

Introduction:

Today we're going to continue looking at how *the Church Expands*.

Things we will look at in this lesson:

Personal Evangelism

Personal Evangelism:

01. How did Philip respond to the command of the angel?

02. What would the Ethiopian man do after Philip made contact with him?

03. What two things did the Ethiopian have going against him?

04. What was the Ethiopian determined to do?

05. Who was Philip ready to minister to?

06. What did Philip's question and the Ethiopian's response imply?

07. What is "the Suffering Servant" an ideal starting place for?

Article 1)

The Suffering Servant (Isaiah 52:13-53:12):

52:13-14—

(1) This passage has in focus the Servant of the LORD. This is the Servant previously spoken of in Isaiah 42:1, and Isaiah 49:3 and 6. Through the book of Isaiah, many have been called servants of the LORD in one way or another. This includes Isaiah himself (Isaiah 20:3), Eliakim (Isaiah 22:20), David (Isaiah 37:35), and Israel (Isaiah 41:8-9). But there is no doubt that the phrase is also used as a specific title for the Messiah, and this is what is in view here.

(2) The first words of the LORD in the mouth of the prophet regarding His Servant declare His victory. Before any of His suffering is announced, His glorious triumph is assured.

(3) Jesus was beaten so badly on His face that He hardly looked like a man. The result was so shocking that many were appalled when they saw Jesus.

Article 1) continued...

52:15—

(4) Sprinkling is often associated with cleansing from sin in the Old Testament (Exodus 24:8, Leviticus 3:8, Numbers 19:21, Ezekiel 36:25). Here, the promise is that the work of the Messiah will bring cleansing to many nations.

(5) Though all will be astonished at His appearance, they will have nothing to say against Him. His glory and His great work will stop every word.

53:1-3—

(6) Prophetically, Isaiah anticipates at least two things here: First, he anticipates how strange and contradictory it seems that this suffering Messiah is at the same time salvation and cleansing to the nations. Second, he anticipates the rejection of the Messiah, that many would not believe our report.

(7) The arm of the LORD is a picture of His strength, power, and might. Yet we will see a Messiah weak and suffering. But the strength, power, and might of God will be expressed in the midst of this suffering, seemingly weak Messiah.

(8) Jesus grew up in the Galilee region of what the Romans occupied and later called Palestine. In respect to spiritual, political, and standard of living matters, it was indeed dry ground. God can bring the most wonderful things out of dry ground. Prophetically, Isaiah gives a more compelling description of Jesus than we find anywhere in the gospel accounts. He knew sorrow and grief so intimately that He could be called a Man of suffering. Because there was nothing outwardly beautiful or charismatic about the Messiah, mankind's reaction was to withdraw from Him, to despise Him, and hold Him in low esteem.

53:4-6—

(9) He made our griefs His own, and our sorrows as if they were His. The image is that He loaded them up and carried them on His back, so we wouldn't have to. He took them from us, but for it to do us any good, we must release them.

(10) The prophet sees through the centuries to know that the Messiah would be beaten with many stripes (Mark 15:15). More so, the prophet announces that provision for healing is found in the suffering of Jesus, so by His stripes we are healed.

(11) The prophet describes our need for the Messiah's atoning work. Sheep are stupid, headstrong animals, and we, like they, have gone astray. We have turned – against God's way, every one, to his own way.

Article 2) concluded...

53:7-9—

(12) Despite the pain and the suffering of the Messiah, He never opened His mouth to defend Himself. He was silent before His accusers (Mark 15:2-5), never speaking to defend Himself, only to glorify God.

(13) The Messiah never sinned. He remained the Holy One, despite all the pain and suffering. As a recognition of that, He was buried with the rich at His death, and would indeed be resurrected.

53:10-11—

(14) The prophet gloriously, and emphatically, states that the suffering of the Servant of the LORD was ordained by the LORD, even for His pleasure! The death, the burial, the offering of the Messiah does not end the story. He lives on! He lives to see His seed, His spiritual descendants. He shall prolong His days, and not be under the curse of death. And the life He lives after His death and burial is glorious; His life shall be lived prospering in the pleasure of the LORD.

(15) It is in knowing the Messiah, in both who He is and what He has done, that makes us justified before God.

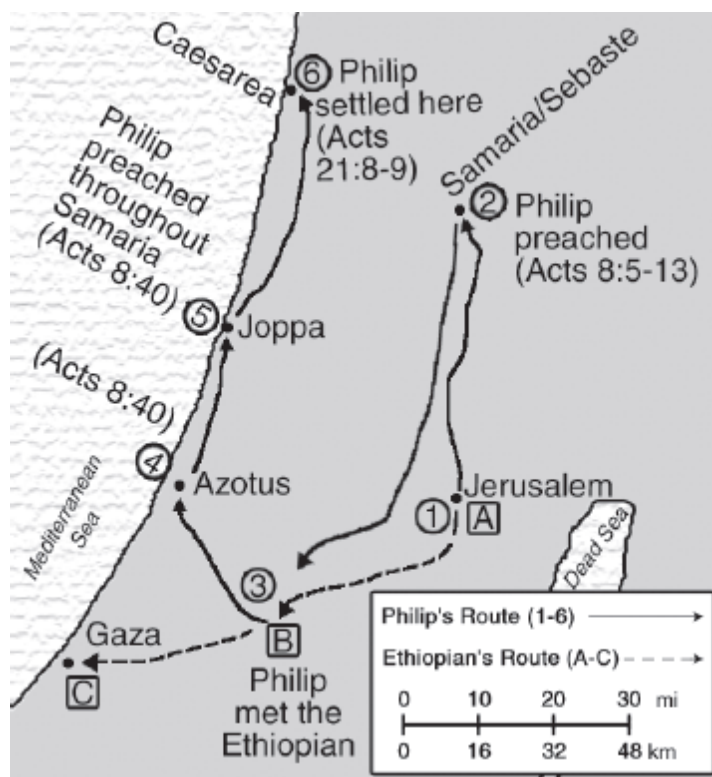
53:12—

(16) The Messiah's glorious work will be rewarded. With the image of dividing the spoil after a victorious battle, we see that the Messiah ultimately triumphs. There was nothing left, nothing more He could give. Jesus could never become a sinner; He could never be a transgressor Himself. Yet willingly, loving, He was numbered with the transgressors. The Servant of the LORD, the Messiah, suffers on behalf of and in the place of guilty sinners. This means the work of the Messiah is made available to transgressors. It is when we see ourselves as transgressors that we can reach out and receive His salvation.

08. What was the fruit of Philip's ministry to the Ethiopian eunuch?

09. What does Philip baptizing the Ethiopian eunuch show?

Figure 1)



10. What was Philip doing until he came to Caesarea?
