

The Mystery of Mysteries

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[0 : 0 0] Now as we come together around the Word of God, let us seek his blessing upon his Word. Let us pray. Eternal and ever, blessed Lord, we give thanks unto thee again for this great privilege that is ours when we are enabled to come together around thine own Word in fellowship one with another.

And we pray, O Lord, that it may please thee to grant to us of thine own Spirit as we come to thy Word, that thy Spirit would enlighten our understanding and lead us into thy Word.

And we pray that that Word would be applied to our hearts, where it would find lodgment in our hearts and bring forth evidence in our lives.

We give thee thanks, O Lord, for all the tokens of thy goodness and kindness that thou didst so abundantly outpour upon us every day. And as we come, O Lord, at this hour, to this act of worship, we seek that it may be acceptable by thee, not because of any merits that we have in and of ourselves, but in and of ourselves, but in and through the merits of thy Son, our Lord and Saviour, Jesus Christ, through whom we have boldness to come and to seek thy mercy and thy grace, to help us in our time of need.

We seek thy blessing upon every home and family within our community. Thou knowest their needs. And we pray that out of the riches of thy grace that thou would meet with the needs of each and every one.

[1 : 5 5] We remember, O Lord, those who are ill and seek that thine healing hand would be upon them and those who care for them. And we ask, O Lord, that thou would remember those who mourn this day as they look upon their homes and families and see an empty place.

We pray, O Lord, that thou would grant to us that we would number our own days, knowing that we are sojourners in this world, that we are travelling through the world to our long home.

Grant to us, O Lord, that we would make our calling and election sure in Christ. We give thee thanks for the sending of thine own Son, for delivering him up to the cross of Golgotha, and we give thanks, O Lord, for the efficacy of his finished work, which enables us to come with boldness to seek thy mercy.

Because we know, O Lord, that without thee we can do nothing. And so we acknowledge that we are dependent upon thee.

We pray, O Lord, that thou would bless every home and every family, that thou would bless us as a community. O Lord, may thou come in a day of thy power.

[3 : 1 6] And may thou, O Lord, uplift thine own arm of salvation among us, that a people would come to see their need, and that they would come to know the sufficiency of Christ to meet with that need.

We pray for our island and our nation. O Lord, that thou would turn us once again to a place of, and take us to a place of repentance, where we would sorrow over our sin, and seek the mercy of God in Jesus Christ.

We pray, O Lord, that thou would accompany the gospel this day, in the power and might of thine own Holy Spirit, in convicting and converting, and in the building of thine own church.

Bless all thy servants who are going forth with thy word. May they know the help and the upholding of thine own Spirit upon them, as they proclaim thy truth.

Knowing, O Lord, that without the help of thy Holy Spirit, that they can do nothing. O Lord, we pray for our young people and our children.

[4 : 24] Pray that thou would raise up a generation that would fear thine own name, who would be thy witnesses in this world. Bless thy people. Grant to them whom thou hast redeemed, that they may be faithful witnesses for thee in this world.

Remember the indifferent and the careless. O Lord, work among them, and draw them to thyself. We ask, O Lord, that thou would continue with us now, as we come to wait upon thee.

And all that we ask with the forgiveness of our sins, in Jesus' name and for his sake. Amen. We shall read the word of God, as we find it in the book of Hebrews, and chapter 5.

The book of Hebrews, and chapter 5. For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins, who can have compassion on the ignorant and on them that are out of the way, for that he himself also is compassed with infirmity.

And by reason he the heir of he ought, as for the people, so also for himself to offer for sins. And no man taketh his honour unto himself, but he that is called of God, as was Aaron.

[5 : 43] So also Christ glorified not himself to be made a high priest, but he that said unto him, when thou art my son, and today have I begotten thee. And he also saith also in another place, I ought a priest for ever, after the order of Melchizedek, who in the days of his flesh, when he had offered up prayers and supplications, with throng crying and tears, and to whom that was able to save him from death, and was heard in that he feared.

Though he were a son, yet learned he obedience by the things which he suffered, and been made perfect, he became the author of eternal salvation unto all them that obey him, called of God and high priest after the order of Melchizedek.

Of whom we have many things to say and hard to be uttered, seeing ye are dull of hearing. For when for the time ye are to be teachers, ye have need that one teach you again, which be the first principles of the oracles of God, and that becomes such as have need of milk, and not of strong meat.

For every one that useth milk is unskillful in the work of righteousness, for he is a babe, but strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

May the Lord bless unto us the reading of that portion of his word. Seeking his help and blessing, let us now turn to the Old Testament, to the prophecy of Isaiah, and chapter 53, and we'll read from verse 10.

[7 : 17] Amen. Yet it pleased the Lord to bruise him, he hath put him to grief. When thou shalt 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.

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 a great, and he shall divide the spoil with a strong, because he hath poured out his soul unto death, and he was numbered with the transgressors, and he bared the sin of many, and made intercession for the transgressors.

Over the past few weeks, we have studied this serend song of Isaiah. We have come to learn that the second person of the Trinity, God the Son, who is equal with the Father and with the Holy Spirit, that he became the servant of Jehovah, to fulfil the redemptive plan of God for sinners.

He humbled himself, and became obedient to the will of the Father, up to and in death. His life and death was an act of obedience to the Father's will.

He could honestly say that no one takes his life from him. He lays it down of his own accord. He died not as a helpless victim of circumstances, or because of the furious opposition of mankind, but he laid down his life of his own voluntary will, in obedience to the Father's commandment.

[9 : 07] He could testify to Pilate when he said to him, Knowest thou not that I have power to crucify thee, and have power to release thee? Jesus could answer, Thou couldst have no power at all against me, except it were given thee from above.

And today we come to the concluding verses of this servant's song. We have seen that by wicked hands he was crucified, and now the veil is set aside, and we see the action of God at the cross of Golgotha, in these words, Yet it pleased the Lord to bruise him.

C.H. Spurgeon in one of his sermons says, He who reads Christ's life as a mere history, traces the death of Christ to the enmity of the Jews, and the fickle character of the Roman governor.

But he who reads the Bible with the eye of faith, deciding to discover its hidden secrets, sees something more in the Saviour's death, than Roman cruelty or Jewish malice.

He sees the solemn decree of God fulfilled by men who were the ignorant but guilty instruments of its accomplishment. He looks beyond the Roman spear and nail, beyond the Jewish taunt and jeer, up to the sacred font, whence all things flow, and traces the crucifixion of Christ to the breast of deity.

[10 : 41] The word pleased here, yet it pleased the Lord to bruise him, does not imply divine enjoyment of the servant's sufferings, but rather it points to God's determination that these events should occur.

In the ESV translation it reads, Yet it was the will of the Lord to crush him. Peter says, Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know, him being delivered by the determined counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.

In other words, it was in the sufferings, death, and burial of the servant that God's will of redemption for sinners was accomplished.

The servant who had done no violence, neither was deceit found in his mouth, whose actions were prompted by pure love, and whose speech consisted of pure sincerity and truth, was yet bruised or crushed and put to grief by the Lord or by Jehovah.

Here is the mystery of mysteries. Not only the mystery of a sinless human being suffering, but a single human being suffering at the hands of righteousness and perfect love.

[12 : 27] It pleased the Lord to bruise him. How can we explain this mystery? It can only be explained by what has been said already in this psalm regarding the servant which opens to us the great purpose of redemption formed by the triune God before the world foundation was laid and which is progressively here unfolding.

On the cross of Golgotha, there was the invisible hand of God crushing his beloved son as he laid upon him the iniquity of us all, all of what our sins deserved.

The word bruised or crushed, as we find here, we also find in verse 5 where it says, he was bruised for our iniquities.

And the word there has the idea of an immense pressure brought to bear until at last it is crushed. Last week we reflected upon those words, 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.

[14 : 03] Are 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.

And there we noted that he stood there as our representative. He was wounded and bruised under sins that were not his own.

It was our sins and our transgressions and our iniquities. It was the chastisement of our peace. And the Lord laid on him the iniquity of us all.

He carried what was not his own. What he carried belonged to us. Jesus substituted himself for us at the cross.

He says, When thou shalt make his soul an offering for sin. Now that thou hearest the Father, when thou shalt make his soul an offering for sin.

[15 : 13] The thought here would be, For he hath made him to be sin for us, who you know sin. On the cross, the servant was accomplishing all of which the sacrifice of the Old Testament only symbolised.

Christ. We have throughout our reflection upon this song been bringing two principles together. That of penalty and substitution.

The death of Christ in the Bible is described in a variety of ways. For instance, it is described in the Gospel of Mark chapter 10 in this way. For even the Son of Man came not to be ministered unto, but to minister, and to give his life, a ransom for many.

There it is described as a ransom for many. In the Gospel of John chapter 15, we have these words, Greater love hath no man than this, that a man lay down his life for his friends.

There it is described as life being laid down for friends. While on the cross, Jesus accomplished all these things.

[16 : 34] The work of Jesus on the cross are all these things. It's a ransom. It is life laid down for friends. However, we must not forget, as the song brings before us, that the death of Christ on the cross is what we call penal substitution.

Penalty and substitution brought together. It is a penal substitution. That is, that the penalty that is due to us for our sins has been laid upon one who is our substitute and has been paid by that substitute, namely, Jesus Christ.

Yet it pleased the Lord to bruise him. He hath put him to grief when I shall make his soul an offering for sin. Now this doctrine of penal substitution has come under attack in recent years.

I just want you to be aware of that. And if you want to study this further, there is a book entitled Pierced for Our Transgressions, which I would recommend to you to read.

Those people who attacked this doctrine of penal substitution use language like this, that the cross was heavenly child abuse.

[18 : 01] But we must remember that no earthly father ever loved his son more than our heavenly father loved his son.

Twice in the Gospel of Matthew he expresses his love as the son began his public ministry after it had been baptised. A voice came from heaven and said, this is my beloved son in whom I am well pleased.

And on another occasion on the Mount of Transfiguration, there came this voice, this is my beloved son in whom I am well pleased. Hear ye him.

And Jesus, as his son, always loved his father. It is recorded for us in John chapter 8 and verse 29, where Jesus says, the father hath not left me alone, for I do always those things that please him.

And in chapter 14 of the same Gospel, he said as he was preparing for the cross, but that the world may know that I love the father and as the father gave me commandment, even so I do.

[19 : 13] How was the world going to know that he loved the father? Well, he said to his disciples, if ye love me, keep my commandments.

He loved his father and he was going to keep his father's commandment regarding his life. No man taketh it from me, but I lay it down of myself.

I have power to lay it down and I have power to take it again. This commandment have I received of my father. And in love to his father, he kept that commandment.

He laid down his life. By his death on the cross of Golgotha, the world would know that he loved his father.

Yet we read, it pleased the Lord to bruise him. He hath put him to grief when I shall make his soul an offering for sin.

[20 : 13] The mystery of mysteries. God the father crushing, God manifest in the flesh, who is his son, his beloved son, who is the darling of heaven.

Recently we saw in the book of Zechariah remarkable words that describes who is God the father striking his son. In these words, Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts, smite the shepherd.

And that's exactly what was happening on the cross of Golgotha. The father saying, Smite my son, smite the shepherd.

Awake, O sword, against my shepherd. And who was doing the smiting? Who was taking the sword against the shepherd?

It was the father. What is the explanation? The explanation is what we've already spoken of, penal substitution.

[21 : 30] God the father striking his own son in our place as our substitute. It is Jesus suffering for us in order that we might be delivered from the righteous wrath of God against our sin and that we would be able to serve God.

This principle of penal substitution is taught as we already noted in the sacrifices of the Old Testament. The laying of hands depicted the transfer from the sinner to the substitute.

The laying of hands on the offering. It depicted the transfer from the sinner to the substitute. However, the Bible tells us that it is impossible for the blood of bulls and goats to take away sin.

The sacrifices of the Old Testament did not make true and effectual atonement. There were types. There were shadows that pointed to the only true effectual atoning sacrifice which was offered once for all on the cross of Golgotha by Jesus Christ.

However, in the light of penal substitution, we have to remember that Jesus willingly went to the cross. He willingly went to his death in the full knowledge of what would be involved and what would be demanded.

[23 : 13] His death was not the infliction of pain upon an unwilling victim. It was not abusing a person who is unable to understand fully what is happening.

We noted that last week as we made the contrast between Christ as the Lamb of God and the Lamb sacrifices of Israel. In general, the lambs and the sheep go to the slaughterhouse and to the shearers in blind compliance.

They know not what awaits them as they are led to their different experiences to the slaughterhouse and before the shearers. But Jesus as the Lamb of God and as a servant goes with the full knowledge of what is awaiting him.

Nevertheless, he goes in full submissiveness to the Father's will. He was going to be maltreated by the people.

He was going to meet his father's wrath against the sins that was reckoned to him. But he goes in full submission to his father's will.

[24 : 29] Yet it pleased the Lord to bruise him. He hath put him to grief. God's determination at these events should occur. And so we read in that famous verse of John 3 16, For God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life.

He sent his son into this world in a full knowledge of what would happen to his son. Paul in Romans 8 answers this question, if God before us who can be against us with these words, he that spared not his son, but delivered him up for us all.

It wasn't merely the fact that the father sent the son into the world with the full knowledge of what was going to happen to his son, but he actually did not spare him, but he delivered him up to the cross of Golgotha.

That was the father's will and that was the father's commandment for Christ, his beloved son, to go to the cross of Golgotha.

You see, we cannot remove or exclude the sovereignty of God from the events of the cross of Golgotha. In his redemptive purpose for sinners, God planned and he was in full control of the death of his son.

[26 : 15] God, through the prophets, like Isaiah, here in chapter 53, foretold of the sufferings and death of his son. We have recently noted that Jesus knew the scriptures from an early age, and so he said to the two that was traveling to Emmaus after his resurrection, all fools and slow of heart to believe all that the prophets have spoken.

Ought not Christ to have suffered these things and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

the events of the cross of Golgotha is under the sovereign control of God the Father, and it is also under the sovereign control of God the Son.

The Son gave himself. He gave himself. He was in control himself of all the events of the cross.

At no time was he outside the events was outside the control of the person who was suffering there on the cross.

[27 : 34] In another of the seven songs in chapter 50 it is written I gave my back to the smiters and I gave my cheeks to them that plucked off the hair.

I hid not my face from shame and spitting. He was in cool control of the events of Golgotha.

On the cross he said it is finished and he bowed his head and he gave up the ghost. He was in full control all the time of the events that was taking place at Golgotha.

Yet it pleased the Lord to bruise him. He hath put him to grief. When I shall 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.

The prophet says forth here for us, the blessed results which are to follow his death, he shall see his seed, he shall prolong his days.

[28 : 49] The blessed results which are to follow his death is that a seed shall serve him. He shall see his seed. In Psalm 22 we read these words, a seed shall serve him, it shall be accounted to the Lord for a generation.

Jesus earlier on had said, and I if I be lifted up from the earth will draw all men unto me. And verily I say unto you, except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit.

There is no room here for doubt. He shall see his seed. One recalls there the covenant promise to Abraham in chapter 12 and 17 that he would be multiplied greatly and that his seed would inherit the land.

And I will make of thee a great nation and I will bless thee and make thy name great and thou shalt be a blessing and I will bless them that bless thee and curse them that curse thee and in thee shall all families of the earth be blessed.

Abraham saw Christ in that covenant promise. In thee shall all families of the earth be blessed. Both Jews and Gentiles were going to be blessed through his seed.

[30 : 20] And I will make thee exceedingly fruitful and I will make nations of thee and kings shall come out of thee and I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant to be a God unto thee and to thy seed after thee.

He shall see his seed. The seed here are the spiritual descendants of the servant who will benefit from his work.

The servant on the cross surrounded on every side by his enemies. Yet his object of turning many to God and redeeming them from the ruins of sin could not be baffled.

and so he dismissed his departed soul with the assurance that he would see his seed. And in the book of Revelation John gives us an insight and he says after this I beheld and lo a great multitude which no man could number of all nations and kindreds and people and tongues stood before the throne and before the Lamb clothed with white robes and palms in their hands.

He shall see his seed. He shall prolong his days. Good Paul must say that there is something wrong here with these words.

[32 : 00] He shall prolong his days. He who pours out his soul unto death as an offering for sin he is cut off from the land of the living. He is dead and he is buried.

And yet here is the promise he shall prolong his days. Yet he shall live and have continuance of days. How is that possible?

The answer to that question is that the servant was not only to die for our sins not only was he to be buried but he must rise again from the dead.

This must refer in this context to the enjoyment of life after death. He shall prolong his days.

It must point to the resurrection of Jesus Christ. It must point to the empty tomb. He is not here for he has risen.

[33 : 04] He shall see his seed. He shall prolong his days. Our Lord Jesus he was delivered up for our offences was raised again for our justification.

He was raised to ascend into heaven where he now sitteth at the right hand of God. He shall see his seed. He shall prolong his days.

And the pleasure of the Lord shall prosper in his hand. What is this pleasure of the Lord which is to be brought to such a prosperous issue in his hand?

I think the answer is found in the commission entrusted to the servant. That mission is brought before us in another two of the servant songs.

The one we find in chapter 42 where we have these words I the Lord have called thee in righteousness and will hold thine hand and will keep thee and give thee for a covenant of the people for a light to the Gentiles to open the blind eyes to bring out the prisoners from the prison and them that sit in darkness out of the prison house.

[34 : 18] And again in another servant song in chapter 49 we have these words it is a light thing that thou shouldst be my servant to raise up the tribes of Jacob and to restore the preserve of Israel.

I will also give thee for a light to the Gentiles that thou mayest be my salvation unto the ends of the earth. And when we come to the New Testament we find these words in Paul's letter to the Colossians for it pleased the father that in him should all fullness dwell and have made peace through the blood of his cross by him to reconcile all things unto himself I say whether they be things on earth or things in heaven or to his letter to the Ephesians he says having made known unto us a mystery of his will according to his good pleasure which he hath purposed in himself that in the dispensation of the fullness of times he might gather together in one all things in Christ both which are in heaven and which are on earth even in him in whom also we have obtained an inheritance been predestinated according to the purpose of him who worketh all things after the counsel of his own will and the pleasure and the pleasure of the

Lord shall prosper in his hand God's will shall be fully accomplished by the servant the mission on which he was sent he shall triumphantly carry it all through he will accomplish it the pleasure of the Lord shall prosper in his hand and in verse 11 God sets the seal to the song as he acknowledges the servant as his own and as he sets forth once again the great results of the suffering and death of the servant on our behalf whom he calls his righteous servant he shall see of the travel of his soul and shall be satisfied by his knowledge shall my righteous servant justify many for he shall bear their iniquities the word satisfaction here is an extraordinary word because it is a strong word which means the fullest realization of expectation the full gratification of any particular desire it is a very strong word he shall see of the travel of his soul and shall be satisfied what is it he shall see that he shall look upon that he will leave him absolutely satisfied well he shall see his seed he shall prolong his days but it goes beyond that and includes the full and final accomplishment of all the pleasures of the

Lord therefore will I divide him a portion with the great and he shall divide the spoil with the strong 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 a decision for the transgressors you see he will be satisfied fully and completely and absolutely satisfied with all that his suffering and his death has achieved he shall see of the travail of his soul and shall be satisfied in part this has already been realized he who endured agony and shame and who poured out his soul unto death is now today at this moment seated at the right hand of God and there he has been empowered as a son of man with length of days forever and ever and everywhere he beholds with joy a seed that serveth him as he looks upon the world today he sees a seed that is serving him a multitude that no man can number has been redeemed by his blood the gospel has had an influence in almost all parts of the earth but that is not all for which the servant suffered and died this is not all the pleasure of the

Lord which he came to accomplish it is only when redemption is fully completed that he will see a glorious completed church without spot or wrinkle in John 17 we read father I will that they also whom thou hast given me be with me where I am that they may behold my glory which thou hast given me for thou lovest me before the foundation of the world he shall see of the travel of his soul and shall be satisfied we can say that it is a progressive satisfaction that he is receiving he is satisfied today with what he is seeing what his what his sufferings and death have achieved he is seeing a seed that is serving him he is seeing the influence of the gospel throughout the earth and he is satisfied with that but yet there is more to come there is more to come when the church is completely redeemed when these words will be uttered by him behold

[40 : 44] I and the children that thou has given me when he shall present us to the father and with these words behold I and the children that thou has given to me here they are and I have lost none of them they are all here every child that you gave me in the covenant of redemption all those that thou gifted to me in the covenant of redemption they are here I have redeemed them they are saved they are here and now I present them to you without spot and without blemish and he shall be satisfied for he shall see of the travel of his soul and shall be satisfied you know there is a longing in heaven they shall decide at the right hand of the father in heaven today regarding God's people as we have already noted father

I will that they also be with me where I am there is a longing in the heart of Jesus Christ tonight to have his people to be with him with him so that they may behold his glory and share in his glory he shall see of the travel of his soul and by his knowledge shall my righteous servant justify many for he shall bear their iniquities all a world is coming that shall be filled with the knowledge of God as the waters cover the sea a new heaven and a new earth wherein shall dwell righteousness forevermore he shall see of the travel of his soul and shall be satisfied you know one of the great results of the travel of his soul that will form part of this satisfaction for all the sufferings that he endured is the entitlement with which he is empowered of removing guilt and imputing righteousness to those who through faith in him are reconciled to

God for he says by his knowledge shall my righteous servant justify many now the word his knowledge can be understood in two ways first of all it can be understood subjectively that is the knowledge of which the servant possesses the knowledge that the servant possesses the knowledge bestowed on him by God's will and his understanding of what is required for the divine acceptance of sinners therefore he is able to discharge his duties as a servant with perfection and certainly the servant had this knowledge of insight as we have noted into what he was doing he had that knowledge the God man had that knowledge or it can be understood objectively that is his knowledge that is the knowledge of him on the part of others this kind of knowledge is not simply with reference to an understanding with a mind but it is a knowledge by experience by an acquaintance of the heart a personal knowledge of him by a living faith that rests on his redeeming work for sinners the kind of knowledge that

Paul speaks of when he says that I might know him and the power of his resurrection or that Jesus speaks of when he said this is life eternal that they might know thee the only true God and Jesus Christ whom thou hast sent now there are merits for both interpretations of these words by his knowledge shall my righteous servant justify many but because the emphasis in this song is on what the servant has achieved it probably would be best to take these words by his knowledge to mean the knowledge bestowed upon him of God's will as a servant the knowledge bestowed upon him in his humanity in chapter 11 of this very prophecy we have these words and there shall come forth a rod out of the stem of Jesse and a branch shall grow out of his roots and the spirit of the

Lord shall rest upon him the spirit of wisdom and understanding the spirit of counsel and might the spirit of knowledge and of the fear of the Lord and there he speaks of Jesus Christ Jesus Christ as the servant in other words his understanding of what is required for the divine acceptance of sinners that knowledge is given to him and because he receives that knowledge he is able to discharge his duties with absolute perfection by his knowledge shall my righteous servant justify many we may observe here that whilst prominence is given to the great fact of his righteousness by his knowledge shall my righteous servant justify many prominence given to the great fact of his righteousness but the words my righteous servant are added it is not in virtue of that essential righteousness that pertains to him as

[46 : 41] God one with the Father and with the Holy Spirit that he brings us that he brings to us righteousness but he brings righteousness to us as the righteous servant we have already noted in recent weeks how important the life of Jesus as well as his death as a servant was for our salvation righteousness the righteousness the righteousness by which he was constituted as belonging to himself that righteousness commenced from all eternity he was the righteous the same righteousness as God is but the righteousness with which he imputes to us commenced when he said lo

I come to do thy will O God and terminated when he became obedient into death even the death of the cross and said it is finished that righteousness that is imputed to us to the many he brings his righteousness or he justifies all those who will respond to his call and by a living faith enter into an acquaintance with him that righteousness which he did throughout his life as well as in his death is imputed to us and here it says that he made intercession for the transgression the verb here is an imperfect future it expresses a work that has been done but not yet ended he is making intercession for the transgressors not he made that once but he is continuing it is a continual process of intercession whereby he is able to save to the uttermost all of them that draw near to him see he ever liveth to make intercession for them hence the triumphant challenge of

Paul who shall lay when Paul says who shall lay into the charge of God's elect it is God that justifieth who see that condemn it is Christ that died yea rather that was raised from the dead who is the right of God who also maketh intercession for us therefore will I divide him a portion with the great and he shall divide the spoil with his tongue because he poured out his soul unto death and he was numbered with transgressors and he bare the sin of many and made intercession for the transgressors well the great question is do we know this servant how we become acquainted with the servant through faith are we part of the intercession that is going on today at the right hand of the father it is by coming and exercising faith on

Jesus Christ that we can be saved may the Lord bless our thoughts let us pray eternal and ever blessed Lord we give thanks that thou art the righteous servant that thou was righteous from all eternity but that thou did come into the world and that thou suffered and died in order to provide a righteousness for thy people a righteousness which can be imputed to us by faith wherein we can have a standing before a holy God as those clothed in the righteousness of Christ O Lord we pray that thou bless thy word to us that we may see our need of closing in by faith to the servant that is brought before us in this song we give thee thanks for all his work and we forgive thee thanks for his continual ministry and for the great promise of his return that he shall come not to offer himself again as a sacrifice for sin but to gather his people and to bring them into the inheritance that he has prepared for them thou do find satisfaction in thy people in this world and you shall find satisfaction in them when you shall present them before the father as those given to thee in the covenant of redemption as those for whom thou did go to the cross as those for whom the father did not spare thee but delivered thee up whose iniquities was set upon thee oh we give thee thanks for the efficacy of the finished work of the servant and we pray oh lord that as the gospel proclaims the work of the servant that it may indeed be a work that would penetrate into our hearts we may see our need of that work and that we would by faith that we would come to take hold of that work we pray oh lord that they would continue with us and forgive us for all our sins in

Jesus name amen 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