

Wednesday, March 27, 2024 • Read Isaiah 49:14–50:11

Questions from the Scripture text: Who now speaks in v14? What does he (they) claim? By what comparison does the Lord refute this in v15? How constantly and intensely has He held them (v16)? In what manner will the exile end (v17)? How does v18 describe the new ingathering of the sons of Zion? What is the land like at the time of the complaint (v19a–b)? But what will it be like after that (v19c–d)? And what new complaint will Zion hear (v20)? With what question will she react to this (v21)? How does the Lord YHWH say the sons will come (v22, cf. 11:12)? Who will be their adoptive fathers (v23)? And their wet nurses? In what manner will they join (cf. 1Co 14:25)? Why does Zion think this is so difficult—what ability and right do their captors have over them (v24)? But how will this contest conclude (v25–26)? By this deliverance/victory, what three things does YHWH display about Himself (v26d–e)? What is the implied answer to the rhetorical questions in 50:1? How does YHWH imply that their condition is not final? But how many have responded to His calling them back to Himself (v2a–b)? What do they believe about the situation (v2c–d)? What should they have remembered (v2e–3)? Who is now speaking in v4–9 (cf. v10b)? How did He come to speak rightly/effectively (v4–5)? How is His response to His suffering and humiliation different than Zion's (v5–6)? In addition to submissiveness, how does v7 describe Him facing what He must suffer? In what is He confident (v8–9, cf. 1Pet 2:23)? What group is addressed now in v10a? What do they do (v10b)? Even in what circumstances (v10c–d)? How (v10e–f)? What are others trusting in to turn back their darkness (v11)? How will this end for them?

What is the solution to Zion's lack of faith? Isaiah 49:14–50:11 prepares us for the first serial reading in public worship on the Lord's Day. In these twenty-four verses of Holy Scripture, the Holy Spirit teaches us that **God answers His people's lack of faith with His own faithfulness and the perfect faith of the Servant, their Substitute.**

Wretched Unbelief against Wondrous Love, v14–16. Against the backdrop of the plan to glorify the servant in redeeming Jacob and the nations (v1–13), Zion's self-pity (v14) is revolting. But rather than crush, condemn, or even chasten them, behold the outpouring of love in the verses that follow. God's love is more constant than that of a mother nursing her child (v15). What v16 describes is not tattooing, but the imprint that God has made in His "palms" for (or perhaps "by") the continual holding of Zion.

An Inexplicably Large Family, v17–23. The Lord's continual care for His people brings an end to the exile in v17b–c. But, there's such a focus on supplying Zion with her new children that first mention of it in v17a precedes the deliverance in v17b–c. And these children are the main theme of v18–23. The land that is empty and alone in the exile is pictured as bursting at the seams (v19–20) with beautiful (v18) children. The bereaved and barren (v21c) mother doesn't understand how it's possible. And how it is for the church as a whole is just how it shall be with you, dear Christian: blessedness beyond what you can imagine, opposite what you deserve—the ultimate display of the power and love of God.

And that display of power and love comes in the Servant (cf. v1–13), the King Who draws all nations to Himself (compare the standard in v22 with the banner in 11:12). He's the One Who gathers kings and queens of the nations into His people as guardians and nurses, glad to be lowly servants on their faces if they can be among the people of the Lord (cf. 1Co 14:25).

Stubborn Unbelief, 49:24–50:3. Astonishingly, Zion questions whether they can be delivered from an enemy that has the power (v24a) and the right (v24b) to hold them. The Lord asserts Himself against all of His people's enemies (v25–26). This is His chosen way of displaying Himself as the Savior, the Near-relative, the Mighty One. Israel is treating their alienation from God like it is final, but only God could have made it final, and He didn't (50:1). So, when no one answers His call to be restored to Him (v2a–b), He treats it as a denial and rejection of the power and sovereignty that He has displayed at events like the Exodus (v2c–3).

Persevering Faith, v4–11. The song of the Servant stands in stark contrast to Zion's halting, shrinking unbelief. The Servant submits to God's Word, making His own mind and words righteous and effective (v4, cf. Lk 2:52, Ps 40:6, Heb 10:5–9). Rather than self-pity, He submits Himself perseveringly to whatever trial glorifies God (v5), even suffering torture and the most shameful humiliation (v6), because He trusts that the Lord will ultimately vindicate Him (v7–9, cf. 1Pet 2:23). He is exactly the opposite of how unbelieving Zion have conducted herself throughout this passage.

Christ is the Man of perfect faith, and when we believe in Him, He and His faith are counted on our behalf (cf. Heb 2:13). If we fear YHWH (v10a) and obey Jesus (v10b), then even in the midst of darkness where we cannot see the light (v10c–d), we must trust in the Name of YHWH (v10e) and rely upon Him (v10f) in conformity to Christ. The greatest folly is to hope in any of our own doing (v11).

What situations seem most dire to you? But what must the Lord be doing for you, in them, based upon His character and His promises? What hope is there for people whose faith is weak like ours is?

Sample prayer: Lord, You have inscribed us upon the palms of Your hands, and You make all things work together for our good. But we have wickedly thought that we were forsaken and that our predicaments were too difficult. When You call, we are slow to answer because we do not esteem Your saving power like we should. But Christ has perfectly submitted Himself and trusted You in our place. Forgive us for His sake, and count Him as our righteousness, we ask through His Name, AMEN!

Suggested songs: ARP40A "I Waited for the Lord" or TPH352 "Man of Sorrows, What a Name"

(The following is a machine-generated transcription. PLEASE BE AWARE of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Isaiah 49 beginning in verse 14 and going through the end of chapter 50. These are God's words. But Zion said, Yahweh has forsaken me and my Lord has forgotten me. Can a woman, forget her, nursing child, and have not have compassion on the son of her womb. Surely, they may forget.

Yet, I will not forget you. See, I have inscribed you on the palms of my hands. Your walls are continually before me. My son shall make haste your destroyers, and those who laid, who you waste shall go away from you. Lift up your eyes look round and see all these gather together and come to you.

As I live says Yahweh you shall surely clothe yourselves with them all as an ornament and bind them on you as a bride does. For your waist and desolate places in the land of your destruction. Will even now be too small for the inhabitants. And those who swallowed you up will be far away.

The children you will have after you have lost the others. We'll say again in your ears. The place is too small for me. Give me a place where I may dwell. Then you will say in your heart who has begotten these for me. Since I have lost my children and am desolate.

A captive and wandering to and fro. And who has brought these up? There, I was left alone but these were they? Thus says the Lord Yahweh behold. I will lift my hands and an oath to the Nations and set up my standard for the peoples. They shall bring your sons in their arms and your daughters.

Shall be carried on their shoulders. Kings shall be here. Foster fathers and their Queens, your nursing mothers. They shall bow down to you with their faces, to the Earth, and lick up the dust of your feet. Then you will know that I am Yahweh. For, they shall not be ashamed to wait for me.

Shall the prayer be taken from the mighty or the captives of the righteous be delivered? Oh sorry. Shall the prayer be taken from the mighty or the captives of the righteous be delivered? But thus, says Johan even the captives of the mighty shall be taken away. And the prey of the terrible be delivered.

For, I will contend with him who contends with you and I will save your children. I will feed those who oppress you with their own flesh. They shall be drunk with their own blood as with sweet wine. All flash on Earth that I am. I am. Your savior and your Redeemer.

The mighty one of Jacob. Thus says Yahweh, where is the certificate of your mother's divorce? You divorce him, I have put away. Or which of my creditors? Is it to whom I have sold you? For your iniquities, you have sold yourselves. And for your transgressions, your mother has been put away.

Why? When I came was there, no man, why when I called Was there. None to answer is my hand shortened at all. That it cannot redeem there. Have I no power to deliver? Indeed, with my rebuke, I dry up the sea.

Indeed, with my rebuke, I dry up the sea. I make the rivers a wilderness, a fish stink. Because there is no water and die of thirst. I clothe the heavens with Blackness And I make sackcloth, they're covering. The Lord Yahweh has given me the tongue to the learned. That I should know how to speak a word in season.

To him, who is weary, who awakens me morning by morning He awakens my ear to hear as the learned. Lord, Yahweh has opened my ear. Now, it was not rebellious. Nor did I turn away? I gave my back to those who struck me and my cheeks. To those who plucked out the beard.

I did not hide my face. From shame and spitting. For the Lord Yahweh. A little help. Therefore I will not be disgraced. Therefore I have set my face like a flint and I know that I will not be ashamed. He is near. Who justifies me? Who will contend with me?

Let us stand together. Who is my adversary? Let him come near me. Surely the Lord Yahweh will help me. Who is he, who will condemn me? Indeed, they will all grow old like a garment The moth will eat them up. Who among you fears Yahweh. Who obeys the voice of his servant.

Who walks in darkness and has no light. Let him trust in the name of Yahweh and rely upon his God. Look, all you who Kindle a fire. Go encircle yourselves with Sparks. Walk in the light of your fire and then the Sparks you have kindled. This, you shall have from my hand.

You shall lie down in torment. So far the reading of gods inspired and inerrant word. As the Lord has prophesied about his servant, our Lord Jesus. In the first 13 verses of chapter 49. He returns now to The mind and heart with which Israel is going to respond to the Exile.

And we see their unbelief over against. Uh, God's commitment. Having chastened them for a set time. To redeem them to save them. What Zion said, Yahweh has forsaken me and my Lord. Has forgotten me. There's a dreadful response to the chastening of the Lord when the Lord chastens us, it's to bring.

Um, To our attention of what we have been like, Uh, it is not an indication of any change in him or any difference in him at all. And so, we should conclude. Um and we should examine when we are under Affliction. How have I forsaken? The Lord how have I forgotten the Lord?

How have I Been rebellious. And indeed, he's going to answer. Uh, in chapter 50, it was for your transgression. That you have been disciplined, that you have been put away. So, for them to be, making this really accusation. And he reminds us that he's not like we are. It is the most unnatural horrible thing.

That a woman would forget her nursing child or not have compassion on the son of her womb. And yet, it is an almost Universal experience. That a sleep deprived new mom feeding, you know, the fourth nursing of the night. Finds that the whatever flesh fleshliness remains in her heart.

Against her child does rise up in um, in bitterness now in the Christian mother, this is often Quickly overcome by a resorting to the grace of God in the heart. But even for her, it is astonishing and horrifying to see. Um what can rise up out of her flesh?

Even if for just a moment. Uh, and the Lord. Asks this question, he says, can a woman forget her, nursing child and not have compassion on the son of her womb and he says surely, they may forget you are forgetting. He says, my character is not like yours. You are the one with a sinful nature.

Um, but the Lord is not and he will not forget, forget us. Uh and then this wonderful verse. See, I have inscribed you on the poems of my hands. This is not just I've gotten a tattoo of your name. Says, I have inscribed you yourself on the pole in my hands.

In other words, everything that God does in the world. He does with a view to, and for the sake of his people, whom he is redeeming. He has inscribed them on the poems of Vance. Now, obviously God doesn't have hands or Palms. And, Uh, so when it's just it's using this metaphor.

Uh, but in the metaphor, it is they themselves, there is as it were a Zion-shaped indentation. In the palm of God where he only acts for the sake for the good of his people. Uh this is the same as we know that all things work together for good, for those who love God or called according to his purpose.

Uh, the the one who works all things. According to the Council of his will, his will his purpose? Is to conform us to the image of Christ. And bring us into our joint inheritance with Christ. And so you have that Romans 8 and Ephesians 1. And that's how God is answering here.

He says, you're inscribed on the palm of my hands. I don't forget. Of doing everything for you. Even disciplining them. Um, As for their sake. And here's Aryan, of course, being Uh, anthropomorphized acidity as a man. Like he says, your walls are continually before me. Uh, describing the whole of the city from from the walls.

And then there's this wonderful. A section from verse 17. Uh, down to verse 23. In which he describes, how he is making children for Zion, and they're not all children from Zion, but they're all children for Zion. Now, we have seen this many times. In the book of Isaiah.

So far, the wonderful Psalm 87 idea. That from all these different nations will come those who end up being the children of Zion, the children of Israel. Um, that Abraham all the way back or Abram. All the way back to Genesis 12. All the families of the earth will be blessed.

And so, Well, Zion thinks she's being robbed of children, when this is actually, how the Lord is bringing her to have more children, then she can imagine And so, he says, Your sons. Who shall make haste, he begins to talk about the children, even before he describes the disappearance and the Exile of the exilers, your destroyers, those who laid you, waste shall go away from you.

Uh and there's children everywhere baby wearing. Um, Made a comeback in our culture. Of course, it has been one of the Uh, one of the ways that moms have taken care of newborns, as long as there have been newborns. Um, but here, there are so many. That she's having to clasp them on everywhere.

There are so many. That she is having to clasp them on everywhere in verse 18. And not only Not only. Uh, or her desolate places. The places are now empty verse 19 in Israel, picturing the Exile. Not only are her desolate places. Too small for the number of children, but even Uh, The land of her destruction, which may be probably still Israel, but may even be referring to Babylon itself is going to be too small.

Uh, for the inhabitants, God is going to drive The ones who swallowed. Israel up out so that the Empire can be filled with the children of Israel. And, Yeah, this does not deny the Exile. This does not deny. The following away and eternal spiritual loss of many actual Israelites.

National ethnic Israelites? You see that in verse 20? The children you have you will have after you have lost the others. We'll say again in your ears. So, the loss of the others is here, it's part of God. How God has righteously ordained. To bring his salvation, but The children whom he gathers in, so to speak in Romans 11, terms of what we've heard recently.

Um, the fullness of the Nations gathered in and the fullness of the Israelites gathered in making the whole of God's Israel. There will be too many and they will again, say in your ears. Verse 20, this place is too small for me. Give me a place where I mean, well, then you will say in your heart.

Who has begotten these for me. Since I have lost my children in them desolate since I am bereaved and alone. So she's been bereaved of her children and she has lost her husband, she's alone. And she's in captivity and she doesn't have a household. How does she have these fully grown well-adjusted children, who are gathering around her?

Like, she is the mother of this great Clan. In the metaphor here. Of Israel of Zion. In this case, even faithful Zion Although she has not been very faithful and will have the comparison to Christ and in a moment. Uh how does she have all these children? Not just how were they born but how were they brought up?

And the Lord answers. Well they're brought up by my servant, basically the king. Says, behold, I will lift my hand in an Earth to the Nations and set up my standard for the peoples. And this is a reference back to chapter 11. In that opening section of the book of Isaiah.

We had the The repeated conclusions to each subsection is some description of the king. Uh and several of them, the king who gathers the Nations under one flag under one Banner. Out to himself. Here we are at the end of Isaiah where it's the suffering servant, but you remember, it was the Victorious, King, who was repeatedly mentioned.

At the conclusions of those sections. And, In chapter 11, you had The shoot from the stump of Jesse the branch. Um, who would grow the one who becomes the root of Jesse? So he's shoot and root. Uh, and in chapter 11 verse 11 and 12. Says it shall come to pass on that day always.

I'll set his hand again the second time to recover. The remnant of his people who were left From Assyria and Egypt, from pathros and Kush from Elam and chennar from Hamat. And the islands of the sea He will set up a banner for the Nations. And we'll assemble the outcasts of Israel and gather together the dispersed of Judah from the four corners of the earth.

And so the nations are being brought in and grafted in under the king. That's what he describes here. Behold. I will lift my hand in an earth to the Nations and set up my standard for the peoples. God. Is the king and he here takes. The Earth between King and subjects.

Uh and raises up a banner, raises up the the emblem of his kingdom and gathers, the peoples of the earth. And he says, they shall bring. Lee. They shall bring your sons in their arms and your daughters shall be carried on their shoulders. And as the, the people's uh, bring as it were The the converts who are being grafted into Israel as the people of Yahweh, when notice who the Guardians are notice who the wet nurses are Kings shall be your foster fathers.

Uh, those who are Keepers and Guardians. Um, the idea of that word Foster and their Queens, your nursing mothers. Uh, those who give soccer, give milk for babies. The kings and queens of the earth. Are those household servants that have been assigned to the bringing up and training? Of the children of God.

Um, the grafted in Children of Israel. They shall bow down to you with their faces, to the earth, and lick up the dust of your feet. Now, this isn't the destruction of enemies. Uh, the way that is described of the serpent in Genesis 3, or But the conversion of enemies, both of which are employed in the same.

Idea of on their face and lick the dust in Psalm 72. But in this case, it's It's the same thing as in First Corinthians 14.

23. Somewhere in. 25. First Corinthians 14, 25 when he says, and thus the secrets of his heart are revealed, this is about an outsider who has ended up in the worship of the church that is done in a known tongue and is not like the worship of the Nations.

It's worship that is done by the words of God. And the words of God in his own tongue prayed and preached and sung and read. He responds to this way. If all prophesied an unbeliever, uninformed person comes in, he has convinced by all his convicted by all, and thus, the secrets of his heart are revealed and so falling down on his face.

He will worship God and report that God is truly among you. And the Apostle there by the spirit is, is Describing biblical worship at a known tongue as a mechanism by which they bow down to you with their faces to the Earth and lick up the dust of your feet.

Then you will know that I am Yahweh. For they will not shall not be ashamed who wait, for me. And what a blessing it is for the people of God, when he brings them children. That he has been preparing from the Nations and they suddenly sometimes even To the church's, surprise.

The Lord lays their hearts open. They fall down on their face as it were and say, truly God is among you. And they get grafted in by the Saving Grace of the Lord, and we ought. So to desire, To see that happen. Well, there is this big surprise, then.

But Israel responds in verse 24 with even more stubborn unbelief. You say shall the prayer be taken from the mighty? Or the captives of the righteous be delivered. And they even In that second part you have this self-deprecation that focuses on the self. We have to be very careful that our humility be true.

Humility. Humility that focuses on itself and its smallness. Instead of upon God, and his contrary greatness is not true. Humility. True humility does acknowledge how lowly and small itself is but true, humility considers the greatness and goodness and glory of God to be the more relevant the central. Centrally important reality.

So here their response is basically Babylon's too powerful and it was right for this to happen so it can't be undone. That's the idea. And shall the prey be taken from the mighty or captives of righteous be delivered? Do they not realize, who is speaking to them? Babylon is too mighty for whom.

For God. They have a right. Oh well who is going to have the have the correct claim whose case is going to win as each presents his right Babylon's, right? Or God's, right? And so whenever we come into a situation, even a situation of our own chastening for our own sin and we read in the scripture, God's promises to Sinners,

And we are tempted to focus on ourselves and say, oh no, we could never save such a great sinner as I am or out of such a life of such self-destruction or or well-deserved and great destruction.

As I've said no. God is the great Factor here. The deciding factor. And what can come? Of a sinner or a church or a situation. So, it says, thus says Yahweh, even the captives of the mighty shall be taken away and the prey of the terrible be delivered for.

I will contend with him, who contends with you. I'm not saying you contend with him. I'm saying I will contend with him. I will save you. And so, Uh, the Lord exposes. Uh, The opening of chapter 50. He exposes that they are treating it as uh they're treating their chastening, they're being brought low.

As if it has the finality of something that God has done, Like God has written a certificate of divorce, like God has sold them to a debtor. Like God wasn't in control. His wife sinned against him, he couldn't recover her. He writes her certificate of divorce and it's over.

She destroyed the marriage, which a wife can do. A wife, can can sow sin that there's nothing, your husband can do. Or he got into so much debt. That he had to sell his family, his children into into slavery, to make up his debt. And there was no one to redeem, it didn't have the protections that the Israelite civil law had For that with the Jubilee and so forth.

God has God has not written a certificate of divorce or sold them into slavery. God has been in control. God has been doing that, which is right and good for tracing. And the whole idea then of the book of Hosea. That she who is not trying, Mercy would be shunned Mercy that they who have uh been uh, orphaned from or disowned by for a time.

You know, whether it was said not my children, it should it will be said, sons of the Living God Uh what they have done. Does not bring the finality as if God has done it. No God is the one. Who is ultimately decisive decisive of this? And they should have known that.

And so there's some indignation in the beginning of verse two, When God comes to call his people back to himself and they in their self-pitying unbelieving, stubborn. Um, doubt and depression that we have seen, Throughout the passage and their responses. They don't answer. So he comes to call them back to themselves and no man answers no one, there's no man there, no one answers.

Is my hand shortened at all that. It cannot Redeemer. Have I no power to deliver. And he reminds them of a great event in which He displayed. The greatness of his power. And he rebukes the sea, the sea dries up. We don't actually have record of fish, stinking because There was no water but perhaps that happened, or perhaps this is metaphorical.

When he says, if I decide that in the place where the sea was, it should be habitable for you, then the fish are going to die. And then also, Verse 3, referring to his, uh, his easy victory over. Of the ridiculous Pantheon of the Egyptians highlighted by the plague of Darkness.

In which raw himself, uh, was flipped off like a light switch by the Living God, he clothed, the heavens of Blackness, As if they were wearing sackcloth because raw was dead because the sun was dead. Says, don't you remember how great my power is? And here he's, he's not just talking about His power to destroy.

He's talking about his power to save his people. He's exercising his Red Sea, drying raw destroying power. For redeeming his people that wonderful. Uh, triple revelation of himself that we have. At the end of verse 26, savior, Redeemer mighty one, the deliverer The one who makes their case. And, Uh, wins their Deliverance their Redeemer.

The one who is nearest of kin. And claims his right to be their near relation and the mighty one, the one whose power, Um, It cannot be contested. He is their champion and there's no other. There's no other power to compare to his. And so, the way he has chosen to make Revelation of himself, this triple Revelation of himself.

Is in redeeming, his people. Now, over against All of the stubborn unbelief of Israel. Who have this God, And yet, the Exile comes. For their own sin. And, They refuse to Hope in any Deliverance that he proclaims to them over against their unbelief, is the persevering steady wonderful faith of the servant in verses 4 through 9.

He? Uh, the Lord Yahweh has given me the tongue of the Learned. That I should know how to speak. Uh, and you remember? Psalm 40. Um, it's burned offering and sacrifice. You have not desired, but a You have given me and then Hebrews 10, taking Psalm 40 and this passage as a comment on Psalm 40 And saying, uh, burn offering and sacrifice, you have not desired, but ears, you have dug for me.

Her ears. You have formed for me. Describing. The Obedience submission of the sun as our great high priest. Who offers both The Obedience of his life and The Obedience of his death. As this great once for all sacrifice. For us. And it's that obedience that makes him. Um, speak effectively and Faithfully.

In verse 4 and it's that obedience, that submission. Although equality with God was not something. That needed to be grasped for him. Yet, he four times. These six verses says the Lord Yahweh, the Lord, Yahweh, the Lord, Yahweh, the Lord, Yahweh The Sovereign Lord. So his view of God is the right view of God.

The view of God that God himself has been declaring to Israel since well. Since God began, speaking to Israel, but especially in since Isaiah, 49:14 in our passage, this view of the Lord, that Israel were missing when they said he is forsaken me he is forgotten me. Servant knows that's not the case.

Even as he goes to the Cross, he knows it's not the case. And so, he's submitting himself to that, which is done not for his own sin. He doesn't have any sin But that which must be done on account of the sins of his people, as we'll Especially in a couple chapters time.

Uh, but Having learned from the Lord, Having learned from the Lord's own word and having learned to speak as the Lord speaks. And you remember the end of Luke 2, describing the Lord Jesus growing in wisdom. And then stature and in favor with God, and with men, So that this would come literally true.

Uh, and one of the reasons that wisdom was necessary Was so that when it came time for him to suffer, And suffer at the hands of unjust and wicked men. Uh, who are accusing and punishing him for saying that he did not commit. That he would give his back to them.

As they're whipping his back first part of her six that he would give his cheeks to them. As they pluck out his beard. That he would not even hide his face from them or turn his face away from them. As they spat upon the face. Of the Incarnate Son of God.

And how? Did he endure? Suffering with such perseverance and resolve and submission. To what was necessary? Because verses 7 through 10. He had confidence in The Sovereign, Lord, he had confidence in the Lord Yahweh. The Lord Yahweh will help me. Therefore I will not be disgraced therefore I have set my face like Flint.

And I know that I will not be ashamed. And therefore he is willing to face his enemies and to suffer. Not only their attacks. But even the wrath of God, which came by

means of those attacks. He says, surely the Lord Yahweh will help me who is he, who will condemn with me?

Indeed, they will all grow old like a garment. The moth will eat them up. And so the servant here in Psalm 50:9 is identifying himself as the one as Yahweh about whom Psalm 102 speaks When it says they will all grow old like a garment. And in that case, not just as enemies, but even the Sun and the moon and the stars will all grow old like a garment But the servant of Yahweh who is Yahweh.

Now, Yahweh in flesh. Yahwe who has a back that can be whipped. Yahweh who has a beard that can be blocked. Yahweh who has a face that can be spat upon so that he might bodily die and suffer body and soul. Wrath in our place. Uh, that That he is the servant, who identifies himself from Psalm, 102.

And so, it's A sure hope in the Lord. That he commits himself to enduring, whatever is necessary. For the Gathering Inn of all those whom God is redeeming. And when we suffer, we suffer whatever is necessary for our gathering in But as ever as necessary for perfecting us for producing Holiness, without which we won't see the Lord, but as our hearts are conformed more to Christ's heart, we also realize whatever we go through is part of God's plan.

For Gathering all his people to himself for perfecting, all of his people for himself, maybe even persecutors of ours. Is saving and we out of love for our enemy May endure. Blows at the hand. Of our enemy. And so we are to have the mind in us, that was in Christ, Jesus.

Uh, not just in placing others ahead of ourselves. The way, we've been learning from Romans 12 the last couple of weeks, But also in giving ourselves up to whatever suffering is necessary. And so verse 10 says, If you trust in Jesus, be like Jesus. That the Christ who is our righteousness, whose faith in God is counted for us.

As if we had had that Faith. He also produces his righteousness in us makes us to come To rest in God, the way he does. So verse 10, who among you fears, Yahweh who obeys The voice of his servant who walks in darkness. And has no light. So he says, If you fear the lord, if you obey the voice of Jesus, Then even when things seem so dark that you can see no light.

Into verse 10 now. Let him trust in the name of Yahweh. And rely upon his God. You don't have to be able to see the light to know that it's there. Because you trust in God. And you listen to the voice of Jesus. Who when he suffered the suffering of the Cross?

Still entrusted, himself to him, who judges justly? And that pattern. Of how Jesus suffered in bringing us back as sheep who had gone astray. And has reconciled us to God by his blood as our one Shepherd. That pattern is also a pattern for how we suffer. And so even when it's so dark that we can see no light We follow Christ by trusting in the name of the Lord and relying only upon God.

And one of the things that he does, To help us do that. Is he reminds us? That when we are in darkness, if we try to be our own light or make our own light, we will go to hell. The only salvation is for those who hope in Christ alone.

And so he refer he addresses, those who are trying to come up with their own alternative or supplementary solution Says look all you who Kindle a fire. Who encircle yourselves with Sparks? Walk in the light of your fire and then the Sparks you have kindled. This, you shall have for my hand.

You shall lie down in torment. If God has given himself in Christ, To be your hope, do not, hope in yourself. Do not hope in what you can come up with as a solution to give yourself light. No. Cling to the God whose light you cannot yet. See. Simply because he has said, That he will save you and that he is light and what he says.

Is true. He is faithful. He is not like we are. And so my dear children, this God has declared himself to be your God. And you belonged to him, And so always even if you are suffering for your own sin, Hear him call you to himself. And give Christ to hear him give you Christ as your righteousness.

And offer you to be his in the Lord. Jesus. And fear God, and trust in Christ. Trust in the name of the Lord.

Lord, we do confess that we are often like Israel. Uh, overwhelmed, whether by the difficulty in this situation, Or the, how much we deserve. That difficulty. But we pray that your spirit would remind us that you O Lord are the deciding factor in every situation. And make us to see your determination.

To produce for yourself. Children whom you have redeemed, children whom you have trained and perfected from all the nations of the earth. And Grant to us to Hope in, So, that whenever We have had to be chastened for a time. That the moment, your word calls us back to yourself.

We would not. That cripple ourselves by self-pity. But rather quickly answer. And come back to you, who are the rest and deliverance. The salvation of our souls. For You. O, Lord are our savior. And you are our near of kin our Kinsmen Redeemer. And you are the mighty one.

Of your people help us. To Hope in your, in you, our Mighty one. We ask through Christ, the mighty one. In his name, amen.