

# Isaiah's Song

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[ 0 : 00 ] Well, if we could this evening, with the Lord's help, turn back to the portion of scripture that we read in the book of the prophet Isaiah, chapter 12.

Isaiah chapter 12, we take as our text this evening from verse 2. Isaiah 12, verse 2.  
Behold, God is my salvation. I will trust and not be afraid.

For the Lord Jehovah is my strength and my song. He has also become my salvation.  
Therefore, with joy, shall you draw water out of the wells of salvation.

Isaiah was more than just a naked preacher who lived out the problems of his day.  
Because Isaiah was a man who was called by God to display the message of the Lord to the people of Judah.

And in comparison to all of our gospel writers, Matthew, Mark, Luke and John, we see that there is no one in the Old Testament who had more of a Christ-centered ministry, quite like Isaiah.

[ 1 : 17 ] The time frame in which Isaiah prophesied was at a period prior to the nation of Judah's exile into Babylon. And it's the opening verse of this book which tells us that Isaiah prophesied during the days of Uzziah, Jotham, Ahaz and Hezekiah, kings in Judah.

But Isaiah's message was not just for the elect people of Israel and Judah who were God's chosen nation. Isaiah's focus was upon God's plan of salvation for the whole world.

And he saw the greatness of God and the beauty of this plan of salvation for both Jew and Gentile alike. You could say that Isaiah saw the bigger picture.

That God had declared to Abraham many, many years ago that all nations of the earth would be blessed. Isaiah saw a greater day and a greater time of blessing and an experience of renewal when salvation would come to this world.

Isaiah saw beyond his own nation to the gracious work that God would do among all the Gentile nations of the world. You could say that Isaiah was much more than just a prophet.

[ 2 : 30 ] He was an evangelist that presented Jesus Christ and his glorious gospel in a way that no one had ever described before and in a way that no one could ever have imagined.

Isaiah had visions that depicted and portrayed the coming Messiah and all his ministry. And yet this is the man who described himself as one with unclean lips.

And one who was undone in the presence of the Lord. And for a man who had been told at the beginning of his ministry that no one would be converted through all his sermons. And that all his efforts of preaching were to be in vain.

Must have been so disheartening for him. He was to have no souls for his hire. No one was to be saved through his ministry. None of those whom Isaiah proclaimed the message of salvation would lay hold upon that message.

The ears of his listeners would be deafened to his voice. Their eyes shut before everything that he said before them. And their hearts would be so hard they couldn't understand anything that was said.

[ 3 : 36 ] And yet in the light of the New Testament. The New Testament church where there are so many of the Lord's people. Who can testify to the fact that this man's words have opened the eyes of the blind.

They have unstopped the ears of the deaf. And given understanding and comfort to hardened hearts. For in the minds of many of the Lord's people today. It's safe to say that they would regard the lips of Isaiah as anything but unclean.

For he was one who proclaimed Christ and him crucified. In all his writings we have recorded for us. We have one of the greatest chapters in the whole of the Bible. Written almost 800 years before it ever took place.

It's the great servant song of Isaiah 53. That describes one who would be wounded for our transgressions. And bruised for our iniquities. And you know Isaiah wrote so much about Christ.

Where reading this book you'd be certain that he saw it all take place. This prophet wrote about the birth of Christ. And the anointing of Christ. And the ministry of Christ. And the rejection of Christ.

[ 4 : 42 ] The sufferings of Christ. The death of Christ. The resurrection. And even the kingship of Christ. This book has so much in it that refers to Jesus Christ.

That I don't think it would ever be wrong to title it as the gospel of Jesus Christ according to Isaiah. And my friend the way in which Jesus is presented to us on the pages of this book is so remarkable.

And as Christ is presented time and time again in so many different ways. And in the face of the world and all the ungodly nations. Isaiah's emphasis is of salvation through a coming Messiah.

Because Isaiah's message before an onlooking world was Christ-centric. It was Christ-centered. And this short chapter that we're looking at this evening is no different.

The twelfth chapter of Isaiah. It comes at the end of a section within this book between chapters 7 to 12. And it's been termed as my Old Testament professor John L. Mackay.

[ 5 : 50 ] He presents it in his commentary. He calls it the book of Emmanuel. And it's been called the book of Emmanuel. Because within these chapters there is this hope for the people of God.

In chapters 1 to 5 there is this outpouring of God's divine wrath. And then it's an emphasis of his divine wrath. And then in chapter 6 there is Isaiah's calling to serve the Lord.

But in chapters 7 to 12 within the book of Emmanuel. And presented over against the backdrop of all the failure of all the kings and the people of God.

Isaiah points to the reality of God's commitment. And begins to build up this picture of how the Lord himself will ensure that his covenant promises are all fulfilled.

Despite human disobedience and sin. Chapter 12 of Isaiah is a song of salvation. Which shows clearly to us that despite the absolute depravity of man.

[ 6 : 49 ] And God's just anger towards us as sinners for breaking his commands. Mercy is shown. And salvation is given. And it's as if Isaiah considers this book of Emmanuel that the Lord has given to him to write.

And he can do nothing else but praise and thank God for the provision in providing this saviour. And that's clearly seen in verse 1. He says, And in that day, O Lord, I will praise thee, though thou wast angry with me.

Thine anger is turned away, and thou comfortest me. And Isaiah, he was a man who loved his nation. Throughout his book, or this book, he refers to them many times as my people.

But this song shows us that he praises God for looking after my people. The people of God were important to Isaiah. But even more so, the people of God were important to the covenant-keeping God.

At a time when everything looked bleak in the life of the people of God. Where they had turned away from God. And Isaiah was prophesying about the beginnings of another exile. And yet, Isaiah praises God for the fact that there would be this future blessing.

[ 8 : 04 ] A new day was going to dawn for the experience of the people of Israel. And that there was going to be a new kingdom. And there was going to be a new king. With this message of salvation that would spread out to the whole of the world.

This song looked forward to the coming Emmanuel, who is God with us. And this evening I would like us to consider this song under three headings.

His people's hope. His people's hallelujah. And his people's home. His people's hope. His people's hallelujah.

And his people's home. We looked firstly at his people's hope. This song, as we have mentioned, it comes as the conclusion to the section between chapters 7 to 12.

Which has been called the book of Emmanuel. For in this book there is this message of hope. And the words in these chapters, they are well known to us. Chapter 7, verse 14, we're told of the child Emmanuel who is going to be born.

[ 9 : 10 ] It says, therefore the Lord himself shall give you a sign. Behold, a virgin shall conceive and bear a son. And shall call his name Emmanuel. And then, this child is mentioned again in chapter 9, verses 6 and 7.

But this time the child is described as this royal child. Whose title will surpass any of the other kings who have sat on the throne of David. He says, for unto us a child is born.

Unto us a son is given. And the government shall be upon his shoulder. And his name shall be called Wonderful Counselor. The Mighty God. The Everlasting Father. The Prince of Peace.

Of the increase of his government and peace there shall be no end. Upon the throne of David and upon his kingdom to order it. And to establish it with judgment and with justice.

From henceforth, even forever. The zeal of the Lord of hosts will perform this. And then this Davidic descendant and his rule are described to us in the chapter that we read.

[ 10 : 11 ] In chapter 11. In verses 1 and 2 it says, And there shall come forth a rod out of the stem of Jesse. And a branch shall grow out of his roots. And the spirit of the Lord shall rest upon him.

And the spirit of wisdom and understanding. The spirit of counsel and might. The spirit of knowledge. And of the fear of the Lord. And as you know, these verses, they point to a greater than David.

And to a greater than Solomon. They point to the Christ of God. The coming Messiah. And was this not what Matthew wrote in the opening words of his gospel? He says, Now all this was done.

That it might be fulfilled which was spoken of the Lord by the prophet. Saying, Behold, a virgin shall be with child. And shall bring forth a son. And they shall call his name Emmanuel.

Which being interpreted is God with us. My friend, isn't it interesting that the man who wrote this song was a man called Isaiah. And his name means Jehovah is salvation.

[ 11 : 13 ] And salvation is the key theme to this song. And that salvation was to come through Jesus Christ. And Jesus Christ alone. And Isaiah goes on to confirm this by saying in verse 2.

He says, Behold, God is my salvation. And whenever you see the word behold. In a sentence, it's to be understood. And what follows has been emphasized. Isaiah is asking us to look with closer inspection of this statement.

He's saying, Behold, consider, think on this. God is my salvation. And as the theme of this song is salvation.

The important word in this song is salvation. The word for salvation in Hebrew, which you've probably heard before, is this word Yeshua. And Isaiah is saying, God is my Yeshua.

God is my Yeshua. But it's interesting to see that this word also means Joshua. As it refers to one of the great servants of God in the Old Testament. But it can also mean Jesus.

[ 12 : 19 ] And whether Isaiah knew this or not, he was stating that God is my Jesus. And this is what the angel of the Lord said to Joseph long ago.

And she, that is Mary, shall bring forth a son. And you shall call his name Jesus. You shall call his name Yeshua. You shall call his name salvation or savior.

Why? Because he shall save his people from their sins. That's what salvation is. It is to be saved from sin. Saved from the service of sin to the service of Christ.

It's to be cleansed. To be washed. To be wiped. Cleaned from every spot. And blemished before God. And it is because of this salvation that we too are able to say with Isaiah.

Behold, God is my salvation. I will trust and not be afraid. For the Lord Jehovah is my strength and my song. He has also become my salvation.

[ 13 : 18 ] And as I know what David himself said. As he took up the same sentiments. As he wrote the opening words of Psalm 27. He said, The Lord is my light and my salvation.

Whom shall I fear? The Lord is the strength of my life. Whom shall I be afraid? But in this verse he says, I will trust the Lord and not be afraid.

For the Lord Jehovah is my strength and my song. He has also become my salvation. And you know, It's interesting that these same words, They looked back to the time of the Exodus.

And what was sung in Exodus 15 and verse 2 in the song of Moses. Where the people sang, The Lord is my strength and my song.

And he has become my salvation. And these words, They were first sung by Moses and the children of Israel as they stood on the banks of the Red Sea.

[ 14 : 17 ] And you'll remember that when the Jews had been delivered by Moses, By Moses from the bondage of slavery under the rule of Pharaoh in Egypt. And when the Passover had been instituted for the first time, And the children of Israel had left Egypt towards the Red Sea, Being chased by Pharaoh and his powerful army.

You'll remember that Moses, He lifted up his rod, And the Red Sea had parted on either side, Like this wall that they could go, Create in this clear passage for them to pass on dry land.

But as soon as Moses and the children of Israel reached the other side, The sea came crashing down upon Pharaoh's army, Killing them all. And in that experience, The children of Israel had been drawn from the powers of darkness, And set free from bondage by the glorious hand of God, Because salvation had come into their experience.

And they sang a song of salvation. But these words, They also looked forward to the rededication of the temple in Ezra's day.

Not only in Moses' day, But also years and years ahead, To the rededication of the temple in Ezra's day. And after the remnant would return from exile in Babylon.

[ 15 : 34 ] And this is given to us in the psalm that we sang, In Psalm 118 and verse 14, Where the psalmist wrote, God, my salvation is become, My strength and song is he.

And these same words, They looked beyond Isaiah's song, To the time when the temple would be rebuilt, And rededicated after exiling to Babylon.

And in Psalm 118, There is a reminder to us, That those who left Babylon, After their experience in exile, And all the difficulties of bondage in Babylon, Where they would once again sing, These words in praise and adoration, To the God who is their salvation.

And it's interesting to see that, The only two occurrences of this song in scripture, Both come after the experience of exile. The first from Egypt, And the second from Babylon.

And both of these occurrences, Teach us that there is salvation, From bondage through the God, Who is my salvation. And is that not the way, In which the New Testament describes to us?

[ 16 : 42 ] It describes us, Where we as sinners, Who are in bondage, Under the power of darkness, Ruled by the prince of this world. And my friend, If you are out of Christ tonight, That is your condition.

But it is in Christ, Who is the captain of our salvation. He sets us free. He takes away all our sin. He plucks us as brands from the burning. He draws us to himself.

He makes us a new creation. He puts that new song in our mouth, In which we will say, God is my salvation. He is my strength. And he is my song. And these songs, Are songs of deliverance, From the power of Satan, And his grip, To the salvation, Of the blessedness of union with Christ, And his embrace forever.

Therefore, Therefore, Therefore, He says, Because you have claimed God, As your salvation, And your strength, And your song, Therefore, With joy, Shall you draw water, Out of the wells of salvation.

The my's, My salvation, My strength, My song, They emphasize the God, Whom Isaiah worshipped. And the God whom we worship today, Is this covenant keeping God.

[ 18 : 08 ] Isaiah could only call him my God, Because of God's promise to his people. He had no right in and of himself. But he laid hold of the fact that, This God is our God.

And he will be our guide, Even unto death. And it was not by merit, Or by his own righteousness, That he claimed God as his own. And he knew that, His righteousnesses were as, Filthy rags in God's sight.

He knew that, From the sole of his foot, To the crown of his head, There was no soundness in him, But wounds and bruises, And putrefying sores. Isaiah did not look to self for salvation, But to the covenant keeping God, Jehovah.

He was Isaiah's God, A personal God, Who meant everything to him, Because it was through him, And him alone, That he experienced salvation. Therefore, My friend, With joy shall you draw water.

Joy that you are no longer dead. Joy that you are no longer under the power of Satan. Joy that you are no longer bound. Joy that, As a hell disturbing sinner today, You are heaven bound.

[ 19 : 18 ] Joy that it is by grace, That you are saved. And that not of yourself, For it is the gift of God. Joy that you are redeemed. Joy that you have been forgiven. Joy that Christ is your advocate.

He is your high priest. He is your mediator. Your friend. Joy that he is to you, The fairest among ten thousand. Joy that he is altogether lovely.

Joy. Where is your joy today? Where is it? Are you still joyful over the fact that Christ has saved you?

And if you are not saved, Do you know what this joy is? Do you still rejoice that he has thrown you to himself? Are you rejoicing in the Lord always?

And I know that for some of you, Maybe here tonight, It may be hard for you to be joyful. It may be hard to find joy in your providence today. But it is not joy instead of sorrow that the Lord gives you.

[ 20 : 26 ] It is joy in the midst of sorrow. When everything around you is not what you hoped it would be. And not what you ever thought it could be. With your cup filled with maybe your particular bitter providence.

Maybe it hasn't been a sweet week for you. Because for the most part it has been bitter. And at this time of year when many come together, You are reminded of the emptiness in your own home.

Where there is brokenness and where there is difficulty. And there is this void in your experience. And maybe some of you have come here this evening with a downtrodden and a downcast heart.

Some of you maybe found it hard to come here at all. And you know that you come here empty with difficulties in your experience that only he can understand.

And these burdens are hard for you to bear. But I am not going to pretend to you that I know exactly how you feel and what you are going through. I am not going to tell you that I understand everything that you are going through.

[ 21 : 28 ] But yet I come to this Bible and it tells me tonight and it shows me tonight. That the joy of the Lord is your strength. And he will empty you again and again.

Through many different providences that you must face. Not in order to bring you down or to cause you pain or hurt. Than what is already there.

But so that when you are empty he can fill you up. And remind you that he is the one who is mapping out your providence. And he is the one who knows your feeble frame.

And it is he who remembers that we are dust. And it is he who is making us and not we ourselves. Therefore with joy. Shall you draw water out of the wells of salvation.

He is an unending source of life giving water. That will fill every need and quench every thirst. And satisfy every desire. And yet we forget so quickly that he is the one who knows us better than we know ourselves.

[ 22 : 33 ] And it is not. Is that not what our Lord said to the woman of Samaria who met Jesus at the well. That whosoever drinketh of this water shall thirst again. But whosoever drinketh of the water that I shall give him shall never thirst.

But the water that I shall give him shall be in him. A well of water springing up unto everlasting life. What the Samaritan woman needed most of all was the water of salvation to relieve the spiritual thirst in her soul.

Her joy was found in the true fountain of life. And at the deep well of salvation in Jesus Christ. And is that not where we should find our joy tonight?

Not in the secular. But in the spiritual. Not in the world. But found only at the well. Not in our chaos. But only in Christ. And in Christ alone.

Because we have a hope today that is sure and steadfast. A hope in the covenant God who is my salvation. My strength.

[ 23 : 38 ] And my song. And that's why Isaiah sang about his people's hope. But then he went on to briefly look at the rest of this passage.

He went on to sing about his people's hallelujah. In verses 4 and 5. He says, And in that day you shall say, praise the Lord.

Call upon his name. Declare his doings among the people. Make mention that his name is exalted. Sing unto the Lord for he hath done excellent things. This is known in all the earth.

And in these verses there is this encapsulated statement of praise that demonstrates the desire of the people of God. There are five verbs in these verses that briefly describe to us the response which is required for the provision of salvation made through Jesus Christ.

They are five responses to the provision of salvation made through Jesus Christ. Because it's not enough just to acknowledge the birth of Christ and stop there.

[ 24 : 45 ] It's not enough just to think about the death of Christ and that he suffered for sinners. And it's not enough just to think about the burial and the resurrection of Christ. It's not enough just to think about the Lord.

For what he has done. We can thank him so easily with our lips. But do we really mean it in our heart? Is it just what we say when we come to pray to God?

But it's this idea of praise that's not to be understood as merely thanking him. But acknowledging before God that you are a sinner in desperate need of a saviour.

And we praise the Lord and thank him for who he is as our creator. But also as what he has done as our saviour. And when we praise him we are to acknowledge our sinnership and the presence of a holy God.

And that it is only because of the Lord's mercies that we are not consumed. And that his compassions towards us do not fail. It is these that come to our mind and make us focus upon.

[ 26 : 17 ] That we are meant to do these things when we gather to worship the Lord. Do we think about what we are doing when we gather to worship the Lord? Do we come prepared to the Lord's house?

When we sing all the psalms are we truly singing? Because of the mercy he has shown towards sinners. Or is it just words sung on a page sung to each other?

Our singing is not for man. Our singing is to the Lord. And our life of praise is to be one of head, heart and hand.

It is every part of our being is to worship God. Our life is to be a life which bears the people's hallelujah. And then secondly Isaiah tells us that we are to call upon his name.

It is another aspect that we are meant to adopt in our lives. Calling upon the name of the Lord. It is not just a random words of illogical thoughts and feelings.

[ 27 : 20 ] And identifying who God is. But we are calling upon the Lord to approach him reverently. Knowing that who he is and what he has revealed himself.

To us as. That he is as the catechism puts it. A God who is infinite, eternal and unchangeable. In his being, wisdom, power, holiness, justice, goodness and truth.

But also what he has done in bringing about salvation through the death of his own son. That he has committed himself to the future blessing of his coming kingdom.

My friend have we ever stopped to think about our prayer life. And all the times that we do not pray as we ought. And I speak of myself before I ever consider any of you here tonight.

But if we considered how little we pray. When there is so much to praise God for. Who he is in and of himself. Before ever praying for others. If we were to truly consider who he is.

[ 28 : 21 ] We would never get off our knees. And by considering who God is. We have this responsibility to tell others about God. For we must thirdly declare his doings among the people.

And tell others what he has done in the work of salvation. And you know the Christian church is telling us at this time of year. We have the greatest evangelistic opportunity to share the message of the gospel with others.

Because everyone is supposedly thinking about the birth of Jesus Christ. And if that is the case. We have to ask ourselves.

Who did we speak to about Jesus this week? Who did you share the gospel with? Did you tell them the truth of their need of Jesus Christ?

Did we declare as Isaiah tells us. To declare his doings among the people. Did we declare and tell others about Jesus who has changed your life. And made a new creature in Christ.

[ 29 : 25 ] And that he is able to do the same for all those who trust in him for salvation. Did we tell people that Jesus is no longer a babe in the manger. But a triumphant king who sits upon his throne.

And that he is awaiting just his father's one word. To come and judge the world. And take his people home. To be with himself. Did we tell people that this week?

Did we have an opportunity to speak of the hope that is within us. But give it up because we are ashamed of our Christ. Did we declare his doings among the people.

And make mention that his name is exalted. That's the fourth thing Isaiah tells us to make mention or proclaim. But the literal word is to remember.

Remember that his name is exalted. Remember. Don't forget. Call to your mind. Remember that Jesus is no longer in a state of humiliation. No longer in the manger. No longer under the law.

[ 30 : 28 ] No longer under the miseries of this life. Or under the wrath of God. Or death. Or burial. But he has been exalted. He has risen again. He has risen again on the third day.

He has ascended into heaven. He is at the right hand of the Father. Remember that his name is exalted. That he is exalted. And his name is above every other name.

And it is at the name of Jesus. That every knee shall bow and every tongue confess. That Jesus Christ is Lord. To the glory of God the Father. Remember that his name is exalted.

Remember that he is the King of kings. And the Lord of lords. Remember. That we do not treat this Christ lightly. Because there is no one likened unto him.

Remember that his name is exalted. And the fifth response. Which we are required for the provision of salvation. Made through Jesus Christ.

[ 31 : 29 ] Is sing unto the Lord. For he hath done excellent things. This is known in all the earth. Our life's response as a believer. Is to begin with praise. And to end with praise to God.

We are to sing to our Lord. For the wonders that he hath done. That his right hand. Hath gotten that great victory. And the Bible describes our body as the temple of the Holy Spirit.

It is there that the Spirit dwells in our heart. But what was the original temple for? What was its purpose? Its purpose was for sacrifice and praise.

And is that not what the Apostle Paul tells us. In the book. In the epistle to the Romans. He says. Present your bodies as living sacrifices.

Holy and acceptable unto God. For that is our spiritual worship. Therefore our lives are to be lives of worship to God. To worship him because of his goodness.

[ 32 : 30 ] To worship him because he is our shepherd. To worship him because he is faithful. And that he will lead us through every providence that we go through. My friend we have good reasons to worship the Lord this evening.

To worship our God because we were once not a people. But we are now the people of God. Ones who had not obtained mercy. But now have obtained mercy.

Our lives are to be blanketed. So that no one will see us. But that they will only. We will only point others to Christ. We are to be veiled in order for Christ to be revealed.

Our life's song is to be not unto us Lord. Not to us but to thou glory take. Unto thy name in for thy truth.

And for thy mercy's sake. Our lives are to be lives of praise to God. And that live in response to his salvation. Because of his people's hope.

[ 33 : 31 ] And his people's hallelujah. And finally his people's home. Cry out and shout. He says in verse 6. Thou inhabitant of Zion.

For great is the Holy One of Israel. In the midst of thee. This joyful song. It closes with its focus upon the people of God. Their destination.

And the God in whom they delight. And the thought that is to be conveyed in this verse. Which is what has already been mentioned throughout the whole of the song. In these in verses 1 and 4.

Where Isaiah says. And in that day. And the day that has been spoken of. Is the great day of redemption. When the Lord will establish this worldwide people for his own.

And the true king of kings will reign. And this is clearly mentioned in the previous chapter. Where the Lord will gather all the people of God. From the four corners of the earth.

[ 34 : 27 ] But you know this song. It looks even further than the future return from exile. It looks to a greater day. In which all of the Lord's people.

Will be gathered from north, south, east and west. And they will be brought into the place where God dwells. They will be taken from this place of exile.

This strange land that they no longer belong to. To the place that has been prepared for them. And the inhabitants of Zion will gather. And be known as those who live there.

Where Zion will be their permanent residence. Their citizenship is tied to that city. That eternal Zion. And my dear friend in Christ.

Zion is our home. And not this world and all the other gods. But our citizenship is in heaven. And it's interesting to note that the word inhabitants.

[ 35 : 27 ] It's written in a feminine gender. It refers to this feminine gathering. Not in the sense that only women would be present. But more than that.

That a bride would come to dwell in Zion. And the New Testament tells us that the church is the bride of Christ. And we will assemble on that great and glorious day.

As the people of God. As one body. As one people. And as one church. Purified from all blemish. With no divisions. And no sin. For the bride will be presented.

In all her beauty. And in all her finery. Presented to the king of glory. And as the psalmist says. They shall be brought with gladness great.

And mirth on every side. Into the palace of the king. And there they shall abide. And there all the people of God. As the bride of Christ. Shall gather around the throne.

[ 36 : 24 ] And cry out and shout. Not in panic. But in adoration of the lamb who was slain. And in realization of the privileges. That are theirs in Jesus Christ.

And the presence of the Lord that is with them. My friend. We are reminded every week. Of the fact that here. We have no continuing city. That life is uncertain.

That death is sure. That sin is the cause. But Christ is the cure. And here we have no continuing city. But for those in Christ.

We await the one that is to come. A city that hath foundations. Whose builder and maker is God. And this is not to exclude anyone.

This is not to say that it's only for the Christian. It's only. This is a call to the unconverted. To come and realize. To come and realize. That this includes you.

[ 37 : 21 ] That you are called and reminded. That we need to be in Christ. And found as the bride on the last day. Because the promise for the people of God. Is that he will never leave them.

And never forsake them. No matter how difficult. The days may be. And no matter how long the nights are. For the people of God. They are yet to come to their final rest.

Where there will be no more night there. And no more tears. My friend. These words of Isaiah. They are a glorious song. About the coming Messiah.

And that's what's wrong with many of these. Christmas carols. That don't tell the whole story. They don't tell you to live in a response to salvation. They don't tell you that Jesus.

Is coming again to judge the world. They don't tell you that. We have many reasons to consider this glorious song. Of salvation. And thank the Lord. For his unspeakable gift.

[ 38 : 19 ] And they don't tell you that. If you believe in your heart. And confess with your mouth. That God raised Jesus from the dead. Not just that he was born. But that he raised him from the dead.

Then you shall be saved. That's why Jesus came. That's why Jesus had to die. He had to die for his people's hope.

He had to die to give his people this word. Hallelujah. He had to die to provide his people's hope. It was all for his people. And that's the glory of the gospel tonight.

That this Jesus has made a way of salvation. And that you are able to claim it for yourself. By trusting in Jesus Christ. In closing all I want to know.

All I want to know. Is what does this Jesus mean to you? After all he has done. What does this Jesus mean to you?

[ 39 : 27 ] After all he has done. His people's hope. His people's hallelujah. His people's home.

And they're all yours. In Christ. And in Christ alone. May the Lord bless these thoughts. Let us pray. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

Amen. Amen. Amen.