

PM Isaiah 52:13-53:12 The Servant of the LORD- his achievements

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[0 : 00] Our Old Testament reading is in Isaiah chapter 52 and from verse 13, the passage that we read this morning. Now this passage runs from Isaiah 52 verse 13 right through the following chapter.

And I mentioned this morning in my sermon that this is really a sort of poem that consists of five stanzas and each of these consists of three verses in our translation.

And I didn't notice that one or two of you were looking at your Bibles to see how I made that one out. I hope that's what you're doing and that's fine, that's what I want you to do. Never take what a preacher says without looking at the Bible.

But what I'm pointing out now is, you see, that it is divided into stanzas if you look at the way that it is printed in our edition. And that's why I said what I did and I'll just point it out as we read it.

So here's the first stanza, Isaiah chapter 52 verses 13 to 15. Behold, my servant shall act wisely.

[1 : 11] He shall be high and lifted up and shall be exalted. As many were astonished at you, his appearance was so marred beyond human semblance and his form beyond that of the children of mankind.

So shall he sprinkle many nations. Kings shall shut their mouths because of him. For that which has not been told them, they see. And that which they have not heard, they understand.

And then here's the second stanza, dealing with the humiliation of the servant. Who has believed what he has heard from us? And to whom has the arm of the Lord been revealed?

For he grew up before him like a young plant and like a root out of dry ground. He had no form or majesty that we should look at him. And no beauty that we should desire him.

He was despised and rejected by men. A man of sorrows and acquainted with grief. As one from whom men hide their faces, he was despised and we esteemed him not.

[2 : 16] Then there's the next stanza, verses 4 to 6. Surely he has borne our griefs and carried our sorrows. Yet we esteemed him stricken, smitten by God and afflicted.

But he was wounded for our transgressions. He was crushed for our iniquities. Upon him was the chastisement that brought us peace. And with his stripes we are healed. All we like sheep have gone astray.

We have turned everyone to his own way. And the Lord has laid on him the iniquity of us all. Then verses 7 to 9 constitute another stanza.

He was oppressed and he was afflicted. Yet he opened not his mouth. Like a lamb that is led to the slaughter. And like a sheep that before its shearers is silent.

So he opened not his mouth. By oppression and judgment he was taken away. And as for his generation. Who considered that he was cut off out of the land of the living.

[3 : 14] Stricken for the transgression of my people. And they made his grave with the wicked. And with a rich man in his death. Although he had done no violence. And there was no deceit in his mouth.

And then the concluding stanza. And the remaining verses. And they speak about the glorious outcome. Of all the suffering under the hand of God.

Yet it was the will of the Lord to crush him. He has put him to grief. When his soul makes an offering for guilt. He shall see his offspring. He shall prolong his days.

The will of the Lord shall prosper in his hand. Out of the anguish of his soul. He shall see and be satisfied. By his knowledge shall the righteous one. My servant.

Make many to be accounted righteous. And he shall bear their iniquities. Therefore I will divide him a portion with the many. And he shall divide the spoil with the strong.

[4 : 12] Because he poured out his soul to death. And was numbered with the transgressors. Yet he bore the sin of many. And makes intercession for the transgressors.

May God bless to us again this reading. Now our New Testament reading is from Hebrews chapter 9. And we're reading from verse 11 to verse 22.

Hebrews chapter 9 at verse 11. Redemption through the blood of Christ.

But when Christ appeared as a high priest of the good things that have come. Then through the greater and more perfect tent.

Not made with hands. That is not of this creation. He entered once for all into the holy places. Not by means of the blood of goats and calves. But by means of his own blood.

[5 : 13] Thus securing an eternal redemption. For if the blood of goats and bulls. And the sprinkling of defiled persons with the ashes of a heifer.

Sanctify for the purification of the flesh. How much more with the blood of Christ. Who through the eternal spirit. Offered himself without blemish to God.

Purify our conscience from dead works. To serve the living God. Therefore he is the mediator of a new covenant. So that those who are called.

May receive the promised eternal inheritance. Since a death has occurred. But the redeems them from the transgressions committed under the first covenant. For where a will is involved.

The death of the one who made it. Must be established. For a will takes effect only at death. Since it is not in force as long as the one who made it is alive.

[6 : 16] Therefore not even the first covenant was inaugurated without blood. For when every commandment of the law had been declared by Moses to all the people. He took the blood of calves and goats with water and scarlet wool and hyssop.

And sprinkled both the book itself and all the people saying. This is the blood of the covenant that God commanded for you. And in the same way he sprinkled with the blood.

Both the tent and all the vessels used in worship. Indeed under the law. Almost everything is purified with blood. And without the shedding of blood.

There is no forgiveness of sins. We'll just read to there. May God bless to us this reading too. Seated. Now we're going to look at Isaiah chapter 52.

And verse 15. Isaiah 52. At verse 15.

[7 : 23] So shall he sprinkle many nations. Kings shall shut their mouths because of him. For that which has not been told them they see. And that which they have not heard they understand.

Now this is a poem. A prophetic poem. About the servant of the Lord. And the person spoken about here as the servant of the Lord.

Is of course Jesus himself. And this morning we looked at certain aspects of this. And we saw something about the character of the servant.

He acts wisely. And he's got an exalted status. And that is because of his faithfulness. In the mission that was given to him. Therefore he was given the name that is above every name.

So there is something about Jesus that we can see to be true in the New Testament. He acted wisely. Understanding people. Understanding their situation.

[8 : 26] And he acted accordingly. And as a result of that. He was faithful to his task. And was highly exalted. And then we saw the method of his working.

Which isn't very plain from this translation here. But I'll just recap it for the sake of those that heard it this morning. And so that what we've got to see now fits in better.

There's a parallel here. Between what happened to Israel. And what happened to the servant. People were astonished at you. He says. And taking other parts of the scripture.

We discovered this. That they were astonished at what happened to Israel. When God's judgment came upon them. Here was this beautiful city. And it was destroyed.

This figure barred. Completely. Because God was expressing his anger against their sin. And there's a parallel there. With what happened with Jesus.

[9 : 28] He was marred and disfigured as well. By the suffering on the cross. And that came upon him. By the hand of God. And it came to on him.

As a result of the fact that he was bearing the sins of his people. So we see the method of his working. He comes alongside his people. He takes their place.

He acts on their behalf. He enters into the experience to such a degree. That he bears their sinfulness. And feels the consequences of it. And there was a very vivid picture.

Of the way that our Lord is our saviour. Acting on our behalf. And bearing our sins. So that he was wounded for our transgressions. And what we've got in the verse that we're now looking at.

Are the achievements of the servant. What was it that was in mind. When he performed this task. When he was sent as a servant into this world.

[10 : 29] And the answer is given in this last verse. Verse 15 that we're going to look at this evening. And there are three things that this speaks about. He sprinkles nations.

He silences kings. And he sets out his truth. And we're going to look at these now. One by one. Here's the result of Jesus becoming the servant.

And taking our place. And giving himself on the cross. Entering into our experience of sin. And bearing the consequences of it. There's these three things.

Let's look at them one by one. He sprinkles many nations. It says here. So shall he sprinkle many nations. And you'll notice here.

That there's a footnote in this translation. That says. He shall startle many nations. And because there's different translations here. And I don't know which one you're actually using.

[11 : 29] And because this doesn't crop up from time to time. I just want to mention that. Some people think that this should read. So shall he startle many nations.

Now I think that that's a non-starter myself. And I think there are two reasons. Why some translators want to say that. One is because they don't like the idea.

That he sprinkles many nations. It's too full of the gospel. And they don't like to bring the gospel. Into the Old Testament too much. Or into the New for that matter sometimes. So that's one reason.

Why some translators translate it that way. The other is because of the way this is set up. As many were astonished at you. Shall he startle many nations.

And it's running parallel you see. To the idea of being astonished. People are astonished. They're startled. When they look at Jerusalem. At the state of Israel. And so they'll be startled too.

[12 : 28] By the work of Christ. That's one reason why this word is translated that way. But you know. I don't really think that can hold any water at all.

Because I looked up the word. In all the Old Testament passages. It means to splash. It means to spatter. But usually it means. Usually it refers to the Old Testament.

Rites and ceremonies. Of the Old Testament law. Where there was sprinkling with water. Or sprinkling with blood. It refers to the priestly ministry.

The priests were those that sprinkled. Now that's the best way to understand this. You know. What does it mean to say he'll sprinkle many nations.

It's not at all obvious. So how do we figure out what it means. We ask. How is this word used in other parts of the Bible. How can it fit in best in this connection therefore.

[13 : 24] And we find therefore. That it's usually used about priest sprinkling. And therefore that's what he's talking about here. It's about the priestly work of Christ. Like the Old Testament priests.

Who sprinkled blood and water. That's the sort of ministry. That he's going to exercise as well. Now I just want to develop this a wee bit. Because you can't single it down to one thing.

And say that's what sprinkling means. Because in the Old Testament. There were various ideas concerned. With the sprinkling of blood. Or the sprinkling of water.

I'm going to give you a few. Here's one that refers. Especially to the priests. Who offered sacrifice for sin.

They killed an animal. And then they had to present the blood to God. And how did they do that. They sprinkled it on the altar. So we've got this in Leviticus 1 verse 5.

[14 : 25] He is to slaughter the young bull before the Lord. And then the priest shall bring the blood. And sprinkle it against the altar. So here's the sacrifice made.

And it's presented to God in this form. That the blood is sprinkled on the altar. That's one of the functions of the priest. And you see what they're really saying is this.

This worship out here. His life was forfeit. He deserves to die. He's transgressed the law. He's got sin in his heart. He's alienated from God. But death has occurred.

The death of a sacrifice has taken place. Will you not accept this on his behalf? Here we are offering it to you. And the sprinkled of blood in the altar.

As a token of that blood. Offered to make atonement for sin. So the sprinkling of the priest spoke of atonement. It spoke of a sacrifice made and offered to God.

[15 : 24] To cover our sin. And to take away guilt. And offering for sin. The blood was sprinkled. Sprinkling speaks of atonement.

It was used in other ways however. In other rites and ceremonies of the Old Testament. You'll probably know there were all sorts of what we think strange regulations about being clean and unclean.

And if you touched a dead body. Certain animals as well. Then you were unclean. And if you ate certain types of food. You were unclean. And if you had certain illnesses.

You were unclean. And if you had a bleeding at all. You were unclean. And a person that was unclean. Was not allowed to worship God. He was not allowed to go to the place of sacrifice.

And offer up a sacrifice to God. So he was debarred from God's presence. Because of his uncleanness. And then you see. There were rites and ceremonies.

[16 : 24] That allowed for the cleansing. Of what was unclean. And there's a whole variety of them. And they often involved the sprinkling of water. Or the sprinkling of blood.

That spoke of purification. Of cleansing from uncleanness. Now here's an example of a person that had leprosy. And there was complicated system.

Of ceremonies in connection with being cleansed from leprosy. And part of it is this. The priest shall take the live bird.

With the cedar wood. And the scarlet yarn. And the hyssop. And dip them. And the live bird. In the blood of the bird. That was killed over the fresh water. And he shall sprinkle it seven times.

On him who is to be cleansed. Of the leprous disease. So cleansing. Was a symbol. So sprinkling. Was a symbol. Of cleansing.

[17 : 22] This person is unclean. Sprinkling takes place. The person is clean. This person is debarred from the sanctuary. He's sprinkled with water and blood.

In accordance with the ceremonies of the day. He's no longer debarred from worship. This person has no access to God. While he's unclean. But the sprinkling provides for him.

To be cleansed. And to have access to God. So it isn't just of atonement. That sprinkling speaks. It's also of purification. Of cleansing.

That sprinkling speaks. And that's an idea. That we should keep in mind here as well. Now there's a third thing. Before we apply this.

To the New Testament times. There were people. That were set apart. To be God's servants. Like the Levites. And the priests themselves.

[18 : 17] And there were things. That were dedicated. To the service of God. Like the special garments. That the priests used. And the utensils.

That they used in their service. They might look like ordinary bowls. Or dishes. Or whatever. But they were set apart. So that they'd only be used in the sanctuary.

And this act of setting them apart. Of consecrating them to God. So that they'd be only used in that context. That was done through sprinkling.

So in Exodus again. The priest is told. Take some of the blood on the altar. And some of the anointing oil. And sprinkle it on Aaron and his garments.

And on his sons and their garments. Thus he and his sons and their garments. Will be consecrated. They'll be set apart. To belong to God.

[19 : 12] In a special way. Now I reckon. That when people heard this prophecy. Or when they read it. They would immediately recognize. At this point.

What Isaiah is saying. This servant of the Lord. Is going to act like a priest. He's going to sprinkle the nations. That is.

He's going to provide atonement. So that they go free from the guilt of their sin. He's going to provide cleansing and purification. So that they have access to God.

He's going to set them aside. From ordinary use. To a special use. So that they belong to God. Atonement. Cleansing. Consecration.

These are the ideas. Connected with sprinkling. And these are the ideas. That we must think of. In connection with Jesus. Who is our high priest.

[20 : 08] Today. And obviously. See. This is something. That does come up in the New Testament. And we read the passage. But I'll just read. A part of that passage again. That we read already.

For if the sprinkling of defiled persons. With the blood of bulls and goats. And with the ashes of a heifer. Sanctifies for the purification of the flesh.

How much more. Were the blood of Christ. Who through the eternal spirit. Offered himself without blemish to God. Purify our conscience from dead works. To serve the living God.

In the New Testament. In the writer to the Hebrews in particular. These Old Testament ceremonies. Involving sprinkling. Were fulfilled. In the work of our Lord.

His death on the cross. Was the great sacrifice. That provided atonement. Through his work there. He provided cleansing from sin. So that people that were debarred.

[21 : 05] From the presence of God. Could go into the presence of God. And through his blood. We were set apart. To belong to him. Atonement.

Cleansing. Consecration. These are all there. In the New Testament. In reference to our Lord. There's various passages. That I had.

Set up. That I had in mind. To mention here. But I'll just mention one other. Let us draw near. With a true heart. In full assurance of faith.

With our hearts sprinkled clean. From an evil consciences. And our bodies washed. With pure water. The language of the priesthood. In regard to sprinkling.

Is applied. To Jesus. In regard to the atonement. To the cleansing. And to the consecration. Of his people. In the New Testament.

[22 : 01] And that's the first thing. That's mentioned here. In regard to what the servant. Was going to do. Now I don't think. That anybody brought up.

At all. In a connection with the church. Can fail to recognize. This sort of teaching. This sort of teaching. In it. And I reckon too. That those who participated.

In the Lord's Supper. This morning. Will recognize. The connection. Of this sort of teaching. With the Lord's Supper. Here we have taken the cup. And it speaks of the blood.

Of the covenant. And in taking that. As a symbol of the blood. We are in effect saying. I am resting upon the blood. Of atonement. I am a sinner.

I am cut off from God. But I am looking to the blood. That was shed at Calvary. To reinstate me. And to favor with God. I am unclean in myself.

[22 : 56] But I am looking to that blood. That was shed at Calvary. To cleanse me from sin. And as a token of that. I am taking this cup. That speaks of his death. That speaks of the blood.

That was shed. Because I am one. Who has been sprinkled. As it were. With the blood of Christ. And I hope. That even to open up this point.

Will bring to us. Again. The experience of this morning. In taking the cup. That represented the blood. Of atonement. And the blood of cleansing.

And I hope. That all of us. Whether we were there this morning. Or partook this morning. Or not. Will recognize. The key. Part. That this plays. In Christian experience.

There is no Christian experience. Unless you know. The sprinkling. Of the blood. Of Christ. Without it. You are in your sin. You are cut off from God. You are debarred.

[23 : 53] From his presence. As unclean. And you cannot come to him. And what you need to do. Is to go. As a sinner. To Jesus. And to lay claim.

To that blood. That was shed at Calvary. And say. It was shed. As the blood of atonement. That's what I need. That's what I'm resting on. Will you not cleanse me.

From my sin. And if you have not. Had that experience. Then seek it. And remember. The importance of this. As the key component. To Christian experience.

Now notice. That I've spoken. Particularly. About two aspects of this. I've spoken about. Atonement. And cleansing.

And the point. At a practical level. That I want to make. Is this. There is no. Atonement. And cleansing. That doesn't also. Involve. Consecration.

[24 : 48] Atonement. And cleansing. Are the big privileges. That come to us. Through the death of our Lord. And the sprinkling of his blood. As it were. And consecration.

Is the responsibility. That lies upon us. As a result. Of knowing. These privileges. And if this morning. We've said. I believe.

That my. Hope is in Christ. Who gave himself. At Calvary. In the blood of atonement. That was shed there. And in the sprinkling of the blood. That brings cleansing. If we've said that.

And we all have said that. By partaking. Of the Lord's Supper. Then. Let's not forget. This too. We are not. Our own. We're being bought. With a price.

And the sprinkling. Of the blood of Christ. The priestly work. Of Christ. Involves us. Being consecrated. To him. And we can't. Lay claim. To atonement. And cleansing. Unless we're willing.

[25 : 44] To take up. The responsibility. Of consecration. As well. So there. Is the priesthood. Of Jesus. He sprinkles. Many nations. By his death.

He provides atonement. And cleansing. And consecrates. His people. To himself. Now we'll come back. To this at the end. If we remember. To talk about.

This being done. For all nations. But we want to go on. More briefly. To the other two things. That are done here. He sprinkles. The nations. Then secondly.

He silences. Kings. Kings shall shut their mouths. Because of him. Now. It's rather unusual. To think of things.

In this way. But kingly power. Is exercised. In part. At least. Through the power. Of the spoken word.

[26 : 38] A king commands. And everybody. Jumps to obey. His king. The king says. I want this. I want that. And they. Bring it. A king.

Expresses his will. In words. And these. Are. The keys. To service. To him. His words. Imply authority.

His words. Are the expression. Of his power. A king's words. Are to be respected. And obeyed immediately. But here. We've got this situation. Where kings.

Shall shut their mouths. Because of him. So. Jesus acts. In such a way. That kings. Have nothing left. To say. All that they can do.

Is to be silent. Before him. And that means. That their kingly authority. Has been broken. The power to command. Has been taken. From them. And the way.

[27 : 36] In which. They exercise. That authority. Is no longer. Open to them. Because Christ. Silences. The voice. Of kings. Kings.

Shall shut their mouths. Because of him. They have nothing left. To say. When he speaks. Now this speaks. Of the kingly authority. Of Christ. He commands.

And kings. Are silent. He speaks. And they have nothing left. To say. Now I don't think. This is a very common. Way of looking at things. And I looked up.

This idea. Of being silent. Before God. And really. It's perhaps. More prominent. Than we may have thought. And here. Are some verses.

That speak. Of that sort of thing. Speaking in Exodus. To the people of Israel. Coming out from Egypt. The Lord will fight for you. And you have only.

[28 : 31] To be silent. When God is acting. What can we do. But be silent. Before him. We can't speak. By way of complaint.

We can't say. Are you sure. You're doing it right. Because. It's God. That's spoken. We can't call it. Question. It's wisdom. Because he's God. All that we can do.

Is be silent. Before him. Moses said. To Aaron. This is what Jehovah spoke. Saying. I will be hallowed. And them that come near me.

And before all the people. I will be glorified. And Aaron was silent. God speaks. He announces his purpose. And it's received.

In obedience. And obedience. Received. In silence. People have nothing to say. Once God has spoken. People have nothing to add.

[29 : 29] When God is at work. Acting. And again. I have a number of quotations. That I won't. Put before you now. Except one more. From Isaiah. Listen to me in silence.

O coastlands. So here's the hubbub. Of the nations. Here's the kings. That are speaking. And laying down the law. For their people. And the prophet says.

Listen to me in silence. O coastlands. Before the presence. Of the God of Israel. Be quiet. When he speaks.

Let not man speak further. God's word is the final word. God speaks. And the nations. Are in silence. Because he's God.

He's supreme. And that's the sort of picture. That what God of Christ hear. Kings shall shut their mouths. Because of them. When he speaks. There's nothing that they can say.

[30 : 25] And I think. You know. If you look carefully. At the gospels. You do see this sort of thing. Coming out. Matthew 22. And no one was able. To answer him a word.

Nor from that day. Did anyone dare. To ask him. Any more questions. And again. It looked the same sort of thing. For they no longer dared. To ask him any questions.

They had brought up difficulties. And he had answered them. They had brought up theological puzzles. Moral puzzles. To try and catch him out. And he had answered them.

And once he spoke. They had nothing else to say. They couldn't bring an objection. He had spoken with such power and wisdom. They couldn't find anything to fault him in.

They were silent. And that it seems to me. Is an indication. Of the sort of thing. That was in mind. When the writer in the Old Testament. Wrote here. Kings shall shut their mouths before him.

[31 : 25] He shall silence kings. Because he's the king. He's supreme. And when he speaks. And he acts. What can nations. What can people do.

What can we do. Except be silent. Before him. Submitting to his will. Well. Nothing left to say. But to listen to him. That's the picture of Jesus.

And you see. That fills out this picture. Of consecration. Consecration involves. Commitment to God. Commitment to Christ. Obedience to his will. And what does obedience mean?

Well. I'm not denying. That there are occasions. Where we can answer God. And inquire of his will. And seek answers from God. I'm not denying. That there's that situation.

That we may have in mind. But when it comes to the bit. Our obedience. Our consecration. Is expressed in this. When he speaks. We're silent.

[32 : 24] Because we have nothing. That we can do. Except his will. Except his authority. That's the nature. Of the authority of Christ. He's the king. He's the king.

He's the king. You sometimes hear people. Speaking about. Knowing Christ. As saviour. And lord. And in some situations. People might feel.

That the former of these. Is stressed very much. And they say. You can't have Christ. As your saviour. Unless you're also prepared.

To have him. As your lord. And that it means. It seems to me. Is what we've been learning. Up till this point. You take Christ. As your priest. Which implies. As your saviour.

And you also take him. As your king. You look to him. For cleansing. And you become. Consecrated to him. And then you've got. To be silent. Before him. Because he's.

[33 : 19] The ultimate authority. So here's the second thing. That Jesus does. That the servant does. He. Sprinkles many nations. He silences. Kings.

Now as a development of that. We've got the third point. And that is. That he sets out his truth. Here he is. Giving the basis.

For what he said. About kings shutting their mouths. Because of him. For that which has not been told them. They see. And that which they have not heard. They understand.

Now what we've got here. You see. Is. The teaching of Christ. The revelation. That the servant brings. Why are kings silenced? Because.

The servant is going to bring out. Fresh truth. And he's going to bring out. Fresh insights. Into God's will and purpose. And he's going to speak. With a revelation.

[34 : 15] That has not been known before. And they're going to hear it. And they're going to understand it. And that's the way in which his kingship is going to be expressed.

Through the power of this revelation. That he is bringing to them. And that is something that we could develop. But we're not. But you see. What we're speaking about here.

Is a third item on our agenda. As to who the servant is. He's not just the king. He's not just the priest. Who sprinkles. He's not just the king.

Who makes kings shut up. Because he speaks. And they've got to be silent. He's also the prophet. Who brings hidden things to light. And brings them down as it were.

With the power of his word. The spoken word. The revelation of God in Christ. That is what makes his kingship effective.

[35 : 15] He's the prophet that reveals. That's what's being spoken about here. And you may not think that this is too prominent in the New Testament. And maybe it isn't compared to other things.

But it certainly is there. Here's a picture of him that we have in the Gospels. He rules by the power of the spoken word.

And it says. So people were amazed at the gracious words that came from his lips. And they say. No one ever spoke the way this man does.

They had these rulers that gave commands and edicts. And there were these teachers of the law. That gave their traditions and their instructions. But there was something different about Jesus.

He spoke with authority. He spoke gracious words that the scribes and Pharisees never spoke. And he spoke in an understanding and compassionate way.

[36 : 13] Which kings didn't usually do. He was different. There was something about his speech. That separated him from all others. And make him say. No one ever spoke the way this man does.

And this is what brought them to faith. Not the miracles that he did entirely. Or the wonderful things in which he showed the compassion of God or the power of God.

We've got this. Even as he spoke. Many put their faith in him. The revelation that he brings. His way of speaking gracious words.

Was the means by which people were brought to faith. And that's the way we see things in the New Testament. Astonished by his answer.

They became silent. His words produce his silence. And no wonder the psalmist says. In the psalm that we sang to begin with. May all the kings of the earth praise you O Lord.

[37 : 13] When they hear the words of your mouth. So there. The spoken words of Jesus. The fresh revelation that he brought. These are the things that mean.

That kings are silenced before him. And he brings their authority to nothing. By the power of his spoken prophetic word. So there you see.

We have the third picture of Jesus. Jesus. He's not just the priest that cleanses. He's not just the king that silences kings. He's also the prophet.

Who brings amazing things to light. Now you see. Let us add that to our way of thinking of Jesus. How do we know Jesus? We know him as saviour and lord.

And that's perfectly correct. But why don't we also know him as our prophet? Why do we simply say. He cleansed me from sin. By his blood shed on the cross.

[38 : 11] And now I am consecrated to him. And I am submissive to him. Why don't we say. I've heard his word. And that's the guide of my life. And he's the prophet to me.

The final great prophet. And there's nobody like him. Because he's the son incarnate. And that is in human flesh. And there's no revelation now. Because he's given the final word.

And there's nobody that can come up to that standard. Because there's nobody like him. Who was the son of God in human form. And I do think that we've got to broaden out.

In the light of this passage. We've got to broaden out our conception. Of who Jesus is to us. And I hope that we can all say. He is my saviour and my lord.

But let us also say. He is my prophet. And he exercises lordship over me. By the power of his word. So there you see is the practical aspect of this message.

[39 : 07] In regard to ourselves today. If we claim to have known the atoning power of Christ in our lives. And his cleansing grace. Then let us make sure that we're consecrated to him.

And that we listen to his word. His prophetic word. And we are silent before him. Because when he speaks. What can we do? But listen.

What can we do? But submit. And that is the main practical lesson. That I want to bring out of this. But it's not the only lesson. And I just. For the sake of completeness.

I just want to mention another thing here. As well. As I said I would. This is a spur to obedience. It's something that gives us a picture of what consecration involves.

But it's also something that depicts a wonderful hope for the future. Is this something that has already happened? And yes to a large degree it has happened.

[40 : 09] Otherwise we wouldn't bear ourselves tonight anyway. But to a large extent it hasn't happened. And I think that's something that we should bear in mind here. So shall he sprinkle many nations.

Now that you see was startling to the people. Not because he was sprinkling. Because that's what priests did. And they can easily conclude. Well this man must be a priest. But that he's doing it to all the nations.

To many nations. That's the strange thing for the people in the Old Testament times. And that's the thing that marks this out. As particularly applying to the New Testament age.

Many nations are going to come under the priestly influence of Christ. And we can say yes that's true. Many people from many nations have come under him.

But my problem you see is this. It doesn't say many people from many nations will come under his priestly influence. It says that many nations will be sprinkled by him.

[41 : 09] And the Old Testament writers didn't think of people individually. They tended to think and express themselves as nations as a whole.

And I must say I think I've got problems over this. But we've got to keep this in balance. Because it seems to me that in the New Testament. Jesus does think more in terms of individuals coming to know him.

And that's no doubt a great hope that we have. And whether we've got a Christian nation or not. If we've got Christians in the nation. That's a wonderful thing.

But the Old Testament writers didn't think in that way. They spoke in terms of nations. And so I would like to ask that we keep this in mind. We do rejoice in individuals from many nations coming to know Christ.

But we look forward at the time when he'll sprinkle nations. And his priestly office will be recognized by nations as such. And it's the same thing in regard to kings.

[42 : 09] Why this emphasis upon kings? Are they the most important? Well in the human aspect of things they are. But they stand for the nation. He's not saying the poor indeed.

Although he says that as well. We'll shut their mouths because of him. He's saying the rulers of the nations will be submissive to Christ. In that capacity they will have to submit to him.

He'll put them to silence. And they'll have to recognize his authority. He's speaking once again of nations. And although the way towards nations becoming Christian nations.

Is very much that individuals will be brought to know him. The final outcome is that the nations of the world will be submissive to him. And that they will shut their mouths when he speaks.

Because as nations they have known the priestly work of Christ. And they have submitted to him as king. And that's a wonderful vision to have. Not just a scattering of individuals the world over.

[43 : 09] Not just a church in every nation which is a wonderful thing to think about. But whole nations submissive to Christ. Because they've experienced the power of the gospel. And whereas this teaches us about the need for consecration.

And leads us along that path. I hope it also leads us to a fuller hope. That one day, one day, we'll see Jesus ruling. And you'll see this wonderful thing that we were thinking about.

That all the kings of the nations will pay homage to the royal son. And nations as such will come and bow to him. And submit to him. Because he's the appointed king.

And he was promised in the terms of his appointment. Ask of me and for heritage the heathen I'll make thine. And he'll bring the utmost line of the earth into submission to him.

Let's look for the day when that promise is fulfilled. And let's recognize that's the expectation that we can have. Because Jesus is the one who sprinkles the nations.

[44 : 16] Who silences kings. And does so by setting forth his own revealed truth. May God bless to us his word.