

# The God Who Makes the Difference

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Preacher: John Angus Macleod

- [ 0 : 0 0 ] We've been looking at the servant in the book of Isaiah for a number of addresses now. Fascinating section of Isaiah.
- He's addressing the nation at a very low time when sin, it seems, has done its worst and the people are under divine judgment. God is promising them, I'm going to restore you. I'm going to bring you back from judgment. I'm going to bring you back even to Jerusalem. I'm going to bring great days of blessing upon you. And I suppose that would have sounded unbelievable.
- So that's why he then says, and let me tell you through whom I am going to do this great work of restoration and salvation.
- I'm going to do it through my servant. So we saw in chapter 42, 1 to 7, he speaks about the servant. In chapter 49 here, the servant himself speaks, as he did in 48 and verse 16.
- [ 1 : 0 8 ] We saw this last Wednesday that the servant will have a primarily a prophetic ministry. He'll be preaching. That's going to be his great work.
- And through that preaching, God will be glorified. But also he will have difficult times when he will feel he has labored in vain, spent his strength for nothing.
- But, he says, it's the Lord's view that matters. Not so much how I feel. My right is with the Lord and my recompense with my God.
- Thus it's saying for all of the Lord's people. They may feel they have labored so much and seen so little. And yet God is the one who knows.
- So we leave things in God's hands. And then this morning at the church, we looked at verses 5 and 6. Now the Lord says, he who formed me from the womb to be a servant, to bring Jacob back to him.
- [ 2 : 1 5 ] This is God who prepared the one whom we know as Jesus. Gave him a body. Brought him from the womb. Gave him this body with which he could serve God in this world.
- And that's what he did. That's what he still does. He is the servant. You can now serve me. And what's the work of service, he says?
- It's to bring Jacob and Israel back to him. You can restore my people Israel to me. And we were saying this morning, that began in the first century, beautifully so.
- And that's something that I believe will yet be completed in the days to come. We must never forget the Jewish people. It's not that they will be saved in any way different from ourselves.
- But we must remember them. Because Jesus will never forget them. But then God says to him, and the servant never forgot it.
- [ 3 : 2 2 ] He says, through you, I'm going to save the whole world. Through you, light will reach the nations. And salvation will reach the ends of the earth.
- And do you know why? It's because I think so highly of you. That's what he says there. When he says, it is too light a thing that you should be my servant to raise up the tribes of Jacob.

To bring back the preserved of Israel. That's too little. I want you to be used much more than that. Because you are honoured in my eyes.

And God knew just how precious this servant was. And he wanted to bring so many people. Not only among the Jews. But among the nations of the world.

People like yourselves. To know and taste that God is good in Christ. And when we come to be Christians. We begin to be shaped like Christ.

[ 4 : 21 ] And one day there will be a universe. Filled with Christ-like people. That's what we explored this morning. What I want to explore this evening briefly.

Is verses 7 to 12 there. First of all, rejecting Jesus. Rejecting Jesus. Then adoring Jesus.

See, there are a people here. And the servant is told. You will be rejected. You will be despised. And then he says to them.

A day will come. When you will be adored. Kings shall see and arise. Princes shall prostrate themselves. So from being rejected.

You will come to be adored. And who's the God that makes the difference. Who's the God that makes the difference between people rejecting Jesus.

[ 5 : 23 ] To then adoring Jesus. It's God who makes the difference. Because he is true to his people. He's true to himself.

He's true to his servant. And he is true to his purpose. This is God. He won't let the people down. He won't let himself down.

He won't let the servant down. And he won't ever break his purpose. And that's what you'll find. You see that all these so-called servant songs.

They're not only about the servant. They're actually telling us about how magnificent God really is. So let's explore these things briefly just now then.

First of all, rejecting Jesus. Here we have it in verse 7. Thus says the Lord. The Redeemer of Israel and his Holy One. To one deeply despised.

[ 6 : 27 ] Abhorred by the nation. The servant of rulers. Imagine if you were told what your future was going to be. And this is what your future is going to be.

You're going to be deeply despised. You're going to be abhorred. By the nation. And you will be the servant of rulers.

Despised. None of us like not being liked. Of course, that's the case. We want to be favoured. We want to be popular.

We want to have people who adore us one way or another. But Jesus is told here. The servant is told. And he's being warned, I suppose, by God.

He's saying, you will be deeply despised. And it's as if the servant said, I never forgot it. I will be deeply despised. There will be a deep hatred expressed against me.

[ 7 : 29 ] It's as if people would rather have a world without me. And isn't that what hatred is? When we say we hate somebody, it's as if we're saying, my world would be better if you weren't in it.

My circle, my life would be better if you weren't here. I hate you means the world would be better. My world would be better without you. Well, I guess that's what they're saying about this servant.

He's deeply despised. He's not liked. He's not favoured. He's not popular. And isn't that the way it was with Jesus? When he came into the world, yes, to begin with, people seemed to be treating him with favour.

And when he began his public ministry, they were in awe of him. And even in Luke chapter 4, where he begins his ministry in Nazareth, the people are just with mouths agape thinking, wow.

And yet within a few short minutes, they're wanting to throw him off the hill near Nazareth, throw him off the cliff. They want to do away with him.

[ 8 : 39 ] You read in the gospel narratives as if one moment they just love his miracles. They're saying nobody speaks like this man. And then we find they're plotting his death.

And one day a whole crowd of people will be in Jerusalem and they'll be shouting at the top of their mouth, crucify him, crucify him.

And why are they doing that? Because they don't like him. Deeply despised. The world would be better without him.

Also, we're told here, abhorred by the nation. Personally, this is abhorred. This is the kind of word that you use where you feel a sense of revulsion towards someone.

In other words, you don't just despise them. You actually feel, you just don't want these people to be in your presence. He was personally abhorred.

[ 9 : 43 ] Jesus was. By the rulers, by men, by women, by boys, by girls. We shall see in Isaiah 53, there was no beauty that we would desire him.

Far from deciding him, we abhorred him. Of course, that's the same also, as you will know, maybe from your own experiences. It's true for Christians as well.

When you become a Christian, remember what Jesus said. They hated me. They will hate you also. They abhorred me. They will abhor you also.

They despised me. They will despise you also. And he gave us full warning of that. And part of good discipleship is when we take our young Christians and we prepare them for a life that includes being despised or abhorred.

This afternoon I was reading the Barnabas Fund magazine. And just reading there page after page where Christians in various parts of the world are despised and abhorred.

[ 10 : 57 ] Simply because they're Christians. And then also we're told that the servant will be the servant of rulers. I guess what this means here, we still have to think of it in terms of humiliation.

He's despised. He's abhorred. And no ruler will ever consider that this person is anywhere near their class, nowhere near their status.

They are not going to consider him as one of them. He'll always be beneath them. He will be way below them. No honour will be given to him by the rulers.

That was certainly true. Wasn't it of Jesus? We find the Pharisees, the scribes, Herod, Pilate. They all wanted to do away with him.

They all treated him as one of the people of low account. Well, rejecting Jesus. If you're not a Christian tonight, is that remotely your view of Jesus?

[ 12 : 10 ] I guess in one way, the fact that you're maybe tuning in to this service would suggest no. No. The folks who maybe reject him are out there.

When I was driving to church this morning, I felt pangs rising in my own heart. The people that I was passing by and thinking, do they know anything of you, Lord?

Do they care anything about you? And perhaps thinking of loved ones as well. Maybe you're here tonight, though you may never say about yourself, I despise him, I abhor him.

Maybe you don't give him his place either. You certainly may be determined not to have him as Lord of your life. Maybe you're determined not to have him at the very centre of things for you.

And maybe you're not willing to bow before him. Because you can't have him as your saviour without having him as your Lord.

[ 13 : 15 ] And you could well be one of these people who are rejecting Jesus. See, of course, it's quite happy to have you joining a church service while rejecting Jesus.

He just doesn't want you to take the next step. And he'll keep you there perhaps for a week, for weeks, for months, for years. Kept me there for years.

Till the time came when I knew I couldn't stay there. But out there, I mean, how many people do you know in your street who are essentially rejecting Jesus?

If they know of him, maybe they despise him. If governments know of him and the commandments that he has given in scripture, they're essentially saying no to each one of these ten commandments.

They are rearranging the world's laws so that they are no longer based upon Christian truth. Of course, that's what they're doing.

[ 14 : 23 ] They are essentially rejecting Jesus. And if they give him a place at Christmas or Easter, it's on their terms. It's on their terms.

He is their servant. They're determined that he will not grow up to be king. And certainly not king of kings and lord of lords. And there may be people out there, you know, many, many people, many hundreds of thousands and millions of people, and they are essentially rejecting Jesus.

Well, that's exactly what God said to him. Thus says the Lord to one deeply despised, appalled by the nation, the servant of rulers.

Rejecting Jesus. You will be rejected. And then you come to adoring Jesus. Isn't it strange? Within the same verse.

One deeply despised, appalled by the nation, the servant of rulers. What does the Lord say? Kings shall see and arise. Princess and they shall prostrate themselves.

[ 15 : 33 ] Here we're told that people, not now rejecting Jesus, but seeing Jesus.

Even rulers like kings see him. And the assumption is they see him properly. The book of Isaiah has an awful lot to say about seeing and being blind.

Israel at the moment, they were being blind when Isaiah was prophesying. And he longed for the time when they would see as he saw the Lord in Isaiah 6.

He wants them to see. Well, a time's going to come when people are no longer rejecting Jesus.

They're adoring him. They're seeing him for what he is. They're seeing the truth about who the servant is. They're seeing what he's about. As we might see in New Testament, they're seeing about Jesus' passion and work.

[ 16 : 40 ] And they don't just see. And this is the key. They rise. You see, it's part of what kings would do if they were in the presence of somebody of comparable status or of a status greater than their own.

They would get up. Now, no king's going to rise unless they're in the presence of somebody who's either of the same status or, more commonly, of higher status.

Well, these kings, they see, and the proof that they really see who the servant is, they arise. They get up off their thrones in honour and respect.

And then they fall down. They see, they rise, these princes, and they shall prostrate themselves.

Now they fall down and we realise that they're not just standing up because in the presence of a colleague. They are bowing themselves down before the servant.

[ 17 : 57 ] They're prostrate in the ground. They've gone down and bowed before him. They give him the honour that is due to him.

Adoring Jesus. Adoring the servant. See, that gives me immense hope when I read this.

It tells me, you see, that people can move from rejecting him to accepting him. People can move from rejecting him to honouring him.

People can move from rejecting him to worshipping him. The change can really happen.

See, you might find people are initially rejecting the servant. Initially rejecting Jesus. Initially rejecting the gospel. Listen, my friend.

[ 18 : 57 ] Satan says to you, that's the way it's always going to be. No change can happen. God says to the servant. Yes, they will reject you.

But they will one day adore you. They will see who you are. They'll rise up in honour. And they'll bow down and worship. See, that's what can happen.

Initial rejection doesn't mean final rejection. Again, you might be listening tonight. You might be watching this and saying, ah, I'm not bowing down before him.

I'm not going to have him as the Lord of my life. I'm not going to go with any humility to receive any supposed blessings he will give me. No, I'm building a life for myself.

I'm constructing my own worldview. And I'll be in charge of what's in that worldview. I'll, as our minister often says, I'll determine my own fate.

[ 20 : 03 ] I'll be the master of my own fate. Listen, that's the way you might be tonight. But you know this, there are people praying that you will move from that situation where you are rejecting him to that place where you're not only accepting him, you're adoring him.

You see him for who he is and you bow down in worship before him. Psalm 110, I suppose, speaks of this very thing.

The Lord said to my Lord, that's God the Father, saying to God the Son in human form, seated on the throne of the universe, sit at my right hand till I make your enemies a footstool for your feet.

And then people come and they join the army of the king. Beautiful. Beautiful. That could be your story.

From initially rejecting Jesus to coming to adoring him. But what makes the difference?

[ 21 : 15 ] Why should any group of people move from initially rejecting him to then adoring him? This is where we come to explore the God who makes the difference.

It's not the people themselves that could make the difference. You see, we can't will ourselves to change from despising Jesus, abhorring Jesus, not giving him his place.

We can't change ourselves from that to seeing who he is, rising up in honour and bowing down in worship. We cannot make that happen for ourselves.

And that's a poverty that you're having to come to terms with. You cannot do this for yourself. No. It's God who makes the difference.

He makes the difference. And thank God for that. Oh, how thankful we are tonight. Those who go out preaching the gospel, sharing the gospel with loved ones. God can make the difference.

[ 22 : 25 ] God can really make the difference. Do you believe that? That God can make the difference between people rejecting and then adore Jesus.

And why does he do it? Well, first of all, because he's true to his people. Notice what it says in verse 7. And thus says the Lord, the Redeemer of Israel.

The Goel in Hebrew of Israel. The Redeemer was the next of kin. In other words, if people went into slavery, into poverty, or suffered because of death, whatever it was, the Redeemer, who was the next of kin, was duty bound to look out for them and help them in their time of need.

Well, how does God describe himself here? He describes himself as Israel's next of kin. Israel's Redeemer.

The one who wants and has committed himself to helping Israel. Yes, they may be suffering. Yes, they may be going through hard times. Yes, because of their own sin.

[ 23 : 40 ] But what does the next of kin do? What does this beautiful divine Redeemer do? He helps. He actually helps because he's true to his people.

See, when God brought Israel to himself and he entered into a relationship with them, he actually changed his name to Lord or Yahweh.

He didn't have that name until he bound himself to Israel. I am what I am. I will be what I will be. I am committed to this people.

I am next of kin. I am the Redeemer. Well, thus says the Lord, the Redeemer of Israel.

You know, he's also next of kin to Jesus. He helps the servant, Jesus. So that he can help the people that he has come to save.

[ 24 : 46 ] God the Father helps God the servant, his son, in human nature. He looks out for him.

He helps him. He is one who rescues him when he cries out, as we shall see. But he's true to his people. And why will God rescue someone like you?

Because he's true to his people. He's a Redeemer. He rescues. He wants to help. Satan's great lie is, God doesn't care for me because I've messed up my life so much.

Nonsense. Thus says the Lord, the Redeemer of Israel. So he makes the difference because he's true to his people.

He's made a commitment. He'll not break it. Secondly, he's true to himself. Thus says the Lord, the Redeemer of Israel and his Holy One.

[ 25 : 53 ] His Holy One. Israel's Holy One. See, God, when he wants to rescue us, when he wants to come and help us as next of kin, when he wants to redeem us, he doesn't change.

He can't change. He's holy by very definition. Holy, holy, holy. It's the Lord God Almighty.

That's what Isaiah heard in Isaiah chapter 6. That's what we hear the angels singing in the book of the Revelation. That's what's being said in heaven tonight.

Holy, holy, holy. God cannot change who he is. He doesn't want to change who he is. He will never deny himself.

He cannot deny himself. And you might think, but that's the problem. That's the problem. You see, God can't rescue me through Jesus because I'm sinful and he's holy.

[ 27 : 03 ] God's holiness is the problem. No, it's not. No, it's not. Your sin is the problem. God's holiness is one of the most beautiful things about God, your Savior.

He won't change in order to rescue you. He'll find a way of being just as holy, even as he rescues you through the servant.

The holiness of God. He's true to himself. True to himself. And we must be true to him in that sense as well.

We must acknowledge his holiness. I don't think Christians speak enough about the holiness of God. I don't think we sing enough about the holiness of God.

We need to always remind ourselves that God is God. And see the servant. See Jesus.

[ 28 : 16 ] Oh, my. He realized just how holy God was. He realized it in human nature. There he was.

Journeying his way through life. Coming to Gethsemane. And the thought of his death at Calvary. And being forsaken by God.

Filled him with horror. Jesus would never have taken a step towards Gethsemane or Calvary. His death on the cross.

Were it not that he was convinced. That God is so holy. There is no other way. Take this cup of suffering from me.

Not my will. But thine be done. He took the cup of suffering. Because he was aware of the holiness of God. See when you become a Christian.

[ 29 : 19 ] You will become aware. Of the holiness of God as well. Yes. You become aware of God as your redeemer. And you say. This is amazing.

God came to my rescue in Jesus. Yes. But you'll also become aware. He's holy. You have a holy redeemer.

And in all his holiness. He becomes more and more beautiful. In your eyes. Those of you who are Christians. And who have been Christians for many a year.

What brings most shame to you. Is it not the times when you have lived. With little sight. Of the holiness of God.

Aren't you sometimes just touched by. How cold your heart may be. That's because you. Have a taste.

[ 30 : 18 ] For the holiness of God. You have been recreated. To appreciate it. And you cannot be. Who you're meant to be. Unless you take God's holiness seriously.

So God makes a difference. The difference between people rejecting Jesus. Then adoring Jesus. By being true to them.

As the redeemer. He's come to help. By being true to himself. He's holy. And he will not change. And by being true to his servant.

By being true to his servant. Notice what it says here. At the end of verse 7. Kings shall see and arise. Princes. They shall prostrate themselves.

Why? Because of the Lord. Who is faithful. The Holy One of Israel. Who has chosen you. In verse 8.

[ 31 : 17 ] Thus says the Lord. In a time of favor. I have answered you. In a day of salvation. I have helped you. Take all these things together.

And what do you have? This is God. Being true to his servant. He says. The Lord. Who is faithful.

Why will these kings rise. And see. Why will the princes prostrate themselves. Because of the Lord. Who is faithful. And he is first and foremost.

Faithful to you. O servant. O son. Jesus. He is faithful to you. Imagine if Jesus were going to go to the cross.

To lay down his life for sinners. Imagine if he had any doubts for a moment. That God would change his mind. How terrible that would be.

[ 32 : 16 ] How terrible. If he would take our sins upon himself. Die the death for our sins. Take the torment of hell for our sins. And then God to shrug his shoulders and walk.

No. No. No. Jesus. Knows the father. Just as the father knows me.

And I know the father. I lay down my life for the sheep. My father is faithful. And he's faithful to me. And I know he will give me.

All that I ask of him. He is faithful. He is the Lord to me. Because of the Lord. Who is faithful.

And you'll notice in verse 8 there. In a time of favor. I have answered you. This is in a time of welcome.

[ 33 : 17 ] I answered you. And you think. But when did the servant ask. So that God. In his time of favor would answer.

At what point did the servant. Go down into such depths. That he had to actually cry out to God. And then for God.

To answer him. In a day of favor. In a day of welcome. Amen. Ah but you see. Jesus did. Go down.

He went very deep. Into the valley. He went way down. Into the depths of torment. When he laid down his life.

For the sheep. It wasn't just Gethsemane. Where he wept tears. It's when he entered hell itself. For his people. And when he cried out.

[ 34 : 14 ] My God. My God. Why have you forsaken me? When he was crying out. Bearing our sins. And he cried out to God. As the book in the Hebrew says.

He was heard. He wept with loud cries and tears. And he was heard. By God. The Lord answered him.

See God. And answered his servants prayer. His servants cry. For rescue. Who raised Jesus from death?

One level. Jesus was very willing. To rise from death. But who raised him? Romans 6. He was raised by the glory of the father.

The father. The father. Raised him up. He heard his cries. He rescued him. He didn't leave his soul.

[ 35 : 20 ] His body in the grave. He lifted him up. The Lord answered him. He's true to his servant. See Jesus had to be saved.

Before he could save anyone. The servant had to be answered. Before he could be the answer for others. He had to lay down his life.

And then be raised from death. Before others. Could have their sins atoned for. By his death. And resurrection.

Now you might think. Well. Couldn't God have stopped the rejection? If he's this powerful.

Couldn't he have stopped. The people despising him. Abhorring him. Treating him like dirt. Couldn't he have stopped.

[ 36 : 20 ] This terrible humiliation of the servant. After all. He was honoured in the eyes of God. Couldn't God have stopped. All of this happening.

No he couldn't. No. He couldn't. He wants to rescue. He's the redeemer. And he's the holy one. And strange as it may seem to us.

The servant had to be despised. And abhorred. Abhorred. And become servant of rulers. He had to be given up.

To that cruel. Death on the cross. That was God's way. Of him. Rescuing others.

There was no other way. That's what we had in Philippians 2. This one who was equal to God. He becomes a human being.

[ 37 : 18 ] Becomes a servant. He descends. All the way down to the cursed death of the cross. Why? So that he would be able.

To rescue others. Who would one day bow before him. Adoring him. Ah. We don't understand the ways of God. We might think.



It would be far better for us. As Christians. If we were living in a world that loved us. A world without suffering. Without being despised.

A world where people. Don't wish the worst for us. No. God says. Actually. There needs to be this portion of suffering.

Just now. So that blessings will come for others later. You look at what the Apostle Paul. Suffered. So that he could bring the gospel.

[ 38 : 19 ] Of the grace of God. To a countless multitude of people. Of course it's true. He's true to his servant.

And part of being true to the servant. Is. That he allows him to suffer. God's the one who makes the difference.

And then he's true. Finally. To his purpose. He's true to his purpose. We just skip our way through this. Or so much.

In a time of favor. I have answered you. In a day of salvation. I have helped you. I will keep you. And give you as a covenant to the people.

Through you. O servant. People. Will have a relationship with me. They can never have that relationship. Without you.

[ 39 : 18 ] It's not only that you do something. And then get out of the way. While they have a relationship with me. No. They can only have a relationship with me.

Through you. They have to be. United. To you. That's why. You have to take on a human. A human soul.

Save them. I will keep you. For that. I will give you. As a covenant to the people. And then. I'll give you a land.

And a home. See what he says here. I will keep you. Give you as a covenant to the people. And what will Jesus do? To establish the land. And to apportion the desolate heritages.

Initially. This would have been about bringing the people. People in exile. Back to their own land. In Judea. But this will be about us.

[ 40 : 23 ] Who are believers. What are we given? We will be given a land. And a home. No longer under the judgment of God. But feeling completely at home.

I look forward to the morning of the resurrection. Increasingly. I look forward to that morning of the resurrection. Because I will awaken up into a new heavens.

And a new earth. And that will feel like home. It will not be a desolate heritage. It will be a land.

It will be home. For me. And for all those. Who have come. To be saved. Through the servant. A land.

And a home. Just now. While I'm waiting for that home. I'm in this body. I'm in this world. And I'm content with that.

[ 41 : 20 ] Most days. I struggle. Like we all do. But this is home for the moment. This is the land that the Lord has given me for the moment.

And I'm content being in this universe. Why? Because it's under the rule. Of the servant. But I know. The best is yet to come.

He's also going to give freedom. And light. Saying to the prisoners. Come out. To those who are in the darkness. Appear. See this is the beautiful thing.

When God answers the prayer of Jesus. And rescues him. He is going to. Through him. Bring wonderful freedom.

To prisoners like ourselves. He's going to bring light to us. And understanding. Hope. Joy. Don't you feel those of you are Christians.

[ 42 : 20 ] That you're out of prison. You're out of the dungeon. You've been rescued. You've been saved. And you know. You are saved now.

Even if you were to die. This. This very hour. You know. You're absolutely saved. You're not in darkness. No.

You've come out. Of the shadows. You. Have appeared. You have freedom. You have light. And notice. Notice. It's beautiful.

This is to do with words. Saying to the prisoners. Come out. Saying to those who are in darkness. Appear. As if the servant could speak. And change our situation.

But that's exactly what happens. Through his word. We are moved from life to death. From death to life. We are moved from the darkness into the light.

[ 43 : 19 ] We are brought into a marvelous place of salvation. As if God the servant sends out his messengers.

Preachers with the gospel. And as we hear them. It's as if the servant himself is saying. Come out. Come out. Appear.

This is for you. Ah. Listen my friend. If you're not yet converted. If you're not yet a Christian. Can you hear the voice of the servant?

Can't you see that he's the one who's addressing you? And he's saying to the prisoners like yourself. Come out. You no longer need to be a prisoner.

You're in darkness. He says appear. And then there's satisfaction and security. This is what God's purpose is.

[ 44 : 18 ] And he's true to that purpose through his servant. They shall feed along the ways. On all bare heights shall be their pasture. See these people.

When God rescues them. He'll care for them. He'll feed them. He'll satisfy them. He'll give them amazing security. They shall not hunger or thirst.

Neither scorching wind nor sand shall strike them. Amazing, isn't it? Such great provision from the Lord.

Great protection from the Lord. And great security under his servant's hand. He who has pity on them will lead them. And by springs of water will guide them.

It's as if the servant has become the shepherd. And he is. King Jesus is the shepherd king. And under his care, God wants us to be satisfied.

[ 45 : 22 ] Well fed. And all under the servant's deep compassion.

And immense power. Because that's what it is. The servant doesn't do this because he has to.

No, the servant is so like God. He is God. And he cares like God. He has compassion like God.

He cares like God. We hear of dear friends who are going through the valley just now. Listen. They're well cared for.

They're well looked after. They are fed along the ways. They shall not hunger or thirst. No scorching wind or sun shall strike them.

[ 46 : 19 ] He who has pity on them will lead them. And by springs of water will guide them. He never stops caring. Even when his people cannot feed physically.

He can minister to them. In ways that the world could never assess or make sense of. He can give them hope.

In the midst of it all. Momentary troubles. But their eyes see by faith. The home is yet to come.

He's true to his purpose as God through his servant. Gives them a relationship. A land and a home. Freedom and light.

Satisfaction and security. And notice. He overcomes every obstacle. Every obstacle. If there's a mountain in the way.

[ 47 : 23 ] What does he do? He brings it down. So it becomes a road. If there's a big dip. A valley. What does he do? My highway shall be raised up.

It's as if. He alters the whole of creation. Just. So that his people. Will have a path through. Every obstacle.

Overcome. Every need. Made. Perhaps at the moment. You are so aware of. Of needs. Mountains. And you think.

Or deep. Dips. And you think. Can't do it. Can't cope. Can't get through it. My God shall supply all your needs. And he'll do it through Christ.

Is that what Paul said? Absolutely. It's as if. It's as if. He knew this passage. When God was feeding the. Through the servant Jesus.

[ 48 : 20 ] The 4000 and the 5000. It was effortless. Effortless. And of course. That's what God does. He's able to overcome.

Every obstacle. And care for his people. Behold. He says in verse 12. These shall come from afar.

These from the north. And from the west. These from the land. Of seeing. There's a lot of emphasis. About. Them coming.

From these places. They come from here. They come from there. There's no emphasis here. On. They're coming to a place.

It's they're coming to a person. They're coming to a person. They come from afar. Just like yourselves.

[ 49 : 18 ] And you were brought. To the servant. And in the servant. You were brought to God. We all came from different directions.

Just like the city. In Revelation. Three gates on each side. North, south, east and west. But we're all brought in. And who do we find.

At the center. We find Jesus. The mediator. And his blood. And we join there. That's where we belong.

We have been brought home. So only the Holy Spirit. That can. Make all of this happen.

God. Through this. Servant. Through the work of the Holy Spirit. So he. Makes all the difference. He can change people.

[ 50 : 16 ] From rejecting Jesus. To adoring Jesus. To adoring Jesus. And then brought home. To God through Jesus. Surely.

Surely. You have a craving for that. Even in COVID times. Hasn't that developed? Come. Come to him.

Don't let Satan. Keep you back. For a moment longer. Let us pray. Heavenly Father. We rejoice. We rejoice.

In Christ Jesus. We rejoice. In all that has been done. In and through him. We rejoice. In you. And in your purposes. We rejoice.

In you. As redeemer. We rejoice. In you. As the Holy One. And we rejoice. In the servant. That you've given to us. Open our eyes.

[ 51 : 13 ] Lord. That we may see. That our loved ones may see. Lord. Only you can make the difference. And we look to you. In all our poverty.  
In Christ. Amen.