was the point in which they so erred (Lu 23:34; Ac 3:17; 1Co 2:8). He was, it is true, “afflicted,” but not for *His* sins.

5. wounded—a bodily wound; not mere mental sorrow; literally, “pierced”; minutely appropriate to Messiah, whose hands, feet, and side were pierced (Ps 22:16). The *Margin*, wrongly, from a *Hebrew* root, translates, “tormented.”

for ... for—(Ro 4:25; 2Co 5:21; Heb. 9:28; 1Pe 2:24; 3:18)—*the cause for which* He suffered not His own, but *our* sins.

bruised—crushing inward and outward suffering (see on Is 53:10).

chastisement—literally, the correction inflicted by a *parent on children* for their good (Heb. 12:5–8, 10, 11). Not *punishment* strictly; for this can have place only where there is guilt, which He had not; but He took *on Himself the chastisement whereby the peace* (reconciliation with our Father; Ro 5:1; Eph. 2:14, 15, 17) *of the children of God was to be effected* (Heb. 2:14).

upon him—as a burden; parallel to “hath borne” and “carried.”

stripes—minutely prophetic of His being *scourged* (Mt 27:26; 1Pe 2:24).

healed—spiritually (Ps 41:4; Je 8:2)

6. Penitent confession of believers and of Israel in the last days (Zec 12:10).

sheep ... astray—(Ps 119:176; 1Pe 2:25). The antithesis is, “In ourselves we were scattered; in Christ we are collected together; by nature we wander, driven headlong to destruction; in Christ we find the way to the gate of life” [CALVIN]. True, also, literally of Israel before its coming

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restoration (Ez. 34:5, 6; Ez. 34:5, 6, Zech. 10:2, 6; compare with Ez. 34:23, 24; Ez. 34:23, 24, Je 23:4, 5; also Mt 9:36).

laid—“*hath made to light* on Him” [LOWTH]. Rather, “*hath made to rush upon Him*” [MAURER].

the iniquity—that is, its *penalty*; or rather, as in 2Co 5:21; He was not merely a *sin offering* (which would destroy the antithesis to “righteousness”), but “sin for us”; sin itself vicariously; the representative of *the aggregate sin* of all mankind; not *sins* in the *plural*, for the “sin” of the world is *one* (Ro 5:16, 17); thus we are made not merely *righteous*, but *righteousness*, even “the righteousness of God.” The innocent was punished *as if* guilty, that the guilty might be rewarded *as if* innocent. This verse could be said of no mere *martyr*.

7. oppressed—LOWTH translates, “It was *exacted*, and He was made answerable.” The verb means, “to have payment of a debt sternly exacted” (De 15:2, 3), and so *to be oppressed* in general; the *exaction* of the full penalty for our sins in His sufferings is probably alluded to.

and ... afflicted—or, *and yet He suffered*, or *bore Himself patiently*, &c. [HENGSTENBERG and MAURER]. LOWTH’S translation, “He was made answerable,” is hardly admitted by the *Hebrew*.

opened not ... mouth—Je 11:19; and David in Ps 38:13, 14; 39:9, prefiguring Messiah (Mt 26:63; 1Pe 2:23).

8. Rather, “He was taken away (that is, cut off) by oppression and by a judicial sentence”; a hendiadys for, “by an oppressive judicial sentence” [LOWTH and HENGSTENBERG]. GESENIUS not so well, “He was delivered from oppression and punishment” only by death. *English Version* also translates, “from ... from,” not “by ... by.” But “prison” is not true of Jesus, who was not *incarcerated*; restraint and *bonds* (Jn 18:24) more accord with the *Hebrew*. Ac 8:33; translate as the *Septuagint*: “In His humiliation His judgment (legal trial) was taken away”; the virtual sense of the *Hebrew* as rendered by LOWTH and sanctioned by the inspired writer of Acts; He was treated as one so mean that a fair trial was denied Him (Mt 26:59; Mk 14:55–59). HORSLEY translates, “After condemnation and judgment He was *accepted*.”

who ... declare ... generation—who can set forth (the wickedness of) His generation? that is, of His contemporaries [ALFORD on Ac 8:33], which suits best the parallelism, “the wickedness of His generation” corresponding to “oppressive judgment.” But LUTHER, “His length of life,” that is, there shall be *no end of His future days* (Is 53:10; Ro 6:9).

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CALVIN includes *the days of His Church*, which is inseparable from Himself. HENGSTENBERG, “His posterity.” He, indeed, shall be cut off, but His *race* shall be so numerous that none can fully declare it.

CHYRSOSTOM, &c., “His eternal sonship and miraculous incarnation.”
cut off—implying a *violent death* (Da 9:26).

my people—Isaiah, including himself among them by the word “my” [HENGSTENBERG]. Rather, JEHOVAH speaks in the person of His prophet, “My people,” by the election of grace (Heb 2:13).

was he stricken—*Hebrew*, “the stroke (was laid) upon Him.”

GESENIUS says the *Hebrew* means “them”; the collective body, whether of the prophets or people, to which the Jews refer the whole prophecy. But JEROME, the *Syriac*, and *Ethiopic* versions translate it “Him”; so it is singular in some passages; Ps 11:7, *His*; Job 27:23, *Him*; Is 44:15, *thereto*.

The *Septuagint*, the *Hebrew*, *lamo*, “upon Him,” read the similar words, *lamuth*, “unto death,” which would at once set aside the Jewish interpretation, “upon *them*.” ORIGEN, who laboriously compared the *Hebrew* with the *Septuagint*, so read it, and urged it against the Jews of his day, who would have denied it to be the true reading if the word had not then really so stood in the *Hebrew* text [LOWTH]. If his sole authority be thought insufficient, perhaps *lamo* may imply that Messiah was the *representative of the collective body of all men*; hence the equivocal *plural-singular* form.

10. Transition from His humiliation to His exaltation.

pleased the Lord—the secret of His sufferings. They were voluntarily borne by Messiah, in order that thereby He might “do *Jehovah’s will*” (Jn 6:38; Heb 10:7, 9), as to man’s redemption; so at the end of the verse, “the *pleasure of the LORD* shall prosper in His hand.”

bruise—(see Is 53:5); Ge 3:15, was hereby fulfilled, though the *Hebrew* word for “bruise,” there, is not the one used here. The word “Himself,” in Matthew, implies a personal *bearing on Himself* of our maladies, spiritual and physical, which *included as a consequence* His ministrations to our bodily ailments: these latter are the reverse side of sin; His bearing on Him our spiritual malady involved with it His bearing sympathetically, and healing, the outward: which is its fruits and its type. HENGSTENBERG rightly objects to MAGEE’S translation, “taken away,” instead of “borne,” that the parallelism to “carried” would be destroyed. Besides, the *Hebrew* word elsewhere, when connected with *sin*, means to

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bear it and its punishment (Ez. 18:20). Matthew, elsewhere, also sets forth His vicarious atonement (Mt 20:28).

when thou, &c.—rather, as *Margin*, “when His soul (that is, He) shall have made an offering,” &c. In the *English Version* the change of person is harsh: from Jehovah, addressed in the second person (Is 53:10), to Jehovah speaking in the first person in Is 53:11. The *Margin* rightly makes the prophet in the name of Jehovah Himself to speak in this verse.

offering for sin—(Ro 3:25; 1Jn 2:2; 4:10).

his seed—His spiritual posterity shall be numerous (Ps 22:30); nay, more, though He must die, He shall *see* them. A numerous posterity was accounted a high blessing among the Hebrews; still more so, for one to live to *see* them (Ge 48:11; Ps 128:6).

prolong ... days—also esteemed a special blessing among the Jews (Ps 91:16). Messiah shall, after death, rise again to an endless life (Ho 6:2; Ro 6:9).

prosper—(Is 52:13, *Margin*).¹⁷

12. divide—as a conqueror dividing the spoil after a victory (Ps 2:8; Lu 11:22).

him—for Him.

with ... great—HENGSTENBERG translates, “I will give Him the mighty for a portion”; so the *Septuagint*. But the parallel clause, “with the strong,” favors *English Version*. His triumphs shall be not merely among the few and weak, but among the many and mighty.

spoil ... strong—(Col 2:15; compare Pr 16:19). “With the great; with the mighty,” may mean, as a great and mighty hero.

poured out ... soul—that is, His life, which was considered as residing in the blood (Le 17:11; Ro 3:25).

numbered with, &c.—not that He was a transgressor, but He was *treated as* such, when crucified with thieves (Mk 15:28; Lu 22:37).

made intercession, &c.—This office He began on the cross (Lu 23:34), and now continues in heaven (Is 59:16; Heb. 9:24; 1Jn 2:1). Understand *because* before “He was numbered ... He bare ... made

¹⁷Jamieson, R., Fausset, A. R., Fausset, A. R., Brown, D., & Brown, D. (1997). *A commentary, critical and explanatory, on the Old and New Testaments*. On spine: Critical and explanatory commentary. (Is 53:4). Oak Harbor, WA: Logos Research Systems, Inc.

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intercession.” His meritorious death and intercession are the cause of His ultimate triumph. MAURER, for the parallelism, translates, “He was put on the same footing with the transgressors.” But *English Version* agrees better with the *Hebrew*, and with the sense and fact as to Christ. MAURER’S translation would make a tautology after “He was numbered with the transgressors”; parallelism does not need so servile a repetition. “He *made intercession* for,” &c. answers to the parallel. “He *was numbered with*,” &c. as *effect* answers to *cause*, is intercession for sinners being the effect flowing from His having been numbered with them.¹⁸

CLASS 7

The purpose of our study has first of all to be examining the Servant’s Songs. These passages in Isaiah identify the ministry of the Messiah the Servant. We have looked at the Call of the servant from Isaiah 42. We have looked at the Commission of the servant in Isaiah 49. In Isaiah 50 we have examined the Commitment of the servant.

We want to conclude by examining Isaiah 52 and 53. Here we see the Course or the path of the servant.

Application

This passage, especially Isaiah 53 we are very familiar with, which examines the focal point of the ministry of Christ in which He died for the sins of the world, was buried and rose again. It is a unique passage that gives all the information regarding the gospel. It was this passage that the Ethiopian eunuch was studying when Philip was led to him. This is a passage that I have preached on Easter and Good Friday that demonstrates the work of the cross and the work of the resurrection.

For our purposes we will examine from the perspective of the many trials that Jesus went through. I am not saying that all of these trials ending with this severity will be the experience of every church leader. But our purpose is to see how these experiences did not in any way diminish the

¹⁸Jamieson, R., Fausset, A. R., Fausset, A. R., Brown, D., & Brown, D. (1997). *A commentary, critical and explanatory, on the Old and New Testaments*. On spine: Critical and explanatory commentary. (Is 53:12). Oak Harbor, WA: Logos Research Systems, Inc.

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work of Christ. We will see that even in the greatest travail of Christ, all the promises of the Father kept Him on target.

Prof. Question: Before we look at the details, I want you to comment on what impresses you regarding these passages.

Student Response: He was despised.

Prof. Response: Okay, what does that tell you?

Student Response: #1 It shows me that He suffered for me. #2 It shows me that in the ministry sometimes I can be despised. #3 We need to know that we suffer as He suffered in the ministry.

Prof. Response: Perhaps, but I mentioned that it is not a guarantee that we will suffer in that extent. But as you look at the verses that I selected here, you see that the people were constantly against Christ.

Do you suppose when Jesus was twelve years old in the temple discussing theology with the leaders that He was aware of this passage?

Student Response: Yes

The Scriptures of the Old Testament give great detail regarding the death of Christ. You and I do not know the day that God will call us into His presence. We do not know the circumstances that will take place upon our death.

This is something that we need to understand, as we look at Jesus the Servant. He knew exactly what was coming. He is the only man in history that had His death totally described long before He was even born. And even with this knowledge at the age of twelve, He said He had to be about His Father's business. We need to grasp this to understand the uniqueness of His Servanthood to the Father. He didn't just surrender His life at the end of His life on the cross. He surrendered His life at the very moment He was consciously mature enough as a human to understand the Father and the Father's will.

His expression of humility was not just in laying down His life. His expression of humility was experienced every day that He walked in a world of imperfection as God himself. So as we examine the text and we see the path of His public trials, keep in mind that He was never surprised about this. He had power to turn away from this, but He wilfully submitted to this. I look at this passage and in your notes I suggest that the path of the Public Trials involved eight unique situations.

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A. The Path of Public Trials

1. There is contempt

Is. 53: 3: *He is despised*

It says that He was despised as has been mentioned, and the idea here is to be held as one who is worthless, as one who is despicable. The word means to be the object of someone's hate, to be despised, considered to be despicable, vile, worthless, therefore, an object of hate. We would summarize this in saying in His path of public trial there was contempt towards Him.

Did everybody hate Him? No, but we can see in His ministry the persuasion of the leaders that began the movement to destroy Him. Even though the Lord in public answered all their questions with a way of showing their own lack of understanding. As the leaders shift continued to promote His discredit, more and more people accepted that He was a rebel. So we see the truth in Scripture that man loved darkness rather than light because their deeds are evil.

2. There is rejection

Is. 53: 3: *He is despised and rejected by men,*

Rejected means to forsake, reject, to abandon with dismissal. At the beginning He was hated by the Pharisees and Sadducees, and by their persuasion that contempt grew and grew throughout His ministry. I am reminded that near the end of His ministry He still wept for Jerusalem. We see also in this text that there was rejection. "*He was despised and rejected of men.*" This was more than to turn your back on, but the word also means to dismiss as unimportant. The rejection was not just regarding His word, but it was His very person. It is one thing for a person to reject our words, but a deep rejection is to dismiss us as a meaningless, wordless person. And that is the path that He followed.

We see for a time that even His mother and brothers and sisters came to Him thinking that He was crazy. They wanted to bring Him away from the crowd because of the way He was acting and overworking.

3. There is alienation

Is. 53: 3: *And we hid, as it were, our faces from Him*

We see also there is alienation. It says, "*We hid our faces from Him.*" There was no one who would look upon Him. It is true that the horror of the cross certainly turned people's eyes away, but the alienation did not begin at the cross. We recall that when He healed the man at Gennesaret that had multiple demons, the demons were permitted to go

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into a herd of swine and the swine were destroyed. Instead of the community rejoicing over the deliverance of the man, they asked Jesus to leave because they lost the value of their property.

His very ministry and personality alienated people from Him, turned people distant from Him. We know that He went back to His own town to seek, to minister, to heal but He could do very little there because of the lack of faith. His comment was, “*A Prophet is accepted everywhere except in His own home town.*” Even those who knew Him and should have understood Him were alienated from Him.

Prof. Question: *What does that tell you about how people naturally respond to a holy person?*

Student Response: *They are planned to be enemies of the holy person.*

Prof. Response: *Okay. Why?*

Student Response: *They don't want their different walks to be seen.*

Prof. Response: *Okay, holiness sheds light.*

Student Response: *There is no relationship between darkness and light.*

Prof. Response: *Yes, holiness defines difference. Anything else?*

Student Response: *To me they don't find satisfaction for the holy man because they want material things. 23:10*

Prof. Response: *Okay, holiness exemplifies different values.*

If we were to evaluate the impact of our churches in our society, would we see the same kind of alienation? God has called His people to holiness, He said, “*Be holy, be perfect, just as your Father is perfect.*” Sometimes the only alienation that a church has in a community is not because of holiness but because of pride. Especially the churches, that tends to be legalistic.

As a Pastor in a fundamentalist church, I had to struggle with this with my people. Their friends would invite them to a dance, and their comment would be – “Oh I'm a Christian, I don't dance.” They would be in a home and they would be invited to have alcohol – “No, I'm a Christian, I do not drink alcohol.” We are driving the distant away without explaining the reason.

Christ's life was not like this, remember that He was the one who identified with the sinners. He is the one who went to Zacchaeus's house. He was the one who reached out and touched the leper. He demonstrated

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in all that He did, love, grace and mercy. So the alienation was because truly He was a holy man not because He talked about being holy.

You and I as leaders have to give the example to our people of what true holiness is. It is not just showing the world we don't participate in the sin of the world anymore. It is declaring that but for the grace of God I would be bound to this, but I am liberated in Christ, He has saved me. Give the reason.

4. There is apathy

Is. 53:6: *He was despised, and we did not esteem Him*

Jesus was not only alienated, but He received the apathy of people. It says, "*They esteemed Him not*" which meant they considered His life valueless. They did not give Him the value that was due His name. There is a word in the New Testament translated in the English 'worthy.' The Bible word ἀξιῶς (axios) means 'to bring into balance.' Although Jesus was God, the religious leaders of that day saw no value, no worth for God in the life of Jesus.

We ask ourselves what would our value for God on a scale? And then we ask: "How do we value of our brothers and sisters in the Lord? Paul calls God's servants to walk worthy of God:

1Th. 2:12: *...walk worthy of God who calls you into His own kingdom and glory.*

Jesus Christ was completely equal with God. The people of Israel of Jesus day would say that they valued God greatly, even though we know that was not true in their lives. But if they were asked they would say, "*God is the greatest and we value Him above all things.*" But when they put Jesus on the scale there was no balance, Jesus had no weight. This is what apathy is. It is considered useless, worthless, of no value.

5. There is accusation

Is. 53:4: *Yet we esteemed Him stricken, Smitten by God, and afflicted.*

To *esteem him stricken, smitten of God, afflicted* to consider the cross justifiably punished for wrong. We see also in this passage in Isaiah 53 that there was accusation; that any judgement that came upon Him they said He deserved it. They truly believed that His judgement and death was, justifiable. They would say He was punished for being a blasphemer. Therefore, many accusations came in the last week of His life.

But we also see through His ministry they accused Him of doing powerful miracles but by the power of the devil. They accused Him of being a drunkard because He fellowshiped with sinners. They accused

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Him of breaking the law because He allowed His disciples to eat grain that was reaped in the field on the Sabbath. So much of His life was facing the finger of accusation from the leadership of the religious bodies.

6. There is humiliation

Is. 53:4, 6: *Surely He has borne our griefs And carried our sorrows... And the LORD has laid on Him the iniquity of us all.*

It says that they “*laid on Him the iniquity of us all.*” We know that this is clearly a statement of His substituting death. But from the context we have to understand that for Jesus it meant great humiliation. That becoming sin as holy God was the deepest expression of humiliation for Him:

Php. 2:8: *And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross.*

We will do things to avoid humiliation. We will lie so we will not be humiliated, but our humiliation is sometimes justifiable. Our shame is due to our sin and our wrong choices. The humiliation of Jesus Christ as our sin had nothing to do with His character.

7. There is deprivation

Is. 53:7-8: *He was oppressed and He was afflicted, Yet He opened not His mouth; He was led as a lamb to the slaughter, And as a sheep before its shearers is silent, So He opened not His mouth. He was taken from prison and from judgment*

In His humiliation we also know that there was depravation. It simply says He was ‘taken.’ His life was taken from Him. In becoming sin for humanity His fellowship with the Father was taken from Him. He was deprived not only of physical life and breath, but of spiritual life in fellowship with the Father.

8. There was misrepresentation

Is. 53:12: *...And He was numbered with the transgressors numbered with the transgressors →*

In this, there was misrepresentation because He was numbered with the transgressors. The public punishment of the cross denounced Jesus, the Son of God, as a common criminal, judged and condemned justifiably by the courts of man.

We see here the eight factors of the path of public trial for Christ. They are: Contempt, Rejection, Alienation, Apathy, Accusation, Humiliation, Depravation, and Misrepresentation. This Isaiah 53 text does

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not say that all of these situations will be the path of every servant of God, but the possibility is always there.

Prof. Question: *Comment on the culture of Cameroon and Pastoral Ministry within this culture, and tell me if there are any of these that would be likely to happen to a pastor here.*

Student Response: *A Pastor is seen in Cameroon as someone who has nothing to do in his life. He lost everything and now he is content with his Pastorship.*

Prof. Response: *Okay is this the common attitude?*

Student Response: *Yes, a general attitude, a common attitude.*

Prof. Response: *Okay, I want you to go back in your notes to the pattern of the shepherd where it says humility, gentleness, faithfulness etc..*

I want you to tell me what the proper response of the Cameroon pastor should be in this apathy?

Student Response: *In apathy it is difficult for the servant of God to carry on.*

Prof. Response: *Anything else?*

Student Response: *Humility.*

Prof. Response: *Yes, to accept this humility in your own society and leave it with God.*

Tell me are there any other of these that might be found in Cameroon?

Student Response: *Accusation*

Prof. Response: *Okay explain what you mean and give me an example.*

Student Response: *He says that sometimes when a problem in society of a pastor or believer is accused to be the cause of the problem.*

Prof. Response: *Can he give me a specific illustration? I want you to be specific not just general. Okay, lets go back to the accusation.*

I know a pastor in Ghana who taught his people the sin of going to the fetish priests for blessings and for cursing's. He was teaching them that that was calling upon the power of Satan and you don't do this with God's people. A lady in the church had a small child that got sick, and she followed the advice of the pastor and did not go to the fetish priest. The child got worse and was close to death. She accused the pastor of taking her away from the answer for her child.

Do you have those kinds of situations in Cameroon? How is the servant of God going to respond if it was you?

Tell me what you would do if you were the Pastor, what would you do?

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Student Response: I would sit with the lady to talk to her with love and depending on the will of God. I would explain to her God's sovereignty. God is the one who decides of our life or our death.

Prof. Response: Okay is that it?

Student Response: She must not look at this as fatalism.

Prof. Response: That's the truth. It can be represented harshly or with gentleness.

Student Response: I will do it with gentleness.

Prof. Response: I would suggest that along with giving the truth of God's sovereignty, I would also want to give hope and assurance. I would suggest we would say something like, "When Jesus faced His own death, He called upon God to deliver Him."

That is the place we go in trials, we go to God in prayer not to the fetish priest. We demonstrate the faith that God has called us to in salvation, is the same faith that He calls us to in trials.

Can you think of a verse that would help this person? What is the mother experiencing? What is the emotion of the mother that has a sick child?

Student Response: Pain.

Prof. Response: Yes, definitely pain. What else? The child is not dead yet, the child is just very sick.

Student Response: Some said bitterness.

Prof. Response: That's a possibility for sure, but the bitterness still has something deeper.

Student Response: Disappointment?

Prof. Response: Yes all these are true but imagine you have the child in your arms. You may have bitterness and you may have pain.

Student Response: Desperation.

Prof. Response: Yes, but your greatest concern is 'tomorrow' for this child. What does that say, what is that emotion?

Student Response: Despair.

Prof. Response: I am thinking of worry. More than anything else a mother is worried that the child will die.

And is there a verse that tells us what we do when we worry?

Student Response: Philippians 4:6. Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God;

Prof. Response: We are delivering a word in season to this woman. In her worry she wants to go back to the fetish Priest because that has been the

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pattern of her life and society. But we have that text where ‘God tells you what to do instead of worry, we pray.

We have to explain to people what all of this means. We pray with supplication, we appeal to God for the concerns of our heart. Just like Jesus before the cross – “Father take this cup from me.”

So a mother has the privilege to go to her Father and say “Spare my child, heal my child.” And to struggle with God over this: “Oh God I will not raise my head until You give me Your peace.”

But you must see where the focus of the verse is, we pray with thanksgiving. This is the expression of faith. “Father my child is sick, please, please, deliver my child! But I thank you Father that you love me and you love my child. I thank you that your will is the best for me and for my child. I beg you and I trust you to do the right thing even though my heart says, please heal.” And so when we pray with thanksgiving we are taking our circumstances and we’re giving them to God and saying ‘I trust you to do the right thing.’ That is when the peace comes. Not when we get the answer that we want for the prayer, but when we take our lives and our circumstances and we just wrap our arms around God and let Him take over our life.

Application

B. The Path of Personal Torment

1. Suffering in Grief

Is. 53: 4: *Surely He has borne our griefs And carried our sorrows; Yet we esteemed Him stricken, Smitten by God, and afflicted.*

2. Suffering in Pain

Is. 53: 5: *But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed*

Is. 53: 7: *He was oppressed and He was afflicted, Yet He opened not His mouth; He was led as a lamb to the slaughter, And as a sheep before its shearers is silent, So He opened not His mouth.*

4. Suffering in Solitude

Is. 53:10: *Yet it pleased the LORD to bruise Him; He has put Him to grief. When You make His soul an offering for sin, He shall see His seed, He shall prolong His days, And the pleasure of the LORD shall prosper in His hand.*

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Jesus prepared His disciples for the same "cup" of suffering:

Matt. 20:23: *So He said to them, "You will indeed drink My cup, and be baptized with the baptism that I am baptized with;*

John 16:33: *"These things I have spoken to you, that in Me you may have peace. In the world you will have tribulation; but be of good cheer, I have overcome the world."*

The Course of the Servant (cont'd)

Isaiah 52:10, 13, 15, 53:12

Is. 52:13: *Behold, My Servant shall deal prudently; He shall be exalted and extolled and be very high*

Is. 52:15: *So shall He sprinkle many nations. Kings shall shut their mouths at Him; For what had not been told them they shall see, And what they had not heard they shall consider*

Is. 53:12: *Therefore I will divide Him a portion with the great, And He shall divide the spoil with the strong,*

Is. 53:10: *Yet it pleased the LORD to bruise Him; He has put Him to grief. When You make His soul an offering for sin, He shall see His seed, He shall prolong His days, And the pleasure of the LORD shall prosper in His hand.*

Commentary

13. Behold—awakening attention to the striking picture of Messiah that follows (compare Jn 19:5, 14).

my servant—Messiah (Is 42:1).

deal prudently—rather, "prosper" [GESENIUS] as the parallel clause favors (Is 53:10). Or, uniting both meanings, "shall reign well" [HENGSTENBERG]. This verse sets forth in the beginning the ultimate issue of His sufferings, the description of which follows: the conclusion (Is 53:12) corresponds; the section (Is 52:13; 53:12) begins as it ends with His final glory.

extolled—elevated (Mk 16:19; Eph 1:20–22; 1Pe 3:22).

15. sprinkle many—GESENIUS, for the antithesis to "be astonished," translates, "shall cause ... to exult." But the word universally in the Old Testament means either *to sprinkle with blood*, as the high priest makes an expiation (Le 4:6); or *with water*, to purify (Ez 36:25; compare as to the Spirit, Ac 2:33), both appropriate to Messiah (Jn 13:8; Heb 9:13, 14; 10:22; 12:24; 1Pe 1:2). The antithesis is sufficient without any forced rendering. *Many* were astonished; so *many* (not merely men, but) *nations* shall be sprinkled. They were amazed at such an *abject person claiming to*

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be Messiah; yet it is He who shall *justify and purify*. Men were *dumb with the amazement of scorn* at one marred more than the lowest of men, yet the *highest*: even *kings* (Is 49:7, 23) shall be *dumb with awe and veneration* (“shut ... mouths”; Job 29:9, 10; Mic 7:16).

that ... not ... told them—the reason why kings shall so venerate them; the wonders of redemption, which had not been before told them, shall then be announced to them, wonders such as they had never heard or seen paralleled (Is 55:1; Ro 15:21).

10. – see previous commentary

12. divide—as a conqueror dividing the spoil after a victory (Ps 2:8; Lu 11:22).

him—for Him.

with ... great—HENGSTENBERG translates, “I will give Him the mighty for a portion”; so the *Septuagint*. But the parallel clause, “with the strong,” favors *English Version*. His triumphs shall be not merely among the few and weak, but among the many and mighty.

spoil ... strong—(Col 2:15; compare Pr 16:19). “With the great; with the mighty,” may mean, as a great and mighty hero.

poured out ... soul—that is, His life, which was considered as residing in the blood (Le 17:11; Ro 3:25).

numbered with, &c.—not that He was a transgressor, but He was *treated as such*, when crucified with thieves (Mk 15:28; Lu 22:37).

made intercession, &c.—This office He began on the cross (Lu 23:34), and now continues in heaven (Is 59:16; Heb 9:24; 1Jn 2:1). Understand *because* before “He was numbered ... He bare ... made intercession.” His meritorious death and intercession are the cause of His ultimate triumph. MAURER, for the parallelism, translates, “He was put on the same footing with the transgressors.” But *English Version* agrees better with the *Hebrew*, and with the sense and fact as to Christ. MAURER’S translation would make a tautology after “He was numbered with the transgressors”; parallelism does not need so servile a repetition. “He *made intercession* for,” &c. answers to the parallel. “He *was numbered with,*” &c. as *effect* answers to *cause*, is intercession for sinners being the effect flowing from His having been numbered with them.¹⁹

¹⁹Jamieson, R., Fausset, A. R., Fausset, A. R., Brown, D., & Brown, D. (1997). *A commentary, critical and explanatory, on the Old and New Testaments*. On

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Application

C. The Path of Perfected Triumph

After trials and torment, The Servant finds Triumph in:

1. Exaltation

Is. 52:13: *Behold, My Servant shall deal prudently;*

Here the Bible word סָכַל (sakal) translated ‘prudently’ means to act circumspectly, to prosper, have success gained by personal wisdom. Jesus wisely followed the Father’s will.

Is. 52:13: *He shall be exalted*

To be exalted, the Hebrew word רוּם (ruwm) here means to be high, be set on high, to be raised, be uplifted, be exalted. This was evident in Christ’s victory gained by the resurrection.

Is. 52:13: *and extolled*

The Hebrew term נָסָא (nasa’) here means to be borne, be carried, referring too the evidence of God’s power in His life and ministry.

Is. 52:13: *and be very high*

Here ‘be very high’ is the translation of גָּבַהּ (gabahh) referring to being lofty, being tall in the sense of what we would say as being on top, reflecting the truth that Jesus stands on high at the right hand of God:

1Pe 3:22: *Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.*

Note: the promise of Philippians 2:

Php. 2:8: *And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross. Therefore God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.*

2. Confirmation

Is. 52:15: *So shall He sprinkle {Or startle } many nations. Kings shall shut their mouths at Him; For what had not been told them they shall see, And what they had not heard they shall consider.*

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“Sprinkle” is associated with cleansing by the priest under the Mosaic Law (Lev. 4:6; 8:11; 14:7). This Servant, whom many have not considered important at all, will actually provide the most important thing for nations and their **kings**, namely, cleansing from sin (cf. John 1:29; Heb. 10:14). That is why they **will shut their mouths**. They will be appalled that they had miscalculated the situation so badly. Realizing their great mistake, they will have nothing to say. Eventually, when they see Him exalted in His Second Advent, **they will finally understand and see clearly.**²⁰

Note: The promise of 1 Corinthians

1 Cor. 1:20: *Where is the wise? Where is the scribe? Where is the disputer of this age? Has not God made foolish the wisdom of this world?*

1 Cor. 1:27: *But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty;*

3. Coronation

Isa 53:10: *Yet it pleased the LORD to bruise Him; He has put Him to grief. When You make His soul an offering for sin, He shall see His seed, He shall prolong His days, And the pleasure of the LORD shall prosper in His hand.*

Some significant promises: “*shall see His seed* is to secure His bride, His nation, “*He shall prolong His days*” is to reign for 1000 year then usher in an eternal kingdom, and “*the pleasure of the LORD shall prosper in His hand*” points to the complete fulfillment of the purposes of God.

His death and burial appeared to end His existence (He was “cut off,” Isa. 53:8), but in actuality because of His resurrection Jesus **will see His offspring** (those who by believing in Him become children of God, John 1:12) **and He will prolong His days** (live on forever as the Son of God). He will be blessed (**prosper**; cf. Isa. 53:12a) because of His obedience to **the will (plan) of the Lord.**²¹

²⁰ Martin, J. A. (1985). Isaiah. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (J. F. Walvoord & R. B. Zuck, Ed.) (Is 52:15). Wheaton, IL: Victor Books.

²¹ Martin, J. A. (1985). Isaiah. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (J. F. Walvoord & R. B. Zuck, Ed.) (Is 53:10). Wheaton, IL: Victor Books.

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Note: the promise of Revelation:

Rev. 20:6: *Blessed and holy is he who has part in the first resurrection. Over such the second death has no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years.*

Rev. 22:5: *There shall be no night there: They need no lamp nor light of the sun, for the Lord God gives them light. And they shall reign forever and ever.*

4. Vindication

Is. 53:12: *Therefore I will divide Him a portion with the great, And He shall divide the spoil with the strong, Because He poured out His soul unto death, And He was numbered with the transgressors, And He bore the sin of many, And made intercession for the transgressors.*

Some significant predictions: “a portion with the great”; human history will close with His honour, “divide the spoil with the strong,”; heirs of eternity sharing in God's glory. “To have a **portion** and **divide the spoils** pictures a general, after winning a battle, sharing goods taken from the enemy (cf. Ps. 68:18; Eph. 4:7–8).”²²

Verse 12 presents another reward of the faithful Servant: an inheritance from the Father. He has conquered sin and Satan; now He divides the spoils (Eph. 4:8). When He was on earth, Christ was lightly esteemed, but now He is ranked with “the great.” Kings will bow to Him (52:13, 15; Ps. 72:8–11; Rev. 19:14ff).²³

Note: the promise of Romans

Rom. 8:16-17: *The Spirit Himself bears witness with our spirit that we are children of God... and if children, then heirs — heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together.*

Summary

The call to Servanthood is a path of trial and torment that leads to a perfected triumph of eternal glory. The true Servant of God is always a winner.

²² Martin, J. A. (1985). Isaiah. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (J. F. Walvoord & R. B. Zuck, Ed.) (Is 53:12). Wheaton, IL: Victor Books.

²³ Wiersbe, W. W. (1993). *Wiersbe's Expository Outlines on the Old Testament* (Is 53:10–12). Wheaton, IL: Victor Books.

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1 Cor.2:9: *But as it is written: Eye has not seen, nor ear heard, Nor have entered into the heart of man The things which God has prepared for those who love Him."*

So in this way, even though this passage is specifically talking about Christ's trials, we can look at this list and help ourselves prepare for such things by thinking it through. Although it's not necessary that all of these trials would be the experience of all the servants of God, it is quite possible that many of them will be. We have to be determined to respond as Christ, as the servant of God. We have the list of the characteristics, gentleness and perseverance, etcetera. We also have in Scripture the lists of the spiritual gifts for ministry. All of which encourage God's servant.

CLASS 8

SECTION 2

Exploring the responsibilities of pastoral ministry by an examination of new testament epistles.

A THEOLOGY OF PASTORAL LEADERSHIP

Introduction

Our study of Church Leadership begins in Acts 6 where two distinct leadership roles are evidenced. The apostles, sensing a need to continue in the ministry of the Word and prayer, yet seeing the need also to have coordinators maintain the disbursement of food and clothing that were given to the needy, called the church together to select able men.

Some believe this was the origin of the office of deacon, and there is evidence for that conclusion. In any case, it can be determined that there were in the church two distinct areas of leadership that need to be addressed individuals that coordinated ministries, (a very spiritual and high calling, according to the qualifications of Acts 6) and individuals that were called specifically to ministering the Word of God and continue in prayer. If churches today are committed to the Word of God as authority for faith and practice, then there will have to be a commitment as well to the maintaining of these distinctions.

The purpose of this study is to identify and follow the development in scripture of that aspect of church leadership responsible for and gifted for the ministry of the Word.

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I. THE PRESENCE OF LEADERSHIP IN THE CHURCH

A. Progress of Leadership

I begin this section by taking a brief look at the presence of Leadership in the church. I've developed the argument that leadership which began with the Apostles, soon was replaced by Elders. The book of Acts is an historical book and as we move farther along in the book of Acts you see less and less contact regarding the Apostles. At the beginning there is the Apostles, the Apostles, the Apostles, and then in the middle of the book of Acts there is the Apostles and the Elders, the Apostles and the Elders. By the time we get to the end of the book of Acts, the first generation of Christianity, the Apostles are gone and it is just the Elders.

Church leadership after Christ's ascension began with the apostles: **Acts 1:2** *until the day in which He was taken up, after He through the Holy Spirit had given commandments to the apostles whom He had chosen,*

The Apostles were promised by the resurrected Jesus to receive the Holy Spirit's power to bear witness for Jesus Christ throughout the world: **Acts 1:8:** *But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.*

After Christ's ascension the first decision the Apostles made was to replace Judas:

Acts 1:26: *And they cast their lots, and the lot fell on Matthias. And he was numbered with the eleven apostles.*

The Apostles were filled with the Holy Spirit, began to share the message of Jesus Christ in other languages, and began regular church worship and teaching:

Acts 2:42: *And they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers.*

The first action of adding leadership by the Apostles was to appoint men to deal with an administrative issue:

Acts 6:2-4: *Then the twelve summoned the multitude of the disciples and said, "It is not desirable that we should leave the word of God and serve tables. Therefore, brethren, seek out from among you seven men of good reputation, full of the Holy Spirit and wisdom, whom we may appoint over this business*

It is clear that the Twelve (the Apostles) among the disciples (believers) first took action by having the church appointed leaders to deal

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with distributing resources (food) among the Hellenist families. This was an appointed leadership for the purpose of administration. Seven men were chosen: Stephen, a man full of faith and the Holy Spirit, and Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas, (vs. 5). These men were appointed to ‘serve’ διακονέω (diakoneo) tables. This second group of church leadership later became known as διάκονος (diakonos), translated in English as ‘deacons (Php. 1:1, 1 Tim. 3:8,10-13).

The first mention of a third group of church leaders is found in Acts 11:

Acts 11:29-30: *Then the disciples, each according to his ability, determined to send relief to the brethren dwelling in Judea. This they also did, and sent it to the elders by the hands of Barnabas and Saul.*

The first mention of Apostles and Elders as separate church leaders with equal local church authority is found in Acts 15:

Acts 15:2 (also 4, 6, 22, 23): *When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.*

The final reference to ‘Apostles’ in Acts is found in Acts 16, and it is joined with elders:

Acts 16:4: *And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.*

As the Apostles continued to obey the great commission of Matthew 28:19-20 and began to disperse into the wider regions of the known world, is apparent that they ensured qualified spiritual leadership be appointed in every local church. From Acts 16 on only elders are mentioned as church leadership. The Scriptures do not teach Apostolic succession. The Roman Catholic position of the Pope is not a Biblical position

Paul urged Titus to appoint elders in every church:

Tit 1:5: *For this reason I left you in Crete, that you should set in order the things that are lacking, and appoint elders in every city as I commanded you*

B. Development of Leadership

The following development is apparent: In the first ten chapters of the Book of Acts, apostles’ are mentioned 15 times, corresponding to the very earliest years of the church between A~D. 30 and 35. Between Acts 10 and 14 apostles are mentioned only three times, and elders mentioned

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twice. This is almost ten years later, Acts 13 and 14 is a summary of the journey of Paul. In Acts 15 and 16 the apostles and elders are equally included in a decision making process. This takes place in AD. 49. Acts 17 and 19 deal exclusively with the second and third journeys of Paul. Then follows Acts 20, and no more apostles are mentioned, however, clear instruction regarding the elders is given.

Acts 20 is a pivotal point, a point now moving the emphasis of church leadership away from the apostles. They are perhaps getting older and unable to carry on the strenuous task of the ministry, or more likely, (if early although fragmented, church history is accurate) they have moved on to other areas of outreach. In any case, they are very much involved in the teaching and writing of Scripture as the Spirit of God leads them, and God is now taking this area of ministering the Word of God and prayer in the local church and handing it to the elders.

This conclusion is supported by a chronological view of the Epistles. The earliest books of the New Testament deal quite a bit with the apostles and very rarely with elders. There seemed to be a turning point coming around A.D 52 which corresponds to Acts 20.

Paul wrote the Epistle to the Corinthians and outlined the Apostolic authority. This was one of the earlier epistles. However, from A.D. 61 on, we find the Pastoral epistles which deal almost exclusively with elder leadership. Other later epistles are similar:

In Ephesians and Philippians Paul speaks of bishops, he addresses elders in 1 Timothy and Titus where the qualifications are given. 1 Peter deals with elders feeding the flock.

There was a change in the leadership of the early church as it developed in time. Initially it was the apostles that looked after the area of ministering the Word of God, and then God called elders to continue that ministry.

Elders do not replace apostles in terms of their authority as a matter of fact, 1 Corinthians speaks specifically of the signs of an apostle and the authority that was given them.

The scriptural qualifications for an apostle are clear:

1. See the living Jesus Christ physically;
2. Be chosen by Christ personally.
3. Taught personally by Christ

Accordingly, there are no apostles today. Pastors are not apostles. They do not have that authority. But, there is an area of ministry within the

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church that God has raised up elders to fulfill: to assume the care that the apostles took in ministering the Word of God and to pray. This is what is needed today.

When examining the presence of leadership in the New Testament church, there is evidence of a change, a transition. The area of ministering the Word of God and prayer falls upon the shoulders of those individuals called elders as the apostles slipped from the scene.

II. THE PLACEMENT OF LEADERSHIP IN THE CHURCH.

Next I examine the placement of leadership in the church. There are three aspects establishing a leader or a pastor in a church.

A. A Call

We see in the Scriptures the evidence of a call of God to this individual. It has been my experience that a call to pastors can be different in different lives, but I truly believe that a call is a part of the process. The call has to do with constraint within.

Acts 20:28: *Take heed therefore unto yourselves and to the flock, over which the Holy Spirit hath made you overseers.*

Eph. 4:11: *And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers,*

It is evident that God calls and equips pastors; men do not.

B. A Constraint

1 Tim. 3:1: *"This is a true saying, if a man desire the office of a bishop, he desires a good work"*

Where does that desire come from? There are two possibilities. It can come from a personal ambition or it can come genuinely from God. The same word translated "desire" is used for in both cases. Here it says if a man desires the office of a bishop, and I believe that desire is a God given constraint to have a passion for His work.

1 Peter 5:2: *"taking the oversight thereof not by constraint, but willingly, not for filthy lucre, but of a ready mind"*

The unmistakable implication of this passage is that God is leading the life, God is working in the heart, God is putting a sense of His call into a persons' life. God moves the heart, as He did with leaders in the OT.

David: *My heart was hot within me; While I was musing, the fire burned. Then I spoke with my tongue:* (Psm. 39:3).

Jeremiah: *Then I said, "I will not make mention of Him, Nor speak*

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*anymore in His name." But His word was in my heart like a burning fire
Shut up in my bones; I was weary of holding it back, And I could not.
(Jer.20:9).*

C. A Consensus

Principles of consensus for pastoral appointment are presented:

Acts 14:23: *So when they had appointed elders in every church, and prayed with fasting, they commended them to the Lord in whom they had believed.*

Churches ordained elders through the ministry of prayer. Elders were not self-appointed.

Acts 6: 3: *"Therefore, brethren, seek out from among you seven men of good reputation, full of the Holy Spirit and wisdom, whom we may appoint over this business;*

Leaders that were to serve (deacons) the tables were determined by the consensus of believers.

Acts 13: 2-3: *As they ministered to the Lord and fasted, the Holy Spirit said, "Now separate to Me Barnabas and Saul for the work to which I have called them." Then, having fasted and prayed, and laid hands on them, they sent them away.*

Paul and Barnabas (missionaries) were selected as missionaries by the consensus of believers;

1 Tim. 4:14: *Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the eldership.*

Timothy was ordained as a pastor or elder, by the consensus of the presbytery (elders), expressed in the 'laying on of the hands'.

The gift Paul referred to here was some capability which Timothy was given. This was not some inherent ability. It came **through a prophetic message when the body of elders laid their hands on you**. It seems likely that this was Timothy's ordination into ministry, a ceremony of approval by mature Christian leaders signified by the laying on of hands. This was an affirmation of God's call upon Timothy's life for special ministry to God and his church. It made him responsible to both: the God who called him and the people whom he served²⁴

²⁴ Larson, K. (2000). *Vol. 9: I & II Thessalonians, I & II Timothy, Titus, Philemon*. Holman New Testament Commentary (208–209). Nashville, TN: Broadman & Holman Publishers.

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The consensus of the church is done today in various ways but the idea of ordination means the raising of hands. It could mean the laying on of hands as a symbol of anointing, or it could be the raising of the hands in agreement as a decision. The thing that is important is that the Body of Christ gives consent to the appointment of the leaders.

A denomination is a group of churches that are governed by a body of individuals. But the evidence of leadership in the Scriptures suggests that each local church has its own authority. So after the Apostles were gone, each church had its own Elders and these Elders were responsible for only that local church.

III. THE POSITION OF LEADERSHIP IN THE CHURCH.

A. The Position by Philology

1. Identification of the terms.

I begin by examining the three terms that are translated Elder, Bishop and Pastor. These three terms refer to the one office. Each term represents a particular aspect of the office.

Php.1:1: *Paul and Timothy, bondservants of Jesus Christ, To all the saints in Christ Jesus who are in Philippi, with the bishops and deacons:*

1 Tim. 3:1: *This is a faithful saying: If a man desires the position of a bishop, he desires a good work.*

In these texts we have the leadership term ‘bishop’ (ἐπισκοπή - - episcopo), referring to overseership, office, charge, the office of an elder, the overseer or presiding officers of a Christian church.

Titus 1:5,7: *For this reason I left you in Crete, that you should set in order the things that are lacking, and appoint elders in every city as I commanded you... For a bishop must be blameless, as a steward of God,*

Here we have the term elder (πρεσβύτερος = presbuteros: a term of rank or office, among the Christians, those who presided over the assemblies), and bishop equated in the same passage.

Eph. 4:11: *And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers,*

In this context Jesus, the risen Saviour gave the church certain people gifts: apostles, some prophets (whose ministries ceased), and evangelists, pastors (ποιμήν = poimen: a herdsman, esp. a shepherd, the presiding officer, manager, director, of any assembly), and teachers (whose ministry continues).

Acts 20:17: *From Miletus he sent to Ephesus and called for the elders of the church.*

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Notice "elders" is plural and "church" is singular

Acts 20:28: *Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God*

In this text we have the leadership term ἐπίσκοπος (episkopos) translated 'overseers' who is to shepherd (ποιμαίνω poimaino): to feed, to tend a flock, keep sheep. Hence our English word pastor

1 Pet. 5:1: *Shepherd the flock of God which is among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly;*

Once again we see the leadership task of 'feeding the flock of God' which points to a pastor or a shepherd leader who is "taking the oversight" as a bishop.

These texts demonstrate that the term "elder" the term "bishop" and the term "pastor" all refer to one office. The NT uses the term bishop, overseers, pastors, elders, and presbyters interchangeably as evident in the above texts.

I would suggest that the term Elder defines the position or the office. It was powered from the terms used in the Synagogues. The term Bishop is actually the description of what the job is, because a Bishop is one who gives oversight and supervision. So it is the same office but just a description of the actual job. The term Pastor is the term Shepherd, and I consider this to be a term of endearment; what the people would lovingly call the man who is their leader. Although in Baptist circles, we use the word Pastor more than Elder and Bishop. The word in the Bible used the most for senior church leadership is the word Elder.

We look at the position of leadership regard by precept or by the commands that they are given and the jobs they are to do. When we look at the job from the perspective of the commands towards the job, there are two groups of terms that are evident. The major group refers to the Pastor/Elder/Bishop. Forty percent of the commands given to this prominent group in the New Testament relate to some aspect of teaching. The second group is today called deacons. Yet, there are other terms that cover evangelism and discipleship spiritual gifts, labourers and missionaries and other aspects of the servanthood.

2. Implications of the terms:

πρεσβύτερος (presbuteros) "elder" = borrowed from the Old

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Testament Jewish nation. This term "elder" is the most common term in the New Testament for the office of pastor or elder or bishop. The root of this word means "an aged one". In the Old Testament Jewish culture, when they selected the elders of Israel, they selected those individuals for leadership who, by virtue of their wisdom of maturity, could best lead the particular clans. Similarly, God wants to impress upon the church in using the term elder, the necessity of spiritual maturity. Eldership is the position of leadership by virtue of the wisdom of spiritual maturity.

1 Ti. 5:19: *Do not receive an accusation against an elder (πρεσβύτερος) except from two or three witnesses.*

1 Pe 5:1: *The elders (πρεσβύτερος) who are among you I exhort, I who am a fellow elder (πρεσβύτερος) and a witness of the sufferings of Christ, and also a partaker of the glory that will be revealed:*

ἐπίσκοπος (episkopos) "bishop" = borrowed from the Greek nation. The term "bishop" finds its root word in the Greek idea *Ato look upon, to inspect, and to consider*. It was always used to identify a position of leadership by appointment.

Officials that were sent from Athens to go out and check the cities to make sure that things were in order were called bishops. They were sent out to report back concerning the state of affairs. Syria had committees that were basically trustees for the towns and cities, and the individuals in these committees were called bishops. The essence of their job was responsibility, but underlying it was accountability. They had to go back and report.

The implications for the Lord's use of "bishop" are these:

1. a title referring to the function of *care and protection*. A bishop is one who cares, one who superintends, one who considers a situation.
2. a title emphasizing care and protection *as a position of authority* due to supervision;
3. that supervision suggests an *appointment and accountability* as indicated by

Acts 20:28: *"The Holy Spirit has made you overseers (ἐπίσκοπος)"*

Php. 1:1: *Paul and Timothy, bondservants of Jesus Christ, To all the saints in Christ Jesus who are in Philippi, with the bishops (ἐπίσκοπος) and deacons:*

Ποιμαίνω (poimaino) "shepherd" = pastor. This is probably the term that is used the most today. The root of this word has the idea of protection or care as well, It came out of the very common society of that day where the

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number one agricultural job was pastoring or shepherding. The word had the idea of caring for; to protect. It was the word that they named those people that looked after sheep by. The term became associated with anyone who took special care for another. This was a position of leadership by nature of the task, one who is looking after someone. Yet it carried the concept of personal and tender care. This suggests the inference of commitment and close relationship.

What are the implications for the church regarding this term? The title "pastor" reflects the responsibility of care with the emphasis on protection and provision. It is a position of authority that expresses endearment. The shepherd is one who is really close, and looks after the "flock of God" as his own. These three words hold unique implications for the church today, This position of leadership according philology is a God-given position of authority .the emphasis is not only on maturity and supervision and accountability, but care and protection maintained with the most tender and most loving of care.

Ac 20:28: Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd (ποιμαίνω) the church of God which He purchased with His own blood.

1Pe 5:2: Shepherd (ποιμαίνω) the flock of God which is among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly;

God wants us to be aware of His commitment to the body of believers, those He calls His own children. He's trying to convey to the church in every way that can be understood that He deeply cares for His own, so much that He specifically calls individuals that will be:

pastors people loved by their church;

bishops, people that will be accountable to Him ;

elders, people mature in the Lord, able to lead,

B. The Position by Precept.

There are 22 New Testament Epistles (excluding the Gospels and Revelation) directly geared toward the N.T. church, of these Epistles there are certain families of terms that are used frequently.

1) Teaching

One group of these families of terms has 40 % of its occurrences in the Pastoral Epistles. This is the family that relates to teaching~ Of all the words that deal with teaching (and there are several of them) 40 % of their New Testament occurrences are in the three books written especially to

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pastors. That is significant. Teaching is, by virtue of the concentration of terms, a high priority for elders!

The overwhelming majority of references indicate the priority again of teaching Gods' Word. The concentration of the terms indicates that teaching is more in these Epistles than anywhere else. These commands declare that the number one job of the pastor is to teach.

Furthermore, teaching is presented by Paul as vital to the preparation of the faith, that is, evangelism. When the Pastoral Epistles are carefully surveyed, one conclusion regarding the priority of a pastor is drawn: Although sometimes he is called to exhort or encourage or rebuke, and sometimes he is involved in counseling, or sometimes visiting, or responsibilities such as administration, the number one job of a pastor is to teach the Word of God.

2) Evangelism

Evangelism, is very, very important, but it's not the number one job of the pastor. Visitation is very, very important, but it's not the number one job of the pastor. Counseling, discipline, all these things are absolutely important, but they all must be done within the realm of teaching the Word of God as first priority.

The position of leadership by philology indicates that an elder, a bishop, a pastor is to protect and to provide, but by precept, they are to do this protecting and providing through the teaching of the Word of God.

C. The Position by Principle.

Eph. 4:11: *And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers,*

God has given corporate gifts to local bodies: *"He gave some apostles and some prophets."*

Eph. 2:20: *having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone,*

Apostles and prophets were foundational. Their task is done, the foundation has been laid.

Eph. 4:11-12: *And he gave some, ...evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:*

We see that in the passages of the New Testament epistles, there is a principle that is established in terms of pastor responsibility. That principle seems to be one of a plurality of Elders in the church, and a principle that also sees the Elders delegating responsibility to a second

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group called Deacons. The work of the pastor by principle is to build up the body of Christ.

Prof. Question: *What is the job of the pastors and teachers?*

Student Response: *To equip the saints.*

Prof. Question: *Why does God want pastors to equip the saints, to teach the Word and see spiritual maturity?*

Student Response: *"for the work of the ministry."*

Prof. Response: *Yes, for service, so that individuals, as they mature in the Lord, will exercise their gifts and get involved*

Prof. Question: *Why does God want people, the flock, to do the work of the ministry?*

Student Response: *For "the building up of the body,"*

Prof. Response: *Yes, God desires a growing church! A spiritual church that's growing not only spiritually has to have pastors that will teach the Word, it also has to have people that are willing to be equipped.*

IV. THE PREREQUISITES FOR LEADERSHIP IN THE CHURCH.

1 Timothy 3:1-7

1 This is a faithful saying: If a man desires the position of a bishop, he desires a good work. 2 A bishop then must be blameless, the husband of one wife, temperate, sober-minded, of good behavior, hospitable, able to teach; 3 not given to wine, not violent, not greedy for money, but gentle, not quarrelsome, not covetous; 4 one who rules his own house well, having his children in submission with all reverence 5 (for if a man does not know how to rule his own house, how will he take care of the church of God?); 6 not a novice, lest being puffed up with pride he fall into the same condemnation as the devil. 7 Moreover he must have a good testimony among those who are outside, lest he fall into reproach and the snare of the devil.

This passage is very straight forward and just gives a list of qualifications. I group these under the general qualifications of Social standard, moral, and Ethical standards. And then I also identify in this passage specific qualification regarding stands for actions, and standards for attitudes, standards for aptitude, and then, a final standard for security that a pastor should not be a novice, or a new believer

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A. General Qualifications.

1. Social Standards.

1 Tim. 3:2: *A bishop then must be blameless... hospitable,*

Blameless (ἀνεπίληπτος = anepileptos)

- 1) not apprehended, that cannot be laid hold of
- 2) that cannot be reprehended, not open to censure, irreproachable

Blameless has the idea of "not to be laid hold of" or not justifiably open to criticism

Hospitable (φιλόξενος = philoxenos)

- 1) hospitable, generous to guests
- 2) the ability to love strangers.

2. Moral Standards,

1 Tim. 3:2: *...the husband of one wife*

Not Divorced

This could mean that a person must be married, but the emphasis of the passage is not on A wife, but on ONE wife. It could also mean that a pastor should never remarry, but Romans 7 indicates that if the spouse dies, the law is not binding, and remarriage is permissible. The interpretation would best be understood as indicating that a pastor should not be a divorced man,

1 Tim. 3:2: *of good behavior*

Good behavior (καλός = kalos, ἔργον = ergon)

- 1) excellent in its nature and characteristics, genuine, approved
- 2) that which any one is occupied, that which one undertakes to do,

This is the idea of being respectable and orderly, the opposite of chaos.

3. Ethical Standards.

1 Tim. 3:2: *temperate, sober-minded*

Temperate (νηφάλειος = nephaleios)

- 1) sober, abstaining from wine, either entirely or at least from its immoderate use

1 Tim. 3:2: *...sober-minded*

Sober-minded (σώφρων = sophron)

- 1) of a sound mind, sane, in one's senses

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2) curbing one's desires and impulses, self-controlled,

This has the idea of being sound in judgment. Timothy was told not to get carried away with old wives tales (1 Tim 4). It means to be sensitive in service. Practically it means to know where humour fits, and where seriousness fits and where an ethical standard is established promoting soundness in judgment, and sensitivity in service.

B. Specific Qualifications.

1. Standards for Actions.

All these have their application in the area of how a pastor conducts himself.

1 Tim. 3:3: *...not given to wine*

Not drunken (πάροινος = paroinos)

1) being drunk with wine

Looking at this from modern day vices, this standard of action would imply the inappropriateness of church leaders participation in any act of succumbing to any form of substance abuse. Proverbs 23 is a reminder that drinkers have a very dangerous reputation.

Romans 14 indicates clearly that abstinence is best, this is true for the church leader especially

1 Tim. 3:3: *...not violent,*

Not Contentious (πλήκτης = plektes)

1) bruiser, ready for a blow

2) a pugnacious, contentious, quarrelsome person

In other words, "not quick-tempered" or "not quick with his fists."

This standard of action would imply the inappropriateness of church leaders involved in any contentious activity whether verbal, physical, whether slander or lies, or any other contentious behaviour such as writing letters, internet communication.

2. Standards for Attitudes.

1 Tim. 3:3: *...not greedy for money*

Not greedy (αἰσχροκερδής = aischrokerdes)

1) eager for base gain, greedy for money, covetous

2) being prone to seek self-interests and personal profit.

1 Tim. 3:3: *...not covetous*

Not covetous (ἀφιλάργυρος = aphilarguros)

1) not loving money, not avaricious

This would involve being weak to jealousy over the "riches" of others and having a tendency to hoard possessions. This passage identifies

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the possible source of such bitterness; greed and envy. Greed and envy are the seeds that produce a harvest of bitterness in peoples' lives. God warns church leadership to beware of such vices of the devil.

3. Standards of Aptitude.

1 Tim. 3:3: ... *but gentle*

Gentle (ἐπιεικής = epieikes)

- 1) seeming, suitable
- 2) equitable, fair, mild, gentle

This is a person considerate of others' feelings.

These are the qualifications for that relationship of endearment that is called pastor or shepherd, which is rooted in the relationship of true loving care between a church leader and God's people.

1 Tim. 3:2:

Able to teach (διδασκτικός = didaktikos)

- 1) able and skilful in teaching

This necessarily includes being teachable as well as having the ability to impart knowledge in a meaningful way. As Spurgeon says: "It is the ability to put the cookies down where the people can reach them."

1 Tim. 3:4: *one who rules his own house well, having his children in submission with all reverence*

Ruling (the home well) (προϊστημι = proistemi)

- 1) to be over, to superintend, preside over
- 2) to be a protector or guardian
- 3) to care for, give attention to

More is given here than in any other area of qualifications.

A man who cannot rule his home with dignity should not be leading the church. This does not mean in the sense of dictatorship, but in the sense of leadership. It says in Scripture that the qualification for leadership is to be able to lead in your own home.

4. Standards for Security.

1 Tim. 3:6: *not a novice, lest being puffed up with pride he fall into the same condemnation as the devil.*

Not a novice (νεόφυτος = neophutos)

- 1) newly planted, a new convert,
- 2) from neophyte (one who has recently become a Christian)

Maturity will secure a pastor from pride

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1 Tim. 3:7: *Moreover he must have a good testimony among those who are outside, lest he fall into reproach and the snare of the devil.*

A (good) testimony (μαρτυρία = marturia)

1) what one testifies, gives testimony before a judge

A pastor needs a good testimony or a good report that will secure a pastor from perversion, and from getting into the ministry then finding that his past is catching up to him, and he is tempted to cover up or compromise.

V. THE PRIORITIES OF MINISTRY

We have examined 1 Timothy 3:1-7 where the apostle Paul lists the qualifications for elders. Once a man becomes an elder, his responsibilities include teaching, leading, praying, and ordaining other elders. In addition, Scripture gives several priorities for elders to uphold:

A. Evangelizing the lost

Elders are to seek the salvation of unbelievers. The various functions, programs, and ministries of their churches should focus on that ultimate goal.

Acts 26:15, 17-18: *"So I said, 'Who are You, Lord?' And He said, 'I am Jesus, whom you are persecuting... 'I will deliver you from the Jewish people, as well as from the Gentiles, to whom I now send you, 'to open their eyes, in order to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins and an inheritance among those who are sanctified by faith in Me.'*

In Acts 26:18 Paul says he was called "to open their eyes, and to turn them from darkness to light,..." All spiritual leaders share in that aspect of God's call. You may be gifted in program development, administration, counselling, or some other area of ministry, but evangelism must not be forgotten. No matter what else is left undone, we must present Christ to the unsaved.

B. Edifying believers

Another priority for elders is to edify believers—to stimulate their spiritual growth, so that they become increasingly useful to the Lord. That includes warning the unruly, encouraging the faint-hearted, supporting the weak, and being patient with everyone (1 Thess. 5:14).

Eph. 4:12: *And He Himself gave ... some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ,*

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Pastors are given *‘for the edifying of the body of Christ.’* This text has primary reference to teaching sound doctrine. Edification also involves confronting and restoring believers who fall into sin (Gal. 6:1), encouraging those who lose their zeal for ministry (2 Tim. 1:6-7), admonishing those who neglect their love for Christ (Rev. 2:4), and challenging faithful believers toward greater perseverance and strength (1 Thess. 4:1).

C. Teaching God’s Word

A steady diet of divine truth is the core of church life. Spiritual shepherds must faithfully feed their flock with the Word of God:

Acts 20:28: *Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood.*

1Tim. 4:11: *These things command and teach.*

D. Praying for God’s people

Rom. 12:10, 12: *Be kindly affectionate one to another with brotherly love... continuing steadfastly in prayer;*

Gal. 4:19: *My little children, for whom I labor in birth again until Christ is formed in you,*

Paul appealed to the believer’s in Rome to pray continually for one another. Paul’s concern for the spiritual maturity of the Galatians was so intense that he referred to it as birth pangs. Agonizing over God’s people is a mark of true spiritual leadership, and thus we should be motivated to intercede in prayer for one another.

F. Strengthening families

Eph. 5:22-29: *Wives, submit to your own husbands, as to the Lord... Husbands, love your wives...*

Our families must be taught what each family member’s Biblical roles are, how to love and serve each other, and how to combat influences that tend to tear families apart. Family members need to be taught how to devote themselves to one another, to God, to His Word, to the church, and to personal ministry.

G. Attending to special needs

Jam. 1:27: *Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their trouble, and to keep oneself unspotted from the world.*

We must reach out in love and sympathy to those in distress, whether they be facing death, illness, divorce, or some other disappointment or

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disaster. Such caring is a great tradition in Christian ministry, and rightly so. Jesus Himself set the example when He responded with compassion to the special needs of those around Him.

Quite often a spiritual leader will be called away from the normal course of his ministry to attend to a special need that arises in someone's life. That's part of the ministry. Sad to say, some leaders see such things as intrusions into their schedules when in reality they are divinely appointed opportunities to demonstrate Christ's love. We need to see such situations in that light and respond accordingly.

H. Communion and baptism

The Great Commission of Matthew 28 commands believers to be baptized, Paul called believers to remember the Lord's death through 'Communion' (1 Cor. 11:24). I believe it is the responsibility of spiritual leaders to remind believers to be identified with Christ and His church through baptism and to remember Christ's death and resurrection through the ordinances of Communion. Communion reminds us of His death; baptism reminds us of His resurrection as well as providing the means of joining the church.

I. Promoting holy living

Matt. 5:13-14: *"You are the salt of the earth; but if the salt loses its flavor, how shall it be seasoned? It is then good for nothing but to be thrown out and trampled underfoot by men. "You are the light of the world. A city that is set on a hill cannot be hidden."*

When God's people are holy in character and conduct, they are like salt and light in the world. Only then can the church penetrate this evil generation with the light of God's truth. Spiritual leaders must exemplify holiness and encourage their people to pursue holiness in their own lives.

These priorities indicate the serious nature of spiritual leadership; it is a high, holy, and sacred calling. In addition it's very demanding.

VI. THE PULSE OF MINISTRY

Several demands are placed upon spiritual leaders:

A. Discipline

Discipline has been defined as training that develops self— control and character, or orderliness and efficiency. That's an overarching requirement for effective ministry because it affects every area of one's life.

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B. Self-Denial

A spiritual leader's life is not his own: he has been called to a task beyond himself. Contrary to the protagonist of Henley's *Invictus*, he is not the master of his own fate, the captain of his own soul, or the determiner of his own destiny. He moves at the bidding of God's Spirit. Therefore, he must practice self-denial.

C. Hard work

Rescuing the unsaved from the hand of Satan is not an easy task. Instructing the saints and working toward their maturity is equally demanding. Hard work is required in every aspect of the ministry.

D. Organizational skills

An elder must focus on what really matters, not on peripheral issues or distractions. He must have the ability to establish priorities and get things done.

E. Proper attitudes

His attitude must be gentle and humble while maintaining zeal, intensity, and seriousness. He must be confrontational, direct, and authoritative, while maintaining warmth, love, and compassion. That may seem like an impossible balance to maintain, but God gives us grace and a divine perspective that help to overcome our weaknesses.

F. Patience

The Puritan minister Richard Baxter understood the need for a pastor to have patience. He wrote, "We must bear with many abuses and injuries from those to whom we seek to do good. When we have studied for them, and prayed for them, and exhorted them, and beseeched them with all earnestness and condescension, and given them what we are able, and tended them as if they had been our children, we must look that many of them will requite us with scorn and hatred and contempt, and account us their enemies, because we 'tell them the truth.'"

Now, pastors must endure all this patiently, and we must unweariedly hold on in doing good, 'in meekness, instructing those that oppose themselves, if God, peradventure, will give them repentance to the acknowledging of the truth.' We have to deal with distracted men who will fly in the face of their physician, but we must not, therefore, neglect their cure. He is unworthy to be a physician, who will be driven away from a frantic patient by foul words" (*The Reformed Pastor* [Carlisle, Pa.: Banner of Truth, 1974], p. 119).

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It takes a special man to understand the priorities and meet the demands of ministry. He must be empowered by the Holy Spirit, called by God, and qualified for leadership according to the standards in 1 Timothy 3:1-7.

VII. THE POISE OF PASTORAL LEADERSHIP

In concluding this portion of the study on pastoral leadership, let each reader identify some personal leadership responsibility. Everyone who knows Christ as their Saviour has some element of responsibility that would be qualified as leadership; husband and leader of a family, mother and leader of children, children having other children to give an example to, Christians having some responsibilities at work that fall under the area of leadership. Leadership in some form is a part of every believer's life.

The poise (how one conducts himself) is the state of balance or dignity of manner of spiritual leadership. It is that "poise" which keeps the heart completely right with God. The poise of God's servant-leadership requires:

A. A Surrendered Heart.

1 Pet. 5:1-4: *The elders who are among you I exhort, I who am a fellow elder and a witness of the sufferings of Christ, and also a partaker of the glory that will be revealed: 2 Shepherd the flock of God which is among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly; 3 nor as being lords over those entrusted to you, but being examples to the flock; 4 and when the Chief Shepherd appears, you will receive the crown of glory that does not fade away.*

A surrendered heart positively involves 'shepherding' or feeding and tending (supplying the requisites for the soul's need), clearly the necessity to teach and apply God's Word. A surrendered heart negatively involves not shepherding by 'compulsion'; force or constraint. The opposite of true surrender is taking something by acting out of imminent necessity. When pressure is brought to bear, if action is taken "by constraint," whether it be pressure of circumstances, or the pressure of popularity, it is inappropriate. Therefore, to be completed 'willingly' is to have a free choice to do something. It involves a complete surrender to the will of God. It says, 'I want God's will.' It is that inside influence of the Spirit of God that works in His children 'to will and to do His good pleasure.'

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Psalm 37:23-24: *The steps of a good man are ordered by the LORD, And He delights in his way. Though he fall, he shall not be utterly cast down; For the LORD upholds him with His hand.*

The delight must be first. When one delights in the Lord, God works in us both to will (that's desire) and then to do (that's privilege) His good pleasure, The desires of the heart are truly God's *desires*, *prompted by the indwelling Spirit*.

1 Cor. 9:16: *For if I preach the gospel, I have nothing to boast of, for necessity is laid upon me; yes, woe is me if I do not preach the gospel!*

Paul was evidently constrained to preach the gospel. He was constrained out of need to preach the Gospel. Nevertheless, he went on to say that if he did it just by constraint, he was only doing his job, only exercising his responsibility, but if he did it by desire or willingly, then he received a reward. God wants His own to act for Him out of desire with surrendered hearts, truly and completely committed to Him. A surrendered heart is where service begins, whether an elder in the church, or a Sunday School teacher, or an usher, or a leader in the home. God says service starts with surrender.

B. A Single Heart.

1 Pet. 5:2: *Shepherd the flock of God which is among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly.*

Peter presented both the motive and the manner of one's ministry. An elder's motive must be from willingness, not from a sense of external compulsion: **not because you must, but because you are willing**. Social or financial pressures should not be substituted for the pure motivation to do God's will and to serve Him freely and eagerly: **not greedy for money, but eager to serve**. Shepherds who serve with false motives care only for themselves and devour the flock.²⁵

A single heart negatively involves shepherding "*not for dishonest gain*" The opposite of a single heart is the eagerness for base gain of a divided heart: gain for prominence, gain for possessions, gain for prestige, gain for power, and gain of pleasure. A single heart positively involves

²⁵ Raymer, R. M. (1985). 1 Peter. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (J. F. Walvoord & R. B. Zuck, Ed.) (1 Pe 5:2). Wheaton, IL: Victor Books.

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shepherding *eagerly* or in a joyful readiness, willing, active, passionate, zealous for the job. Proper leadership has the single heart of seeking to do what God wants, and to do it zealously.

Rom. 1:15: *So, as much as is in me, I am ready to preach the gospel to you who are in Rome also.*

Col 3:23 *And whatever you do, do it heartily, as to the Lord and not to men,*

Php. 3:13: *Brethren, I do not count myself to have apprehended; but one thing I do, forgetting those things which are behind and reaching forward to those things which are ahead,*

C. A Servants' Heart.

1 Pet. 5:3: *nor as being lords over those entrusted to you, but being examples to the flock*

Here Peter warns leaders not to take on this leadership, this oversight, *as being lords* over God's inheritance. Leaders don't push, leaders LEAD. They inspire people to follow. One of the most powerful advice statements given to church leaders is: Do not use people to build your ministry; use your ministry to build people!

Peter urges pastors to "*Be examples to the flock.*" Being an example to God's flock means that the spirit of servant leadership is captured through example. This focuses on what the leader can do for others.

Christ:

Mr. 10:45: *"For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."*

Mt 23:11: *But he that is greatest among you shall be your servant.*

Paul:

Php 2:4: *Look not every man on his own things, but every man also on the things of others.*

Leadership is rendering the maximum amount of service. Leadership is unselfishness. Leadership is an unceasing absorption in the greatest work of the world, the building up of the Kingdom of our Lord Jesus Christ." The poise that leadership calls for is nothing less than a servants' heart, a single heart, a surrendered. A servants' heart is the daily prayer: "Lord, let me serve others."

Conclusion

It has been the purpose of this portion of this study to acquaint the church with a Biblical perspective of pastoral leadership. May each of God's children "pray to the Lord of the harvest that He might send forth

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workers unto the harvest" and may each, with all that leadership entails, say, "Here am I, Lord; send me."

SECTION 3

THE ROOTS OF FAITH IN PASTORAL MINISTRY

I. THE FAITH OF PASTORAL MINISTRY IS ROOTED IN THE PRESENCE OF THE LORD

A. His Presence as The Saviour Brings Life

O.T. Truth

In Samuel we see the difference between Eli's sons who did not know the Lord and Samuel who, by God's grace came to know the Lord.

1Sam. 2:22: *Now Eli was very old, and heard all that his sons did unto all Israel*

1Sam. 2:22: *And Samuel grew, and the LORD was with him, and did let none of his words fall to the ground.*

N.T. Truth

1 John 5:11-12: *And this is the testimony: that God has given us eternal life, and this life is in His Son. He who has the Son has life; he who does not have the Son of God does not have life.*

Nicodemus was a teacher of Israel, yet he did not have understanding about being born again. His knowledge of salvation was lacking. Jesus made it clear salvation, new birth, being born again requires having *life is in His Son*. It is nothing less than God abiding within the heart. It is re-creation in God.

2 Cor. 5:17: *Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new.*

B. His Presence as a Father Confirms Love

Rom. 5:8, 15: *But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us..*

1 John 3:1: *Behold what manner of love the Father has bestowed on us, that we should be called children of God! Therefore the world does not know us, because it did not know Him.*

God's continuing love is evidenced in providing care, in teaching & admonishing, in His leading & protecting, in His committing & finishing our purpose.

Paul's Persuasion

Rom. 8:38 -39: *For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, nor*

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height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

C. His Presence as a Companion Dispels Darkness

1 John 1:6-7: *If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth. But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.*

Walking in the light is more than simple obedience it is living ‘*as he is in the light.*’ Be reminded of how Jesus lived:

1. Jesus lived in complete awareness of the Father's watchfulness:

John 8:29: *"And He who sent Me is with Me. The Father has not left Me alone, for I always do those things that please Him."* Compromise was not in His vocabulary

2. Jesus lived in total submission to the Father's will:

Lu 22:42: *saying, "Father, if it is Your will, take this cup away from Me; nevertheless not My will, but Yours, be done."*

3. Jesus lived with a determined resolve for the Father's purpose

Lu 9:51: *Now it came to pass, when the time had come for Him to be received up, that He steadfastly set His face to go to Jerusalem,*

4. Jesus lived with tender sensitivity to the Father's passion

John 11:35: *Jesus wept.*

5. Jesus lived in perfect peace with the Father's promises

Ps 16:10: *For You will not leave my soul in Sheol, Nor will You allow Your Holy One to see corruption.*

John 14:27: *"Peace I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid"*

6. Jesus lived in deep joy with the Father's plan

John 17:13: *"But now I come to You, and these things I speak in the world, that they may have My joy fulfilled in themselves.*

For Jesus "Walking in the Light was the full cup of fellowship with the Father. For the believer "Walking in the light" is living as Jesus lived by practicing the presence of God.

II. The Faith of Pastoral ministry is Rooted in the Fear of the Lord.

A. The Pulse of the Fear of the Lord

The fear of the Lord is a great theme in Scripture, being mentioned thirty times. A summary of these uses indicates it means:

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1. To Hold God in Awe

Ex. 19:16-25: *Then it came to pass on the third day, in the morning, that there were thunderings and lightnings, and a thick cloud on the mountain; and the sound of the trumpet was very loud, so that all the people who were in the camp trembled...*

For three months Israel had wandered in the wilderness of Sinai having escaped the bondage of Egypt. God in three months had supernaturally fed them and watered them, and then God called Moses to come up to the mountain of Sinai where He would give them the Law. The people were to make preparations because God was going to descend to come among them. The distance of the height of the mountain separated them but God made His presence known on the mountain. 6:43 There was thundering and lightning and thick clouds on the mountain. Even the great sound of the trumpet was heard from the mountain. It says in verse sixteen that the people trembled.

God was giving the people a sense of His own greatness. He did not come upon them as a quiet cloud. He did not speak to them as a still small voice. In this situation He manifested Himself in a great storm with violent thunder. God wanted His people to see His incomprehensible power. He wanted to not only manifest His glory but show the great power that He possesses. It was out of a sense of God's greatness that they feared Him. The fear of the Lord is to hold God in awe because of a sense of His greatness.

If we are wise and step back and look at creation and read the words that God gave us all this with a spoken word. We will realize that God is all powerful, that His greatness, His power is beyond our understanding. The true response to this greatness is to stand before Him in awe. I have seen things in creation that leave me speechless. The first time that I stood before the great Niagara Falls in Canada I was speechless. The Niagara River rushes down towards a precipice and falls 150 feet to 180 feet with such a great roar that you can feel the earth a mile away. When you stand at the precipice even though there is a fence to keep you safe, you feel like it's drawing you in and your going to be sucked into this great chasm. I stood there as a young boy in awe because I was in awe of the power of this great waterfall.

The first time I experienced a hurricane in Florida when I was at school, I was silenced by the awe and the power. The students of the seminary were evacuated into the basement of the big building that was to

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keep us safe. This hurricane came from the ocean and swept across the city. Even though we were down in the basement with many walls of cement around us and above us, the noise was so great that you could not speak. It was like one thousand engines from a train passing by. The noise was like a thousand jet engines as they are taking off and your right behind each jet, and I was in fear. 12:54

If all these things, and perhaps all things you have experienced in nature, bring us awe and silence, how much more should even God who spoke and gave us this, bring fear and trembling before us? The fear of the Lord is to hold God in awe with a sense of His great power.

2. To Hold God in Reverence

Ex. 3:1-6: *Then He said, "Do not draw near this place. Take your sandals off your feet, for the place where you stand is holy ground.*

Moses was tending his father-in-law's sheep on the back-side of the wilderness. He was enjoying the peaceful solitude of a shepherd, alone with the sheep. Perhaps he was thinking, *"This is a good life it is so quiet and so peaceful."* But his attention was drawn to an unusual sight as he saw up on the mountain something burning. If there had been lightening to cause fire that would have been expected, but to have a fire going without any reason for a fire it drew his attention. His curiosity caused him to approach what this fire was and as he approached the fire, he realized that the bush that was burning was not being consumed. Now his curiosity turned to amazement! How can a bush burn and not be consumed? And as he approaches closer God speaks to Him.

God says nothing more than *"take off your sandals because you are approaching holy ground."* It was the purpose of God to show Moses His purging holiness. The purifying effect of His presence, and this was the reason the bush was on fire and was not consumed. Actually the bush itself would have been protected by the fire. God chose to come upon that bush as a fire. The fire did not consume the bush, but no bird could land upon that bush. No bug could live on that bush. That was a demonstration of the purifying, holiness of God, and that was affirmed by God saying *"You are approaching holy ground, take off your sandals."*

Moses received a sense of God's holiness, and in responding to that holiness, he obeyed and took off his sandals expressing reverence for God. This idea of reverence, this idea of seeing that God is set aside in His purity. To acknowledge that He is a pure and holy God and undefiled that nothing can approach Him that is defiled. That is the fear of the Lord. The

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fear of the Lord is to hold God in awe because of a sense of His greatness. The fear of the Lord is to hold God in reverent distance because of His purifying holiness.

Further examples of this include God's requirements for Israel's for priest's cleansing and garments and God's warning to Moses:

Ex. 3:18, 20: *And he said, "Please, show me Your glory." ...But He said, "You cannot see My face; for no man shall see Me, and live."*

And Isaiah's vision of throne:

Is. 6:1, 2, 3: *In the year that King Uzziah died, I saw the Lord sitting on a throne, ... Above it stood seraphim... And one cried to another and said: "Holy, holy, holy is the LORD of hosts; The whole earth is full of His glory!"*

3. To Hold God in Honour

Ex. 15:1-2: *Then Moses and the children of Israel sang this song to the LORD, and spoke, saying: "I will sing to the LORD, For He has triumphed gloriously! The horse and its rider He has thrown into the sea! The LORD is my strength and song, And He has become my salvation; He is my God, and I will praise Him; My father's God, and I will exalt Him.*

Moses is teaching the whole nation of Israel a song. The occasion is very interesting. They had departed from Egypt with the power of God, and they came to the Red Sea, which prevented them from going further. God had delivered them from the hand of Pharaoh, but now as they were departing, a sea stood before a whole nation.

They realized when they turned around, that the enemy was pursuing them and they could see the dust of the enemy behind them. They believed that the army would be upon them and they would destroy them, so they started to shake their fist at Moses, *"Why have you led us here, what are you doing, what kind of a leader are you?"* Moses raised his voice and prayed that God would give him direction. And God said to Moses and the people, *"Be still and know that I am God."* He was not standing before them as fire, thunder, and storm. He was not before them as a burning bush that did not consume the bush. He manifested Himself as a voice! *"Be still and know that I am God."* Then God caused the wind to separate the sea and dry the land, and the Israelites walked through the mountain of sea that stood before them on either side on dry ground. The whole nation arrived at the other side of the sea and watched the enemy come to the same path, and before the enemy could come upon them, the sea collapsed and destroyed the whole army. 25:12

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God wanted His people to know just how much He was worth to them. He wanted them to understand that He was their greatest treasure, because only He had the power to deliver them from such an army. In response of realizing that God loved them, and cared for them and delivered them, they sang a song.

Further examples include::

David's Song:

2 Sam 22: 2-3: *And he said: "The LORD is my rock and my fortress and my deliverer; The God of my strength, in whom I will trust; My shield and the horn of my salvation, My stronghold and my refuge; My Savior, You save me from violence.*

David wrote a song and he worshipped God because he saw God as his rock and his deliverer. God was David's greatest possession. God loved him and therefore he wrote out in song in honour of God.

Mary's Song:

Lu. 1:47ff: *"My soul magnifies the Lord, And my spirit has rejoiced in God my Savior. For He has regarded the lowly state of His maidservant; For behold, henceforth all generations will call me blessed...He has shown strength with His arm; He has scattered the proud in the imagination of their hearts. He has put down the mighty from their thrones, And exalted the lowly. He has filled the hungry with good things, And the rich He has sent away empty.*

Mary sang a song out of the fact that God was her greatest asset. That God loved her and extended grace to her so much that she became the mother of the Christ child. 28:42 To fear the Lord is to hold God in honour with a sense of worthiness as we break out in worship and in praise to His name.

4. To Hold God in Respect

Deut. 6:1-2: *"Now this is the commandment, and these are the statutes and judgments which the LORD your God has commanded to teach you, ... "that you may fear the LORD your God, to keep all His statutes and His commandments which I command you, you and your son and your grandson, all the days of your life, and that your days may be prolonged.*

This covenant "Blessings & Curses" impacted Israel with a sense of God's sovereignty, of His consuming authority. Here the Lord says that to obey the Lord is to obey His commandments. In this whole passage we have the covenant that was made between Israel and God the commandments. If we were to read this all, we would see that it includes

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blessings for obedience and curses for disobedience. In this passage to fear the Lord is to acknowledge His sovereign right over His people. He is all authority and final authority.

To fear the Lord is to hold God in respect for a sense of His sovereignty in my life. It is that respect or that fear that would hold us to obedience and acknowledge justice when we disobey and He disciplines us. The fear of God, which gives a sense of His sovereignty over us, causes His people to resolve to walk in obedience. Joshua said it this way, *"If it seems evil to you to serve the Lord, choose for yourselves this day whom you will serve, but as for me and my house we will serve the Lord."* He surrendered to the sovereignty of God and resolved to serve the Lord.

To fear the Lord is to hold God in respectful obedience because He is sovereignty in our lives. You see that to fear the Lord is more than to tremble in His presence. The fear of the Lord is a response to who God is. It is a response to His greatness by standing in awe of Him. It is a sense of reverent distance when we acknowledge and have a sense of His holy purity. It is a holding of honour towards Him when we realize His worth to us as we are precious in His sight. This brings praise to our lips and a song to our heart, and it is to hold Him with respect for obedience because He is sovereign of our lives.

Further examples include:

Joshua's Resolve:

Joshua 24:15: *"And if it seems evil to you to serve the LORD, choose for yourselves this day whom you will serve, whether the gods which your fathers served that were on the other side of the River, or the gods of the Amorites, in whose land you dwell. But as for me and my house, we will serve the LORD."*

The Widow's Resolves:

Lu. 7:38: *and stood at His feet behind Him weeping; and she began to wash His feet with her tears, and wiped them with the hair of her head; and she kissed His feet and anointed them with the fragrant oil.*

Mr 12:42: *Then one poor widow came and threw in two mites, which make a quadrans.*

Each of these unnamed widows gave their all to the Lord.

Disciples Resolve

John 6:68: *But Simon Peter answered Him, "Lord, to whom shall we go? You have the words of eternal life.*

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If God be God over us, we must yield him universal obedience in all things. He must not be over us in one thing, and under us in another, but he must be over us in everything. (Peter Bulkeley). As Israel was entering into the promised land they had the anchor of Deuteronomy 6 verse 4. “Hear, O Israel: The Lord our God, the Lord is one!” Pastor faith is rooted in the presence of God that is suggested with that phrase, “He is our God.” This anchor is held by the fear of the Lord. The fear of the Lord is many things as we have discussed. We clearly see in the book of Proverbs that the fear of the Lord brings a unique product into our lives.

The Bible refers to the fear of the Lord, thirty times. Fourteen of these times are in one book, the book of Proverbs. Listen to what the product of the fear of the Lord is in the book of Proverbs.

B. The Product of the Fear of the Lord

1. Note the products of these 14 of 30 ‘Fear of the Lord’ Proverbs

Texts:

Proverbs 1:7 *The fear of the LORD is the beginning of knowledge:*

Proverbs 2:5 *understand the fear of the LORD, and find the knowledge of God.*

Proverbs 8:13 *The fear of the LORD is to hate evil: pride, and arrogance, and the evil way,*

Proverbs 9:10 *The fear of the LORD is the beginning of wisdom:*

Proverbs 10:27 *The fear of the LORD prolongs days:*

Proverbs 14:26 *In the fear of the LORD is strong confidence: .*

Proverbs 14:27 *The fear of the LORD is a fountain of life,*

Proverbs 15:16 *Better is little with the fear of the LORD than great treasure.*

Proverbs 15:33 *The fear of the LORD is the instruction of wisdom*

Proverbs 16:6 *by the fear of the LORD men depart from evil.*

Proverbs 19:23 *The fear of the LORD tends to life: and he that hath it shall abide satisfied.*

Proverbs 22:4 *By humility and the fear of the LORD are riches, and honour, and life.*

2. Note the products of the ‘Fear of the Lord’ in Psalm 34:

a) Divine Provision:

Psm. 34: 9-11: *Oh, fear the LORD, you His saints! There is no want to those who fear Him. 10 The young lions lack and suffer hunger; But those who seek the LORD shall not lack any good thing. “Come, you children, listen to me; I will teach you the fear of the Lord.*

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We will not want with the fear of the Lord. This speaks of what is called a subjective satisfaction. In other words, this is sensing fullness and having no sense of want. Verse 11 speaks of lacking no good thing. This is objective satisfaction. It means to really have what we need. So this passage tells us that the fear of the Lord is divine provision. It is contentment with God's supply. Who does not want to have contentment with God's supply? It is one thing to have a supply, but to be contented with it is another thing. This passage tells us that we will not really have contentment with God's supply unless we first fear the Lord. It is the arm that holds that anchor of our security which is who God is among us.

Psm. 23:1 *"The LORD is my shepherd; I shall not want."*

Psalm 23 states that if the Lord is our Shepherd we do not have want. Divine Provision is contentment with God's supply.

b) Divine Purity:

Psm. 34: 13-15: *13 Keep your tongue from evil, And your lips from speaking deceit. 14 Depart from evil and do good; Seek peace and pursue it. 15 The eyes of the LORD are on the righteous, And His ears are open to their cry.*

In Psalm 34 we see that there is not only divine provision, but also divine purity. We can see by the fear of the Lord we have victory over the tongue. Read verse 15. *"The eyes of the Lord are on the righteous, and His ears are open to their cry."* We see by the fear of the Lord we have divine purity in our deeds so that we act righteously. We also have in this verse divine purity of the purpose of our life. By the fear of the Lord our lives are aimed towards God's goals of direct values.

There are many religions that have high morals. In some respects we can look at the Islam faith and realize that there are high morals there. But there is a difference between having high morals and having internalized truth. Mohammad calls for reformation of 'follow the rules' this is the standard. Reform your life for this, but that is not what the fear of the Lord accomplishes. The fear of the Lord internalizes truth. The fear of the Lord writes the law in our hearts so that we become what the law intended. Divine Purity is the difference between just "high morals" and "internalized truth."

Psalm 119:10-11: *"With my whole heart have I sought you: O let me not wander from your commandments. Your word have I hid in my heart, that I might not sin against you."*

c) Divine Protection:

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Ps 34:7: *The angel of the LORD encamps all around those who fear Him, and delivers them.*

Psm. 34:17-18: *The righteous cry out, and the LORD hears, And delivers them out of all their troubles. The LORD is near to those who have a broken heart, And saves such as have a contrite spirit.*

We see in Psalm 34 not only does the fear of the Lord give divine provision and divine purity, but also guarantees divine protection. We see by the fear of the Lord we have we have the ear of God that delivers us out of our troubles. You notice that it is ‘out’ of the troubles, not ‘from’ trouble. We have already discussed in our class that sometimes when troubles and trials come, this is the greatest potential for our ministry. James tells us to count it Joy when we fall into trials because it develops Godly character in our lives.

By the fear of the Lord we are not kept from trouble, but we are delivered out of it or through it. To understand this is to appreciate the words of Christ which says, *“Into thy hands I commit my spirit.”* It is to understand Stephen as he was stoned to cry out, *“Forgive them for they do not know what they are doing.”* It is to appreciate verse 7 of this great Psalm where he says, *“The angel of the Lord encamps all around those who fear Him, And delivers them.”* This is the result of the fear of the Lord. Divine Protection is understanding the meaning of "Into Thy hands I commit my spirit"

d) Divine Peace

Psm. 34: 18: *The LORD is near to those who have a broken heart, And saves such as have a contrite spirit.*

God heals broken and troubled hearts. When it speaks of the Lord healing the broken, troubled hearts, it is the full compliment of the human being. It is God who delivers man from his psychological problems. It is God who delivers man from his emotional problems. He delivers them from these problems by His peace. We are told in the New Testament that this peace passes our understanding. But we hear and see in this passage that it is the product of the fear of the Lord. God’s divine peace is the sense of God’s comforting presence and perfect will working throughout all our circumstances. Divine Peace is the sense of God's comforting presence and perfect will working throughout all circumstances.

Is. 26:3-4: *You will keep him in perfect peace, Whose mind is stayed on You, Because he trusts in You. Trust in the LORD forever, For in YAH, the LORD, is everlasting strength.*

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The Lord Jehovah is the everlasting strength and in Him is everlasting peace. So when we look at this passage in Psalm 34 we see the product of the fear of the Lord. It is amazing that the word of the Lord tells us so much value in the fear of the Lord. Yet few preachers preach about the fear of the Lord, and church history shows us the great errors of God's people. We can look into Scripture and see the fear of the Lord as great treasure. When we look at the products here we can see the value of this, yet we still do not pursue the fear of the Lord. We can see all that God tells us is available to us because of the fear of the Lord, but we still choose to walk in the way of the world. We rob ourselves! We take our treasures and we throw them away, when we do not hold onto that anchor with the fear of the Lord. It is for this reason that we must be persuaded to fear the Lord

3. Note the errors of God's people through history:

Human history has repeated these two errors: To see the riches of the Fear of the Lord, and not desire it and: To see the riches of the Fear of the Lord, and take the world's way.

C. The Persuasion of the Fear of the Lord

James 1:17: *Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning.*

There are three persuasive reasons to Fear the Lord:

1. Because God has not and does not change

a) Three Bible Songs

Mal 3:6: *"For I am the LORD, I do not change;*

The Song of Moses:

Deut. 32:3: *I will publish the name of the LORD: ascribe ye greatness unto our God.*

The Song of David:

Ps 48:1: *A Song. A Psalm of the sons of Korah. » Great is the LORD, and greatly to be praised In the city of our God, In His holy mountain.*

The Song of Mary

Luke 1: 49: *For he that is mighty hath done to me great things; and holy is his name.*

b) Six things about God that do not change (*Knowing God*, J. I. Packer)

1 - God's life does not change

2 - God's character does not change

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- 3 - God's truth does not change
- 4 - God's ways do not change
- 5 - God's purposes do not change
- 6 - God's Son does not change

2. Because God is good but He is not safe

Heb 10:30-31: *"For we know Him who said, "Vengeance is Mine, I will repay," says the Lord. And again, "The LORD will judge His people." It is a fearful thing to fall into the hands of the living God.*

a) Six people who knew God to be good but not safe:

Miriam

Nu. 12:10: *And when the cloud departed from above the tabernacle, suddenly Miriam became leprous, as white as snow. Then Aaron turned toward Miriam, and there she was, a leper.*

Korah

Nu 16:32: *and the earth opened its mouth and swallowed them up, with their households and all the men with Korah, with all their goods.*

Achan

Josh. 7: 25: *And Joshua said, "Why have you troubled us? The LORD will trouble you this day." So all Israel stoned him with stones; and they burned them with fire after they had stoned them with stones.*

The Unnamed prophet

1 Kings 13: 22, 24: *'but you came back, ate bread, and drank water in the place of which the LORD said to you, "Eat no bread and drink no water," your corpse shall not come to the tomb of your fathers.'"...a lion met him on the road and killed him.*

Ananias and Sapphira

Acts 5: 5, 9-10: *Then Ananias, hearing these words, fell down and breathed his last... Look, the feet of those who have buried your husband are at the door, and they will carry you out."*

Paul

1 Cor. 11: 29-30: *For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body. For this reason many are weak and sick among you, and many sleep.*

3. God is judge and begins His judgement with His own

1 Pet. 4:17: *For the time has come for judgment to begin at the house of God; and if it begins with us first, what will be the end of those who do not obey the gospel of God?*

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The time demands it - *time has come*

God's love demands it - *house of God*

Mt 10:28: *"And do not fear those who kill the body but cannot kill the soul. But rather fear Him who is able to destroy both soul and body in hell.*

D. The Path to the Fear of the Lord

Proverbs 2:1-5:

1 My son, if you receive my words, And treasure my commands within you, 2 So that you incline your ear to wisdom, And apply your heart to understanding; 3 Yes, if you cry out for discernment, And lift up your voice for understanding, 4 If you seek her as silver, And search for her as for hidden treasures; 5 Then you will understand the fear of the LORD, And find the knowledge of God.

The path to the Fear of the Lord begins with...

1. A Desirous Heart

Prov.2:1a: receive - In Receiving God's Word

→ Implies a need for prepared hearts

→ Implies a need for planted seed

Prov.2:1b: hide - In Treasuring God's Word

→ Implies a need for Valuing God's Word

→ Implies a need for Storing God's Word

This passage tells us how we can understand the fear of the Lord. Jesus said, *"Do not fear him that can kill the body but fear Him that is able to destroy both soul and body in hell."* So we see in this passage that the path or the steps that are taken to understand the fear of the Lord. It begins with having a desirous heart. He says in verse one if you receive my words, and if you hide my words. So we see in this passage a desirous heart requires receiving the Word of God. To receive the Word of God we must have hearts that are prepared to receive it.

We know of the parable that Jesus gave regarding the sower who went out to sow. On all the ground that the seed fell upon, only one was properly prepared. In a practical way how does the servant of God prepare the heart to receive the Word of God?

In the morning when you do your devotions do you just wake up and half asleep read a portion of the scriptures to say I have done my devotions? If we're honest, I think sometimes we do this, and I know sometimes I do. But this is not really preparing our heart to hear God speak to us.

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Prof. Question: How do you prepare when you go to the Word of God to hear the Lord?

Student Response: Answer: First I pray.

Prof. Response: Yes, but even before praying I suggest we get to a solitary place where we are not distracted. We have televisions, we have radios, we have children running around, this is not a good time to hear God.

There was a great preacher in England named John Wesley. He and his brothers and his father were all preachers, and they were asked: “Who is the best preacher in your family?” and they all said: “Our Mother!”

The reason they said that Mrs. Wesley was the best preacher was because of her habit of devotions. I think it’s true that she had something like seventeen children in her family as she was caring for them. There was no spot in her house that was quiet, but what she would do every day was she would sit down and cover herself with a blanket so that all the children were away from her, and she couldn’t hear them. The children knew that when she was covered they were not to speak to her because she was talking to God, and God was talking to her. She was teaching her children how to prepare to hear God. We isolate ourselves from distraction. We clear our minds of all the things that are bothering us about yesterday and about what’s going to happen today. We stop and we do what Israel had to do – “Be still and hear the voice of God.” When we are isolated and our minds are clear we pray that God would open His word to us. We go to His word and we read His word.

Receiving God’s word requires a prepared heart. Receiving God’s word also implies we need to plant the seed in our heart. And of course this includes memorizing the Word of God, and also meditating on the Word of God. This is what is meant when it says, not only do we receive but we treasure his commands. The idea is to value God’s word and store it in our hearts.

David said that the Word of God is more precious than gold and silver and precious stones. David said that the Word of God is sweeter than the honey cone and more nourishment than food. Therefore we must value the Word of God beyond anything else that we have. It’s more important to us than our food. It’s more important to us than our home. It’s more important to us than our clothing. It’s more important to us than our

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family, and therefore we value it by storing it in our hearts. We should memorize God's Word, not just one or two verses but whole passages.

I met a lady visiting in a hospital in Canada. I will never forget this lady whose name was Mrs. Orr. I went to her room to give her comfort and pray with her because she was old and very sick. She was probably well into her eighties. When she saw that I had a Bible in my hand she said, "Could you turn to the book of Ephesians for me?" I thought she wanted me to read a verse to her, so I opened my Bible to Ephesians chapter one, and I said, "What would you like me to read to you?" And she said, "No, I don't want you to read I want you to listen. I want you to correct me when I recite the book." And then as I read through she recited the book of Ephesians chapter one and all the way through it, all by memory. 20:35

I went and visit her many times and just about every time she asked me to listen to another book. This lady put me to shame. She had committed practically all of the New Testament to memory. Now it is true God gives some people that ability more than others, but it is so important to memorize passages of the Word of God. The church that I pastored, when we encouraged our people to memorize, it was not just one verse at a time.

We probably all have memorized Psalm 23, but have you encouraged someone to memorize John 17, the prayer that the Lord gave? Have you memorized Isaiah 52 and Isaiah 53? And another great passage is Isaiah 55. Memorize the first chapter of Genesis, which is so important in our faith. Memorize all of John chapter 3. It is so important to hide the Word of God in our hearts so that we can think about it as we are driving and as we are working, and allow the Spirit of God to bring the truth back to our memories, that's meditation. 22:53

The Path to the fear of the Lord according to this text begins with the desires heart for God's word. We know that this is the same path to success. Joshua 1:8 says, "*This book of the Law shall not depart from our mouths, but we shall meditate upon it both day and night, that we might observe to do everything that it says, for in this we find great success.*" The path to the fear of the Lord begins with a desirous heart. This is also the path to success according to Joshua:

The path to Success

Josh. 1:8: "*This Book of the Law shall not depart from your mouth, but you shall meditate in it day and night, that you may observe to do*

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according to all that is written in it. For then you will make your way prosperous, and then you will have good success."

It is also the path to a victorious life according to Psalm 119:

The path to Victory

Psalm 119:11: *Your word I have hidden in my heart, That I might not sin against You!*

You must be honest and ask yourself, "Do I truly desire the Word of God? Is it the first thing that I go to in the morning?" As the servant did we saw in Isaiah morning after morning he had a listening ear. Is it the last thing we think of at night before we rest our head on our bed? As Jesus gave us example when He left the crowds at night and spent the evening in prayer. Do we turn our attention to the Lord in His word and in prayer as Daniel did three times a day? Do we value it and do we hide it in our heart? That is how we decide if we have a desirous heart towards the Word of God or not.

2. A Disciplined Heart

Prov.2:1-2: *My son, if you receive my words, And treasure my commands within you, So that you incline your ear to wisdom, And apply your heart to understanding;*

Here In Proverbs chapter 2 the Bible goes on to say that the path to the fear of the Lord is a desirous heart and then it is a Disciplined heart. It says in verse 2 "*Incline your ear to the word*", and then it says "*Apply your heart to the word.*" When we in our ear it implies the discipline of giving attention to God. We must not just listen but we must hear. When we do our devotions, when we open the Word of God, it is important for us to force our focus on what God is saying. There's a discipline in this. God gives us this word in common language, and so it is important for us to discipline ourselves when we open the Word of God to understand the context of what God is saying. To stop before we begin to read a passage and say, "Okay, what book is this in and what is the intention of God to this book?" It really involves disciplining our mind to exercise the principles of good hermeneutics.

When I come to Africa I know that you speak a different language than me. I have to be careful to pay attention and ask you to explain. Your words I can hear but they will mean nothing to me until I understand the meaning of them. It is the same when we go to the Word of God. The discipline of the principles of hermeneutics is to know the context, and to know the meaning of the word when God gave them to the people of that

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day. And then He says we are to apply this to our hearts. This is also the discipline of asking ourselves, “This is what it meant to the people of that day it was given, what does it mean to me?”

We were doing this exercise many times when we were looking through the Servant songs. We saw the character of the servant, faithful, gentle, persevering. And we took the next step and said, “What does this mean to me? Am I faithful, am I persevering, am I gentle?” We have to disciple ourselves regarding not only paying attention in the language and the context, and the meaning, but we have to conscientiously determine what this means to us as the Spirit of God gives us illumination. This is the path to the fear of God. It begins with a desirous heart and then it goes on to a disciplined heart.

That is why Paul says it’s a workman that does not need to be ashamed when he rightly divides the word of truth. It is great labour to work at the discipline of understanding and applying the Word of God. By God’s grace we see that there is a divine human cooperation in this discipline. We as God’s children have a great privilege when we exercise the discipline of studying and understanding the Word of God.

The Believer's Privilege

That privilege is seen in 1 John:

1 John 2:27: *But the anointing which you have received from Him abides in you, and you do not need that anyone teach you; but as the same anointing teaches you concerning all things, and is true, and is not a lie, and just as it has taught you, you will abide in Him.*

This passage teaches us that the Holy Spirit, which anointed us, which is in us, guides us to truth and gives us understanding. So we have the privilege when we are disciplining our mind and heart to study the Word of God to have fear working in us to give us understanding as our teacher.

Prof. Question: *In order for the Spirit of God to minister to us in this*
Student Response: *We need to walk in the Spirit.*

Prof. Response: *Okay, but first of all we need to have the Spirit. How do we get the Spirit, by a second blessing?*

Student Response: *No, when you are born again.*

Prof. Response: *Yes, you are born again by the Spirit that is how we receive life. Every true believer has the Spirit of God indwelling in our lives. But we must walk in the Spirit in order for the Spirit to minister to us*

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and to teach us. That means we do not grieve the Spirit and we do not quench the Spirit. We grieve and we quench the Spirit when we sin and disobey and do not confess our sin

But we have that wonderful promise in that same epistle that tells us about the privilege of having our anointing. That promise is in Chapter 1 when we talked about our fellowship with God. It says that if we confess our sins, He is faithful and just to forgive us our sins, and He will cleanse us from all unrighteousness. So as we prepare our hearts in solitude, and our minds to dispel distractions, we also examine our hearts and our lives to see if we are standing in sin before God. We confess our sins if we are aware of this, and then the Spirit of God is free to minister and to teach us His word. So you see the disciplined heart of paying attention to the content and the meaning as well as the discipline of application is blessed by the privilege of the teacher being the Spirit of God in our lives.

But the disciplined heart does not just stop there, because James tells us we have a continuing discipline to follow.

The Believer's Part

James 1:23-25: *For if anyone is a hearer of the word and not a doer, he is like a man observing his natural face in a mirror; for he observes himself, goes away, and immediately forgets what kind of man he was. But he who looks into the perfect law of liberty and continues in it, and is not a forgetful hearer but a doer of the work, this one will be blessed in what he does.*

Prof. Question: *What is the discipline that is mentioned here?*

Student Response: *First it is the Word of God put into practice.*

Prof. Response: *Yes! We have not followed the discipline of application until we have done what the Word of God tells us to do. There is a great danger in pastoral leadership. It is very easy for a pastor to study the Word of God and teach the proper application to the people. But if the pastor has not first applied the application to his life and done what is necessary, then he cannot expect the people to follow. That is being a hypocrite, and God judges hypocrisy very severely. So we want to understand the fear of the Lord and find all His benefits.*

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3. A Dependant Heart

Prov.2:3: *Yes, if you cry out for discernment, And lift up your voice for understanding,*

We see in Proverbs 2 the path to the fear of the Lord is a desirous heart. It is a disciplined heart, and then we also see in verse 3 that it is a dependent heart. We are called here to cry out to God for understanding (*cry out for discernment*). We are really now addressing the attitude of our heart as we come before the word. We have to accept the fact that we have weaknesses in terms of understanding the Word of God. Crying out to God first implies an understanding of weakness, and second implies humbleness of spirit.

Yet verse 3b calls for “lift up” our voice for understanding is a call for the action of Faith!

Prov. 22:17: *Incline your ear and hear the words of the wise, And apply your heart to my knowledge;*

Here “*apply* (שׂת) = shiyth) *your heart to my knowledge*” implies imposing or setting in place. The exhortations in verse 17 to pay attention, listen and apply your heart are calls to pursue and obey what is presented²⁶

2 Tim. 2:15: *Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.*

1 Cor. 2:14-15: *But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned. But he who is spiritual judges all things, yet he himself is rightly judged by no one.*

Here in 2 Timothy Paul urges believers to *Be diligent* ‘σπουδάζω (spoudazo) which implies exerting one’s self, endeavouring, giving diligence in “*rightly dividing the word of truth.*” In 1 Corinthians 2:14 Paul says the natural man does not understand or receive the Word of God. Because we know we struggle in our own lives with the old man, even though Paul says the old man is crucified in the believers life, our minds still operate in the old thinking. Therefore we are weak to receive all the

²⁶ Buzzell, S. S. (1985). Proverbs. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (J. F. Walvoord & R. B. Zuck, Ed.) (Pr 22:17–19). Wheaton, IL: Victor Books.

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understanding of the Scriptures. We know that the Spirit of God is in our lives we have to conscientiously depend upon Him by crying out with the proper attitude. It applies understanding our weakness and it applies having a spirit of humility.

Your education will not guarantee that you find the wisdom and the fear of God. Do not become proud because you have more Bible College training than the people in your church. It is true that you are getting tools to help you study the Word of God, but you will discover that many people who have never gone to Bible College or never had this training, go farther than you in their understanding of the Scriptures. The key is to humbly come to God as we open the Word of God, recognizing we depend upon Him

Prof. Question: I want you to think of two people in the New Testament who both ask Jesus for understanding. The rich young ruler asked the question about life and so did Nicodemus. Did they both receive and apply the understanding from Jesus?

Student Response: Not both but just one of them

Two that cried out for discernment

The Rich Young Ruler

Mark 10:17: *Now as He was going out on the road, one came running, knelt before Him, and asked Him, "Good Teacher, what shall I do that I may inherit eternal life?"*

The rich young ruler came but he went away sad because he was not listening to what God was saying. His problem was he did not come with an attitude of dependence upon Jesus. His security was not what Jesus said, but his money

Nicodemus

John 3: 4: *Nicodemus said to Him, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?"*

Nicodemus came with a humble spirit, and we realized that in being told that he must be born again, eventually he came to know the Lord as his saviour.

We see that the dependent heart is the attitude of the heart in crying out for discernment. We see it is also the lifting up of the voice for understanding. This is the action of faith. It implies that we believe that God is able and willing, that in our weakness God is strong:

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Five men who learned God is able to overcome human weaknesses

Moses

Ex 4:11: *So the LORD said to him, "Who has made man's mouth? Or who makes the mute, the deaf, the seeing, or the blind? Have not I, the LORD?*

Joshua

Josh. 1:9: *"Have I not commanded you? Be strong and of good courage; do not be afraid, nor be dismayed, for the LORD your God is with you wherever you go."*

Isaiah

Isa. 41:10: *Fear not, for I am with you; Be not dismayed, for I am your God. I will strengthen you, Yes, I will help you, I will uphold you with My righteous right hand.'*

Zechariah

Zech. 4:6: *So he answered and said to me: "This is the word of the LORD to Zerubbabel: 'Not by might nor by power, but by My Spirit,' Says the LORD of hosts.*

Paul

Php. 4:13: *I can do all things through Christ who strengthens me.*

Think of the five men that are listed in your notes who learned that God can overcome human weakness.

Prof. Question: *What was Moses weakness in Exodus chapter 4?*

Student Response: *He had a problem of the tongue.*

Prof. Response: *Moses believed that he could not do the job of speaking for God. And God reminded him that it is God that makes the mouth, and God that makes the lips.*

What was Joshua's weakness in Joshua chapter 1?

Student Response: *Youth*

Prof. Response: *Yes, I can see why you would say youth. He was taking over the responsibility of Moses. He was young and he had to take the nation into battle against Jericho. He had no confidence, and he felt weak and he felt insufficient.*

What did God say to him in Joshua 1:9?

Student Response: *"Be strong and of good courage for I am with you."*

Prof. Response: *We see Isaiah chapter 41:10 hearing God encourage him. We see Zachariah being promised the power of God in his own weakness. And in Paul in Philippians, with all his trials and with all his weakness he*

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could say: "I can do all things through Christ who strengthens me" Paul was determined knowing God was willing and able to strengthen.

Faith believes that God is able and the faith believes that God is willing. God wants to be dependent upon, and therefore when we depend upon Him and express this in prayer, He is truly willing to help us, and desiring to help us. James promises us this:

James 1:5 *If any of you lacks wisdom, let him ask of God, who gives to all liberally and without reproach, and it will be given to him.*

Proverbs chapter 2 tell us how we come to understand the fear of God. It begins with a desirous heart for the Word of God. It is a disciplined heart in the study of the Word of God. It is dependent upon a heart crying out for help to know His word. We also see in this passage that it is a diligent heart.

Prov. 2: 4-5: *If you seek her as silver, And search for her as for hidden treasures; 5 Then you will understand the fear of the LORD, And find the knowledge of God*

4) A Diligent Heart

Prov.2:4a: *seek as silver*

It says in verse 4 that we are to seek God's wisdom and truth with great determination. It says that we are to seek it like silver. The miner, who seeks for gold and silver in the mountains, works with an attitude of determination. This is a reference back to what we saw in the servant having perseverance and a focus. We turn away from materialism and from all the glory that the world has to offer, and we seek God's wisdom with a single focus, and with expectation. In Seeking God's Wisdom and Truth with the attitude of determination a singleness of focus is implied:

Mt 6:24: *"No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon.*

Prov.1:20: *Wisdom calls aloud outside; She raises her voice in the open squares.*

Mark warns the believer of the dangers of double mindedness and Proverbs 1:20 says, "*Wisdom called aloud, she raises her voice in the open square.*" This is a picture of the wisdom of God waiting to be heard. So we see in this passage, the diligent heart has focus and expectation that God will bring His riches into my soul. We are to seek as silver and search as treasure. There is expectation, and there is deliberate effort and

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persistent effort, to search with all our strength. This is how we come to understand the fear of God. The path begins with a desirous heart, a disciplined heart, a dependent heart, and a diligent heart. God says if we do this we will come to understand the fear of the Lord and find the knowledge of God which implies a sense of expectation

Prov.2:4b: search as treasure

Here in searching for God's Truth as for hidden treasure,(the Action of Deliberation), deliberate effort persistent effort are implied.

Evaluation time.

I want you to take a moment and evaluate your life in terms of these hearts.

Do you desire the Word of God? _____

Are you disciplined in your study to follow the proper hermeneutical processes? _____

Do you come with a dependent heart humbly asking God to give you wisdom? _____

Do you come with a diligent heart not only with a single focus but with an expectation of God's blessing? _____

I ask you as we have been doing to evaluate your life 0 to 10 with these four hearts. Take a few moments to evaluate and then as you evaluate, just take a moment, quietly and privately to ask God to give you these four hearts.

As we serve God today we are like Israel going into the promised land. It is a place of blessings but it is also the place of dangers. As Israel was in danger of being influenced by the paganism so are God's people. We know that as we serve God we have the enemy of Satan. We have the enemy of the world. And we have the enemy of the old nature, the flesh.

God gave Israel a great foundation to be their security. He gave them an anchor. The declaration – "*Hear O Israel, the Lord our God is one Lord.*" He defined who He was among them in their presence. This is our anchor in ministry. It is not us but who God is in us. The faith of Pastoral ministry is rooted in the presence of God. We hold onto that anchor with the arm or with the chain of the fear of the Lord. If we do not pursue the

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fear of the Lord, the anchor will not hold for us. Just as Israel was called to hold onto that anchor with the fear of the Lord, they were also told to hold onto that anchor with the love of the Lord.

III. The Faith of Pastoral ministry is Rooted in the Love of the Lord

We see first of all the Lord's love for His servant. This is where our whole relationship begins with God. It does not begin with our love for Him, but with His love for us.

A. The Lord's Love for the Servant

John 3:16: *"For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.*

Rom 5:8: *But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.*

1 John 4:10: *"This is love, not that we loved Him but that He first loved us."*

The root of the love of the Lord begins with God's love for the servant. We are told in Scripture that we cannot even know love until we know God because He is love. His suffering is the strength over death and over even the fear of death. His suffering is the expression of His love for us that delivers us into His presence. When we want to think about the love of the Lord, we begin with Him loving us.

B. The Lord's Love in the Servant

John 1:12: *But as many as received Him, to them He gave the right to become children of God, to those who believe in His name:*

Luke 15:11-24: *... for this my son was dead and is alive again; he was lost and is found.' And they began to be merry.*

His presence and the awareness of His goodness brings strength over sin:

Rom. 2:4: *Or do you despise the riches of His goodness, forbearance, and longsuffering, not knowing that the goodness of God leads you to repentance?*

The second aspect of the faith rooted in the love, is God's love in the servant. We see in Scripture that His love is working in us as He becomes a part of our life. His love is confirmed in us in so many ways. We are told in John chapter 1 verse 12 that His love is confirmed in us because He makes us His children. Romans 8 says the same thing that nothing can separate us from the love of God that is in us. We are like the prodigal son who when he returned to the father in Luke 15, there was celebration. We

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see that the very presence of God in our lives makes us aware of His goodness and gives us strength over sin. 1:10:23

It is His love that gives us the awareness of His goodness that leaves us to daily repentance. We are more than just aware of the love of God for the servant because God loves all the world. It is only those who come to Him in salvation who will understand the love of God in us, working in us in such a way that the Spirit of God confirms His love by whispering to us that we are His children. For us we can cry out to Him as Abba, Father, an expression of close endearment.

C. The Lord's Love through the Servant

Gal. 5:22-23: *But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law.*

The beauty of the faith of Pastoral ministry rooted in love, that God's love doesn't even stop in us. God insures that He loves through us. We see in Galatians 5:22-23 the fruit of the Spirit is love. When we were looking at the servant characteristics in Isaiah 42, we saw gentleness and perseverance and faith. Are they really anything different than Galatians five says about the fruit of the Spirit?

We see many people say that the fruit of the Spirit is love, which is joy, peace, long suffering, gentleness, faith, peace and temperance, they use all the rest to define love. I don't think that this is accurate in terms of the interpretation. I do believe that all of the fruit of the Spirit is affected in love. What is Joy without love? What is self discipline without love?

That is really what Paul was saying in 1 Corinthians 13, and that's why we see in 1 Corinthians chapter 13 an exposition on love:

1 Cor. 13:4-8: *Love suffers long and is kind; love does not envy; love does not parade itself, is not puffed up; does not behave rudely, does not seek its own, is not provoked, thinks no evil; does not rejoice in iniquity, but rejoices in the truth; bears all things, believes all things, hopes all things, endures all things. Love never fails. But whether there are prophecies, they will fail; whether there are tongues, they will cease; whether there is knowledge, it will vanish away.*

In this passage God gives us fifteen expressions of what love is. If we want to understand the faith of the Pastoral ministry, which is rooted in the love of God, we each have to personally study this passage and make it personal in our lives. I encourage you to do this to take and study each

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phrase and what it means. Then write the phrase out in terms of what it means to you and your ministry and in your society.

Many years ago as a Pastor I did this and this is what I have given you here. This was my exercise to take these phrases of love and apply it to my life. So this is the way I say it, this is my language. This is how I apply it to my life. I am going to read this through as a testimony of what God taught me regarding this love. The phrases I have written for myself may not apply to you. They may not even have meaning to you because they are from my culture, but I encourage you to do this on your own so that God can fully give you an understanding of what it means for Him to love through you.

Let me go through these as interpreted by our translator.

Love suffers long,

Love lets miss-treatment roll off my back like water off a duck

Love is kind;

Love takes the rough edges off the corner of my personality

Love envies not;

Love keeps my heart satisfied with what I have and happy for others who may have more

Love vaunteth not itself, is not puffed up,

Love keeps my ego in a state of humble gratitude for all blessings and silences my tongue from boasting

Love does not behave itself unseemly,

Love holds my actions and reactions within the boundaries of godliness so that I do not offend.

Love seeks not her own,

Love turns my heart away from self-centeredness to care more about others

Love is not easily provoked,

Love puts cold water on the coals of my anger and holds me in peace when exasperation knocks at my door

Love thinks no evil;

Love puts a roadblock on the path of “getting even” and erases my mind of revenge

Love rejoices not in iniquity,

Love makes me sad to see injustice and sick over sin

Love rejoices in the truth;

Love gives me a passion for God’s Word and human justice

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Love bears all things

Love blinds my eyes to the weaknesses of others and broadens my shoulders to carry the consequences of those weaknesses

Love believes all things

Love causes me to give the benefit of the doubt to everyone and keeps me from taking offence

Love hopes all things

Love ever expands my confidence by convincing me that God's promises are already in my pocket

Love endures all things

Love wraps my heart with courage and my soul with stick-to-it-ness

Love never fails

Love is the clothing of my new life in Christ that never tears, never shrinks, never wears, and can never be removed

His work and the transforming power of His character brings strength over self.

2 Cor. 5:14-15: *For the love of Christ compels us, because we judge thus: that if One died for all, then all died; and He died for all, that those who live should live no longer for themselves, but for Him who died for them and rose again.*

My conclusion is that His love in through me, His work, and the transforming power of His character, brings strength over self. Take the time to personally reflect upon each of these statements about Love. Do a personal evaluation with each Love statement, but assess with more than 0 to 10. Write out what each Love statement means to you. I share these thoughts with you because I believe it is an exercise that every servant of God should do.

As a pastor I sought in study a personal understanding of the love of God through me. I remember it took many days. First of all I really had to understand what every phrase meant. Then I disciplined myself to write it out in a way that would mean something to my personal life. This whole passage what I have done here is very personal for me. I encourage you to take this exercise. Because we are like Israel, we are living in the blessings of God, but the great danger of the enemy is ever present. So our anchor must be sure.

Our anchor is 'who God is in our presence,' and we hold onto that truth with two arms. The arm of the fear of the Lord, and the arm of the love of the Lord. Our anchor would only be as strong as our fear for God

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and our love for God. I pray that you will take this section seriously and you will develop in your life an understanding of the significance of the presence of God on us. This really means we are totally dependent upon Him. The strength of that dependence will be how greatly you come to act in fear of the Lord. How bravely you come to manifest the love of the Lord.

SECTION 4

THE CHARACTER OF PASTORAL LEADERSHIP: A SYNOPSIS OF PAUL AND DAVID.

Introduction

Section 4 begins by reminding us that Spiritual leaders have faced obstacles and disappointments, which challenge the fabric of the believer's commitment. This often brings about the turning away from God's word. In America many, many pastors leave pastoral ministry every year. I believe in America there are more pastors leaving pastoral ministry than people entering pastoral ministry. There are less pastors now in America than there were ten years ago. The reason is because of the great obstacles and the severe disappointment and challenges. You will experience these. You will come to a place in your ministry where you will think it is easier for me just to quit than to go do something else. There are very few pastors that haven't come across this spot. We see David's experiences, and Jesus' experiences and even Paul experienced this.

In looking at Paul and David we discover what there is that guarantees the believers victory. Here there is that which ensures perseverance and the pastor completing his call. The key to the whole section is this statement – "IN ORDER TO SUCCEED, A SPIRITUAL LEADER MUST GO IN FAITH THROUGH AN INTIMATE KNOWLEDGE OF CHRIST."

We are talking not about a faith that comes to a point and then stays there. We are talking about an intimate relationship with Jesus that continues to grow all of our lives. That is how we find the strength and perseverance to continue until the end.

I took a look at Paul's life from Philippians chapter 3. The notes show us that for him there was a complete denial of self, an absolute dependence upon Christ, a deliberate walk of faith, and a determined focus. In this we see that Paul was able to sustain his ministry and continue even with all his opposition.

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Then I took a look at the life of David from Psalm 119. I looked through the phrases of this Psalm that demonstrate David's transformed life. So this is really an exercise to identify the transformed life of a believer in the Old Testament with applications for the New Testament believer. I come to the conclusion that it is the power of the transformed life that sustains our perseverance in ministry. I encourage you to study through this fourth section on your own and use it to encourage you to grow in your intimacy with Christ.

Matt.10: 24: *"A disciple is not above his teacher, nor a servant above his master. 25 "It is enough for a disciple that he be like his teacher, and a servant like his master. If they have called the master of the house Beelzebub, how much more will they call those of his household! 26 "Therefore do not fear them. For there is nothing covered that will not be revealed, and hidden that will not be known. 27 "Whatever I tell you in the dark, speak in the light; and what you hear in the ear, preach on the housetops. 28 "And do not fear those who kill the body but cannot kill the soul. But rather fear Him who is able to destroy both soul and body in hell. 29 "Are not two sparrows sold for a copper coin? And not one of them falls to the ground apart from your Father's will. 30 "But the very hairs of your head are all numbered. 31 "Do not fear therefore; you are of more value than many sparrows. 32 "Therefore whoever confesses Me before men, him I will also confess before My Father who is in heaven. 33 "But whoever denies Me before men, him I will also deny before My Father who is in heaven. 34 "Do not think that I came to bring peace on earth. I did not come to bring peace but a sword. 35 "For I have come to 'set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law'; 36 "and 'a man's enemies will be those of his own household.' 37 "He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me. 38 "And he who does not take his cross and follow after Me is not worthy of Me. 39 "He who finds his life will lose it, and he who loses his life for My sake will find it.*

Spiritual leadership faces obstacles and disappointments which challenge the fabric of believer commitment and often bring about a turning away from God's call.

David experienced this:

Psalm 55: 1 "Give ear to my prayer, O God, And do not hide Yourself from my supplication. 2 Attend to me, and hear me; I am restless in my

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complaint, and moan noisily, Because of the voice of the enemy, Because of the oppression of the wicked; For they bring down trouble upon me, And in wrath they hate me. My heart is severely pained within me, And the terrors of death have fallen upon me."

Jesus experienced this:

Matt. 26:38: *Then He said to them, "My soul is exceedingly sorrowful, even to death. Stay here and watch with Me."³⁹ He went a little farther and fell on His face, and prayed, saying, "O My Father, if it is possible, let this cup pass from Me; nevertheless, not as I will, but as You will."*

Paul experienced this:

2 Cor. 11:24-27: *24 From the Jews five times I received forty stripes minus one.²⁵ Three times I was beaten with rods; once I was stoned; three times I was shipwrecked; a night and a day I have been in the deep; 26 in journeys often, in perils of waters, in perils of robbers, in perils of my own countrymen, in perils of the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; 27 in weariness and toil, in sleeplessness often, in hunger and thirst, in fastings often, in cold and nakedness*

A LOOK AT PAUL

What is there that will guarantee the believer's victory that will assure perseverance and sustain the leader to complete the call and receive the Lord's commendation?

The Question:

What could cause Paul to make these great statements in the midst of extreme trial and stress?:

2 Cor. 4: *8 We are hard pressed on every side, yet not crushed; we are perplexed, but not in despair;⁹ persecuted, but not forsaken; struck down, but not destroyed— 10 always carrying about in the body the dying of the Lord Jesus, that the life of Jesus also may be manifested in our body. 11 For we who live are always delivered to death for Jesus' sake, that the life of Jesus also may be manifested in our mortal flesh. 12 So then death is working in us, but life in you.*

The Answer

2 Cor. 4:13: *And since we have the same spirit of faith, according to what is written, "I believed and therefore I spoke," we also believe and therefore speak, 14 knowing that He who raised up the Lord Jesus will also raise us up with Jesus, and will present us with you.*

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Paul's fortitude, Paul's strength, Paul's hope came as a result of from "οἶδα" (oída) meaning "to know." Paul processed a body of knowledge about Jesus (v.14) upon which his faith was built up.

In order to succeed, a Spiritual Leader must grow in faith through an intimate knowledge of Christ!

SPIRITUAL LEADERS MUST HAVE AN INTIMATE KNOWLEDGE OF CHRIST

Paul tells us how such faith through knowledge is accomplished:

Phil. 3: 7 *But what things were gain to me, these I have counted loss for Christ.8 Yet indeed I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ 9 and be found in Him, not having my own righteousness, which is from the law, but that which is through faith in Christ, the righteousness which is from God by faith;10 that I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death,11 if, by any means, I may attain to the resurrection from the dead.12 Not that I have already attained, or am already perfected; but I press on, that I may lay hold of that for which Christ Jesus has also laid hold of me.13 Brethren, I do not count myself to have apprehended; but one thing I do, forgetting those things which are behind and reaching forward to those things which are ahead,14 I press toward the goal for the prize of the upward call of God in Christ Jesus.*

A Spiritual Leader must maintain a passionate zest for an experiential knowledge of Christ which involves:

A. A Complete Denial of self

→ denouncing self-effort, self-confidence, self-righteousness, self-satisfaction v. 7-8

We must strive for sanctity, for holiness, to the point that we show up at Heaven's gates "squeezed out like a lemon." This image is vivid and challenging--at once heroic, romantic, and intimidating. Indeed, it is in striking, almost shocking contrast to the consumerist, hedonist, and materialist deliriums of our decadent society.

B. An Absolute Dependence upon Christ

→ trusting in His righteousness by faith v. 9

We can't save ourselves by pulling on our bootstraps, even when the bootstraps are made of the finest religious leather. -- Eugene Peterson

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C. A Deliberate Walk of faith

→ Living by the Power of His Resurrection v. 10

Rom. 6:8-11: *8 Now if we died with Christ, we believe that we shall also live with Him,⁹ knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him.¹⁰ For the death that He died, He died to sin once for all; but the life that He lives, He lives to God.¹¹ Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.*

→ Living in the Fellowship of His Suffering v. 10

This means denying rights, valuing truth, despising sin, accepting the weaknesses of others, silence in persecution & mistreatment

Is. 53: *3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.⁴ ¶ Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.*

→ Living being Conformed to His death v. 10

This means sacrifice for others,

Gal. 2:20: *"I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.*

Look, it all consists in the cross, and it all lies in dying; and there is no other way to life and true peace within. (Thomas a Kempis, "The Imitation of Christ).

D. A Determined Focus in life

→ Living for the hope of the resurrection v. 11-14 → *I may attain*

→ Living In the Anticipation of its Wonder – v. 12 → *perfected*

→ Living In a singleness of purpose – v. 13 - → *one thing I do*

With focus of attention – v. 13 → *forgetting the past ... reaching for the future* as the Disciplined runner after the prize – v. 14 → *pressing on toward the goal*

2 Tim. 4:8: *Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.*

Most of the skyscrapers in New York City were built by Indians! It's true! The Mohawk Indians are native to New York state. They are famed for their catlike ability to scamper across girders. They are totally indifferent to heights. It seems to be a genetic trait. A writer spoke of it in

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1714. In 1886 the Mohawk Indians built the bridge that spans the Saint Lawrence river. They were the riveters on the Empire State Building and Rockefeller Center. Some people are uncomfortable in high places, but the Mohawk Indians seem right at home. Spiritual heights are uncomfortable for some. They want to live in the lowlands of life, but Christ keeps calling us to higher ground.

Conclusion

Sustainability and ultimate success (faithfulness) in Christian service is a matter of Holiness – living in the righteousness of Christ, where by faith the servant-leader denies self, pursues purity, maintains humility and accepts sacrifice, all with a view toward eternity with Christ.

As life is fashioned after this model whereby the objective truth of Christ's life becomes the subjective truth of experience, God affirms His Word, multiplies our faith and instills a sense of joyful expectation of His promised glory to come.

The Spiritual Leadership Growth Cycle

In reality, the greater we are absorbing God's objective Truth (His Word), and the deeper our communion with God becomes (Prayer), the better His Spirit enables us to assimilate Christ's life. The more we assimilate Christ's life, the broader and deeper we know Christ. This increased knowledge of Christ expands our faith to greater expression of assimilation of Christ. The cycle continues; our knowledge increases, our faith grows, and God is able to do wondrous things through those so growing in Him. This is the essence of Spiritual Leadership.

A LOOK AT DAVID

Characteristics of the Transformed Life

Introduction:

1. Consider David

David was a man *"after God's own heart"*

1 Sam. 13:14: *The LORD has sought for Himself a man after His own heart, and the LORD has commanded him to be commander over His people,*

He was so not by birth.

Rom 3:23: *for all have sinned and fall short of the glory of God,*

David was a man *"after God's own heart"* by the transforming power of God.

2 Cor. 5:17: *Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new.*

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2. Psalm 119 is only one of many passages on the transforming power of God's Word. Consider some of the characteristics that can be manifest in believers' lives when they fill their inner beings with biblical principles.

- **Their lives are obedient to the Lord:** "Blessed are they who keep his statutes and seek him with all their heart. They do nothing wrong; they walk in his ways. You have laid down precepts that are to be fully obeyed" (verses 2-4).
- **Their lives are full of praise:** "I will praise you with an upright heart as I learn your righteous laws" (verse 7).
- **Their lives are characterized as pure:** "How can a young man keep his way pure? By living according to your word" (verse 9).
- **They have victory over sin:** "I have hidden your word in my heart that I might not sin against you" (verse 11).
- **They enjoy obeying the Lord:** "I delight in your decrees; I will not neglect your word" (verse 16).
- **They receive direct counsel from the Word:** "Your statutes are my delight; they are my counselors" (verse 24).
- **They are refreshed and strengthened by the Word:** "My soul is weary with sorrow; strengthen me according to your word" (verse 28).
- **They are people of integrity:** "I have chosen the way of truth; I have set my heart on your laws" (verse 30).
- **They experience inner freedom:** "I run in the path of your commands, for you have set my heart free" (verse 32); "I will walk about in freedom, for I have sought out your precepts" (verse 45).
- **They become unselfish:** "Turn my heart toward your statutes and not toward selfish gain" (verse 36).
- **They turn away from worthless and destructive practices and philosophies:** "Turn my eyes away from worthless things; renew my life according to your word" (verse 37).
- **They have hope:** "Do not snatch the word of truth from my mouth, for I have put my hope in your laws" (verse 43); "remember your word to your servant, for you have given me hope" (verse 49).
- **They experience comfort in the midst of suffering:** "My comfort in my suffering is this: Your promise renews my life" (verse 50); "I remember your ancient laws, O LORD, and I find comfort in them" (verse 52).
- **They develop good judgment:** "Teach me knowledge and good judgment, for I believe in your commands" (verse 66).
- **Their hearts are sensitive:** "[Unbelievers'] hearts are callous and unfeeling, but I delight in your law" (verse 70).
- **They have eternal values:** "The law from your mouth is more precious to me than thousands of pieces of silver and gold" (verse 72).

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- **They develop wisdom:** “Your commands make me wiser than my enemies, for they are ever with me” (verse 98); “I have more insight than all my teachers, for I meditate on your statutes” (verse 99); “I have more understanding than the elders, for I obey your precepts” (verse 100).
- **They find guidance:** “Your word is a lamp to my feet and a light for my path” (verse 105).
- **They have an aversion for evil:** “Because I consider all your precepts right, I hate every wrong path” (verse 128).
- **They understand deep truths:** “The unfolding of your words gives light; it gives understanding to the simple” (verse 130).
- **They sorrow over the sinfulness of the world:** “Streams of tears flow from my eyes, for your law is not obeyed” (verse 136).
- **They experience joy in the midst of trouble:** “Trouble and distress have come upon me, but your commands are my delight” (verse 143).
- **They become people of prayer:** “I rise before dawn and cry for help; I have put my hope in your word” (verse 147).
- **They remain true to God even through persecution:** “Many are the foes who persecute me, but I have not turned from your statutes” (verse 157).
- **They have peace and stability:** “Great peace have they who love your law, and nothing can make them stumble” (verse 165).
- **They receive help from God:** “May your hand be ready to help me, for I have chosen your precepts” (verse 173).

Prof. Question: Do you have any questions, I know we went through this very quickly but do you have any questions on section one or section two of your notes?

Student Question: My question is on the placement on the leadership in the church. According to the Book of Acts for example, in looking at how to choose or appoint this leadership, what do they do if the one who stops the church, do they have to send them away and choose another?

Prof. Response: When I use the word consensus I don't necessarily mean that the church is the only situation where the decision is made. In the development of the church, it began with the Apostles, and we can see that the Apostles appointed Elders as Paul appointed Timothy. Paul urged Timothy to appoint Elders in the churches in the area of Ephesus, but as we see the history of the church grow, we see this term 'ordination' and 'councils' being evident in the churches. It's difficult for us to be sure exactly what the idea of ordination or raising the hands, means.

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From the historical Baptist perspective, we see that our position is that the church giving consensus to the leadership saying we approve of this. It says when they chose Barnabas and Paul the church gave consent to this – “Yes, this is a good idea.”

Early in the church in Acts chapter six when the apostles were establishing the helpers to distribute the food, there was a consensus among the church and the apostles. So from the Baptist historical position, there is a belief the government of the church was run by the Body of the church. The God appointed leaders, gave direction to the body, and the body gave agreement or consensus to that direction.

I am not saying that the church is a democracy. It doesn't go where the majority of the church says it should go, as there is always God appointed leadership.

But there is the counterbalance of protection that when the leaders leave, the Spirit of God is evident among the body, which says “Yes, this is the lead.” So how this actually works in different local churches can be different.

I know in the Brethren Assemblies there is probably a little different procedures in how the Elders actually lead the church. But there still seems to be from my understanding of Scripture a congregational consensus that affirms the leadership of the church so it's not a dictatorship.

Does that help explain?

Student Question: What to know now in what to do in case, for example, the pastor is preaching against sin in the church, and there are some people are not happy with the pastor. Can they send away the pastor?

Prof. Response: This sounds like one of the scenarios that we talked about apathy or in terms of rejection. The answer to that question has to do with how the local church is established and what is the framework of operation.

In America there is a very strong Evangelical/Presbyterian movement. Dr. Kennedy of the Presbyterian Church in Florida, has done a great work in teaching many denominations the heartbeat of evangelism through his process called Evangelism Explosion. I am not here to criticize in any way denomination and the way it functions. I think there is in Scripture much flexibility within the context of a local church's way of operation. But this happens to be a Baptist and probably a Brethren distinctive that we believe in two church offices and two church ordinances.

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Even between Baptists and Brethren there are differences on how those pastors and deacons operate and function in the church. So if you're Presbyterian and your happy to be here as long as your preaching the Word and following the Scriptures, you have my blessings.

SECTION 5

THE 'SHEMA' OF DEUTERONOMY IN THE ROLE OF LEADERSHIP.

In Deuteronomy chapters six God gives them what is called the Shema. The focal point is verse four "*Hear, O Israel: The Lord our God, the Lord is one.*" This statement is so unique in the history of Israel during the day that it was given. No other nation on earth believed that statement. To have one God was to have the great distinctive of Israel.

God had laid down the foundation for the entrance into the Promised Land where they would have to dispel the nations that were there. There was great danger for Israel because God knew that as they went in and started to live there, these nations would influence them. The declaration of the unity and the singleness of their God was foundational to the success as they went into pagan lands to claim it for God. In this passage we see that there are two hands that grab a hold of the truth of one God that Israel must keep.

Deut. 6:4: *Hear, O Israel: The LORD our God, the LORD is one!*

This text is the anchor to Israel for going into the Promised Land. We see here the first arm or the first chain that holds onto this anchor. Israel, in understanding who God is must 'fear' the Lord God. Israel had to hold onto the anchor of verse four with the arm of 'fear' of the Lord. As we read verse five and on, we see the second arm that holds anchor:

Deut. 6:5-9: *5 "You shall love the LORD your God with all your heart, with all your soul, and with all your strength. 6 "And these words which I command you today shall be in your heart. 7 "You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. 8 "You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. 9 "You shall write them on the doorposts of your house and on your gates.*

In verse five we see it is also necessary to grab onto this anchor with 'love' for the Lord. I suggest this presents us with a principle for any era, and any age, at any time: *You shall love the LORD your God with all your heart, with all your soul, and with all your strength.* The anchor of our

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lives is God, and we hold onto that anchor with the fear of the Lord, and with the love of the Lord. Nothing has changed. God who is described in verse four is the God who presents Himself among His people. He was not a rock or a stone or even an idea of a God. He was the living and true God that was among His people, speaking to Moses on Mount Sinai as the people gathered around. That presence of who He was demanded that fear and their love.

As we examine our notes let us be sure our faith is rooted first in the presence of the Lord. Verse four said "*The Lord our God.*" He was among them." For pastoral faith we accept God's presence as our Saviour abides within. . We know that to know God is to have God in our heart. This is not just a New Testament truth. We see in the Old Testament Samuel who was living with Elijah, and it says very clearly that there was a time that Samuel did not know God.

When Samuel heard God speak he thought it was Elijah and Elijah said, "*No listen, it's God speaking to you.*" So Samuel went from not knowing God to hearing God and coming to know God. Truly we could say that he was saved or born again. You might say, "*Wait, wait, born again, that's only New Testament,*" but that's not what Jesus said in the evening quietly, secretly.

Nicodemus was a leader, he knew the Old Testament, and he was a part of the Old Testament traditions, worship, and Judaism. Jesus said to him "*You must be born again.*" Nicodemus responded with "*How can I be born again, do I have to go back into my mother?*"

Jesus said, "*How can you be a leader and not know this, you should know this!*" You see, knowing God always truly means, salvation. Salvation always, right from Adam meant God reuniting the dead spirit of man. It is God's presence in the life restoring the spirit of man to give man eternal life or salvation.

The New Testament truth is stated in many ways but in 1 John chapter five it simply says: *as the Son has life.* So salvation is always God within a man. There is a parallel in what we see in creation where God spoke and He brought life. And what we call recreation, where a man accepts the Lord and the spirit of God brings new life into that heart.

So for pastors, for church leadership the presence of God secures salvation, it brings life. Without His presence as Saviour, there is no true ministry of Pastor-ship. You can talk about the most powerful church

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leader in the world, if he does not know God, if he does not possess salvation, he has no capacity for church leadership.

Where does that put much of Christianity today? You realize the world does not make any distinction between liberal Christianity and true Christianity.

When I was talking to the Muslim Cameroon diplomat on Saturday, he put me as a Protestant in the same situation as every Catholic. When he was telling me about his knowledge of Christianity, he was telling me of what the Catholics believe. He was actually quite surprised when I told him “*No that is not what the Bible teaches.*” So the world doesn’t see the distinction between liberalism and true Christianity. So that means that when the world looks at what is called The Church, there are many, many times when it is not the true church at all that they see. That is why it is so important that true church leadership is ‘born again’ church leadership.

The faith of pastoral ministry is rooted in the presence of the Lord. His presence, first of all as the Saviour, brings life, but His presence as a Father confirms love.

Rom. 5: 8, 15: *But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us... But the free gift is not like the offense. For if by the one man’s offense many died, much more the grace of God and the gift by the grace of the one Man, Jesus Christ, abounded to many.*

We have received adoption, and this is the choice of God to bring us into His family, that He can extend to us a Father’s love. There is no such thing as a ‘orphaned Christian.’ We belong to a family, the family of God. God intends every born-again believer to be a part of a local church, which is a visible representation of the body of Christ. That’s why the great commission is more than just evangelizing. Matthew 28 says that we are to ‘make disciples’, that’s evangelizing. We are also to baptize in the name of the Father, the Son, and the Holy Ghost. Baptism in the Bible in the New Testament is not the replacement for circumcision for Israel. As much as many churches practice infant baptism that is not biblical.

Baptism is that ordinance in which a believer has accepted Christ as your Saviour, identifies with Christ and with the local church. God intends every believer to join a local church family. That is often the way the Father proves His love to a believer. God promises His continuing love as our Father in providing care for us, in teaching and admonishing us, in leading and protecting us, and in committing us to His work and bringing

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us to the finish of that work. In every one of those situations the body of Jesus Christ the local church, has a part. So we see that the presence of God is more than salvation, which brings life. His presence as a Father confirms His love to us through the body of Christ. We also see that His presence as a companion dispels darkness in our life.

Earlier in the week we talked about the servant who is joined with the yoke of Jesus. It is joyful because Jesus takes all the weight of the burden. But there is something also true about this partnership, as we are joined with the yoke of Jesus we walk the path of Jesus. As we stay in that yoke He leads us in the path that is liked, and therefore walking with Jesus and His yoke dispels the darkness in our life.

John spoke of this:

1 John 1: 6,7: *If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth. But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.*

In this passage we see that our fellowship with God and with one another depends upon walking in the light as He walks in the light. We need to understand that walking in the light as Jesus walks in the light, is more than just simple obedience. It is truly being joined together with Him and His yoke. So the best way for us to understand how to walk in the light is to look and see, how did Jesus walk in the light? There are many passages of Scripture that show us how Jesus responded to certain circumstances and therefore continued to walk in the light. I suggest that when you are reading through the gospels, the life of Jesus Christ, you may make note of certain circumstances that He faced, and then determine what did He do?

The book: "In His Steps" by Charles Sheldon is translated into many languages. It is a story about a man that before he made any decision he asked the question, "*What would Jesus do?*" It is really a story about how to walk in the light. I recommend reading this book. I have a few examples in your notes of how Jesus walked in the light:

1. He lived in complete awareness of the Father's Watchfulness
2. He lived in total submission to the Father's will
3. He lived with a determined resolve for the Father's purpose
4. He lived with tender sensitivity to the Father's passion
5. He lived in perfect peace with the Father's promises
6. He lived in deep joy with the Father's plan

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1. Jesus lived in complete awareness of the Father's watchfulness.

He said, "*I do always those things that please the Father.*" He was consciously aware that the Father was watching over Him, and He desired to please the Father every moment. I've preached this message in many churches, and I always like to use this illustration from my life.

When I was young I played ice hockey, the natural sport of Canada. The matches were always on Saturday morning in the ice arena and my father could never come because he was an auto mechanic and always had to work Saturdays. But once a season we would have a game on Friday night. I looked forward to that game more than any other game during the year because that's when my father was watching me. It was the only time he ever saw me play. From the moment I stepped out on the ice to play I was aware that my father was watching. I would play my hardest and do my best to please my father. Even though the arena was very big and there was probably five thousand people there watching us play, I heard my father when I got the puck holler out "*Go Earl!*" I was excited.

This is our life of walking in the light. Our Father is always watching us. He is not watching us to catch us in sin. No, He is watching us, as a Father, to encourage us in His love us. Therefore, we want to walk in the light. We should never compromise and do wrong because we desire to do our best as our Father is watching us. That is how Jesus walked in the light. He always did the things that pleased the Father because the Father was watching Him.

2. Jesus lived in total submission to the Father's will.

The greatest crisis of Jesus' life was when He was facing the cross, yet He prayed: "*Thy will be done.*" He knew it would mean death. He knew it would mean separation from Himself and the Father. He knew that He would experience such loneliness and torment that we will never understand. But He still said, "*Thy will be done.*" He walked in the light with this complete surrender to the Father's will. There were no areas of His life that He kept to Himself. His life was an open book before God and in every area He said, "*Your will Father, Your will be done!*" That is how Jesus walked in the light.

3. Jesus walked in the light with a determined resolve for the Father's purposes.

We have already in our study of the Servant's Songs, known the verse where He set His face towards Jerusalem. He asks this statement about being compliant to the Father's will, but it is also a statement as to

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His determination to carry on in that same focus. We have seen that already in our study of determination and perseverance. Jesus never stepped off the path of God's will or purpose. He never took a holiday from His calling. Sometimes we want to step back and say, *"Oh I will take a vacation and forget about the ministry."* Sometimes it is necessary to get rest because rest is a principle of Scripture. But no way and nowhere do we turn away from our purpose.

I had a pastor friend who had a concern he asked me about. He was in a church and the church had an Associate Pastor. He was concerned about the associate pastor because every Sunday this pastor would get on a motorcycle and go to races instead of coming to church. The pastor's responsibility was for the youth and the young people and his job was mostly on Saturday. So every Sunday instead of going to church he would race his motorcycle in races to make money. The pastor was asking me about my opinion. I said: *"That's an easy decision, this pastor has lost his purpose. You should give him an opportunity to restore his purpose or dismiss it."*

There are many distractions in ministry, but we must never allow the distractions and the much work to move us away from the focus of our purpose. Jesus was determined to stay in the Father's purpose, and that is how He walked in the light.

4. Jesus lived with a tender sensitivity to the Father's passion.

When we read the text that God is not willing that any should perish, that is not a text to teach universal salvation to every man in the world. That is a text to teach us that God has a passion for all the world. It breaks the heart of God to see people reject Him and head towards damnation. We must understand that we are emotional people because we are made in the image of God, and God has emotions.

Does God get angry? Yes.

Does God laugh? Yes.

Does God feel pain? Yes.

Does God feel remorse? Yes.

And God has a love for the world that is lost

When Jesus was on this earth, even though He was rejected and mocked, He was sensitive to the Father's passion to the world and we saw this when He wept for Jerusalem that would not come to Him. He wept when He saw the people grieving for Lazarus even though He knew He

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was going to raise Him from the dead. He was joining in the passion of God for the people that suffered because of death.

Many years ago I brought home a pet from a trip to Chicago when I was working for Xerox Corporation. I was only married for a short time, my wife and I had no children, and when I was on training in Chicago Illinois and my wife was back home teaching, I found a little kitten that was lost in the city. So I rescued this little cat and I brought it home and I gave it to my wife as a present. We had this cat for six or seven years as a pet. One day the cat was killed by an automobile, and do you know, I cried. Is that bad? No, I loved this little cat, and when I buried the cat I cried. About a week later my neighbour who had cancer died. I did not shed one tear.

When I was doing my devotions the day after the funeral, God spoke to me about this. God convicted me of the sin of having so callous a heart towards a neighbour who was now in eternity. I realized I was just like Jonah who preached to the people of Nineveh and the people repented. Jonah had no feeling for the people they were his enemies. He obeyed God and the whole city repented, and he sat and sulked because God had redeemed his enemies. And you know the story that God allowed a plant to grow up and shade him. He was happy that the plant was now shading him and he was cool. Then God sent a worm and the plant died, and Jonah was sorry for the plant that died. The book ends with God saying, "How could you not have passion for the many, many people of Nineveh, and you care about a silly plant. I was on my knees in my devotions and I felt God calling me Jonah. I asked God to give me a sensitive heart to the people who are lost without Christ.

Jesus had that sensitivity. That's how He walked in the light. You see also that Jesus walked in perfect peace with the Father's promises. From a very young age, Jesus knew that He was going to die on the cross. He had such promises as Psalm 16 "*You will not leave my soul see corruption.*" Therefore, just as He was getting close to the time when He was going to die, He gathered His disciples around Him. His terrible death on a cross was just around the corner.

John 14:27: "*Peace I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid.*"

Even in this circumstance He says: "*Peace I leave with you.* That passage amazes me! Jesus is facing the cross where He will die for our

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sins, and even though He prayed that God would remove that cup from Him, He is declaring that He has a peace that He will pass on to those who are His disciples. His peace was the promises of God. The cross was before Him, but so was the resurrection. Death was before Him, but so was victory over death. He walked to the cross with the peace of God through the assurance that He would be raised and in the presence of God. He had peace because of the promises of God. That is how He walked in the light. His peace was evident to those around Him.

5. Jesus lived in deep joy to the Father's plan.

It's one thing to have peace when you are going to die, but to have joy regarding this is unfathomable. This seems to be too much to ask, but not for the servant of God. Not for the one who will walk as Jesus walked. **John 17:13:** *"But now I come to You, and these things I speak in the world, that they may have My joy fulfilled in themselves.*

Jesus not only promised them His peace but His joy. Joy does not depend on the circumstances. Joy is the inner rejoicing in the promises and the relationship that we have with God even in the worst of circumstances.

In Pastoral ministry for twenty-five years I saw this so many, many times. A lady in our church had a husband who took his own life by killing himself with a gun in his mouth. When I went to her to comfort her I did not find a distraught woman. I found a woman in peace with the joy of the Lord as her strength. When a close couple in the first church I pastored discovered that their baby had cancer and would die. I was with this couple in the hospital when the child, one day after three years old died. When I looked into the eyes of these parents I did not see bitterness and anger, I saw peace and joy, because God through Christ, gives us His joy.

It was the joy He experienced as He was going towards the cross. He lived in deep joy of the Father's plan because God never makes mistakes. We can rejoice to be a part of the plan of God. That is how Jesus walked in the light. Let me repeat these. We are to walk in the light as Jesus walks in the light, because that is how His presence dispels the darkness that can come over us. We are children of light, but we still walk in a world of darkness. If we do not walk in the light as Jesus walked in the light, that darkness can overcome us.

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It's measurement time. I want you to take ten minutes and number these ways in which Jesus walked in light according to your life. Take ten minutes to evaluate yourselves on these from 0 to 10.

Do you live in complete awareness of the Father's watchfulness? _____

Do you live in total submission to the Father's will? _____

Do you live with a determined resolve for the Father's purposes? _____

Do you live with tender sensitivity to the Father's passion? _____

Do you live in perfect peace with the Father's promises? _____

Do you live in deep joy with the Father's plan? _____

I want you to pick the lowest number, which is your weakness, and I find someone to pray with one another, that God would help you in that area of weakness.

This concludes my presentation of Pastoral Theology focusing on Servant Leadership. Before Dr. Simone comes and addresses you, I want to give you opportunity to ask questions regarding anything that we have talked about in this course.



Earl has 25 years of pastoral experience in Ontario, Canada. He received a Ph.D. degree in Biblical Studies from Pensacola Christian College. During his 25 years of pastoral ministry Earl was involved as a chaplain at the

Muskoka Centre, was administrator and instructor for the London Baptist Bible College Satellite Campus, and became the founding president of A Word in Season Ministries, a devotional newspaper column and radio ministry. In 2003 Earl joined ABWE Canada as a missionary professor of theology where his responsibilities include writing college and seminary curriculum, and teaching these courses in developing countries throughout the world.

Along with serving the Lord and enjoying his family, Earl's favourite pastime is canoeing and fishing the lakes of beautiful Muskoka, Ontario, Canada, where he and his wife Kathi reside.

