

The Light of the World Walking In Darkness

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Date: 25 November 2012

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[0:00] Isaiah 50 verse 1. This is what the Lord says. Where is your mother's certificate of divorce, with which I sent her away?

! Or to which of my creditors did I sell you? Because of your sins you were sold. Because of your transgressions your mother was sent away. When I came, why was there no one?

When I called, why was there no one to answer? Was my arm too short to ransom you? Do I lack the strength to rescue you?

By a mere rebuke, I dry up the sea. I turn rivers into a desert. Their fish rot for lack of water and die of thirst.

I clothe the sky with darkness and make sackcloth its covering. The Sovereign Lord has given me an instructed tongue to know the word that sustains the weary.

[1:04] He wakens me morning by morning, wakens my ear to listen like one being taught. The Sovereign Lord has opened my ears, and I have not been rebellious.

I have not drawn back. I offered my back to those who beat me, my cheeks to those who pulled out my beard. I did not hide my face from mocking and spitting.

Because the Sovereign Lord helps me, I will not be disgraced. Therefore have I set my face like a flint, and I know I will not be put to shame. He who vindicates me is near.

Who then will bring charges against me? Let us face each other. Who is my accuser? Let him confront me. It is the Sovereign Lord who helps me.

Who is he that will condemn me? They will all wear out like a garment. The moths will eat them up. Who among you fears the Lord, and obeys the word of his servant?

[2:07] Let him who walks in the dark, who has no light, trust in the name of the Lord, and rely on his God. But now, all you who light fires, and provide yourselves with flaming torches, go, walk in the light of your fires, and of the torches you have set ablaze.

This is what you shall receive from my hand. You will lie down in torment. The gospel.

The gospel being preached by many today is come to Jesus, and all of your problems will go away. And you will find health, and wealth, and happiness, and all you do will prosper.

Now this has a natural attraction, doesn't it? Because life can be hard, and painful. But the Bible is more honest with us than that.

God doesn't deceive us with false promises, but rather tells us there are times in the Christian's life. When we are so confused, and perplexed by the troubles, that we are facing, that we don't have a clue, what God is doing, in our lives.

[3:33] When our circumstances, on the one hand, seem to mock the promises, of God. And we walk, as in darkness.

We can't see God anywhere, in this problem. We can't see his hand working, in our lives, and those that we love. And whatever God is doing, we must say, we're in the dark about it.

And what makes it all the worse, is if we're laboring under the wrong idea, that the Christian life, is supposed to be like a walk in the park, rather than in the dark.

Well, where did we get that idea? If we'd read Isaiah 50, we surely would not have come to that conclusion.

And if you are walking through a dark alley, this morning, you must know that God knows everything about it. Because here in Isaiah chapter 40, he talks about this experience, this experience of walking in the dark.

[4:41] It's in this chapter, that he addresses the whole nation of Israel, as they were walking in the darkness, of captivity in Babylon. Their children ravished, starved, slaughtered.

Their king cut off. Their temple destroyed, and defiled, by pagans. The best of their nation, exiled, hauled away, outside of the promised land, in chains.

All was dark, as midnight. It all seemed to mock the promises, of God's steadfast love, for his people, and of the glorious future, that he had in store, for them.

They couldn't see any of that. Only darkness. And God's answer, is to shine some light, upon the servant of the Lord.

The coming Messiah, Jesus. What we have in chapter 50, is the third servant song, in this book.

Where the Lord Jesus Christ, is set before us, and in fact, where he himself, speaks to us.

[5 : 57] We're brought back, again, to this crucial lesson, that our greatest need, when walking through darkness, is to fix our eyes, upon the Lord Jesus, himself.

Oh soul, are you weary, and troubled? No light, in the darkness, you see? There's light, for a look at the Savior, and life, more abundant, and free.

Turn your eyes, upon Jesus, look full, in his wonderful face, and the things, of earth, will grow strangely dim, in the light, of his glory, and grace.

That's, what lightens, up the darkness, in Isaiah chapter 50. It's the light, of Christ's glory, and grace, held up, to his people, 700 years, before he was born.

And there's light here, for our darkness, as well. Now as we turn, to this chapter, the staggering wonder, of it all, is that here, we see the servant, of the Lord himself, walking, in darkness.

[7 : 10] That's right. The light, of the world, walking, in darkness. That he might, save us, from the coming, outer darkness, and teach us, how to walk, in the dark, in this life.

Now we're told, something before, and after, the servant song. So the passage, naturally, divides itself, up in these, three main points. First we have, an introductory, clarification.

Then we have, the servant song, itself, where Jesus speaks. And then thirdly, we have a concluding, application. So first, the introductory, clarification, verses one to three.

Before we hear, the servant speak, God has a, misunderstanding, that he wants, to clear up, in his people. When things, are going bad, we're tempted, to blame others, aren't we?

Even God. That's why, people who are going, through severe trials, can be bears, to live around.

They can be, fault finders. Life is hard, and cruel, and they can, point the blame, on someone else.

[8 : 22] Yes, even God. In Israel's misery, of captivity, in Babylon, they're pointing, the finger, at God, as if it was, his fault.

Remember back, in chapter 49, verse 14, they complain, he's forsaken us. He's forgotten us. It's his fault. That's why we're here.

It wouldn't be happening, if he had proven faithful, if he had proven, loving enough, and strong enough, to deliver us. So God says, we'll check the divorce certificate, to see the charges, and to just see there, who was responsible, for the breakdown, in your marriage, to me.

And for your being sold, into bondage, it was because, of your sins, your sins, you were sold.

Because of your transgressions, your mother, was sent away.

It's all your fault, God says, not mine. You've brought this, on yourselves, by your own sins, against me. Wasn't any fault, of my, in my loving, concern for you.

[9 : 37] No, I came calling. But when I came, there was no one, to answer. There was no one, paying attention. There was no one, listening, to me.

And it wasn't, any defect, in my power, as if I lacked, the strength, to rescue you, from the Babylonians, and their gods. By a mere word, a mere rebuke, I dry up the sea, like I did, at the Red Sea.

And by a mere rebuke, I turned rivers, into a desert, like I did, at the Jordan River, when I brought you, into this promised land. And I clothed the sky, with darkness, as for three days, in Egypt, when there was plague, as of thick darkness.

No lack of power here. You have seen, my concern, and love, and power, in your own history. You see, the problem is not, that I am unwilling, or unable, to save you.

I have proven that, to you. No, the cause, for your captivity, is your own refusal, to listen, to me, and to obey me.

[10 : 50] And at the bottom, of it all, is this wicked unbelief, that you have about me. You don't believe, that I am worthy, of your trust. You don't believe, that you can safely, entrust your whole life, into my hands, and have it in the best hands, of all.

You think the problem, is with me, when really, it is with you. And with that point, cleared up, the servant of the Lord, now steps onto the stage, and tells us, about himself. And what we cannot, help but see, is the utter contrast, between the servant, of the Lord Jesus, and the nation, of Israel. Where Israel, refused to listen, to God, he listens. Where Israel, refused to obey, his word, he obeys. And where Israel, refused to trust, in God, he trusts. So we come, to the servant song, itself. And the first thing, we notice, is his instructed tongue, coming from, listening ears. Verse 4. Now he's already told us, remember in, in chapter 49, that the Lord, made his mouth, like a sharpened, sword.

[12:13] And now we read, in verse 4, the sovereign Lord, has given me, an instructed tongue, to know the word, that sustains, the weary. What a tongue, Jesus had.

A tongue dripping, with grace. A tongue, anointed by the spirit, with wisdom, and understanding, and counsel, and power, and knowledge, and the fear, of the Lord. It flowed, from his lips. And surrounding, Jesus, were weary, people. Some were weary, of sin. They were tired, of sins, grinding, bondage, and guilt. Others were weary, with just the many, responsibilities, of life, that were pressing, down upon them. Others weary, of the world's, mistreatment, of them. Others weary, of temptations. Others weary, of the long trials, and walking, so long, in the darkness.

[13:21] And all of them, were tired, and worn out, losing the will, and strength, to go on. And the Lord Jesus, knows the exact, word, for each, weary man, and woman.

He just speaks, and the weary, are at rest. With just a word, life, and power, and encouragement, and sustenance, comes into their, heart, and life.

And they find, new strength, to go on. Those are the, blessed words, of Jesus. Some of you, have been, listening to his, blessed words.

And you're, experiencing, their life-giving, sustaining power, in the midst, of your, weariness. He's the, wonderful, counselor. And the people, who heard him, said, no one ever, spoke like, this man. And he's still saying, come to me, all you who are weary, and heavy laden, and I will give you rest. Take my yoke upon you, and learn from me. Come on, weary, come to me, and you will learn from me, and my instructed tongue, the very word, that sustains, the weary.

[14:40] And the people, heard his words, and they said, where did this man, get such wisdom? He hasn't gone to all of our schools. How did he come by it? And Jesus tells us right here, in Isaiah 50, he, the sovereign Lord, wakens me, morning by morning, wakens my ear, to listen like one being taught.

His instructed tongue, came from his listening ear. In other words, he got the instructed tongue, the same way you and I must find it. He wasn't born with this ability.

It came by prolonged, daily attentiveness, to God's word. Now here's a window, into the secret life, of our Lord Jesus.

Remember his practice, was to rise early, before daylight, and to go off alone, to be with God. What happened, in those silent hours? We don't know everything.

We know Jesus was praying, but here we also know, that he was bringing, to his Father in heaven, a listening ear, and a teachable heart. That's what he was bringing.

[15:45] Morning by morning, he wakens me to listen, like one being taught. The great priority, of the servant, is this.

Before speaking to others, we must first listen, to the Master. That's what Jesus did. In contrast, with Israel, when God came calling them, no one was listening.

No one was paying attention. They had a hearing problem. We found that, throughout Isaiah. Their ears were closed, to what God was saying. They had their fingers, in their ears.

They didn't want to hear. They were children, unwilling to listen, to the Lord's instruction, chapter 30 and verse 9. And that was their undoing. Oh, but here is one listening, like one being taught, like a dry sponge, saying, come on, I want to soak up, every syllable, that you are speaking.

That was Jesus, listening ear. He's all ears, as we say. He's soaking it in. He's taking on board, whatever God says to him. Do you come to God's word, with that same attitude?

[17:02] The attitude, the attitude of the servant. Speak, Lord. Your servant, is listening. Lord, I come before your word, like, like clay, on the potter's wheel.

Mold me, and make me, after your will. I'm here to be taught, what to do, how to think, what to do, with my mind, with my mouth, with my, my, my money, my Sundays, my Mondays, my work, my marriage, my family, my health.

I'm here to be taught, Lord, teach me. Or does God have to say, things that fit with your ideas, about life, and that fit with your desires, before you'll listen, and obey.

Kids, you know why your ears, are on the outside, on the outside of your head, and not on the inside? Because you're not to be listening, to yourself. They were meant, to listen to another, even as God, speaks.

Jesus, had a listening ear, attentive, to all that his father said. So that when he spoke, what came out of his mouth, he tells us, they weren't his own words, but they were those taught him, by his father, John 12, 50, whatever I say, is just what my father, has taught me, to say.

[18 : 32] So that's what we see, first of all, as this servant of the Lord, speaks, we see his, his instructed tongue, coming from, listening ears.

The second thing we see, is his steadfast obedience, in the face, of suffering. Steadfast obedience, in the face, of suffering.

Verse 5 tells us, that what he heard, he obeyed. He didn't have, selective hearing, and selective obedience. Well, I'll listen, if it fits with my ideas, then I'll obey.

No, what he heard, he obeyed. Verse 5, the sovereign Lord, has opened my ears, and I have not, been rebellious, I have not, drawn back. Now that was Israel's response, to God's word.

God was speaking, and Israel stepped forward, and as soon as they heard, something they didn't like, they drew back. They turned their back, on God, and they went their own way. Oh, but not this servant.

[19 : 30] He knows that he exists, to do the will of another. It's not my will, but yours be done. His constant, ready response.

That's what servants do, and I am here, to do the will of my Father, in heaven. So when the Father's word, to Jesus, revealed that his mission, included suffering, intense suffering, and the painful, and shameful death of the cross, the servant, does not draw back.

He does not opt out, like Jonah did, and run. No, this servant, sets his face, like flint, and pursues, obedience to God, even, obedience to death, even the death, of the cross.

So far from drawing back, was he, that he says in verse 6, I offered my back, to those who beat me. Roman flogging by itself, could take the life of a man.

I offered my cheeks, to those, who pulled out my beard. I did not hide my face, from spit, and mocking, mocking, and spitting.

[20 : 52] Now where in the world, where on earth, do you find such obedience, as this? Nowhere, but in the servant, of the Lord, voluntarily, voluntarily, willingly, offering himself, to the mistreatment, of this world, choosing the way, of intense suffering, precisely because, it is the way, of the Father's commands.

The world must learn, John 14, 31, that I love, the Father, and that I do exactly, what my Father, has commanded me.

Did you know, this is the perfect obedience, that you need, to get into heaven? You're reading it, right here, in Isaiah 50.

Steadfast, unmoving, obedience, even, in the face, of suffering, even, the death, of the cross. He has this obedience, this righteousness, to give to every, repentant, believing sinner.

Well, never did a lamb, go more willingly, to the slaughter, and all the suffering, leading up to it, than this servant, of the Lord. I want just to remind you, that as Jesus, was a man, as Jesus, the eternal God, the second person, of the Trinity, he became man, in the incarnation.

[22 : 21] I want to remind you, that he did not have, a pain tolerance, that was higher, than yours, and mine. He had a real body, just like ours, with nerve endings, that were screaming, for it all to stop.

But hear me, it was not just, his physical, his suffering, of physical pain, but it was the shame, of it all. And I'm struck, by the way, that the biblical, accounts emphasize that.

They don't camp forever, on the physical pain, they camp even more, on the shame, that he bore. It's not one, or the other, it's both. But sometimes, we just think about the pain, and we forget the shame.

He says, I offered my back, to those who beat me. Oh, the Roman flogging, was painful, to be sure, but it was no less, shameful.

That's the way, you treated a, a worthless criminal. And so he, who is wholly, blameless, and pure, is being treated, publicly, like a, guilty criminal.

[23 : 36] And he offers, his cheeks, to the excruciating pain, of having his beard, ripped out. And E.J. Young, comments, that the beard, was a sign, of freedom, and respect.

And to pluck out, the hair of the beard, was to show, utter contempt, for a man. Furthermore, he did not hide, his face from mocking. So, wonderfully rich, thing to study.

The mocking, that our Lord Jesus, endured. Oh, the shameful things, they said, about our Savior. Savior. But their mockings, were aimed, at his claims.

He claimed, to be the Son of God. If you are, the Son of God, come down from there. His mockings, were aimed, at his claim, to be the Savior. He saved others, he can't save himself. His mockings, were aimed, at his claim, to be king.

If you are, the king of the Jews, come down, and we'll believe you. It was saying, to Jesus, in all of this mockery, that his whole mission, was a ridiculous, failure, and farce.

[24 : 45] You're a bad joke, Jesus, and so is your mission. They mocked him, for what he claimed, to be doing. And he stood, and he took it, all unflinchingly, without a word, of retort, or retaliation, to the astonishment, of Pilate.

But then this, I did not hide my face, from spitting. To spit, in a man's face, is the ultimate, insult, and put down.

A degrading, offensive thing, showing utter, disdain. And this is what they did, to the suffering servant, of the Lord. Lord, they made his blessed face, the spittoon, for their, foul hawks.

And he stood, and he did not hide, his face from it. He stood, and he took it. Because this was, the Father's command.

This was the Father's will. Steadfast, obedience, to all that the Father, had commanded. And it all happened, just as Isaiah 50, lays it out for us.

[26 : 09] 700 years later, you can read it, in the gospel accounts. Mark chapter 14, when he was on trial, before the Jewish, high court of the Sanhedrin. And he claimed to be the Christ, the son of the living, of the blessed one.

Well, the high priest, tore his clothes, and shouted, blasphemy! And they all condemned him, as worthy of death. But that was not enough scorn, to pour on him. So they began, to spit on him.

And they blindfolded him, and they struck him, with their fists, and said, prophesy, who hits you? It was a sadistic game, they were playing, with him.

Mocking his prophetic ministry. Are you a prophet? Who was that, that hit you? And the guards, then took him, and beat him, some more, we read.

And then he was handed over, to Pilate, in the judicial, or the Roman judicial system, for trial. And here too, the sinless son of God, was falsely accused, and condemned.

[27 : 11] And wanting to satisfy, the crowd Pilate had, Jesus flogged, his back beaten, and handed him over, to be crucified. So the soldiers, led Jesus away, into the palace, the praetorium, and called together, the whole company, of soldiers.

You must understand, the soldiers, they're the occupying force, in Palestine. These Roman soldiers, they're fighting boredom, in their job, and they find in Jesus, an opportunity, to have some fun, at his expense.

And so they, oh, king of the Jews, are you? Well, a king must have, purple royal robes. And they put purple on him. And a king must have a crown.

And so they found, a thorn bush, and they, they delicately, wove it together, and then put it on his head. A king you are, a crown you shall have. And then mocking his claim, to be king, they, came and cried, hail, king of the Jews.

And again, and again, they struck him, on the head, with a staff, driving the thorns, into his head, and smashing his face, beyond recognition, as if that were insufficient.

[28 : 20] They spit on him. His face, became their bullseye. It was all, a game, to them. Falling on their knees, they paid homage, to him as king.

And when their cruel game, was over, they let him out, to be crucified, where the mocking, and the insults, continued. Do you know, that at any point, it could have all ended, for Jesus.

He could have returned, to that life, a life of ease, that he had in heaven. All he would have had, to do, is draw back, from what the father, commanded.

This isn't in my job description, I'm out of here. Isaiah says, it is your job description. And Jesus says, I offered, myself, to their, beating, their mocking, their scorn.

He stands, as a brass pillar, and his face, like flint. Kids, flint is one of the hardest rocks. It's, it's saying, you couldn't move, his face.

[29 : 31] He, he set his face, to go to Jerusalem, to do the father's will. He wasn't going, to be turned, by any suffering, from obeying, his father. He stood, and took it all, to win salvation, for his people.

Yes. Oh, but even more importantly, than that, to obey, his blessed father, in heaven. And to do everything, that his father, had commanded him.

It was unswerving, in allegiance, to his father's command. Do you turn your back, when faithful obedience, to God, brings you suffering? When it interrupts, your comfort, and ease, when it may embarrass you, in front of others?

Not so went, the suffering servant, of the Lord. You see the contrast again. Israel suffered. Yeah, they suffered captivity, in Babylon.

No small suffering, but they suffered, because of their rebellion, against God's word. The servant suffers, because he didn't rebel. He didn't draw back.

[30 : 40] He suffers, because he obeyed, God's word. It was by listening to, and obeying God's word, that brought him, into the greatest darkness, of all.

Suffering what, we would have suffered, dear believers, forever. The outer darkness, of hell. steadfast, obedience, in the face of suffering.

And the third thing, that we see, in our suffering servant, of the Lord, is his confident, trust in God, for final vindication. His confident, trust in God, for final vindication.

What enables this servant, to bear such, injustice, and to stand, and go through, such suffering, in costly obedience, to the Father?

What enables him, to not withdraw, but to go on, obeying? Here's the secret. It's his confident, trust in God. We're talking about, the man, Jesus here, being, being, beaten, being, shamed, and humiliated.

[31 : 49] Why does he go on? It's because of his, confident trust, in his Father. Verse 7, Because the sovereign Lord, helps me, Jesus says, I will not be disgraced.

Therefore, have I set my face, like Flint, and I know, I will not be put to shame. Here we have the thoughts, going through the mind, of this servant, even as men, were abusing him.

What's he thinking of? He's, he's thinking of how sure, the success of his mission is. He's confident, of its outcome. I'm not on a fool's errand here.

I will not be disgraced. I know I will not be put to shame. He's not thinking about, a little embarrassment in life. He was suffering, plenty of that.

Now when he says, I will not be brought to shame, he's thinking about, the ultimate shame, of pouring his whole life, into something, only to have it all, come to nothing, in the end.

[32 : 51] A lot of people, will come to the day of judgment, and find ultimate shame, find that they have lived, for all the wrong things, and now they are empty, and condemned forever.

Jesus says, I will not be brought to shame. I'm not going to have, all this that I've done, come to nothing. Even though his, his outward eyes, could see nothing of success, there on the cross.

He, he looked outwardly, like a failure, and a sham. And even though his enemies, are saying that he, and his mission was a farce, yet he is sure, of his success.

Why is that? Why is he, why is he so certain? Well he tells us, because the sovereign Lord, is my helper. He's near. He acts on my behalf.

He comes to my aid. The one who called me, to this mission, the one who commanded me, he will help me. He will help me.

[33 : 57] And he is no wimp. With a mere word, he dries up oceans, and rivers, and darkens the sun. He's my helper.

He rules over everyone, and everything. He's Lord of all. And that's why I'm sure, that my mission will succeed. Because he's on my side. He's my help. Therefore, because of that, I have set my face, like Flint.

That's why, I don't turn aside, in my obedience, because he's my help. That's why I'm unmoved, in the face of suffering. You see, his stubborn obedience, is fueled, by his bold faith.

Oh, how he trusts in his God, in the face of suffering. Even during those three, darkest hours, from noon, to three o'clock, on the cross, when God did, cover, the light of the sun, and in some way, brought darkness, like night, upon Calvary.

Even then, in the darkness, Jesus trusted, in his father. Even when he felt, most forsaken, what did he cry? My God, my God, why have you abandoned me?

[35 : 23] I feel abandoned, but you are still my God. He's trusting, he's holding on, to his father's help, even as he cries out, of the abandonment, of his heart.

And his final words, were words of faith. Into your hands, I commit, my spirit. I can safely trust, my entire life, and mission.

I can safely, draw my last breath, and cross the threshold, into death. Because you, are my God, my help, who is ever near.

And I can wait, for your vindication. I can wait, for your verdict, on my life. These powerful enemies, here, barking, and falsely accusing me, saying I'm guilty, of blasphemy, and rebellion, and folly.

I don't have to prove to them, that I'm right, and they're wrong. Don't have to. I can afford to wait, because you're my help. You will give, the correct verdict, verdict on my life, and mission.

[36 : 32] Oh, how other, Jesus is, than me. I am so quick, to scream, when someone, says anything, a little less, than true, truth about me.

Any little, false accusation, that would lower, my esteem, in the eyes of others, and I'm ready, to start, World War III. Ready, to lash back.

It's not fair. fair. But why are we, expecting fair? They didn't treat, the servant of the Lord, with fairness. Have we forgotten, that we too, are called to suffer, unjustly?

1 Peter 2, 21, because Christ, suffered for you, leaving you, an example, that you should, follow in his steps. We're seeing, his footprints, brothers and sisters, you're what, you're called, to follow, in those footsteps.

What did we expect, when we said, I want to follow Jesus. I want to be more, like him. When they spit, in his face, and hurled their insults, at him, he did not retaliate, and when he suffered, he made no threats.

[37 : 51] Instead, he entrusted himself, to him, who judges justly. 1 Peter, 2, 23. That's our savior. He's confident, that his sovereign Lord, is near, and he's near to help, and to vindicate him.

Verse 8, he who vindicates me, is near. Who then will bring, charges against me? Let us face each other. Who is my accuser? Let him confront me. It's the sovereign Lord, who helps me.

Who is he, that will condemn me? You see what he's saying? If God is for me, who can be against me? Oh, these false accusers, appear so strong now. They're in the seats of power.

They're sitting in the thrones of judgment. But Jesus believes, that God will have a final word.

Amen. And that when he comes, in the end, when God judges, all men, these who have falsely accused him, will be like a sweater, before moths.

What can a sweater do, while a moth eats it up? It can't flop its sleeve, and say, get away. It can't do anything.

[39 : 02] And that's precisely, what Jesus is hanging on to. A day is coming, when God will vindicate me, and these who falsely accuse me, will be as helpless, and hopeless, as a sweater, eaten by moths.

And so Jesus is willing, to go to the grave, abused, falsely accused, slandered, mocked, because he knew, that God, his helper, would vindicate him, in the end. And as he lived, by faith in his God, he so died, in faith.

And three days later, he was vindicated, by his father, who raised him, from the dead, pronouncing victory, upon his mission.

His obedience, his death, it was enough, the father said, as he raised him, in conquest, over sin, death, and hell, and then raised him, 40 days later, to his own right hand.

And even now, every time a sinner, is saved, and confesses, that Jesus Christ, is Lord, he is vindicated, that his mission, was no farce after all, but that through him, he brought salvation, to the ends of the earth.

[40 : 22] And at last, he will return, for the ultimate vindication, when every knee, will bow, and every tongue, confess, that Jesus Christ, is Lord, to the glory of God, the Father, and God will right,

every wrong, and punish, every evildoer, outside of Christ.

And so, this third servant song, ends with his confident, trust in God's help, even when he couldn't see it, even when he was walking, in the darkness. And that same confidence, is to be ours.

Who have God, is our help, and if he is for us, who can be against us? After the servant song, we have the concluding application, verses 10 and 11.

There's just two ways to live. They stand before us. Two ways of handling the darkness, that is found in this life. And these two ways of living, divide all humanity.

They divided Israel, in the day of Isaiah, into two separate groups. They divide us here this morning, into two separate groups. The two ways to live, were called here, at the end of this servant song, to make a choice.

[41 : 34] Here's your choice. Will we follow the example, of the servant, with trust in God, as he? Or, will we follow those, who walk in the way, of self-sufficiency?

So he first speaks, first speaks to believers, among the people. Verse 10. Who among you fears the Lord, and obeys the word of his servant? Would that be you, my friend? All who fear the Lord, obey the word, of his servant.

And his servant, has just weighed in. Are you believing, and obeying, his word? Well, those who hear, and obey God's word, will find themselves, at times, walking in darkness.

What then? Believing people of God, will let him, who walks in the dark, who has no light, trust in the name, of the Lord, and rely on his God.

That's what the servant did, when he walked in the dark. He trusted, in the name, of the Lord. That is, the revealed character, of his Lord. And he relied, on his God, to be his help.

[42 : 43] And as he did so, he kept listening, and he kept obeying. Will you walk, in the dark, as Jesus did? Putting your entire, confidence in God.

Did you know, that the darkness, is what faith is for? We walk by faith, not by sight. And so, when things are so dark, that you cannot see, this God, is perfectly suited, for your faith.

You don't know, where the path is leading, but he does, so you put yourself, and your hand, into his hand, and you are content, not to know the way, but to know, that he knows it.

And you, you put your full confidence, in him. And you rely, on him. You trust, that he knows, the way that you take. You listen, to his word.

You keep rehearsing, his word, over and over again. Learning, from him, whose word, is a lamp, to your feet, and a light, to your path. Maybe not telling you, everything that you wish, to know, but telling you, all that you, need to know.

[43 : 50] What is the right way, for me to be living, and going, in this dark fog, that I'm in? You find it here, in the word, that shines as a lamp, to your feet.

And then you follow, in that way. Not being turned away, whatever the suffering, that it brings.

That's how Jesus, walked in the dark. And those who believe, follow his example, and will never be put to shame.

But there's a word, for unbelievers, within Israel. There's a word, for unbelievers, here, and in this, world that we live in, who don't have, this confidence, in God.

Verse 11, But now, all you, who light fires, and provide yourselves, with flaming torches. You know, I don't think, it's just children, that don't like, to walk in the dark.

I think we all, find it fairly, uncomfortable. And when walking, in the dark, in these dark, trials of life, it's very tempting, to want, instant light.

[44 : 56] Somebody flipped, the switch. I can't see, for crying out loud. I want light. And if God, doesn't give it, we're tempted, to create, some of our own.

That's what, he's talking about. Rather than trusting, in the Lord, to lean on, our own understanding, upon our own, resources, and ingenuity, to get out, of this dark fog.

I don't need God. I can provide, enough light, for myself, to get through here. And they lean, on other helpers. Israel, leaned on Egypt, instead of, on the Lord.

They find, other false prophets, to tell them, what their itching ears, want to hear. They walk, in that light. This is peace, peace, when there was no peace, between them and God.

Many ways, that we light fires, of our own lighting, to walk, in our light. Oh, if obeying God's word, is leading me, into this dark suffering, well then, all I need to do, is just draw back a bit, and just compromise, a little bit, and it will ease, this suffering, that I'm in.

[46:09] Who says, Christianity, has to be this hard? We can make it, a lot easier, if we just don't, get carried away, about this obedience thing, and just, cut a few corners, and so the narrow road, is too narrow, for many.

And they would make it, broader, and easier, more palatable, to the flesh. Such versions, of Christianity, light, L-I-T-E, are popular today.

It's walking, in the light, of their own fires. And such easy, versions of Christianity, may please unbelievers, but they come, under God's anathema.

Verse 11b, Go, okay, you who light, your own fires. Go, walk, in the light, of your fires, and of the torches, you, have set ablaze.

See how far you get. But this is what you shall receive, from my hand. You, will lie down, in torment. Salvation, has always been by faith.

[47:19] It's always been by trusting, in God. Putting your confidence, in Him. In something, that you cannot see. And those, who refuse to trust, God with their life, are doomed, to the torments, of hell.

Better to walk, in the dark, with the Lord, than to walk, in our own light, without Him. And again, God is, teaching us, through Isaiah, that in all of our troubles, we're to turn our eyes, upon Jesus.

We're to look to Him, as both our Savior, and our example. His costly obedience, has won salvation, for all who will repent, and trust, in Him.

But His costly obedience, has also, left, a path of footprints, for all such believers, to walk in. May God teach us, to trust, in our Savior, and to follow, His example, of trusting, in our God.

Let's pray. Amen. O Lord, when we read, a passage, like Isaiah 50, we, yes, we see that, the fault, is always with us, never with you.

[48:46] But we also see, that, that you fully understand, this experience, of walking, in the darkness. darkness, and it does give us hope, to know that, you, Son of God, Eternal God, have become man, and have walked, in our world, in the darkness, that we face, and even worse.

and you have taught us, how to live, by faith, in God, and in His promises, and how to be, unmoved, and unswayed, by suffering, because of our obedience.

No Lord, we confess, we don't have that kind of faith, we don't have that kind of obedience, we don't have that kind of listening, near come, and open our ears, and touch our feet, to walk in your ways, touch our hearts, that we might, rest, upon our God, and so find, from this word, a word that sustains the weary, oh come, and sustain the weary, with your word, come and save those, who are weary of sin, make them both weary, and then come, and give them relief, do it all, to the praise, of your glorious name, we ask, in Jesus name, Amen.

Amen.