

Your God Himself Comes to Save You

Isaiah 40:1-11

Halifax: 11 July 2010

Introduction

The wrath of God is revealed from heaven against all unrighteousness and ungodliness of men who suppress the truth in unrighteousness.

- That is a verse from Romans 1 that my family read in our family worship the other day.
- It tells us something that is very obvious to anyone who does not try to avoid it...
 - God's wrath against the unrighteousness and ungodliness of men is clearly seen all around us...
 - We see hurricanes, oil spills, epidemics like aids, injuries, economic troubles, political turmoil, and at the core of it all, we see death.
 - We, who were made in the image of God and given dominion over the earth, are at last swallowed up by the earth to return to dust.
 - This speaks of the ultimate humiliation!
 - We who were made to live as lords in harmony and peace with nature and with one another are at last brought to the grave to await judgement and our final sentence under God's wrath or mercy.
 - But in this present world, we all have the wrath of God revealed to us in our loss of dominion in the earth that leads to death.
 - No one who lives in this world should have any grounds to doubt that our Maker is angry with us.
 - Men suppress what is clearly seen, but their suppression does not change the facts...
 - "The wrath of God is revealed against all ungodliness and unrighteousness of men."

But our gracious God has also revealed that He has purposed to establish a kingdom of righteousness and life out of this world of sin and death!

- Even as He pronounced His curse upon Adam and Eve, He also revealed to them His purpose of grace, promising to raise up a seed that would crush the serpent's head.
- And then in the day of Abraham, after the judgement at the tower of Babel,
 - He called Abraham to receive His salvation and set aside his posterity as His own people and promising that in his seed, all the families of the earth would be blessed!

- He revealed to him this kingdom of righteousness and life, a kingdom in which Abraham and his descendents would be blessed and would be the instruments to bring blessing to the nations.
 - But He also revealed that there would be many who were not a part of this kingdom of righteousness, for he speaks of cursing those who oppose Abraham and his seed.
 - They would be those who would remain outside of the kingdom of righteousness and life, and who would continue in sin and death.
 - But what a blessing this was for Abraham and His seed and those from among the nations who would enter this righteous kingdom!
 - How faithfully the LORD worked to bring His blessing to Abraham and his descendents over the generations...

But in Isaiah 39, the chapter we left off with before I went away on holidays,

- we saw some very distressing news about the kingdom of righteousness and life!
 - Isaiah uttered the awful words that the kingdom would be delivered over into the hands of the Babylonians!
 - For centuries, the LORD had protected Jerusalem and upheld the throne of David, the throne of His righteous kingdom,
 - but now the throne was to be cast down and Jerusalem and its temple was to be destroyed!
 - The throne that represented the restored rule of God among His people, and the temple that showed that God was reconciled to His people by the blood of the covenant were to be removed...
 - all this was to be overthrown and cast down!
- How discouraging!
 - The hope of righteousness and life—lost—gone—dashed!
 - Here was the one place in this whole ruined world where righteousness and life were to be found—
 - and instead there is sin and death.
 - The kingdom of righteousness was to be overthrown.
 - At least it must have certainly seemed that way to Isaiah and his disciples when they heard this dreadful prophecy about the fall of Jerusalem!
 - And often to us it may seem that way when God's kingdom seems to be weak and eclipsed in this world.
 - Even our day when we see a weak a foppish church.

But in Isaiah 40,

- our gracious LORD is seen coming to speak words of comfort to His people!
 - In short, He tells them that He Himself is going to come to them and establish the kingdom of righteousness and life that He has promised!
 - Even though His people have failed in a thousand ways, He Himself will come among them and will do all that is required to bring His blessing!
 - This is such good news!
 - And it is such simple news—it is the news that *He* saves us.
 - And we have the privilege of looking at it today as it is presented to us in Isaiah 40!

TRANS> So as we come to look at our text,

- I want you to...

I. See in the first place how our gracious LORD comforts His people!

A. He commands His servants to comfort them in the opening verses of chapter 40.

1. See how earnest our LORD is to comfort His people!
 - a. Having seen them in distress from the hard news of coming judgement on the city of God in chapter 39,
 - He immediately issues a double command...
 - Comfort, comfort my people!
 - The word “comfort” is repeated for emphasis!
 - He really wants this to be done.
 - He is earnest because He cares—because He is full of compassion.
 - Isn’t it great to know that our Lord is zealous to comfort us when we are discouraged?
 - It is for you to look for His comfort at such times!
 - b. And then in the next verse, He says to “speak comfort to Jerusalem and to cry out to her”...
 - Here, a different word is translated “comfort,”
 - It literally means, “speak to the heart.”
 - See in this that our gracious LORD does not just want formal words of comfort spoken to His people...
 - He wants words that reach to the very heart of the hearers in their distress so that they are not overcome by discouragement.

- You see how He tells his servants to *cry out to her...*
 - It is not a weak word that is to be spoken,
 - not an uncertain word that “everything will turn out okay” or “don’t be sad...”
 - No, this is a strong word of comfort from a mighty God who is going to act for His people...
 - It is a comfort based on certainty and backed up by His promise and His power and His grace.
- c. He will not leave His people to wallow in despair!
- No sooner does the dreadful prophecy of Jerusalem’s demise sound than He sends forth this command to comfort His people.
 - Learn a principle here...
 - That when you are discouraged, when it looks as if the church is failing or as if you are failing as a member of His kingdom,
 - look to His word to receive the comfort He has for you!
 - Your discouragement is your cue to look to Him for encouragement...
 - He is eager to administer it to you.
 - I do not mean that it will always come instantly, for we need to feel the depth of our need...
 - but if you are a child of God, it will come before you are swallowed up by despair.
 - How our Lord loves for us and cares for us.
 - He wants us to always know that His covenant still stands, even when He must bring severe trials and chastisements upon us to break us and to humble us.
2. You can expect this comfort if you are among those He calls “my people.”
- a. You see that the command is to comfort “my people”.
- You are one of God’s people if you are earnestly seeking the righteous kingdom that He promised to establish...
 - If you are honestly seeking the kingdom of God and His righteousness.
 - He goes on to refer to His people as “Jerusalem” in the second sentence...
 - Jerusalem refers to the city of God in every age.
 - Jerusalem is the city from which God reveals His purpose of grace and salvation to His people.

- Now the city of God is the church all over the world, no longer bound by walls, but defined by the true preaching of the gospel and the proper administration of the sacraments.
 - Yes, there are false sons in the city who do not believe, but this is where God reveals Himself to His true sons—
 - they are a part of His city, and it is to His city that He commands His servants to administer His comfort.
 - Those who do not profess are not to be comforted.
- b. He has no interest in comforting those who are living in rebellion against Him without repentance.
- Those who are outwardly joined to Him without faith and repentance are to be warned of a fearful expectation of fiery judgement that will devour them as God's adversaries.
 - God's word is always sent forth from Him as that which is a savour of life unto life to those who believe, and death and unto death to those who do not believe.

TRANS> So you see that there is no comfort for you from God if you are outside His kingdom or if you are baptised and inside it,

- but are not sincere in your faith and repentance.
- But now having seen that,
 - we need to consider:

3. Who are the ones that are to administer this comfort to God's people?
- a. From reading verse 1, we might immediately suppose that it is Isaiah, the prophet, who is being called upon to speak comfort.
- He has just declared that Jerusalem is going to fall, so now he is told to comfort those who are the Lord's people...
 - but in the original, we find that the command is in the plural—that is, more than one person is being commanded to comfort God's people.
- b. It seems that the Lord wants all who speak His word to comfort His people.
- We see all through scripture that it is the duty of all those who speak for the Lord to make it a part of their ministry to constantly speak comfort to His people.
 - They are to preach words of encouragement to God's people to tell them of God's grace and love, of His unfailing commitment and mercy to them as His people.

- It is their duty to do what they can to see that none are swallowed up by despair.
 - Woe to that minister or that elder who does not preach the comfort that God commands,
 - to the ones who try to minister false comfort to the hearers...
 - soothing those who are in danger with fair words...
 - and withholding the words of true comfort from the elect for whom they are intended.
 - Woe to those who preach their own words!
- c. And of course this extends beyond prophets and the ministers of the word
- Indeed, we are enjoined to comfort one another when we have been comforted by the gospel.
 - We are to comfort one another with the promises of God and the hope we have in Him.
 - We are to speak words of comfort to those in our household.
 - We are to all keep our eyes opened for the one who is discouraged so that we might bring comfort to him or her.
 - And here again, let it not be the false comfort of the world—empty hopes and wishful thinking—
 - “it’ll be okay,” and “don’t worry” when these words are not supported by the promises of God.

B. So what is the comfort that we are to administer and that are to receive?

- The content of the words of consolation for Jerusalem are set forth in verse 2.
1. First, there is the declaration that her warfare is ended, or completed!
 - a. The word translated “warfare” or “hard service” refers to a set term of service of war.
 - So the point here is that the City of God will not always be at war, nor will she always be serving time in captivity!
 - b. But how can Isaiah say such a thing with any meaning when he has just declared that times of even greater distress and bondage just around the corner?
 - Indeed, how can we say it in this present age when Jesus told us that there would be much tribulation that we must bear until His return?
 - To this day, there are many disciples of Jesus Christ who are labouring under persecution and the whole church is constantly having to put on the armour of God that she may be able to stand in the evil day...

- And she labours to see the kingdom advance in a world that is hard and resistant to the truth...
- We are the church militant—how can the prophet say that our warfare is over?

TRANS> And that's not all...

2. Second, there is the declaration that her iniquity is pardoned!
 - a. The word translated pardon (*raw tsaw*) suggests that the Lord is satisfied with payment—that our punishment has been sufficient—that we have been punished enough.
 - *Raw-tsaw* is very specifically the word that is used in Leviticus to speak of the satisfaction that is made by blood atonement.
 - The idea is that sin has been taken care of, once and for all—
 - The iniquity is pardoned!
 - b. This is strengthened further by the statement that follows—
 - that Jerusalem has received double for all her sins!
 - The use of the word “double” here means that there has been an abundant provision.
 - It is not a mathematical statement that is made, but a declaration of complete sufficiency...
 - Payment for sin has been received that completely covers the debt!
 - Nothing is lacking.
 - c. But again, we are left with the question,
 - How can this be said to Jerusalem when the Lord has just declared that Jerusalem is going to be devoured by Babylon because of her sin?
 - She has both continued warfare and unpardoned iniquity!
3. Our gracious LORD is able to say this to His people because of what He has ultimately purposed concerning them!
 - a. These are words that speak of what shall be the ultimate reality for all of God's people!
 - In a way, they are timeless words—
 - All who trust in the Lord and His promise can be told in every age, no matter what their circumstances, that their iniquity is pardoned and that their warfare is ended.

- But there is also an unfolding working out of this promise throughout the history of this world...
 - as God works out His plan of salvation in history...
 - Sending Christ to pay for our sins 2000 years ago...
 - And then bringing us to glory (ended warfare) when Jesus returns at the end of this present age.

- b. From Isaiah's vantage point, the pardon of iniquity (the double payment for sin) had not yet occurred, but he was to comfort God's people that it would come.
 - And for us, in our day, it has come!
 - Jesus has come and He has paid the full penalty of our sins.
 - Double payment has been made—His sacrifice is altogether sufficient!
 - Nothing remains to be done!
 - We can rest in the sweet reality that on this basis, our sin is fully pardoned!

 - Isaiah is showing that in the plan and purpose of God, the day will come when it will be declared that sin is forgiven.
 - The people in His day were to take comfort in the anticipation of that.
 - And for us, although we look back, we also look forward to the last day when the word of pardon will be ultimately declared to us personally by our gracious father before all.

- c. But what about the hard service—the warfare that we continue to be involved in?
 - There is still the struggle against sin, there is still the struggle with the world, the flesh and the devil.
 - God has also purposed that this will not be the condition of His people forever!
 - Jesus, our LORD, has already risen in triumph over sin and death and the world...
 - and He has promised that we shall be raised at the last day when He will bring everything under His feet!
 - Then the declaration that our warfare is ended will reach its full expression!
 - There will be no more suffering, no more sorrow, no more struggle against sin and death.

- Then the kingdom of righteousness that Jesus came to established will have reached its perfection!
 - The church militant will become the church triumphant!
- As the book of Revelation shows, those who are yet on the earth are sealed so that nothing can harm them...
 - Even though we may suffer and even be killed, we are not harmed by it because we are alive in Christ.
 - It is only a matter of time until the immortality we have in Him will be brought to light.
 - We are to take comfort all along the way that Christ has gone before us and that our iniquity has been pardoned and our warfare ended in Him.
 - We are as secure as those who have already gone to heaven because God's promise to us is sure.
 - Our warfare is ended, our iniquity is pardoned.
 - This reality came to fruition in first advent of Jesus and will reach it's fulfillment at the last day.

TRANS> God wills that you should be comforted with this reality if you belong to Him by faith,

- for you are caught up in the reality of His complete salvation in Jesus Christ.

II. But my friends, if you are to take part in this salvation, you must be prepared to receive the Lord.

- There is need for repentance and for humility—
 - humility that comes to despair in self and to look to Him alone to save.
 - Let's look at the preparation of repentance and the preparation of humility as each is set forth in our text...
 - Without these, you cannot receive the Lord who comes to bless His people.

A. First then, let us look at the preparation of repentance

1. In verses 3-5, we have what is called "the voice of one crying in the wilderness" described to us.
 - a. This voice is in the wilderness because the wilderness is the place where the city of God is sent to be punished.
 - It is the place where they are brought to see the reality of their barrenness and vanity before God.

- It is the place where they are led to see their sinful condition—that they are dead in their trespasses and sins.
- b. Of course this refers to John the Baptist.
- In the gospels, he identifies himself as “the voice crying in the wilderness.”
 - Even though Israel had returned from Exile in the time of the Persians,
 - she was still in the wilderness as she was under the rule of alien powers.
 - She did not have dominion in the earth, but was under Persia, then Greece, and when John came, under the rule of Rome.
 - She was in the wilderness because of her sin.
- c. So John appears in the literal wilderness, with rough clothes, to make this more vivid to his hearers.
- It was Israel’s sin that had put them in the wilderness and they knew it.
2. But the voice in the wilderness, the voice of John tells them that they must prepare the way for the LORD to come to them *there—in the wilderness!*
- a. You see how John tells them in verse 3-4 to prepare a highway for Him!
- It is the language of highway work.
 - They are to raise up a road for Him—a straight road in the desert...
 - And they are to fill in all the low places and take down all the high places...
 - You have seen this done when highways are built today...
 - They remove the dirt from the mountains and hills and use it to fill in the ravines and the valleys to make the road level and easy to travel upon.
 - And they smooth out all the rough places so that nothing can impede.
 - This is what you do when a great king is coming to visit!
 - You prepare a nice road for him to travel on so that you may be blessed by his presence.
 - You make sure that your city is accessible to him.
- b. And you see how it is declared with certainty that the LORD will indeed come and reveal His glory to His people in the wilderness!
- “And the glory of the LORD shall be revealed, and all flesh shall see it together, for the mouth of the LORD has spoken it!”

- This is amazing!
 - Even though they were in the wilderness because of their sin, He was going to come to them and show them His glory!
 - And His glory will be revealed in blessing them as He has promised!
 - What a tremendous hope is presented here!
3. But what is this work they were to do to prepare for Him?
- a. Well, we have already seen that it is highway work.
 - But our glorious LORD has no need of a physical highway to travel on...
 - John makes it clear in his preaching what is in view!
 - He is talking about preparing His way by repentance!
 - His constant message was, “Repent, for the kingdom is at hand!”
 - The Lord was coming to establish His kingdom of righteousness, but they must be desirous to receive His righteousness!
 - They must turn from their sin to seek His righteousness.
 - b. The people were to clear away all those mountains and valleys in their lives that would impede His coming to them.
 - There were mountains of pride and self-sufficiency that would keep them from receiving Him.
 - “Who is this carpenter’s son from Nazareth to tell us what to do?”
 - “We were not born in sin, we are the sons of Abraham.”
 - These mountains needed to be cut down and levelled if they were to receive the LORD and see the kingdom of God.
 - And there were valleys of doubt and discouragement that caused them to question God’s provision—
 - “Is this the Christ or should we look for another?”
 - “Why doesn’t He take His place as king and overthrow the Romans?”
 - These valleys needed to be filled in with trust in God’s word...
 - c. But who is sufficient to attain to this repentance?
 - Only those who were born of God’s Spirit.
 - You must be given the new heart that only the Spirit can give.
 - You must be born again, or you will not see the kingdom of God.
 - Repentance is the fruit of the Holy Spirit.

- No one can turn away from His sin and receive Christ unless the Holy Spirit has done this work.
- Nevertheless, all the people were called to repent, and today, we are to call all men everywhere to repent.
 - We don't know who, by the Spirit's powerful working, will respond to the call...
 - That is not our business.
 - It is ours to issue the call, it is theirs to obey, and it is the Spirit who enables those God has chosen to obey.
- Apart from God's work in us,
 - we are content to go on our sin—the mountains of pride and valleys of doubt stay in their place,
 - We are never prepared to receive the LORD, no matter how many times He may presented to us.

TRANS> But don't you see!

- You must have Him if you would be saved!
 - You are a wilderness, you are in this world of sin and death...
 - Indeed, you will die in your sin if you will not receive Him.
- And this brings us to the second aspect of preparation...

B. Secondly, there is the preparation of humility that is needed if we are to receive the Lord who comes to save.

1. In verses 6-8, the voice is instructed to declare that we are weak and dying if left to ourselves.
 - a. It is very difficult to tell who is speaking to whom here, but that is because the identity of the voices is not important.
 - What matters is the message...
 - The lack of clearness about who is speaking to whom makes the message itself stand out all the more!
 - b. And what is the message?
 - Isa 40:6-8: "All flesh is grass, And all its loveliness is like the flower of the field. The grass withers, the flower fades, Because the breath of the LORD blows upon it; Surely the people are grass. The grass withers, the flower fades, But the word of our God stands forever."
- 1) This speaks of our ultimate humiliation—we return to the ground that we were given dominion over at creation!

- We are helpless and powerless against the very earth itself and have no ability to control our ultimate destiny which is always a return to dust.
 - We may have a certain amount of beauty, like a flower, but no sooner does it appear than it is gone.
 - Indeed, the word “loveliness” is *hesed* in the original, and speaks of love that is faithful...
 - but even our faithful love—our best quality—proves to be very fleeting and very temporary.
 - Everything about us comes to a complete and utter end.
- 2) The Lord is the one who brought this humiliation of death upon us because of our sin.
- He brought it upon us as a judgement for our sin.
 - And there is nothing we can do, no matter how hard try, to reverse it.
 - If it is to be reversed, He must reverse it.
 - Nothing shows how frail we are than death.
2. It is so hard for us to accept this.
- a. We are indeed compelled to accept death because it comes upon us all,
 - but we try to muster up a kind of toughness about it...
 - a wrong kind of acceptance—that death is just natural.
 - Instead, we ought to see it as the judgement of God, and it ought to terrify us that He who created us dissolves us in His anger!
 - We need to see how pitiful and helpless we are before His judgement!
 - The punishment is so fitting, for we apostatised from God under the false claim that we would not die, but be like Him.
 - We are reminded by death that we are not like Him at all!
 - We are only dust.
 - He alone has immortality in Himself.
 - b. And so you need to be humbled by your transitory nature so that you will seek salvation that comes only from God...
 - Otherwise, you are not prepared to receive Him who comes to save!
 - There must be a reversal of the independent spirit we exhibited at the fall!

- There must be a turning back to our Creator as those who have been shown to be helpless and unable to even keep ourselves alive apart from His grace.
 - We have already seen that He is going to put an end to the hard service of His people and restore their dominion again...
 - And that He is also going to pardon all their iniquity, giving them double for all their sins!
 - This is His word of promise!

- c. And now that word (of promise) is masterfully put right next to us so that a comparison can be made!
 - Isa 40:8: "The grass (which is like us) withers and the flower fades, but the Word of our God stands forever!"
 - That word of promise that was given to comfort us—it is forever!
 - The word that says our warfare is ended and our iniquity is pardoned—it cannot change!
 - That is the thing that is sure and lasting!
 - That is the Word that comes to God's people to comfort them in all their dealings with their futility and weakness in this world.
 - But we will not receive this Word unless we are brought to an end of ourselves.
 - We will keep on trying to pretend that there is something good and lasting in us.
 - All those mountains and valleys of resistance must be levelled and we must see that we are nothing but death—death in sin...
 - And then we are prepared to look to greet the LORD as our Saviour!
 - To receive Him and to become the Sons of God by His grace and power!
 - To be comforted by His word!
 - Luther said:
 - "God has surely promised His grace to the humbled: that is, to those who mourn over and despair of themselves. But a man cannot be thoroughly humbled till he realizes that his salvation is utterly beyond his own powers, counsels, efforts, will and works, and depends absolutely on the will, counsel, pleasure and work of Another -- God alone. As long as a man is persuaded that he can

make even the smallest contribution to his salvation, he remains self-confident and does not utterly despair of himself, and so is not humbled before God. Such a man plans out for himself - or at least hopes and longs for - a position, an occasion, a work, which shall bring him final salvation, but which will not. Conversely, the man who is out of doubt that his destiny depends entirely on the will of God, despairs entirely of himself, chooses nothing for himself, but waits for God to work in him; and such a man is very near to grace for his salvation."

- You can tell a lot about a person by the way they respond to God's Word.
 - If they question it and doubt it, you know that they have not yet been humbled so as to receive Christ.
 - But when they are broken, they no longer heed proud men or listen to their own lies,
 - They bow humbly before the word of God, delighting in the comfort that His promise brings to them.
 - Now there is hope in the word.

III. And now I want you to see what makes our salvation so certain; namely, that *God Himself* has come to save us.

- It is not a mere work of men, or even angels, but of the Son of God Himself...
 - Jehovah Himself comes to save us
- A. Zion, the people to whom the Lord comes, the people who were exhorted to prepare the way for Him, are now instructed to declare to the entire world that the Lord Himself has come.
 1. Isn't that great? The message of the gospel is summarised for us with these simple words, "Behold your God."
 - That is what we are tell the world!
 - We are to tell them that God Himself has come to save!
 - He did not send someone, but His own arm brought salvation.
 - This is what makes the gospel so sure.
 - He who is the only LORD and creator from all eternity has undertaken to come into the world and establish a kingdom of righteousness and life in this world of sin and death.
 - Behold your God!
 - Here is the wonderful, counsellor, mighty God, everlasting father, the prince of peace—here to save us!

2. This is such good news that those who receive it are to get up to the mountains to declare it!
 - It is a message that is to be published to the whole world!
 - God has purposed to bless all the nations of the earth with this gospel.
 - In chapter 2, Isaiah spoke of the hill of Zion as the focal point for all the world when the Messiah comes—
 - that the nations will come to learn of Him there!
 - And so those who have the gospel are to lift up their voice with strength!
 - This is a message too wonderful—too helpful—not to make known!
 - Fear must not hinder us or make us afraid.
 - It is true that men are attached to sin and have accepted death...
 - And they do not like to be reminded that they are sinful and that God is angry with them and that death is the expression of His wrath.
 - But we must not be afraid to keep making the message known.
 - We must not back away into powerless moralism.
 - We must show men that they are grass and that all their loveliness they think they have turns to dust and blows away.
 - Life and righteousness is only found in the LORD.

B. Just look at Him! Behold your God!

1. He is mighty to save.
 - He comes, as it says in verse 10, with a strong hand, and His mighty arm rules for Him.
 - This is the same arm that was stretched out against Egypt to show Egypt that even all her might and grandeur were like the grass that withers...
 - This is the same strong arm that calmed the raging sea, that cast out demons, that fed the 5000...
 - This is the same power that raised Jesus from the dead and that will raise us up though Hell and death should seek to hold us.
 - Let us come to Him with confidence that He will have dominion and that the blessing He has promised will be accomplished.
 - Our warfare will be ended and everlasting peace will come because His arm will attain the victory.
 - Yes brothers and sisters, I know you feel your own weakness...

- You know that you are like grass, that in your flesh is no strength.
 - Who will pretend that he can prevail against death?
 - Who will pretend that he has strength to destroy the corruption and selfishness in his own heart?
 - Who will suppose that he can break the curse that God has brought upon this world?
 - You know how feeble and unreliable all your loveliness is, but you have come to Christ and His arm will not fail!
 - You cannot overcome, but He had overcome and He will overcome for you.
 - Behold your God!
 - It is He who has come!
2. He has taken it as His own task and responsibility to save us...
- As verse 10 also says, “His reward and His work are before Him...”
 - The Father promised the nations to the Son in exchange for His redemptive work—this is His reward that He has been given.
 - He has taken ownership of us as those who have been given to Him by the Father...
 - And He declares that not one of us will be lost—He will take us all—we are His reward.
 - And therefore He considers it His own work to save us...
 - It is the task that He has been give to do.
 - And we see how faithfully He has executed it.
 - Behold your God—He has taken this as His own task!
3. And finally, Behold your God! He is full of compassion! (verese 11)
- Here, He is presented to us as a shepherd who comes to feed His flock, to care for them, and to provide for them.
 - He showed Himself among us to be full of grace and compassion...
 - He healed the sick, He cleansed the lepers, He raised the dead, He fed the hungry...
 - He taught us to lead us out of our darkness and confusion that we might know God in truth and might understand His will.
 - But most of all, the good shepherd gives His live for the sheep!
 - Behold Him on the cross! This is your God who came to save you!
 - How sure you can be of His ongoing care and compassion!