

## Amazing Jesus

“Behold, my servant shall deal wisely, he shall be exalted and lifted up, and shall be very high. Like as many were astonished at thee (his visage was so marred more than any man, and his form more than the sons of men), so shall he sprinkle many nations; 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 understand.”

Isaiah 52:13 – 15 (ASV)



In the verse above, we will be considering the central phrase, “many were astonished at thee,” as a point of entry into several references in the New Testament having to do with people’s reaction to their encounters with Jesus.<sup>1</sup> What is astonishment or amazement? The dictionary says is a state of overwhelming wonder and surprise. If we consider more deeply what it means to be astonished, we discover that amazement or astonishment occurs when our expectations and our experience undergo a sudden cognitive dissonance that precipitates a sense of wonder and raises questions about why this disconnect between what we expected and what happened has occurred. This is what happened in the minds of the people in the New Testament as they encountered Jesus. They were amazed at His thinking, His actions, His teaching, and His prophetic miracles. We will look at several references that have to do with each and then come back to our starting point (Isaiah 52:13 – 15) and ask the question, “What about us?”

### Astonished with Jesus’ Thinking

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<sup>1</sup> **A word about words:** Those references that we will be looking at in the New Testament are, of course, in Greek, while this word is in Hebrew. The word translated “astonished” in Isaiah 52 is שָׁמַם shamem, (pronounced shaw-mame’) a primitive root which means to be stunned or devastated and, figuratively, to be stupefied or amazed. The New Testament has three words that are translated amazed or astonished. They are:

**ἐξίστημι** existemi, (pronounced ex-is'-tay-mee), a compound word “ex” meaning “out” and (h)istemi meaning to stand. It means, roughly, “outstanding” or astounding.

**ἐκπλησσω** ekplesso, (pronounced ek-place'-so), a compound word “ek” meaning “out” and “plesso” meaning to flatten by pounding or to smite. We might say this kind of amazement is akin to being “bowled over” like a ten-pin when hit by a bowling ball. One is struck with astonishment and ‘knocked flat’ by their experience.

**ἐκθαμβέω** ekthambeo, (pronounced ek-tham-beh'-o) a compound word “ek” meaning “out” and “thambeo” meaning to be stupefied or dumbfounded. It carries the overtone of being frightened or emotionally overwhelmed by the experience.

“Now his (*i.e. Jesus’s*) parents went to Jerusalem every year at the feast of the Passover. And when he was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day’s journey; and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished (εξιστημι - existemi) at his understanding and answers.”

Luke 2:42 - 47



What is of great import in this story, is the twofold basis for the Jews astonishment: Jesus understanding<sup>2</sup> and His answers.<sup>3</sup> The basis of Jesus’ discussion with the teachers of the law was the Scriptures of the day, what we call the Old Testament.<sup>4</sup> If we consider the hermeneutic<sup>5</sup> of Jesus, we find that it was focused on the individual; it was inclusive of all men, and it emphasized the interior life. The typical Jewish hermeneutic of Jesus’ day focused on the nation, was exclusive (Jew vs. Gentile) and was external (correct ritual

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<sup>2</sup> The word translated “understanding” is συνεσις sunesis, (pronounced soon'-es-is) a compound word from “sun” meaning “together” (as in “sun-agoge” from which comes synagogue meaning a gathering (agoge) together (sun or syn)) and “hiemi” (to send). Hence, συνεσις sunesis means a mental “putting together” or intelligence. More concretely it refers to the intellect: knowledge, understanding.

<sup>3</sup>The word translated answer is αποκρισις apo-krisis, (pronounced ap-ok'-ree-sis) another compound word “apo” meaning “from” and “krisis” to conclude for oneself, i.e. to answer from your own understanding. A similar word is that which used for discernment: διακρισις dia-krisis, (pronounced dee-ak'-ree-sis).

<sup>4</sup> The Old Testament consisted of the Law – Talmud, the Prophets – Nevi'im, and the Writings – Ketuvim, hence the acronym “TaNaKh” that the Jews use to refer to the Old Testament.

<sup>5</sup> When God created human kind to have fellowship with Him, He endowed us with the ability to believe (a cognitive function) and to act on that belief (a volitional function). Taken together these involve both faith and reason. The proper response to the revealed Word of God in faith necessitates an ability to correctly understand what the Word really means so that one might believe the Truth. This ability to correctly understand the meaning of God’s Word is called **Hermeneutics** or Biblical interpretation and is essential for sound faith. The application of truth to daily situations requires the ability to reason correctly about that Word. The methods of sound reasoning are Logic. Just as Hermeneutics comprises the methods for understanding the Word (Logos), so Logic embodies the rules for sound reasoning about the Word. Hermeneutics relates to faith, just as Logic relates to reason. Both are important. The first thing that amazed the teachers was Jesus’ understanding (His hermeneutics); His ability to understand or ‘put together’ the pieces of the God’s word like puzzle pieces and present a sound picture of the whole counsel of God.<sup>5</sup> The second thing that amazed the teachers was Jesus’ answers (His logic); His ability to His correctly apply the “whole counsel of God” to any of the infinite situations of everyday life. In short, it was His hermeneutics and logic were outstanding!

observance). Jesus' hermeneutic was different because Jesus is different. He was conceived by the Holy Spirit and is like no other person who ever was or ever will be. He is the one and only Theanthropic Person, the God-Man. All of the scriptures that had been given up to the time of His incarnation spoke of Him and also to Him. Jesus' relation to his Bible was and remains unique.<sup>6</sup> They were given by inspiration and, being "God-breathed" had Him as their central figure and the fulfillment of all their foreshadowings of blessing and goodness.<sup>7</sup> But their "interpretation" ultimately rests not upon a predetermined set of rules for understanding, but upon the explanation of their profound meaning by their Author, the Holy Spirit. Jesus' hermeneutic, humanly speaking was by primarily by means of illumination: the light shining in the human heart of One Who was ready to receive that illumination because He IS that Light! So, Jesus' hermeneutic was individualistic, inclusive, and interior because it was ultimately illuminated by the Holy Spirit.<sup>8</sup> Humanly speaking, when Jesus read His Bible, He was being instructed by the Holy Spirit about who He is and what His ultimate mission was to be. When Jesus was found among the doctors of the law in the temple, he appeared to them to have 'outstanding' understanding (hermeneutics) and answers (logic). He appeared to be what we today would call a prodigy. But the perception of the teachers of the law did not go far enough. They did not realize that they were dealing with the one and only Theanthropic Person. Tragically, their astonishment did not go far enough. There is no indication that they ever asked themselves, "Who is this little boy? Could he be the Messiah?"

### **Astonished with Jesus' Actions**

And when they (*i.e. Mary and Joseph*) found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, ... when they saw him, they were amazed (*εκπλησσω - eklepso*): and his mother said unto

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<sup>6</sup> Jesus' hermeneutic becomes the foundation of all subsequent hermeneutics of those who will follow Him as disciples. So, illumination becomes for us as essential as any set of fixed rules that allow us to understand the spoken word. Other words may educate and enlighten, but illumination changes the human heart. Jesus word, "are spirit, and they are life."

<sup>7</sup> A single verse (Genesis 28:14) may, perhaps serve to illustrate this point. In that prophetic verse, God says to Abraham, "And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed." All speaks of inclusiveness, families speaks of individuality, and blessed speaks of the interior state of fellowship with God which is life.

<sup>8</sup> We see this clearly these three aspects of Jesus understanding of His person and work in His saying to Nicodemus (John 3:16) "For God so loved the world (*inclusion*), that he gave his only begotten Son, that whosoever (*individualism*) believeth in him (*an interior response*) should not perish, but have everlasting life."

him, 'Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing.' And he said unto them, 'How is it that ye sought me? Wist ye not that I must be about my Father's business?' And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favor with God and man."

- Luke 2:45 – 46a, 48 - 52



Mary loved Jesus. When she found Him missing, what terrors must have filled her heart. Hers was an age of sudden tragedy and human abuse of every sort. Mary experienced what must surely be what every modern mother's worst nightmare is: my child has gone missing! After looking "among their kinsfolk and acquaintance," and not finding him, the grip of fear choked their hearts more and more with every passing moment, as they hurried back to Jerusalem! Not knowing what to do, they went through the crowded streets desperately calling His name. "Have you seen my little boy?" They asked strangers whose only response was perhaps a shake of the head or shrug of their shoulders. Over and over they asked, sorrowing and fearful of what Jesus present situation might be. Their imagination, unrestrained by any factual information, and doubtless fearing the worst, made them heartsick and terribly afraid that they would never see him again. Perhaps they encountered someone who had heard the strange exchange going on between a little boy and the doctors of the law in the temple. Perhaps that person, like the others present, had shared in the general astonishment (εξίστημι existemi) "at his understanding and answers." Perhaps they were told to look in the temple. They went and there was Jesus! He was not suffering a dreaded captivity and abuse. On the contrary, He was captivating the very greatest theologians and scholars that Israel had with His discourse. Unharmful, unmolested, undisturbed, and at the center of a large crowd all of whom listened with astonishment to the discourse between this remarkable twelve-year old and the great 'graybeards' of His day. Joseph and Mary were amazed! They were also filled with a sudden emotional ambivalence: joy, relief, (most likely) anger, and (yes) wonder. Ironically, they were not amazed as were the others with His discourse. Were they too close to Him to notice how remarkable He really was? They were amazed at His *actions*. "Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing." For His part, Jesus response to His amazed, relieved, and upset mother reveals that He already knows who He is. "Wist ye not that I must be about *my Father's* business?" Clearly, this was rhetorical, for the account tells us

that, "They understood not the saying which he spake unto them." They would not be the last to be so amazed. There were those who "were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak."<sup>9</sup>

### Astonished with Jesus' Doctrine

"And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him, and he opened his mouth, and taught them, saying, ... Ye have heard that it was said by them of old time, ... But I say unto you,... Ye have heard that it was said by them of old time, ... But I say unto you,... And it came to pass, when Jesus had ended these sayings, the people were astonished (εκπλησσω - eklepso) at his doctrine, for he taught them as one having authority, and not as the scribes."

Matthew 5:1,2; 21a,22a; 27a,28a; 7:28,29



The extracted portions above are taken from what is known as the "Sermon on the Mount." The usual approach to this passage lies in commentary on the content of Jesus' message starting with the opening Beatitudes. What is sometimes missed is the *manner* of Jesus' teaching, which (as the tail end of the passages tells us) was "as one having authority, and not as the scribes." It is this stark difference in didactic approach from what was expected (i.e. another rabbinic thesis-antithesis-synthesis hermeneutic) with what they actually heard that astonished His hearers. He teaches as one who *has* authority and *knows* that He has it. He presents Himself *in contradistinction* from all they have ever heard! Not only are His hermeneutics and logic outstanding (εξιστημι - existemi) but they are totally different from the prevailing rabbinical dialectic! If we look at the portions that are left out, we can see that, while the prevailing view emphasizes external actions, Jesus places the emphasis on internal motivations or intent. For example, the moral code (Thou shalt not kill) is not disputed. But the ethical application contained the rabbi's convoluted

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<sup>9</sup> Mark 7:32 – 37 "And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue. And looking up to heaven, he sighed, and saith unto him, *Ephphatha*, that is, 'Be opened.' And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it; And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak."

ethics are cast in terms of an external acts (whosoever shall kill shall be in danger of the judgment) are set in contradistinction to the inner motivation (whosoever is angry with his brother without a cause). It is the sinful and deceitful heart that is critical.<sup>10</sup> Jesus' hermeneutic stresses not only the universal but the inner motivations of the heart that are ever in His Father's purview. So too bondage is seen not as external, that of Israel under Rome, but individual as the human will held captive by sin.<sup>11</sup>

It is of interest, however, that none of the 38 references to the Messiah and none of the 16 references to the Son of David in the Gospels, involve a question about Jesus' identity in response to people's amazement at His teaching. It seems that amazement with Jesus' miracles had more of an effect in raising questions about His identity than His remarkable and inspired teaching! No wonder He could say to Thomas and Philip, "Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: *or else believe me for the very works' sake.*"<sup>12</sup> The Jews

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<sup>10</sup> "Christ, the great teacher and master in Israel; who spake as one having authority, opposing himself, not to the law of "Moses, thou shalt not kill"; but to the false gloss the ancient doctors had put upon it, with which their later ones agreed. You say, that if one man kills another himself, he is to be put to death by the Sanhedrim; and if he does it by proxy, he is to be left to the judgment of God, so wholly restraining the law to actual murder; but I affirm, that **"whosoever is angry with his brother without a cause, shall be in danger of judgment."** By "brother" is meant, not in a religious sense, one that is of the same faith, or in the same church state; nor, in a strict natural sense, one that is so in the bonds of consanguinity; but in a large sense, any man, of whatsoever country or nation: for we are to be angry with no man; that is, as is rightly added, **"without a cause"** for otherwise there is an anger which is not sinful, is in God, in Christ, in the holy angels; and is commendable in the people of God, when it arises from a true zeal for religion, the glory of God, and the interest of Christ; and is kindled against sin, their own, or others, all manner of vice, false doctrine, and false worship: but it is causeless anger which is here condemned by Christ, as a breach of the law, "thou shalt not kill"; and such persons are **"in danger of judgment"** not of any of the courts of judicature among the Jews, as the Sanhedrim of three, or of twenty three, or of seventy one, which took no notice of anger, as a passion in the mind, only of facts committed; but of the judgment of God, as in the preceding "verse", it being distinguished from the Sanhedrim, or council, in the next clause. **And whosoever shall say to his brother Raca, shall be in danger of the council,** or "Sanhedrim". The word Raca is expressive of indignation and contempt; it was used as a term of reproach. Some derive it from ק"ך to "spit upon"; as if the person that used it thought the man he spoke to deserved to be spit upon, and treated in the most contemptuous manner: but rather the word signifies "empty" and "vain", and denotes a worthless, empty headed man; a man of no brains; a foolish, witless, fellow: so it is often used in Jewish writings. ... **but whosoever shall say thou fool, shall be danger of hell fire.** The word "fool" does not signify a man of weak parts, one that is very ignorant in things natural; this the word Raca imports; but a wicked reprobate man; in which sense Solomon often uses the word. ... is a manifest gradation in the text from causeless anger in the breast, or reproachful words; and from thence to a censorious judging of a man's spiritual and eternal estate, which is what is here condemned. "Thou fool" is, "thou wicked man, thou ungodly wretch, thou graceless creature, whose portion will be eternal damnation." Calling a man by such names was not allowed by the Jews themselves, ... **shall be in danger of hell fire;** or deserving of hell fire; or liable to, and in danger of punishment, even "unto hell fire".

John Gill's Commentary on Matthew 5:21-22

<sup>11</sup> See Romans 7

<sup>12</sup> John 14:10 - 11

really did “require a sign.”<sup>13</sup> And, though many signs were given to them, many still refused to believe that Jesus was the Messiah.

### Astonished at Jesus’ Prophetic Miracles

“Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. And all the people were amazed (ἐξίστημι existemi), and said, ‘Is not this the son of David?’”

Matthew 12:22 – 23

“And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished (ἐκπλησσω - ekplesso), and said, Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son? Is not his mother called Mary? And his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man all these things? And they were offended in him. But Jesus said unto them, A prophet is not without honor, save in his own country, and in his own house. And he did not many mighty works there because of their unbelief.”

Matthew 13:54 – 58



How different and yet how similar were the questions which the people’s amazement raised. It is almost as if there was a dialogue between these two audiences. “Is not this the son of David? ... Is not this the carpenter's son?” These and many other questions about Jesus’ identity seem only to be a prelude to “their unbelief.” It is hard to understand how the “wisdom” and “mighty works” of Jesus, did not convince them of who He is. Here is something for us to be amazed at. Offense at Jesus grows out of amazement at His teaching and miracles! People are upset that Jesus is performing miracles and offended at His teaching. Their initial wonder draws forth questions. But these are not questions regarding the truth or falsity of His teaching or the power by which He works miracles. They are questions about His identity. They have heard of His miracles (“these mighty works”) and His teaching (“wisdom”). But they are not persuaded by either. They

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<sup>13</sup> 1 Corinthians 1:22 “For the Jews require a sign, and the Greeks seek after wisdom.”

do not believe Him. Familiarity has bred a kind of contempt. Jesus sums it up succinctly. “A prophet is not without honor, save in his own country, and in his own house.” They are offended because they *think they know* who He is (a carpenter’s son and not a prophet, let alone the Messiah, the Son of David). Consequently, they think that He is not worthy to tell them things that they disagree with. One historian <sup>14</sup> has observed that “It is hard to give up what you’ve believed all your life.” Yet that is most likely what Jesus’ exposition of the Scriptures asked these people to do, in effect. Their ‘us vs. them’ – exclusivist - externalistic hermeneutic was threatened by Jesus’ inclusivism and emphasis on the interior life, which meant repentance from their Jewish egocentricity and acceptance of the human worth of those that they hated.<sup>15</sup> They were not interested in accepting the truth that His Father had spoken in the Scriptures and had revealed to Him because of the risks involved in doing so. They were anxious to maintain the security of their status quo, even though it was founded on mistaken notions. Theirs was a mistake with eternal consequences. Those who will not believe the truth, will have an efficacious lie presented to them, “... because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness.”<sup>16</sup> It is certainly a lesson for our generation which too often places their trust in men rather than in God.<sup>17</sup>

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<sup>14</sup> Dava Sobel author of *Galileo’s Daughter: A Historical Memoir of Science, Faith, and Love*, which is based on the surviving letters of Galileo Galilei’s daughter, the nun Sister Maria Celeste, and explores the relationship between Galileo and his daughter. It was nominated for the 2000 Pulitzer Prize for Biography or Autobiography.

<sup>15</sup> Thou shalt love your neighbor as thyself. ... Who is my neighbor? ... The hated Samaritan! See Luke 10:25 - 37

<sup>16</sup> 2 Thessalonians 2:7 - 12 “For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness.”

<sup>17</sup> When Jesus was asked a question about taxation, He asked to see a coin from one of His questioner’s pockets. He did this, not because there were no coins available in His, but to underscore the fact those they who benefited from Roman commerce could not escape their responsibility to Rome. They had the very answer to some of their most painful and pressing problems in their own pocket, if only they had looked. The same is true today, if we take the time to look in our pockets. Our coinage bears two mottos. The first, “E Pluribus Unem” is Latin for “out of many one.” Tragically, this is honored in the breach. Our Lord’s words, “A house divided against itself cannot stand” (verse 25 of this very chapter) should be a somber warning. We might ask, “Why these divisions?” The other side of our coins gives the answer: “In God We Trust.” Unfortunately, this, our national motto is also honored in the breach. When men place their faith in men and not God, anger with one another and fear of one another will breed divisions that only the love of God can heal. Perhaps, since we do not heed God’s warning on our coinage, we should heed God’s promise: “If my

## Jesus Astonished

“And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter and James and John, and began to be sore amazed (εκθαμβεω ekthambeo), and to be very heavy; And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.”

Mark 14:32 – 34



In the cases so far, we have considered how those who encountered Jesus were amazed. Here Jesus encounters all of us in our sin and degradation, our guilt and shame; and He is overwhelmed! Here in Gethsemane, our sympathy cannot search nor our eloquence enlighten. Silence and awe are our best guides as we ponder this dark and sacred event. Let us be struck with awe and amazed at the love which Jesus shows as He assumes the full weight of our terrible burden.

### Are We Astonished?

We return, now, to where we started: “many were astonished at thee.” And we must ask, “Am I among their number?” Am I astonished at Jesus’ astonishment when He first encountered the guilt of my miserable life? The Commentator John Gill says of our opening verses, “(*It was*) not so much at the miracles he wrought, the doctrines he taught, and the work he did; or at his greatness and glory, at his exaltation and dignity, though very wonderful; as at his humiliation, the mean appearance he made, the low estate he was brought into; the sufferings and death which he underwent. These words are placed between the account of his exaltation and humiliation, and may be thought to have respect to both; and indeed it is astonishing that one so great as he was, and is, should become so low as he did; and also that one that was brought so low should be raised so high. Though fairer than the children of men, as he was the immediate workmanship of the divine Spirit, and without sin; yet, what with his griefs and sorrows he bore, and troubles he met with; what with watchings and fastings, with laborious preaching, and constant travelling about to do good; what with sweat and blood, with buffetings and scourgings, never was any man's face more marred, or his form more altered, than his

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people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.”

was."<sup>18</sup> Other poets and hymn writers have added their testimony of amazement at Jesus. Charles Hutchinson Gabriel wrote,

"I stand amazed in the presence  
Of Jesus the Nazarene  
And wonder how He could love me  
A sinner condemned unclean"

John Newton exclaimed,

"Amazing grace! how sweet the sound,  
That saved a wretch; like me!  
I once was lost, but now am found,  
Was blind, but now I see."

And Isaac Watts' heart melted as he penned.

"Were the whole realm of nature mine  
That were an offering far too small;  
Love so amazing, so divine  
Demands my heart, my life, my all."

Who among us can remember the last time we were amazed at Jesus? Who among us daily identifies with that prodigal who had so sadly wronged and hurt his gracious Father with his wanton selfishness, whose intent was now to confess that he had "sinned against heaven, and in thy sight, and am no more worthy to be called thy son?" Do we share his amazement as our Father in Heaven embraces us before we can finish our confession? Do we gaze with wonder at the royal signet that God places on our finger marking us as His dear child alive from the dead? Have we handled in wonder the spotless Robe of Jesus' righteousness with which our Heavenly Father has enfolded our wretched nakedness? Have we truly heard our Heavenly Father's voice giving the command to prepare for the greatest feast of all time and eternity? Amazement is a pale word when such is our case. The hymnwriters' testimony should challenge us. But how sad when our hearts grow cold in our devotion to the lowly preacher of Galilee who now sits at the right hand of the Majesty on high. Perhaps it is the angels in Heaven who are now amazed at us, objects of such divine favor who return so little in gratitude and joy

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<sup>18</sup> John Gill's Commentary on Isaiah 52:13 -15

at Jesus' beneficence. Rather, we should let Jennie Evelyn Hussey speak for all of us who fear growing cold through undue familiarity with Jesus' fathomless love and suffering.

Lest I forget Gethsemane,  
Lest I forget thine agony,  
Lest I forget thy love for me,  
Lead me to Calvary.

