

Isaiah 49:1-13

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 24 November 2024

Preacher: Mike Loosa

[0:00] Our sermon text for today is Isaiah 49, 1-13. At the conclusion of this reading, I will declare this is the word of the Lord, and the church, in joyful response to his revelation given to us, will together respond, thanks be to God.

Listen to me, O coastlands, and give attention, you peoples from afar. The Lord called me from the womb, and from the body of my mother he named my name.

He made my mouth like a sharp sword. In the shadow of his hand he hid me. He made me a polished arrow, and his quiver he hid me away. And he said to me, You are my servant, Israel, in whom I will be glorified.

But I said, I have labored in vain, I have spent my strength for nothing and vanity, yet surely my right hand is with the Lord, and my recompense with my God. And now the Lord says, He who formed me from the womb to be his servant, to bring Jacob back to him, and that Israel might be gathered to him, for I am honored in the sight and the eyes of the Lord, and my God has become my strength.

He says, It is too light a thing that you should be my servant, to raise up the tribes of Jacob, and to bring back the preserved of Israel. I will make you as a light for the nations, that my salvation may reach the end of the earth.

[1:26] Thus says the Lord, the Redeemer of Israel and his Holy One. To one deeply despised, abhorred by the nation, the servant of rulers, kings shall see and arise, princes, and they shall prostrate themselves, because of the Lord who is faithful, the Holy One of Israel who has chosen you.

Thus says the Lord, 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, to establish the land, to apportion the desolate heritages, saying to the prisoners, Come out!

To those who are in darkness, appear! They shall feed along the ways, on all bare heights shall be their pasture. They shall not hunger or thirst, neither scorching wind nor sun shall strike them, for he who has pity on them will lead them, and by springs of water he will guide them.

I will make all the mountains a road, and my highways shall be raised up. Behold, these shall come from afar, and behold, these from the north and from the west, and these from the land of Syene.

Sing for joy, O heavens, and exult, O earth. Break forth, O mountains, into singing, for the Lord has comforted his people, and will have compassion on all his afflicted.

[2:43] This is the word of the Lord. This is the word of the Lord. We're forming new habits up here. Heavenly Father, we thank you for this glorious word that you spoke through the mouth of your prophet Isaiah 700 years before Christ came onto the scene.

God, I pray that you would give us insight into this word, and not just insight, Lord, but hearts that are rightly affected, drawn to Christ in adoration and worship.

That's the movement of this text, Lord. Let us not leave here with simply more knowledge in our heads to puff up. Let us leave here fully transformed by the love of Jesus, desiring to worship him with our lives and with our lips.

That work is something that you can do by the power of your spirit, and through this powerful word.

So we pray that you would do so for your glory and the advancement of the gospel in this world.

In Christ's name we pray. Amen. Good morning, church. My name is Mike, one of the pastors here at Shoreline. And I want to ask a little pop quiz here.

[4:02] And if you're new here, you don't have to worry about answering. Just sit back and relax. This is for the members of this church. But it's pretty basic stuff here. Pop quiz. How many books are there in the Bible? Yes. And how many chapters are there in the book of Isaiah?

Ah, interesting. 66. How many books are there in the Old Testament? 39. And how many chapters are there in the first major portion of Isaiah?

39. How many chapters in the New Testament? And how many chapters? Sorry, books of the Bible in the New Testament. And the same number of chapters in the second half of Isaiah.

Now, you can actually think of Isaiah as sort of a microcosm of the entire Bible. That's pretty neat. The first 39 books of the Bible and the first 39 chapters of Isaiah deal largely with God's law and how his people have failed to uphold it.

Epic judgment is pronounced for this epic failure. And at the same time, if you've read through Isaiah, then you know, that scattered throughout are promises, beautiful, lofty promises of a Messiah who will one day come and make all things new and make all things right.

[5:15] Law and promise. Law and promise. Then comes the second half, which we've been in. The last 27 books of the Bible, the last 27 chapters of Isaiah. They do continue to sound a theme of judgment, but that theme sort of fades to the background and what becomes prominent is gospel fulfillment.

The gloriously good news that God, out of his own grace and goodness, has reconciled his wayward people and the world to himself.

And he would do that through his chosen Messiah. And he is making all things new again. Law superseded by gospel. Promises made becoming promises kept.

Now hopefully that little trick helps you understand not only the sweeping narrative of Scripture, but also the overarching narrative of Isaiah. But I mention it today in particular because today's text, Isaiah 49, 1 through 13, is all gospel fulfillment.

Now if you haven't turned there in your Bibles already, turn to Isaiah chapter 49. If you don't have a Bible, there are Bibles in the back table. Bookmark to Isaiah. And you're welcome to take one of those as a gift to you.

[6:29] We're in the ninth sermon this morning in a 14-week series in Isaiah, chapters 40 through 55, entitled, From Sighing to Singing. And we see once again in this text that principle at play, the ending of the text is all singing, rejoicing at what God has done as God turns the sign of the sinners of this world into singing.

And the title of today's sermon is this. It's Jesus, Servant, Savior, Shepherd. The main point is that Jesus Christ is the servant promised and sent by God to be the Savior and Shepherd of the world. Jesus Christ, He is the servant promised here in Isaiah chapter 49 and sent by God to be the Savior and Shepherd of this world. Now, if you were here last week, you saw that chapter 48, it left us in a very conflicted place.

On the one hand, the exiles of Israel are pictured as departing from their exile in Babylon with shouts of joy. It's a jubilant time. But on the other hand, the spiritual condition in which the exiles are returning to Jerusalem is miserable.

God called them in chapter 48. He called them obstinate. He called them arrogant, thick-headed, rebels from the time they were born. God laments in chapter 48 how His people have forfeited the covenant blessings that could have been theirs had they remained faithful to Him.

[8:02] And He finally ends the chapter saying, there is no peace for the wicked. See, national redemption from Babylon is secured, but spiritual redemption is needed now more than ever before.

Now, maybe you're here and God has rescued you from some sort of affliction. Maybe He healed you in a miraculous way or saved you out of financial hardship.

Maybe God rescued you from some sort of uncertainty. You know, He helps you pass that exam. He helps you nail that interview. He helps you secure that job or promotion.

And that's wonderful. Glory to His name. But what's the state of your heart? That's what this text wants us to ask here. Have you yielded it, meaning your very self, entirely to the Lord?

Now, if not, see this morning, there is a greater deliverance still from which you need rescuing, just like Israel. See this morning that there is a great deliverer who has come, who longs to save you and to lead you by streams of water and to make your heart sing.

[9:16] His name is Jesus. Now, let Him show you this morning the glory and the wonder of who He is and who He wants to be for you.

Now, the first four verses of chapter 49, they reintroduce us to the servant of the Lord. We saw Him back in chapter 42, in which God called Him, My servant whom I uphold, my chosen, and whom my soul delights.

Now, God, in chapter 42, had spoken about His servant and to His servant, but this time, the servant himself speaks, revealing more of his identity.

So the first part of this sermon is the servant's identity described, the true Israel, and more. This is verses 1 through 4. Now, the servant begins by saying, Listen to me, O coastland.

Look at verse 1. Listen to me, O coastlands, and give attention, you peoples from afar. Notice how the servant speaks as one with authority.

[10:18] Now, that's not normal. The prophets never said, Listen to me. They only ever said, Listen to God. Or they would say, Thus says the Lord. The Lord says. The prophets never said, Listen to me.

The servant says, Listen to me. And he speaks not only to Israel, he speaks to the coastlands and peoples from afar. It represents the nations, the whole world.

He's speaking to the world and saying, Listen to me. Now, the first thing here is the servant is authoritative. He's authoritative. Now, we're going to lead here and just see different qualities of the servant.

He wields authority. Now, you'll remember, perhaps, how the crowds responded to Jesus' Sermon on the Mount in Matthew chapter 7. Matthew says, The servant is then described in similar terms to Israel.

Second half of verse 1. The servant is called. Called by God from birth.

[11:32] That means that he has been appointed to his task according to the plan and the will of God, even from birth. The angel told Joseph that Mary will bear a son and you shall call his name Jesus.

Why? For he will save his people from their sins. Jesus was called from birth to his God-appointed task. Indeed, he was appointed before the foundation of the world.

Called. Called. Then prepared. Verse 2. He made my mouth like a sharp sword. In the shadow of his hand he hid me. He made me a polished arrow.

In his quiver, he hid me away. God has made the servant's mouth a sharp sword. He's made the servant a polished arrow. In other words, God has prepared this servant to wage war, not with military might, but with the revelation of his word.

And we know, John 1.1, that Jesus is himself the word. John 14.6, is himself the truth.

[12:43] The self-revelation of God in human flesh, in human form. Through the revelation of himself, he pierces hearts. Right? He calls men to account.

He's prepared. Not only prepared, but this verse teaches us also hidden. In the shadow of his hand he hid me.

In his quiver, he hid me away. The servant is protected. He's stored away by God, kept ready until the opportune moment.

And we know, Galatians 4.4, that when the fullness of time had come in other words, at the opportune moment in history, God sent forth his son, born of a woman.

That's right. The servant, fifth, is God glorifying. And he said to me, you are my servant Israel in whom I will be glorified.

[13:48] This is what Israel was always meant to be. Right? A people putting on display the splendor, the beauty, the glory of God for the whole world to see.

That's what Israel was meant to be. But they are the failed servant. We already saw this back in chapter 42. They're the failed servant. They will not put on display the glory of God to the nations, but the servant will.

This servant will. He and he alone will put on display God's splendor and beauty for all the world to see. And you know what we find in the Gospels is that Jesus in life and death is laser focused on one thing.

What is that one thing? The glory of God. Even to the end. Now is my soul troubled, Jesus says in John 12.

And what shall I say? Father, save me from this hour, but for this purpose I have come to this hour. Father, glorify your name. Jesus said that in the week right before his death on the cross.

[14:57] Yet the servant is apparently not immune to despondency and discouragement. Verse 4. Look at verse 4. But I said, I have labored in vain. I have spent my strength for nothing and vanity.

Note this. The servant is human. Number 6. He's human. He feels things that we humans feel. And specifically here, the servant feels the grief of wasted effort upon his people.

Near the end of Jesus' ministry, we find him lamenting in Matthew chapter 23. Oh Jerusalem, Jerusalem, how often would I have gathered your children together as a hand gathers her brood under her wings and you were not willing.

Jesus in a moment of despondency and discouragement. But, this fully human servant doesn't for a moment lose faith in God, does he?

Because he immediately replies to his own despondent heart, yet surely my right is with the Lord and my recompense with my God.

[16:09] The servant, number 7, is faith-filled, perfectly trusting God, perfectly entrusting himself and the outcome of his work to the Father.

You know, if the first part of this verse is like, my Father, if it be not possible, let this cup pass from me, then the second part is nevertheless, not as I will, but as you will.

Authoritative, called, prepared, hidden, God-glorifying, human, faith-filled. This is the beauty of God's righteous servant.

This is the beauty of Jesus. He is everything Israel was meant to be. So, you want to know what it looks like to live a perfectly faithful life of trust, a life that delights the heart of the Father, that puts a smile on God's face, then look at Jesus and then follow him.

Are you despondent this morning? Discouraged? Disheartened? Feeling like your efforts are futile?

[17:19] You know, you've planted, you've watered, you've weeded, you've watered again and again and again, yet still there's no visible growth. Oh, that describes so much of what we do in this life, does it not?

Jesus knows what that's like. He is able to sympathize with you and what's more, Hebrews 4 tells us, because he never actually yielded to sin in his moments of despondency, he's able to show you the way into abiding faith.

Right? Even in the midst of your discouragement and your despondency, look at Jesus and then follow him. Each moment of Jesus' perfect life, he delighted the heart of God.

he was so much more than Israel could ever be and this becomes increasingly evident as the prophecy advances to describe the servant's task. So that's the second thing here.

The servant's task stated, salvation to the ends of the earth. Verse 5, We continue to see in this verse the beautiful faith of the servant and his unique relationship with God.

[18:47] This servant is honored in God's sight. Do you remember how at Jesus' baptism, the voice from heaven came? And what did it say? It said, This is my beloved son with whom I am well pleased.

And God has become his strength. This should ring a bell if you've been here in Isaiah. This was God's offer to both Israel and the nations in the closing verses of chapter 40 and the opening verses of chapter 41.

Wait on him. Renew your strength. Right? That's what God was saying to them. Well, for the servant, his reliance on God is so perfect, so complete that God himself has become his strength. And therefore, even in spite of the servant's despondency in verse 4, he will carry out the task for which God has called and prepared him. That task, he says here, is first to gather the remnants of Israel.

Now remember, Israel has returned from exile now in chapter 48, but in this miserable spiritual condition. She needs a greater deliverance, not from Babylon, but from herself.

[20:03] That's what she needs. And the servant, Jesus, is the one who will bring about the greater deliverance, rescuing the people from their bondage to sin, right?

And turning their hearts to the Lord. But wait, there's more. Now the servant interrupted his own announcement in verse 5, and he returns back to it in verse 6.

Look at verse 6. He says, that is the Lord says, it is too light a thing that you should be my servant to raise up the tribes of Jacob and to bring back the preserved of Israel.

I will make you as a light for the nations that my salvation may reach to the end of the earth. Jesus, no, this is like the Father talking.

Jesus, it's a great thing that you will gather the remnant of my people Israel, but let's be honest, you're a strong man, and that's like putting only 45s on each side, right? It is too light a thing.

[21:07] I think you can handle about 27 more 45 pounders on each side. I'm making you as a light for the nations. I'm sending you to be my salvation to the ends of the earth.

That's the second part of the servant's task, to bring light and salvation to the nations. And he's bringing this light and salvation by, listen to this, by himself being the light and being the salvation. Now, if you have an ESV, that's not quite as obvious in the translation, but other translations like the CSB, they do a better job capturing this thought. It's saying that the servant will be light and be salvation himself.

And that's going out to the ends of the earth, to the nations. Now, friends, this is a giant leap in history as to the revelation of God's plan to redeem the world.

See, all throughout the Old Testament, it was a mystery how the Gentiles, how the nations could ever be included in God's plan to fashion a people for his own possession and glory.

[22:19] But right here, Isaiah chapter 49, the mystery is being unwrapped, it's being unveiled, it's through God's righteous servant who we know to be none other than Jesus Christ.

This mystery, Paul says in Ephesians 3, was not made known to the sons of men in other generations as it has now been revealed to his holy apostles and prophets by the Spirit.

This mystery is that the Gentiles are fellow heirs, members of the same body, partakers of the promise in Christ Jesus through the gospel.

Yes, Jesus Christ is the servant of God foretold by Isaiah to be light and salvation unto the ends of the earth, to be the Savior, redeeming souls from the bondage of sin and turning their hearts to the Lord, not only within Israel, but in all the world.

Right? People from every tribe and tongue, language, and nation. I am the light of the world, Jesus said in John 8, 12.

[23:28] Whoever follows me will not walk in darkness, but will have the light of life. I wonder if you've embraced Jesus this morning with your whole heart.

I wonder this morning if you have received Jesus as the light and salvation that your soul needs. If you haven't, God is beckoning you to do that this morning.

Not me. This is God's word. God is beckoning you to do that this morning. I'm beckoning you too. Christians, I want us to consider this little phrase.

It is too light a thing. See, I wonder if we've each believed a lie that Jesus' light and salvation can't or won't penetrate into certain spaces of our hearts and lives.

Maybe a relationship seems irrecoverable. Maybe a sin struggle seems unwinnable. Maybe you have a child whose foolishness seems unfixable.

[24:37] Maybe it's an unsaved friend or coworker or loved one that seems out of reach. You know, we say, this is simply too great a thing. And Jesus says, child, this is too light a thing.

Don't you know who I am? Don't you know who I am? It is too light a thing. Jesus, help us to see the enormity of your power, boundlessness of your love.

Verse 7, we're then given a foretaste of an emerging theme in Isaiah's servant songs. Look at verse 7. The servant, he's described as one deeply despised, abhorred by the nation, the servant of rulers.

Now this is an unexpected twist. This is an apparent reversal. The servant we've seen, he wields a kind of superhuman authority. He's prepared for effective ministry.

He's strengthened in the Lord. And yet here, he is pictured as emptied of his authority and strength. But before we have time to dwell on such thoughts, Isaiah sweeps us along.

[25:50] He says, kings shall see and arise, princes, and they shall prostrate themselves because of the Lord who is faithful, the Holy One of Israel who has chosen you.

This is the third thing here. The servant will be exalted but through suffering servanthood. You know, Jesus right now, well, you tell me, where is Jesus right now?

Seated at the right hand of the Father in heaven. Far above all rule and authority and power and dominion and above every name that is named.

Right? At his name, every knee will bow and every tongue will confess that Jesus Christ is Lord. He has been vindicated and exalted by the Father and is being worshipped by even kings and princes. And what was the path for him to get there? Suffering, servanthood, the path of humility and shame, the path of the cross. For the Son of Man came not to be served but to serve and to give his life as a ransom for many.

[27:07] Now we will dwell more deeply on this theme in the third and especially the fourth servant songs but I want to just leave us with two quick thoughts. If Jesus were willing to empty himself so thoroughly of his glory for our sake then how greatly does Jesus love us?

How greatly does Jesus love you child of God if he was willing to empty himself of his eternal glory that he had with the Father before the world began for you?

How greatly does he love us? Second, since Jesus already walked the path of humility and suffering and he did it victoriously then he is able to both sympathize with us and offer us constantly fresh mercy and grace as we walk our own paths of humility and suffering.

In short, Jesus' suffering it proves his radical love for us and our suffering draws us deeper into the love of Jesus. Either way, it's all about his love.

It all magnifies his love. Okay, so at this point the servant's identity has been described, his task has been stated and then Isaiah moves to paint a picture of what it will look like for the servant to carry out his task.

[28:35] Number three, the servant's task pictured, covenant to the people. Covenant to the people. Let's look at verse eight. Thus says the Lord, 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. Now we already know the servant will himself be light and salvation and now God is saying that his servant will himself be a covenant to the people.

A covenant. Now when I married my amazing wife Brittany over ten years ago now, she and I both entered into a covenant with one another. Meaning, we both pledged exclusive love and loyalty to one another.

That's what a covenant is, right? So it is with God covenanting with his people. He pledges his grace and his faithfulness, his love and his loyalty. God established a covenant with Adam and Eve and then with Noah and with Abraham, Isaac and Jacob and with Moses and Israel and with David and now God is saying his servant will himself be a new kind of covenant with his people.

His servant will himself be his pledge of grace and faithfulness, his pledge of love and loyalty to the world. And Jesus took a cup and when he had given thanks he gave it to them saying, Drink of it all of you for this is my blood of the covenant which is poured out for many for the forgiveness of sins.

[30:22] Jesus has become by his sacrificial death on the cross for our sins the covenant between God and man. Right?

He's become the pledge of God's grace and faithfulness God's love and loyalty to undeserving sinners that believe in his name. Okay, but what does this look like?

What does it mean? What are the blessings that come from this covenant? The first thing that it means is this a home for the homeless. A home for the homeless.

You know that phrase in verse 8 a time of favor. It's actually alluding back to the year of Jubilee in Leviticus 25. The year of Jubilee occurred every 50 years and it was a time when captives were

freed when debts were forgiven when property was returned to rightful owners and rest from work was enjoyed.

The servant will bring about not a physical but a spiritual Jubilee. Look there in verse 8 that he's given as a covenant to the people to establish the land to apportion the desolate heritages saying to the prisoners come out to those who are in darkness appear.

[31:40] The physical imagery represents spiritual realities. The prisoners and those in darkness are people bound fast in sin. Right?

Jesus liberates sinners from hell's prison bringing them into the glorious light of salvation and life in his name and he gives them a secure place of belonging in his family.

A home in his very presence for their everlasting enjoyment. Jesus said if anyone loves me he will keep my word and what will happen?

My father will love him and we will come to him and make our home with him. John 14, 23. By faith the very presence of God dwells with us and us in him.

And one day that spiritual reality will give way to a physical reality. For Jesus also said and we were singing about this earlier in my father's house are many rooms.

[32:46] If it were not so would I have told you that I go to prepare a place for you and if I go and prepare a place for you I will come again and will take you to myself that where I am you may be also.

Through the covenant of Jesus' blood the homeless are given an eternal home in the presence of God. not only are we given an eternal home but also provision for the journey.

Provision for the journey home. They shall feed along the ways. You know I want to ask you to just close your eyes right now as I read this verse and picture this in your heads.

They shall feed along the ways. On all bare heights shall be their pasture. They shall not hunger or thirst.

Neither scorching wind nor sun shall strike them. You can open your eyes. You know once again Isaiah employs the language of Israel's former wilderness wanderings.

[33:52] We've seen this time and again. all throughout her 40 year journey in the wilderness to the promised land God abundantly provided for her. Right? Rather by dropping manna from heaven or by making the rocks gush forth with streams of water or by protecting her with pillar of cloud by day and fire by night and God here promises abundant provision through his servant for all those from the ends of the earth who have found a home in him and are journeying finally to their heavenly home.

God is the keeper of his people. Psalm 121. Nourishing, sustaining, protecting them whether in their going out or their coming in now and forevermore.

And he's not just their keeper but especially evident here he's their shepherd. Their shepherd. This is not just wilderness language but it's shepherd sheep language.

And what motivates the shepherd to care so thoroughly for his sheep? It's the shepherd's pity.

His mercy and compassion for the sheep. For sheep. Foolish, helpless, stubborn, rebellious sheep.

[35:27] That's you and me. We're the sheep here. Right? And our good shepherd Jesus Christ overflows in mercy and compassion toward us. That is his heart toward the sheep.

It's compassion and mercy. Oh, we ought to revel in that truth. It overflows in mercy toward us.

Providing us with everything we need.

The Lord is my shepherd I shall not want. Leading us to green pastures and still waters. Restoring our souls with us in every valley of darkness.

Right? Comforting us with his power and his presence that rod and staff. Inviting us to intimate fellowship with him even as our enemies plot our demise.

You prepare a table before me. Following us with unrelenting goodness and mercy all the days of our life. Securing for us a happy place in God's presence forevermore.

[36:35] Psalm 23. This is the covenant blessing that God's servant brings. That God's servant is. This is the compassion of the good shepherd.

This is the mercy of Jesus for us. Verses 11 to 12 they simply affirm the truth that God will level all obstacles remove all uncertainties from the inbreaking of this covenant in his servant savior shepherd.

He will ensure the success of his servant's work to gather people from the ends of the earth into the happy home of God. Brothers and sisters in a very real sense we are trekking through the wilderness on a journey home.

It's painful. Right? It's arduous sometimes. Right? And God wants us to see this morning that his servant shepherd Jesus Christ is powerfully able and compassionately willing to regularly lead us by streams of water all through the journey.

Are you following him there? Are you following him there? Are you following him there? Are you daily drinking in the soul nourishment that he makes available to you in himself?

[38:07] Or are you content to come here and take a giant gulp on Sunday and then trudge through the oppressive heat the rest of the week?

Children of God Jesus in his compassion in his tender mercy guides us by springs of water we need to stop and bend down and partake.

This looks like a bunch of things. It certainly looks like finding daily nourishment in the word of God individually with your spouse and family with other believers.

This doesn't mean simply reading to gain knowledge but reading to be nourished in Jesus. Read your Bibles looking for Jesus. Read your Bibles looking to fellowship with him and to receive his life-giving soul-satisfying nourishment.

This certainly looks like finding daily nourishment in prayer. Doing so individually with your spouse family with other believers.

Part of prayer is for sure supplication but it's not simply our opportunity to ask God for stuff. It's our opportunity to fellowship with Jesus the shepherd who leads us by streams of water.

[39:34] Are you following Jesus by springs of water? This is what he wants for you. This is what he'll do for you through this arduous journey.

Now to everyone here whether you've already found life and salvation in him or not, this passage is beckoning us to see Jesus not only as a servant, savior, and a shepherd but in light of that as a treasure, as a treasure, as the highest and greatest and most valuable treasure our hearts could ever possess.

If Jesus is himself light and salvation, if Jesus is himself covenant and blessing for his people, then he is himself the treasure of greatest price, worth giving up everything else for.

So let us lay aside all worldly treasure this morning so that with two hands we can fully embrace the all-surpassing, all-satisfying treasure that is Jesus Christ, our servant, savior, and shepherd.

Now when we do that, I'm convinced we will find our hearts have only one response and that's what Isaiah shows in the final verse of this text. The world's response, praise.

[40:58] The passage concludes, Sing for joy, O heavens, and exalt, O earth. Break forth, O mountains, into singing, for the Lord has comforted his people and will have compassion on his afflicted.

You know, the second half of that verse, it's a summary of what's come before, referring us all the way back even to chapter 40, which disclosed God's purpose. What was that?

To bring comfort to God's weary people. Now we see that God has done so in and through the person and work of his servant. He's comforted his people.

And in and through his servant, the savior and shepherd of humanity, God has lavished his weak and wayward people with mercy and compassion. And the first half of the verse exhorts all of creation to the only fitting response to these things, which is heart-affected, joy-filled worship and praise.

That's the only right response. This is the eternal song of the saints of God. A song not about what we have done, not about who we are, but about what God has done by grace through Jesus to fashion a redeemed people for his own possession and glory.

[42:21] So I'd like to invite the music team back up here and we're going to move straight into what we're seeing here in verse 13, Lord willing, heart-affected, joy-filled, worship and praise of God for who he is and what he's done.

And as the music team prepares, I want to close by simply reading these verses from Revelation chapter 7, 15 to 17. Now these verses show us how the shepherd's provision for the journey home becomes a provision that we will eternally enjoy at home in his unveiled presence. Listen to these words. Therefore, they, the saints, are before the throne of God and serve him day and night in his temple and he who sits on the throne will shelter them with his presence. They shall hunger no more, neither thirst no more. The sun shall not strike them nor any scorching heat for the lamb in the midst of the throne will be their shepherd and he will guide them to springs of living water and God will wipe away every tear from their eyes.
to the world and he will world and he will move into the world and he will