

# The Suffering Servant of Jehovah

*Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.*

Date: 18 April 2021

Preacher: Rev RJ Campbell

- [ 0 : 00 ]     A warm welcome to our service this morning and as we come together in this act of worship around the Word of God, let us seek his blessing upon his Word. Let us pray.
- Eternal and ever blessed Lord, thy Word proclaims to us that God is light and in him is no darkness at all.
- And yet, O Lord, we give thee thanks that we are enabled in and through thy Son to approach thee, to enter into the very throne room of God and to lay out our petitions before thee, knowing that thou art the God who can meet with all our needs out of the riches of thine own grace through Jesus Christ.
- And so we approach thee with boldness and with confidence in the merits of thy Son. And we ask, O Lord, that it may please thee to grant to us the grace to enable us to humble ourselves in thy presence, taking that place that belongs to us at thine own footstool in acknowledgement of our sinnership.
- In acknowledgement that we do sin against thee in thought, in word and in deed. But blessed be thy name for the provision that thou hast made for us.
- [ 1 : 42 ]     In the fountain that has been opened for sin and for uncleanness in thine own Son. And we give thanks that in his merits that we can come to seek thy mercy and to seek thy forgiveness.
- That in and through him that we can have peace with God. That we can be reconciled into our God. That our sins can be washed away.
- That we can come as those who are clothed with the righteousness of Christ, being imputed to us by faith.
- And so we give thanks that we can have a standing in the presence of a holy God. A God who is of purer eye than to look upon sin.
- We seek thy blessing to be upon our homes and our families. O that thou would meet with each one at their point of need.
- [ 2 : 45 ]     And we especially remember those of their number. Who are careless and indifferent to the claims of thine own word. O Lord that through thy spirit.
- That thou would enlighten their understanding. That they may come to see their great need. Of the provision that thou hast made for sinners such as we are.
- In thy Son. And enable them O Lord by faith. To take hold of that salvation that thou dost hold out to them through him.
- That they may come to experience thy salvation. And the joy of thy salvation. We pray O Lord that thou would bless the gospel to the ends of the earth.
- That wherever it is proclaimed faithfully. That it may go forth. In the power and demonstration of thine own spirit. In convicting and converting.
- [ 3 : 47 ]     And in the drawing of sinners. To the only hope that there is. And that is in Jesus Christ. We pray O Lord for those who are ill.

And seek that thine own healing hand may be upon them. Remember those who mourn. We give thanks that thou art the God of all comfort.

And that thou in thy grace and thy love and compassion. Is able to meet with them. And bring them that comfort. That we are unable to give to them.

Because we are mortal creatures ourselves. We pray O Lord that thou would bless all thy servants who have gone forth. With thy word this day.

O may they know the unction of thine own spirit upon them. And may they be unable to proclaim thy truth. With boldness and with confidence.

[ 4 : 49 ] Remember thy people we pray thee. O grant to them that they may be faithful witnesses for thee. In this world. O grant to them that thou may be faithful witnesses for thee.

And we pray for our young people and our children. And pray that thou may raise up a generation that would fear thy known name. And who would be thy witnesses in this world.

We remember those who are lonely. O Lord we pray that thou wouldst draw near to them. And may they have the comfort of thine own promise.

And for all those who will put their trust in thee. And that thou wouldst never leave them. Nor forsake them. We give thanks to thee O Lord for the continual ministry at thy right hand.

In the person of thy son. Our Lord and our saviour. In the intercession that he makes on behalf of those given to him by thee.

[ 5 : 55 ] In the covenant of redemption. Those for whom he suffered and died and was buried. And for whom he rose again and ascended to thine own right hand.

And in the promise that he will return. And that to and gather his own. To be with him forever. In the inheritance that he has prepared for them.

We give thanks that we have that living hope in and through our Lord and saviour. Jesus Christ. Remember us as a nation.

O have pity upon us we pray thee. And if it be in accordance with thine own sovereign will. And that thou would turn us again in repentance.

That thou would turn us O Lord to respect and to reverence thine own word and thy day. That we would set the Lord before us in all our ways.

[ 6 : 58 ] O Lord we pray that thou would take the veil from the hearts of our leaders. And may they seek that wisdom that cometh only from thyself.

We pray O Lord that thou would guide us and lead us in these days of election. O Lord we pray that thou would raise up a people.

Who would govern over us in the fear of the Lord. We know O Lord that thou art sovereign. We know that thou art working out thine own purpose.

And in the midst of all the changes that we see around us. We give thanks that thou art the unchanging God. That thou art the same yesterday, today and forever.

And that thou art working out thy purpose to the glory of thine own name. And O Lord in the midst of all the hostility. In the midst of all the arguments.

[ 8 : 05 ] In the midst of all the things that we see around us. In the midst of all the things that we see around us. There is where thy people find their rest. That thou art sovereign. That thou art ruling in heaven and on earth.

And that all things are in thine own hands. That our times are in thine own hands. We pray O Lord that thou would bless thy word to us at this hour.

As we come to read and to meditate upon it. O apply it to our hearts by thy spirit. That it may bring forth evidence fruit in our lives.

To the glory of thine own name. That we may grow in the knowledge of our Lord and Saviour. Our Jesus Christ. That we may grow in the knowledge of the God who is our creator.

And our creator redeemer. Our true Christ. We pray O Lord that thou would continue with us as we come to wait upon thee.

[ 9 : 12 ] And O Lord that we ask with the forgiveness of our many sins. In Jesus name and for his sake. Amen. We shall now read the word of God as we find it in the prophecy of Isaiah.

Beginning in chapter 52 and at verse 13. And continuing on to chapter 53. Isaiah 52 at verse 13.

Behold my servant shall deal prudently. He shall be exalted and extolled and be very high. As many as were stoned at thee.

His visage was so marred more than any man. And his father more than the sons of men. So shall he sprinkle many nations. The kings shall shut their mouths at him.

For that which hath not been told them shall they see. And that which they hath not heard shall they consider. Who hath believed our report and to whom is the arm of the Lord revealed.

[ 10 : 17 ] For he shall grow up before him as a tender plant. And as a root out of a dry ground. He hath no form nor comeliness. And when we shall see him there is no beauty that we should desire him.

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.

Surely he hath borne our griefs and carried our sorrows. Yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions.

He was bruised for our iniquities. The chastisement of our peace was upon him. And with his stripes we are healed. All we like sheep have gone astray.

We have turned every one to his own way. And the Lord hath laid on him the iniquity of us all. He was oppressed and he was afflicted. Yet he opened not his mouth.

[ 11 : 18 ] He is brought as a lamb to the slaughter. And as a sheep before her sheers is dumb. So he openeth not his mouth. He was taken from prison and from judgment.

And who shall declare his generation? For he was cut off out of the land of the living. For the transgression of my people was he stricken. And he made his grave with the wicked and with the rich in his death.

Because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him. He hath put him to grief.

When thou shalt make a 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. He shall see of the travail of his soul and shall be satisfied.

By his knowledge shall my righteous servant justify many. For he shall bear their iniquities. Therefore will I divide him a portion with the great. And he shall divide the spoil with his throng.

[ 12 : 23 ] Because he hath poured out his soul unto death. And he was numbered with the transgressors. And he bare the sin of many. And made intercession for the transgressors.

May the Lord bless unto us the reading of that portion of his word. And seeking his blessing and help, let us turn to chapter 52 and verse 13.

Behold, my servant shall deal prudently. He shall be exalted and extolled and be very high. As many were astonished at thee, his visage was so marred more than any man, and is far more than the sons of men.

So shall he sprinkle many nations. The kings shall shut their mouths at him. For that which they had not been told shall they see, and that which they had not heard shall they consider.

Isaiah was the son of Amos, who is not to be confused with Amos, the prophet. The Jewish tradition maintains that he was born into nobility and mixed freely with royalty.

[ 13 : 37 ] He is said to be a brother of King Amosiah, and so a cousin of King Uzziah. Again, Jewish tradition says that he was sown in two during the reign of King Manasseh.

Little is known about his personal history, but that he received his call to the prophetic office in the year that King Uzziah died.

That is nearly 200 years after the death of King Solomon and some 20 years after Assyria invaded and conquered the 10 northern tribes known as the nation of Israel.

His function was as a prophet in Judah, or the southern kingdom, and he prophesied during the reigns of Jothan, Ahaz, and Ezekiah.

His contemporaries in the prophetic office was Hosea and Micah. Isaiah witnessed the final years of Judah's spiritual decline and the utter disaster that was to follow that decline.

[ 14 : 53 ] God called him to warn the tiny nation of Judah and its capital, Jerusalem, about a similar outcome that would happen that has happened to Israel, the northern kingdom, who was taken away by the Assyrians.

The ministry of Isaiah occurred at a critical point in the life of the nation of Judah. He condemned the empty ritualism of his own day and the idolatry into which so many of the people had fallen.

He foresaw the coming Babylonian captivity of Judah because of their departure from the Lord. But probably the prophet is best remembered for his messianic prophecies, that is, prophecies regarding the coming of Christ and the work of Christ, which begins at chapter 7 of this book and is found throughout the book.

However, a scholar from Germany isolated four passages which became known as servant songs. They are Isaiah 42, verse 1 to 4, 49, verse 1 to 6, 50, verse 4 to 9, and 52, starting at verse 13 to the end of chapter 53.

And perhaps we can add a fifth on to that and that is chapter 61, verse 1 to 3. Now our focus is going to be upon one of those seven songs which we find from chapter 52, verse 13, and including chapter 53, which makes up the fourth song, which is probably the most memorable of them all and which is probably the one that we are most familiar with.

[ 17 : 09 ] Although the nation Israel is designated as God's servant in several passages, it cannot in every instance of its usage mean the nation Israel.

So we can ask then, who is the servant of the servant songs? And the consensus is that in these passages that is referred to as servant songs, the servant is the Lord Jesus Christ.

This fourth song begins in chapter 52, verse 13, and ends in chapter 53. And we notice that it begins and ends with a description of the exaltation and glory of the righteous servant.

But in between the mountaintops of glory lays the deep valley of shame and suffering which the servant has to pass through for us and for our salvation.

And these verses that we have today, chapter 52, verse 13 to 15, actually stand as the introduction to the prophecy of a suffering servant which we find in the following chapter.

[ 18 : 29 ] The subject of both passages is the servant of the Lord. individualized as the Messiah who suffers for our sins.

What we have here is simply the suffering servant of Jehovah. Now the details are so minute that no human could have predicted it and it is clear that, as we already attested, that they refer to Jesus Christ.

Christ. We have that evidence from the New Testament itself. When we turn to the New Testament we find great significance in the fact that on the night of Jesus' crucifixion that he gave a citation from Isaiah 53, verse 12 as recorded in the Gospel of Luke, chapter 22, where we find these words, For I say unto you that this that it is written must yet be accomplished in me, and he was reckoned among the transgressors for the things concerning me have an end.

You will recall in the book of Acts, chapter 8, the Ethiopian eunuch who sat on the back of his chariot and he was reading Isaiah 53 in dismay and the Spirit said unto Philip, Go near and join thyself to this chariot.

And Philip ran thither to him and heard him read the prophet Isaiah and said, Understandest thou what thou readest? And he said, that is the Ethiopian eunuch, How can I except some man should guide me?

[ 20 : 16 ] And he decided Philip that he would come up and sit with him. And the place of the scripture which he read was this, he was led as a sheep to the slaughter and like a lamb done before a shearer so he opened not his mouth.

In his humiliation his judgment was taken away and who shall declare his generation for his life is taken from the earth. And the eunuch answered Philip and said, I pray thee of whom speaketh the prophet this?

Of himself or of some other man? Then Philip opened his mouth and began at the same scripture and preached unto him Jesus. So we can have a good deal of confidence when we say that Jesus believed that he was fulfilling the redemptive work of the servant of the Lord.

He interpreted his death in light of the whole context of this fourth song. and Philip preached Christ from this fourth song.

Now the fourth song is a story of tragedy and triumph. It is a story of a seemingly ordinary man with extraordinary love for those who hated and abused him.

[ 21 : 40 ] it is a story told with many details and even though Isaiah never lived to meet the person of whom he wrote but it is even more than that.

It is also the story of a God who wants to have a relationship with his people and so that he sent his son as a servant not merely to tell them and show them how much he cares for them but to pay for their sins so that he could have a relationship with them so that he could have a relationship with his people.

The story of this fourth song is not just about the suffering servant it is about the one who would send him and deliver him up for us as well. What the fourth song shows us is a relational compassionate God.

Well let's turn then to the words that we have taken this morning. Behold my servant shall deal prudently he shall be exalted and extolled and be very high as many were a stone at thee his visage were so marred more than any man and his father more than the sons of men.

So shall he sprinkle many nations the king shall shut their mouths at him for that which had not been told them shall they see and that which they had not heard shall they consider.

[ 23 : 17 ] Now these are very heavy words of scripture very heavy words of this song and yet at the same time we see that despite the ugliness of these verses beauty arises out of them.

Hope emerges from the horror in the victory which Christ the servant so readily shares with all who put their trust in him so that they become more than conquerors through him that loved them.

But this victory was not achieved without immense cost on the part of the servant. we might call the cross of Golgotha on which Jesus dies the ugly and the beauty of God's ultimate act of reconciliation.

When we stand before the cross we see perfection itself suffering for transgressors for sinners like me and you.

And at the same time we must go beyond the cross and Golgotha for the crucifixion must be remembered in conjunction with the triune God Father Son and Holy Spirit.

[ 24 : 43 ] We are called here behold behold my servant behold this is a little word by which God in scripture seeks to call our attention to matters which are of the utmost importance for us to know.

A few weeks ago we reflected upon the words found in Zechariah behold the man whose name is the branch. We noted that the attention of Joshua the high priest was directed away from himself towards the man whose name is the branch which is as we noted a well known messianic title.

And here in this place we are also exhorted to direct our attention on to his own beloved and only begotten son now in the form of a servant.

He would have our eyes to be fixed upon the servant. He would have our eyes to be fixed upon his beloved and only begotten son in the form of a servant.

This is the servant in whom he finds special satisfaction and special delight. In chapter 42 we have the same exhortation in the first song.

[ 26 : 07 ] For there we read behold my servant the one whom I uphold my elect in whom my soul delighteth.

this is the servant who was sent by the father to accomplish a work and to fulfill a mission in which he would find delight.

Here is the one who says lo I come in the scroll of this book it is written of me I delight to do thy will O my God yea thy law is within my heart.

And when on earth he could say I came down from heaven not to do my own will but the will of him that sent me. He could say my meat is to do the will of him that sent me and to finish his work.

So the father points with delight to him and he says behold my servant. Now we know that we cannot in one sermon or many sermons or in a lifetime comprehend or grasp or fully understand the servitude of our Lord Jesus Christ.

[ 27 : 24 ] In heaven we shall still be learning of the servitude of the Lord Jesus Christ. He will be before us as a lamb slain from the foundation of the world.

However it is our duty to which we are called here to by the father to behold the servant. And this morning we shall think of how the servant humbled himself.

Now a while back we looked at this in some detail with the words of the apostle Paul in Philippians chapter 2. Remember those words who had been in the form of God thought it not robbery to be equal with God but made himself of no reputation and took upon him the form of a servant and was made in the likeness of men and been found in fashion as a man he humbled himself and became obedient into death even the death of the cross.

And from our study then we noted that the servant in his pre incarnate was in the form of God. He was God the Son within the mystery of the Trinity.

And when Paul says of Jesus as been in the form of God he is telling us or pointing us to the pre incarnate Jesus as been in this very nature God.

[ 28 : 54 ] The form of God does not mean anything less than Godhood. Essentially Paul is saying that the servant as the Son of God shares fully in the very essence of God.

To borrow a phrase from the Nicene Creed the Son of God Jesus Christ is very God of very God. Servant did not mean that the Son ceased to be what he eternally was God the Son.

He was and is and continues to be God the Son even in his servitude. Behold my servant behold my Son in whom my soul delights.

The form of God does not mean anything less than Godhood. The form of God is not something different for God or less than God.

He was equal with God. And what the Bible tells us through Paul is that he took upon him the form of a servant and was made in the likeness of men and been found in fashion as a man he humbled himself.

[ 30 : 18 ] He was in the form of God God the Son equal with God had all the prerogatives of God but he did not cling to them in a grasping way but made himself of no reputation by taking upon him the form of a servant but not losing remember the form of God Christ Christ was like a slave he voluntarily became a slave laying aside all that was his glories or his prerogatives or his privileges as the Son of God he was made in the likeness of men as the servant he veiled all his rights by clothing himself in human nature as stated in 2nd Corinthians chapter 8 for we know the grace of our Lord Jesus Christ that though he was rich yet for your sakes he became poor that ye through his poverty might be rich you see when a rich man becomes poor his manner of existence is changed but not his nature as a person when a rich man becomes poor his manner of existence is changed but not his nature as a person

Christ never ceased to be the divine son of God yet he veiled up the riches and prerogatives of heaven for the lowliness and the poverty of our life on earth for our life in Palestine he veiled up the riches and prerogatives of heaven in order to be the true servant of Jehovah taking the form of a servant was not God minus but it was God plus Christ the second person God the son took to himself human nature and united it to his person so that now as a servant he had two distinct natures but remained one person forever now that is a mystery but it is God manifest in the flesh

God Christ taking the form of a servant meant that he became dependent on his father and upon the power of the Holy Spirit he became dependent upon the other two persons of the Trinity he became dependent upon God the father and God the Holy Spirit he puts himself voluntarily into the circumstances wherein as the song recounts for us people mocked him they spat on him they made fun of him he was treated with rudeness and with contempt his glory was veiled he was despised and rejected of men they saw no beauty in him that they should desire him he was a root out of dry ground he was without form or comeliness servitude for

Jesus meant that he became what he was not but he continued to be what he always was Christ as a servant took everything that is involved in becoming truly human except sin behold the man whose name is the branch of Zechariah is the same person that we are now asked to behold as the servant this man the servant from the moment of his conception by the Holy Spirit he developed normally inside his mother's womb his development took about nine months and when he was born his mother felt all the birth pains and he was born just like any other child although eternally he was God and remained God he became man he had a human body he had a human soul a human mind and a human will he grew up just like any other normal boy

Luke tells us that Jesus increased in wisdom and stature and in favor with God and man he grew from being a baby to childhood to teenager and to adulthood he had to learn to walk and talk he like any other human baby was dependent on his mother to be washed and fed he was hungry he was tired he was thirsty he asked a Samaritan woman on one occasion will you give me a drink he experienced a whole range of human emotions like love anger sorrow joy compassion and many more there is no record in the Bible that Jesus ever smiled or laughed but I think it would be ridiculous to suggest that he never did either John Calvin says those who imagine that the son of God was exempt from human passions do not truly and seriously acknowledge him to be a man this is the marvel of his condescension he who was truly God became truly man and remaining truly God in the servanthood of

[ 36 : 10 ] Jesus we have the God man no wonder we are exhorted to here saying behold my servant behold who he is behold what is true of him behold what was and is and continues to be true of him behold my servant however we are not to confine Christ's humiliation as servant simply to the act of incarnation although the incarnation was an act of humiliation but his humiliation continued in his status as servant so we read there the words of Paul he humbled himself and became obedient unto death his whole earthly life was a life of continuous humiliation to what point was he obedient well as

Paul writes unto death even the death of the cross reminding us that Jesus as the servant did not die a gentle death but he died as a common criminal in torment on a cross of shame as a servant Paul draws out our attention to the fact of the voluntary action of Jesus he made himself of no reputation he made himself of no reputation he he took the form of a servant he he humbled himself he was not forced but he voluntarily made himself nothing that's what the servitude of Jesus means he veiled his glory and chose to occupy the position of a servant or slave we are told behold my servant he grew up like any other boy like any other child

I'm not sure and I cannot point out at what point in his life that he became truly conscious of who he really was that he was more than just an ordinary boy that he was more than just an ordinary man that he was the son of God we know at 12 years of age that he was conscious of that because the bible tells us whether he was conscious before then well the bible is silent about that but here we are told behold my servant shall deal prudently in some translations it is written he will act wisely but it would be better translated he will be successful or he will have success behold my servant shall deal prudently or behold my servant will be successful so despite how gloomy things appear in the events that Isaiah describes in this song we are not to fear for God's servant will be successful he will enjoy success he shall be exalted he shall be extolled and he shall be very high and as the end of the song proclaims he shall see of the travail of his soul and shall be satisfied in his success we are told that he shall be exalted and extolled and be very high there are those whom we agree with who maintain that in the words he shall be exalted is a reference to the resurrection of

Jesus and that the words he shall be lifted up is a reference to his ascension in the gospels we read that after his resurrection Jesus took his disciples to the Mount of Olives and while he was speaking to them he ascended into the heavens until a cloud received him out of their sight so he was physically and literally lifted up and that the words he shall be very high is a reference to his exaltation to the right hand of the father in heaven again we recall our study on Philippians chapter 2 remember these words of Paul where for God also hath highly exalted him and given him a name which is above every name that at the name of Jesus every knee should bow of things in heaven and things on earth and things under the earth that every tongue should confess that



Jesus Christ is Lord to the glory of God the father what is spoken of here in the song is the servant's resurrection his ascension and his kingly exaltation remember how the Bible brings that before us that he sat down at the right hand of the father the work was over the work was finished redemption accomplished and he sat down at the right hand of the father now what follows this pronouncement of the servant's success are two amazements the first part of the amazement that make up the mystery of the servant is here given to us as many were astonished at thee his visage was so marked more than any man and his father more than the sons of men this passage is particularly descriptive of the face of

[ 42 : 32 ] Jesus after he had endured the terrible Roman scourging the beatings the blows on his face with a rod which the soldiers mockingly called a king's scepter and the crushing of the crown of thorns upon his head by the time he was spiked on the cross his face was a mess with blood streaming down all over it blood mixing in with the soldier's spittle this is what the prophet says our lord's appearance was so marred that those who passed by were astonished at his visage it plainly says that his appearance was so defigured that it went beyond that of any man the question that had been asked was is this human the gospel records for us the enormously rough treatment that was experienced by Jesus as the servant so that people who passed by and looked said is this human but verse 15 describes another form of astonishment just as astonishing as the sufferings of

Jesus left the people so will be the reaction of the many nations and kings so shall he sprinkle many nations the kings shall shut their mouths at him for that which had not been told them shall they see and that which they had not heard shall they consider the mystery of the servant then is this that just as he shocked humanity by the brutality he experienced in his sufferings so on the coming day he will sprinkle many nations and even more amazingly their mouths will literally hang open when they see him in all his majesty and in all his glory the translation of the word rendered here sprinkle is a matter of long standing debate the word is a technical word associated with the priestly action of sprinkling blood or water in this verse there is no mention of the liquid used rather the emphasis is upon those who are sprinkled the many nations some translations put the word startle here arguing that it makes better sense when compared with the first sense of amazement just as many were astonished or shocked at the sufferings of the servants so many will startle many nations will startle when they view the impact of the sufferings moving out of

Israel to the international sphere as it says here that many nations and kings shall shut their mouth at him however many prefer to keep the word sprinkled and they see it here as an allusion to the priestly function of Christ later on in the song in chapter 53 and verse 10 when there shall make a 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 well just as many were aghast at what they saw in the servant's suffering so by way of contrast his work will affect many nations by removing their guilt and their sins how this is to be achieved is not explained until later on in the song the impact of the servant's work kings shall shut their mouths satan this implies a response of astonishment and awe as the true significance of the servant's work has been told to them or relayed to them for that which had not been told them shall they see and that which they had not heard shall they consider they had not heard of God's great love for mankind before that great love that was so great that he sent his only begotten son that whosoever believeth in him should not perish but have eternal life

Jesus as a servant would judge our sins by bearing it himself in his own sufferings remember these words that when he came to the cross when he said father forgive them for they know not what they do the question is often asked for whom did he pray well whether this prayer is limited to the soldiers or extended to the crowd there is a sense in which they did not know what they were doing however the response of the centurion is recorded by both Mark and Luke where we are told now when the centurion saw what was done he glorified God saying certainly this was a righteous man two things are said there about that soldier about the centurion first he praised God and secondly he affirmed the innocence of Christ Mark tells us that the centurion was particularly impressed by the way that

Jesus died Jesus cried with a loud voice and gave up the ghost and the veil of the temple was rent in two from the top to the bottom and when the centurion which stood over against him saw that he had so cried out and gave up the ghost he said truly this man was the son of God he concluded that only the son of God would die in such a majestic way Matthew tells us that when the centurion they that were with him watching Jesus that is the group of soldiers that would have been with the centurion saw the earthquake and those things that were done they feared greatly saying truly this was the son of God all for that which had not been told them shall they see and that which they had not heard shall they consider the suffering servant of Jehovah on the cross of

[ 49 : 11 ] Golgotha impacted the centurion and the soldiers that were with them for that which had not been told them shall they see and which they had not heard shall they consider oh there's no doubt that Jesus had others in mind as well when he prayed for the forgiveness of sinners may we point to what took place at Pentecost and later and especially can we not note these words of Peter in Acts chapter 2 when he said therefore let all the house of history know assuredly that God hath made the same Jesus whom ye have crucified both Lord and Christ now when they heard this they were pricked in their heart and said unto Peter and to the rest of the apostles men and brethren what shall we do oh for that which had not been told them shall they see and that which they had not heard shall they consider well today what is your own response to the gospel what is your own response to the suffering servant of the cross of

Golgotha what is your response to the love of God as manifested in the cross of our Lord Jesus Christ may the Lord bless our thoughts let us pray oh Lord our God we give thanks for thy love which sent thy son into this world as the suffering servant we give thanks that he voluntarily entered into his servitude which meant for him great sufferings and that in order that we would find salvation that we would be reconciled to our God and we pray oh Lord that as the ministry of reconciliation has been proclaimed today and that it may go forth in the power and demonstration of thine own spirit so that others may behold the servant the one who died in the place of sinners the one who took the sins of his people upon himself and in his suffering suffered for them we pray oh Lord that the eyes of many may be open so that they would be coming as others came which said what shall we do oh believe in the

Lord Jesus Christ and thou shalt be saved we pray oh Lord that thou would continue with us during the day and during the days that lie ahead oh that we would always set thee to guide us we ask oh Lord that thou continue with us in thy love in thy compassion and in thy pity in thy mercy that thou would remember us and now may the grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all now and forever more Amen Amen