

Behold Your God

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[0:00] Isaiah chapter 40. This morning we are going to read the first 11 verses.! Comfort, comfort my people, says your God. Speak tenderly to Jerusalem and proclaim to her that her hard service has been completed, that her sin has been paid for, that she has received from the Lord's hand double for all her sins.

A voice of one calling in the desert, prepare the way for the Lord. Make straight in the wilderness a highway for our God.

Every valley shall be raised up, every mountain and hill made low. The rough ground shall become level, the rugged places a plain.

And the glory of the Lord will be revealed, and all mankind together will see it, for the mouth of the Lord has spoken. A voice says, cry out! And I said, what shall I cry?

All men are like grass, and all their glory is like the flowers of the field. The grass withers, and the flowers fall, because the breath of the Lord blows on them.

[1:21] Surely the people are grass. The grass withers, and the flowers fall, but the word of our God stands forever. Amen. You who bring good tidings to Zion, go up on a high mountain.

You who bring good tidings to Jerusalem, lift up your voice with a shout. Lift it up. Do not be afraid. Say to the towns of Judah, here is your God.

See, the sovereign Lord comes with power, and his arm rules for him. See, his reward is with him, and his recompense accompanies him. He tends his flock like a shepherd.

He gathers the lambs in his arms, and carries them close to his heart. He gently leads those that have young. Well, having come to the last of the first part of the book of Isaiah, we took a little break before we began part two.

And having had that break, we're picking up this morning at Isaiah 40. Now, most of you on some of your electronic devices have a fast-forward button, and it lets you go forward real fast.

[2:41] That's what we have this morning between chapter 39 and chapter 40. In chapters 1 through 39, Isaiah has been addressing the situation in Judah during his own lifetime, around 700 years before the birth of Jesus Christ.

Assyria was the great threat in the world of that day. But when we come to chapter 40, we see that we have fast-forwarded well over 100 years after Isaiah has died, when much of Judah would be in captivity in Babylon.

Now, chapter 39 prepared us for this when we read of King Hezekiah boasting and showing off to those envoys, the envoys that came from Babylon, and showing them all that he had.

And so Isaiah pronounced the word of the Lord that some of your own descendants, not in your day, but after you're gone, some of your own descendants will be carried down to Babylon as exiles, as captives.

And that's precisely what happened. In 586 B.C., Nebuchadnezzar came and conquered Judah and took the most promising Jews with him back to Babylon.

[4:03] And that was the way to ensure that the brighter of them would not stir up some rebellion against the empire. And though that judgment, as I say, was well off in the future, God reveals to Isaiah the very emotional state of the people in that day.

It's recorded in verse 27. You can see it there. The people are complaining. And what they're saying is, My way is hidden from the Lord. My cause is disregarded by my God.

They feel forsaken and forgotten by God. Have you ever felt that way? That God doesn't care? That he doesn't see my needs?

He's not concerned about my pains? That's how Judah will feel in that day. Demoralized, disillusioned, even doubting God.

After all, it's his nation that has just been conquered by Babylon. It's his city that lies in ruins. It's his temple that is in ashes.

[5 : 12] And it's his throne of David that is unoccupied. And this goes on. For some 70 years, the best of the people are away in Babylon in captivity.

So some people were born, lived, and died the whole of their lives in captivity. Or with Babylon holding them under their iron thumb.

So all hopes of being a great nation and bringing blessing to all the earth were dashed. Indeed, that great promise to Abraham seemed lost and beyond recovery.

How will we ever be that kind of nation and blessing to the world? And it's into that very future scene of hopelessness and despair that God sends a message to his people nearly 200 years in advance.

Just before the end of their 70 years in captivity. A message to revive their hope. Telling them that the captivity will end and God will come in glory to save his people.

[6 : 21] And so God is heard at the very outset of this chapter addressing his spokesman. Comfort, comfort my people, says your God.

Speak tenderly to Jerusalem and proclaim to her that her hard service has been completed. That her sin has been paid for. That she has received double from the Lord for all her sins.

Now here we see God's heart for his people. Though they had sinned greatly, he still regards them as my people.

And he still identifies himself as your God. Dear people of God. The Lord will not forsake his people. He will never forsake his people. You may be chastened. You may be corrected. You may be brought very low by him, but never finally rejected.

[7 : 29] In the furnace, God may prove you. Fence to bring the out more bright. But can never cease to love you. Thou art precious in his sight.

You're his chosen one. His treasure possession. The apple of his eye. The one he is in covenant with in Jesus Christ. And though his promised blessings may be delayed.

They will not go unfulfilled. Though a Babylonian captivity lies between. So the time is coming.

When God will comfort his chastened people. Now the first 39 chapters, as you know, were more or less confronting them with their sin and the coming judgments.

There were occasional words of hope. Beyond that judgment thrown in. But it was largely the dark clouds of judgment with an occasional breaking through of the sunlight of hope.

[8 : 33] Now, when we come to chapter 40, the tone changes. The prevailing skies are not cloudy or gray. It's mainly the sunshine of promised salvation, promised mercy and blessing with an occasional cloud of judgment and correction.

So the bad way, the bad news has prepared the way for the good news. And both are sent by God. Both are absolutely necessary.

The bad news of our sin and God's judgment prepares us to receive the good news, the happy news of God's salvation for undeserving sinners in Jesus Christ.

Only those who are gripped by God's judgment will rejoice in the gracious way of escape. And so that's the way God deals with us, even as he dealt with his people of old.

Now, there's an important point not to miss. When God wants to comfort his people, he does it through words. It's through words.

[9 : 46] Don't miss that. Those on God's mission to comfort his people are sent to speak tenderly. They're to speak tenderly.

They are to proclaim good news to them. And then we'll hear three voices speaking words of comfort. Now, I wonder if we sufficiently realize this and are making use of God's word for our encouragement, for our comfort, our consolation.

It's through the encouragement of the scriptures that we have hope. Romans 15 says. And those Hebrew Christians had had forgotten the word of encouragement that addresses them as sons.

And it's preeminently the gospel of God's salvation. That gives us eternal encouragement and good hope. Well, that's the good news that Isaiah is preaching.

It's a message. It's a message proclaimed in words. So I'm asking you, are you fighting discouragement with God's word?

[11 : 02] With God's words of the gospel? With God's words of encouragement and good hope? Well, as we come to the message that was to be sent to Judah, verse 2 gives us a summary of

those comforting words.

Proclaim to her that her hard service has been completed. Remember, Judah is to go away into captivity in Babylon.

Why? Because of her sin. She's there because of her rebellion against God. She turned her back on God. She went her own way. She worshipped idols. And for that, God sent her off into captivity. Sin brings painful consequences in this life. It promises pleasure. It leaves you with a burden. It's hard service.

That's how Isaiah speaks of it. Hard service. It's bondage under a taskmaster that's cruel. The way of the transgressor is hard.

[12:07] There's no rest for the wicked. And even for believers, there is a misery and sin that can be downright heavy, crushingly heavy.

And that's what they would be under down in Babylon. But the comfort given is the announcement that that period of hardship and misery due to sin is ended.

The spanking is over. Kids, when you need a spanking and you get spanked, there's nothing joyful about that.

But once the spanking is over and mom or dad takes you in their arms and comforts you, that's what's happening here. The hard service is over.

And now comfort is being heaped upon the people of God. God's discipline of his people does not last forever. He will not always accuse, nor will he harbor his anger forever, for he does not treat us as our sins deserve or repay us according to our iniquities.

[13:14] He's gracious with us. And so he comes to us and having disciplined his people, he now comforts them. Do we sin? Yes.

Yes. Do we suffer miserable consequences of sin in this life? Yes. Does God discipline his children? Yes. Is that where God leaves us?

No. No. Misery, hard service is not to have the last word with his people. And so he comes with comfort.

When his discipline is done, it's work. He pours in the balm of Gilead. He comforts us by his word and spirit. The very one who wounds us now comes to heal us.

And heals us with the good news of his grace. This is an encouraging word to us. There's comfort for the undeserving. That God has anything good to say.

[14:19] That God has anything comforting to say to us sinners is grace, isn't it? And say it he does. And he says it over and over. Comfort them. Comfort them. They're my people. Speak tenderly to them.

Because the time of their hard service has been completed. And secondly, her sins have been paid for. Tell them. Tell them that their sins have been paid for.

Now, there is no genuine comfort. Where sins are not forgiven and paid for. Encouragement is impossible.

If we do not have all our sins paid for. And there's no amount of our suffering discipline. In this life that could ever pay for any of our sins.

It's not that, well, you've suffered long enough. So you've paid for your sins. No. We would be in hell forever. Paying for our sins and never get to the end of it.

[15:23] No. We can't pay the penalty for our sins. But someone else can. And has.

That's the word of comfort to God's people. Tell Jerusalem that her sin has been paid for. That she's received from the Lord's hand.

Double for all her sins. An adequate, abundant payment for all of her sins has been made. And that by the hand of the Lord himself. Such that he is satisfied with the payment.

And as Pastor Jason said. Just how those sins were to be paid for. Is not spoken of in chapter 40. But it will be laid out in chapter 58.

When we see the servant of the Lord. Undergoing God's wrath. In the place of his people. To pay for all their sins. That's how our sins.

[16:25] Were paid for. He. The Lord Jesus was pierced. For our transgressions. He. Was crushed. For our iniquities. And the punishment.

That we would have been suffering for eternity. That punishment. That brought us peace. Was upon him. And by his stripes. We are healed. For all of us have gone astray.

We have turned each one to his own way. And so the Lord laid on him. The iniquity. Of us all. That's how. God can send comfort.

And say. Tell them. That all their sins. Have been forgiven. They've been paid for. In full. Now that's comfort. Is it not?

My sin. Oh the bliss. Of this glorious thought. My sin. Not in part. But the whole. Has been nailed. To his cross. And I bear it no more.

[17 : 21] Praise the Lord. Praise the Lord. Oh my soul. It is well. There's comfort. There's comfort. In the blood of Jesus. You see. There's only two places. Where sins.

Are paid for. One is in hell. By yourself. Forever. And the only other place. Is. On the cross. By Jesus Christ.

The only qualified substitute. For sinners. What good news is this? That the time of your hard service is over.

Your sins have been paid for. Now. That's the message that is to reach. Judah. Clear out here. Some. Nearly 200 years.

After. Isaiah's dead. But why is it. Why doesn't God just send other prophets. 200 years later. Well he does. He sends Jeremiah and Ezekiel. To. To preach to.

[18 : 17] To the later. Generations of. Of Judah. But in part. He gives it. 200 years in advance. To Isaiah. That his own people.

Who have just been told. You're going down to Babylon. Into captivity. They might know. That that is not the end of the story. That there's grace. Even for us.

And after we've gone down. He will appear in grace and glory. And he will deliver us. And he will pay for our sins. That they might go through whatever they had to go for.

Waiting. In hope. Waiting. In faith. Waiting. With comforts. So God has a message of hope. For the demoralized people of God.

Pining away. Down in Babylon. Because of their sin. And these words point us. Not only to deliverance from Babylon.

[19 : 13] But they reach right on through. To the gospel. And point us to deliverance. From our sin. And from. Judgment. Through the Lord Jesus Christ.

The greatest. Redemption. And deliverance of all. Now. This comfort then. Comes through three voices.

That are heard. In these opening words. Of Isaiah 40. The first voice. Speaks of God's glory. Revealed. Verses 3 to 5. A voice.

A voice. Of one calling. In the desert. Prepare the way for the Lord. Make straight in the wilderness. A highway for our God. Every valley. Shall be raised up. And every mountain and hill.

Made low. The rough ground. Shall become level. The rugged places. A plain. And. The glory of the Lord. Will be revealed. And all mankind together.

[20 : 07] Will see it. For the mouth of the Lord. Has spoken. Now the speaker's unidentified. Who is this voice? Where's it coming from? Well for now.

The message is the important thing. And the message is this. Get ready. Get ready. Because the Lord is coming. In a display. Of God's glory.

For the salvation. Of his people. Notice. In verse 3. That the one who is coming. Is identified. As the Lord. And as God. We're to prepare the way.

For the Lord. We're to make a path. For God himself. Now when he came. To save his people. In Egypt. He came with a display.

Of his radiant glory. Consuming fire. Billows of smoke. And cloud. And so when he went. Down to Babylon. There would be a display.

[21 : 02] Of his glory. In setting his people. Free. But how much more so. When he comes. To save us. From our sins. Was it not. Through a great display.

Of his glory. Think of the incarnation. The eternal God. Becoming man. What glory. In the incarnation. Think of his. His life. A perfect life.

On earth. What glory. Think of his miracles. He did what no other man. Could do. What glory. His sinlessness. His death.

That by that death. He could. He could forever pay. The debts of his people. Their sin. And his resurrection. What glory. So. He's coming. He's coming. In glory.

You see. To save his people. And notice. This revelation. Of the glory. Of God. Is a person. A unique person.

[21 : 56] Who is the Lord. Who is God. And when we read. About the Savior. In the New Testament. We read. That the son. Is the radiance. Of God's glory. The son. The son.

Of God. Is the radiance. Of God's glory. The exact. Representation. Of his being. That in Christ. All the fullness. Of the Godhead. Dwells. In bodily form.

So that if you see him. You see God. Glory. John says. The word. The eternal word. Who forever lived. With God. Who had no beginning.

Who created all things. The word. Became flesh. And dwelt among us. And we beheld. His glory. The glory. Is of the only begotten. Of the father. Full of grace.

And truth. This is the one. Who is coming. And he is coming. In glory. The glory. Of God. Will be seen.

[22 : 52] In his salvation. That he brings. And notice. It's to be seen. Not privately. By a few. Not only. To a few Jews. But all mankind. Together. Will see this.

Glorious coming. It will include. A universal. Revelation. Of his glory. And salvation. When we come. To the new testament. We find this revelation.

Of God's glory. Was. Was. Revealed. In. In. And fulfilled. In stages. Think of the first coming. Of the Lord. We've just spoken. Of the glory. Of his incarnation.

His perfect life. His miracles. His teaching. His death. His resurrection. His ascension. Simeon. When he sees. The incarnate. God says.

Now. May your servant. Depart in peace. For my eyes. Have seen. Your salvation. Which you. Have prepared. In the sight. Of all. People.

[23 : 46] A light. For revelation. To the Gentiles. And for the glory. Of your people. Israel. There was a revelation. Of glory. In the first coming.

Of Jesus. Now. For the most part. It was a veil. Glory. And most eyes. Were blind. To see it. That glory. Is continuing. To be revealed.

To God's people. Not just a few. Not just Jews. But Gentiles. Those from. All over the world. Are being given. Light. New eyes.

To see what? To see the light. Of the knowledge. Of the glory. Of God. In the face. Of Christ. Isn't that what you see? Brother.

Sister. You see. In the Lord Jesus. The glory. Of God. Isaiah. Prophesied. That it would be so. All mankind. Together.

[24 : 42] Will see this glory. In his coming. In his continuing. Work. Now. And calling out his people. But especially. At his second coming. When the veil.

Will be totally lifted. And all mankind. Together. Will see the glory. Of God. He's coming in power. In great glory. The Bible tells us. Look.

He's coming. In the clouds. And every eye. Will see him. Even those who pierced him. And all the peoples. Of the earth. Will mourn. Because of him. So shall it be.

Amen. This is the blessed hope. The glorious. Return. Of our great God. And Savior. Jesus. That's what Isaiah. Is talking about. A coming.

In glory. To save. His people. And that is the cause. For comfort. And joy. To all. Who have their sins.

[25 : 36] Paid for. Because he's coming. Again. For our salvation. He's coming. To bring salvation. Hebrews 9.

28. He will appear. A second time. Not to bear sin. But to bring salvation. To all. Of those. Who are waiting. For him. So that's the voice.

Of comfort. A voice. Revealing. God's glory. What's our response. To be. To this voice. Of comfort. Well.

It's to be. Repent. First of all. Repent. Prepare the way. For the Lord. That's what you're to do. Because of this. Coming glory. And notice where this. Preparation is to be done. In the desert. In the wilderness. Verse 4. Verse 3. A barren. Landscape. And that's the picture. Of what God's people. Would be reduced to. Because of their sin.

[26 : 31] No longer the land. Of flowing with milk. And honey. But a desert. A wilderness. Their whole lives. Their whole existence. Has been reduced. To nothingness. And yet. Here's the encouraging word.

That it is. In the desert. That God will meet us. Where we are. It's there. That he'll come. And display. His glory. To us. And save us. Out of the deserts.
Of our lives. And so. We're to. Prepare the way. For his coming. To us. Like an excavation. Crew. That prepares the way. For a new highway. Removing every obstacle. In the way. Trees are felled. And. High mountains. Are cut through. With dynamite.
And. Hills are. Made low. And low spots. And valleys. Are filled in. And crooked ways. Are made straight. And rough ground. Is smooth. All in.
[27 : 27] Preparation. You see. For this way. Because someone's coming. He's God. He's the Lord. Prepare for him. Now. This is the work.

That's to be done. In us. All this. Bulldozer. Work. All this. Preparation. Work. Is work. That's to be done. In our hearts. And lives. It's one thing to say.
Yeah. Bring down. That high hill. Yeah. Fill in that. That's you. That's me. That needs that work done. There are high. Proud thoughts. That need to be brought low.
In order to meet. This coming king. There are low. Morals. And ethics. That need to be raised up. There are crooked ways. That need to be made straight.
There's rough. Places in our lives. That need to be made smooth. Whatever the obstacles. Standing between. Us and God.

[28 : 23] They need to be removed. By repentance. Isaiah will tell them later. What are these obstacles. Between. Us and the Lord. Who is coming. He'll say in chapter 59.

Your iniquities. Have separated between you. And your God. There's that high mountain. There's that low valley. There's that crooked way. Between you and your God.
That's why. He's not come to you. In blessing. Your iniquities. Have separated you. From your God. Your sins. Have hidden his face. From you.
So they will not hear you. He will not bless you. They must be gotten rid of. By repentance. So 700 years after.

Isaiah is in the grave. His body in the grave. And he with the Lord. The bulldozer. John the Baptist. Appeared in the desert of Judah. To prepare the way.

[29 : 19] For the Lord. The gospels identify. Him as this voice. In the desert. That Isaiah talked about. It's John the Baptist.

The forerunner. Of Christ. Christ. And what was his message? Do you remember? Where was he? He was in the desert. Wasn't he? And what was his message? Repent.
For the kingdom of God. Is at hand. Bring forth. Produce. Fruit. In keeping with. Repentance. Don't just say. I repent. Let us see.

The works of God. In true repentance. That's what he. Demands. As a preparation. For the one who's coming. Who will baptize you. Not in water. But in the Holy Spirit.
And with fire. We're to prepare the way. For his coming. And that by way. Of repentance. The king is coming. He's bringing salvation.

[30 : 16] Prepare to meet him. John said. And only those who repent. Have a part. In his salvation. Turn from your sin. Remove every obstacle.

Between you and him. You see. It's calling for a. A wholesale. Transformation of life. And it's not something. That any sinner can do. We can't bring down.
The high. Proud thoughts. We can't lift up. The low. We can't. Be what we're called to be. It shows us. Our need. For a new birth. Shows us. Our need. For God.
To come. And to. To work. Salvation. In us. This one. Who's coming. He. Is the one. Who gives. Salvation. And all. That it requires.

Comes from God's grace. So the voice. Crying in the desert. Is that of John the Baptist. And. Day after day. He said. He's coming.

[31 : 11] He's coming. Get ready. Get ready. Get rid of your sin. Repent. He's coming. And then one day. He came. And John's message. Was no longer. He's coming.

It's. He's here. He's here. Behold. The Lamb of God. He's right there. The Lamb of God. Who takes away. The sin. Of the world. So that's the first.

Voice. That's heard. The glory of God. Will be revealed. In the salvation. Of his people. So repent. And notice.

How it ends. Verse five. The mouth of the Lord. Has spoken. That's the guarantee. That's the. That's the stamp. That says. It's going to happen. Because the mouth of the Lord. Has spoken it. In

other words.

What God says. Happens. What is said in heaven. Happens on earth. And if God said it. Then it's going to happen. The certainty.

[32 : 06] Of his coming with glory. To save his people. Is due. Not to our. Deservingness. Our faithfulness. It's due to his determination. To see it done. He will see it done.

His word is on the line. And that sets us up. For the next voice. That's heard. It's God's word.

Remains. God's word. Remains. A voice says. Verse six.

Cry out. And I said. What shall I cry? And Isaiah. Is given the very message. That he's to proclaim. For the comfort. Of God's people. All men are like grass.

And all their glory. Is like the flowers. Of the field. The grass withers. And the flowers fall. Because the breath. Of the Lord. Blows on them. Surely. The people. Are grass.

Now you say. I thought this was to be. A word of comfort. For God's people. What is so comforting. About people. Being shown up. For their frailty. For God.

[33 : 01] Simply having to. Blow on them. And they wither. And die. Well when the people. That you are fearing. Like Sennacherib.

And the Assyrian army. And those. Babylonian. Ruthless Babylonians. And Nebuchadnezzar. That are coming. When. When men are the. The ones you are fearing. It is a comforting.

Thing to know. That they are nothing. But grass. That's all it takes. Just. And they are gone.

Was that not the case. With Sennacherib. Oh it is pompous. Boasting. And threatening. Of Jerusalem. And God. He is gone. 185.000. Soldiers.

Gone. He dies. In his own. Temple. Of his own God. God blows. And they are gone. That is what. That is what Isaiah. Is going to say. In verse 23. Of this very chapter. This God. Of yours.

[33 : 57] Zion. He brings. Princes. To not. That's zero. He reduces. The rulers. Of this world. To nothing. No sooner. Are they planted. No sooner. Are they sown.

No sooner. Do they take root. In the ground. Then he. Blows on them. And they. Wither. And a whirlwind. Sweeps them away.

Like chaff. And you look. And you see. They are no more. It's a comforting. Thing. To know. That our strongest. Enemies. Are like grass.

Before the Lord. And his word. It's for their comfort. That he reminds us of this. Indeed. Later on. In chapter 51.

He will say. I. Even I. Am he who comforts you. Who are you. That you fear. Mortal men. The sons of men. Who are but grass.

[34 : 53] That you forget. The Lord. Your maker. Who stretched out the heavens. And laid the foundations. Of the earth. That you live. In constant terror. Every day. Because of the wrath. Of the oppressor.

Who is bent. On destruction. You see. They were. They were fearing man. And forgetting God. So God says. You got to turn it round. You got to remember.

The greatest of men. Are but a flower. Or grass. And I simply. Have to blow. And they're gone.

Think of me. The one who comforts you.

Not. Your enemies. Who cannot harm you. Under my care. Notice what is put in contrast. With mortal. Fleeting men. In verse 8. Like grass. Men wither.

Like flowers. Men fall. But. The word of our God. Stands. Forever. Folks. We don't. We don't. Go inside of our hearts.

[35 : 50] And listen for some voice. Some still small voice. To hear the word of God. We don't go to any living. People on earth. To have them speak. Some new.

Direct revelation to us. We go to this book. All 66. Books of the Bible. This is. The word of God. And it stands. Forever.

What. Scripture says. God says. And. Everything. That he says. Is so different. From man. Who's here. And then gone. This.

Remains. Forever. Heaven and earth. May pass away. But my words. Will never. Pass away. This word. Is forever. Established. In heaven.

Jesus says. The psalmist says. And Jesus. Says. That. It will never. Pass. Away. It's certain. You see. There's only.

[36 : 45] Comfort. In God's word. If it's. If it's for sure. If your neighbor. Kid comes. And makes a promise. To you. There's not a lot. Of comfort. In it. Because you. You say. He doesn't have. The

resources.

To bring it about. But if you find it here. There's comfort. Why? Because the very point. That Isaiah is making. Is that this word. Is sure. It does not fail.

It ever. Remains. The scriptures. Cannot. Be broken. So men. Perish. Like grass. God's word. Remains. Well.

What about all those promises. That Israel. Would become a glorious nation. That she would be made up. And bring blessing.

To all the nations of the world. And now. Here. They are envisioned. As captives in Babylon. What about those promises? Well. The word of God.

[37 : 40] Says it. It's going to happen. You see. There's comfort. Even in our worst of trials. Because we know. What God has said. Will happen. Your best. Years. Are yet.

In front of you. He tells Israel. Even beyond. That captivity. In Babylon. God will come. In grace. And glory. To keep. His word.

So you. Have comfort. While you wait. Yes. They will. Be released. From captivity. They will come back. To the promised land.

And there. They will see. The glory of God. Revealed. In the Messiah. And his salvation. Well. What should our response be? Well. It's implied. It's not stated. But it should be very clear.

That it should be trust. A trustworthy word. Deserves. To have. The wholehearted trust. Of our hearts. So in all your trials. Find a promise.

[38 : 35] In here. Find a promise. That suits your knees. And then just hang on. To it. For dear life. Is going to happen. God does not go back. On his promise. Take him at his word.

Put all your weight. Upon it. Plead it in prayer. Expect to see it happen. Use it to drive away. All fears. And worries. And draw your comforts.

Out of this book. And these. Sure words. Of promise. So are you making use. Of God's word. God's sure word.

That stands forever. What difference. Does his promise. Make. In your life. What difference. Do they make. In your worries. And your fears. What difference. Do they make. In your comforts. Are you drawing. Your comforts. From what God has said. Oh you spokesmen. Go down. And comfort. My people. Comfort them.

[39 : 30] With the revelation. Of my glory. That my glory. Will be revealed. In salvation. Comfort them. With the fact. That my word remains. And thirdly. Comfort them. With the fact. Of God's character.

Rehearsed. God's character. Rehearsed. This is the message. Of the third voice. Heard. And before. The messengers. Are told. What to say. To comfort his people. They're first told.

How to say it. Not. Not timidly. Whispering. Or mumbling it. But. To shout it. With confidence. This is going to happen. So say it.

Like that. And where. On a high mountain. Where everybody. Can hear. This is not. For a few. Get up. On a high mountain. And there. Proclaim. The message. That I tell you.

And what is that message? Behold. Your God. Behold. Your God. Here he is. God. With us. God. Coming in glory. To his people.

[40 : 25] And the good news. Is not just. That God. Is coming. But the good news. Is who that God. Is. Who is coming. What is his character?

What are his attributes? When you're in trouble. In real trouble. It's not any old helper. That will bring comfort. He must be more than adequate. For the emergency. Of your need.

That you find yourself in. Bondage in Babylon. Would require. A mighty. One to save. Bondage to sin.

And addictions. And to. To Satan. And to death. Will require. Great. Strength. And so. The comfort. Flows from the character.

Of the God. Who is coming. Who is this one. That's coming. What is he like? And so. The comforting voice. Is to proclaim. The attributes. Of this God.

[41 : 20] We see it. In verses 10 and 11. And then. Right on through. To the next. The rest of the chapters. We'll see next week. Lord willing. It all starts. With the word. See. See. Verse 10. As if it's already.

On the horizon. See. He's coming. See him. Can you see him? He's here. See. The sovereign Lord. Comes with power. And his arm. Rules for him.

The arm. Was a symbol. Of power. Perhaps you've seen. An arm. And a hammer. It's a symbol. Of power. He. Is the powerful. King. He's a sovereign. Who does. Whatever he pleases. In the armies of heaven. Among the inhabitants. Of the earth. He's a sovereign. A king. Who rules all things. By his powerful arm. You saw it. At the Red Sea. You saw it. Back in Egypt. It was a powerful arm. That ruled. For your salvation. You will see it again. In Babylon. And you will see it again. At Calvary. And at the empty tomb. [42 : 17] Our deliverer. Is a king. Mighty to save. And we might get into. Circumstances. Where God. Seems so weak. And men. Seems so strong. Again.

They're going to see. Nebuchadnezzar. And his warriors. Defeating. God's own people. It will seem like. God's weak. It'll seem like. Men are strong. But comfort. Is to be found. In rehearsing again. The sovereign power. Of our almighty king. To whom. Will you compare me. Who's my equal. He says. Just a puff of my mouth. And your enemies. Wither and die. So I ask you. Did you bring your conquering king. Into your problem. This past week. You felt so weak. And you may even. Thought the situation. Was hopeless. Did you remember. That. Your lord. Is the sovereign king. Over the whole universe. Mighty arm. [43 : 13] With which he rules. Did you see your problem. In the light. Of who God is. His attributes. That's where comfort flows. But he's not only.

A powerful king. He's also. A gentle shepherd. He tends. His flock. Like a shepherd. He does for them. What a shepherd. Does for a flock. He feeds them. He leads them. He protects them. He cares for them. Sheep would perish. If it were not. For the tender care. Of their shepherd. And that's what. This great king. Does for. His people. And he does it. With a particular care. For each sheep. As if they were the only. One. In the flock. So the young lambs. He doesn't treat. Like the older. Sheep. No the young lambs. He gathers in his arms. And he carries them. Close to his heart. And the. Use that. [44 : 09] That have young. He doesn't drive them. Like the other sheep. He gently leads. Those that have young. He knows our frame. He remembers.

That we're dust. He knows. The stresses. We're under. He knows our constitution. Our weaknesses. Our frailty. Our old age. Our handicaps. Whatever it may be. He knows. And he adjusts. His tender. Leading in our lives. Accordingly. Mighty. Sovereign. Conquering. King. Gentle. Gentle. Tender. Shepherd. And all of that. In one. Who is coming. He is both. It's the blend. Of these attributes. That makes us. Bow down. And cry. Glory. Meekness. And majesty. Manhood. [45 : 04] And deity. Gentleness. And sovereignty. And it's all. In the same. Shepherd. King. That's the one.

Who's coming. To save you. God. God. If I were a sheep. Living 3,000 years ago. I would want to be in the flock of David. Because when a lion or bear came along. And snatched a lamb from his flock. And ran off. He didn't say. Well. It's just. Oh well. It's just one. My father's got a whole lot of others here. No. It was one. Then he left the others. And he ran after that bear. And he struck it. And killed it. And gathered the lamb in his arms. And brought it back to the flock. And some 700 years. After Isaiah's prophecy. A son of David. [46 : 04] Would stand in Judea. And say. I am the good shepherd. Who lays down his life. For the sheep. Who not only. Risks his life.

To rescue the sheep. But who lays it down. And gives it up. For the sheep. This is that one. Coming. In power. In glory. The conquering king. And yet he's a gentle shepherd. He's the worst enemy. And the. Best friend. The fiercest foe. The kindest friend. Which is he to you? Have you made peace. With God. Through our Lord Jesus. This is the one. Who's coming to save you. Can you see the comforts. That were meant to draw. From it. What should our response be? Behold your God. Here he is. This is. This is him. Now behold him. This was Judah's need. [47 : 04] And it's our great need. Always. To see God. For who he is. I don't know how many. Counseling sessions. Could just. End.

With this. If you could just. See God. For who he is. And respond accordingly. We've forgotten. Something about our God.

And when we do. You see it in our lives. Our lives. Get messed up. But. Behold your God. That's the message. That's the good news. Behold him.

Adore him. Meditate on him. See him. For who he is. Look. And look. And stare at him. Consider him. His works.

His ways. His names. His attributes. His offices. In the words of David. Be still. And know that I am God. And that's one of the purposes of the Lord's day.

[48:06] And we say. To all that harasses us for the week. Be still. I am here today. To know my God.

To focus again on him. That I might tomorrow morning. When I rise. And go back to my work. And go back to my. Problem. I might do so.

In the. Light. Of the glory. Of the God. Who is covenanted. To be my. Shepherd. King. And that changes everything. All the circumstances.

Stay the same. But I draw comfort. I draw encouragement. I draw strength. And then. Then do I. Rise up. With renewed strength.

Like an eagle. Then do I. Run. And not grow weary. Then. Do I walk. And not be faint. And not be faint. Oh. Let us fix our eyes on Jesus.

[49:02] How well. You know God. Determines how much comfort. You draw from him. In your trials. How well. You know God.

Determines how much comfort. You draw from him. Behold. Your God. You will trust him. No further than you know him. You will love him. No further than you know him.

You will fear him. No further than you know him. You will delight in him. No further than you know him. Oh. But there's enough in him. To bring us comfort. In the fiercest of storms.

There's hope. In the face of the Babylonians. Impossible bondages. Lifetime miseries. And so in Isaiah 40.

God brings words of hope. To an undeserving people. Fearing they were cast away. And forgotten by God. A hope that doesn't depend. On us. But depends upon.

[50:00] His own determination. To save us. And to glorify himself. In doing so. We do sing these words. Into your ears.

Our God. You are the one. We want to be still. Before. We see again this morning. How little we know you. And how often that shows up.

In our lives. In so many ways. How blessed we are. To have you meet us. Over and over again.

With yourself. And say look at me. Behold me. And please open our eyes.

More and more. To the God that you are. And when we do. It's only fitting. That we should next cry.

Forgive me. Forgive me for neglecting you. Lord. For forgetting you.

For only seeing man. And the problems. Of men. And then how fitting it is. For us who have a word. That is forever settled in heaven.

[50:55] That stands forever true. To be able to say. In thee oh Lord. I put my trust. And so we will go out. Of this place. And back into the world. Of problems. And men.

And threats. And fears. And worries. And bondages. And enemies. And spiritual ones. That are the worst. And we will do so. With all of our trust.

In you. Because we have a savior. Who has. Taken our sins. And paid for them. We love you Lord.

We thank you. For your word. And we pray in Jesus name.

Amen. Amen.