

Comfort To The Lord's People

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Bible Text: Isaiah 40:1,2

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Look with me, if you will in your Bibles, to Isaiah chapter 40 and I am just going to read the first two verses of this chapter and speak with you on this subject, "Comfort For the Lord's People."

Here in Isaiah 40 and verses one the command is given to Isaiah:

Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD'S hand double for all her sins.¹

You know, the light shines brightest against the backdrop of a dark background. That is often why when you go into a jewelry store they have got all those pretty diamonds and precious stones in the cases, the light shining on it, but what do they put it on? Some black velvet. That brings out the brightness, if you will, the shininess of the jewel.

And, you know, when we consider the word that Isaiah brought to Hezekiah the king in chapter 39 that was a pretty dark message. Even some of you felt that way after hearing it. You know, it was a message of solemnity, of weighing even our own state before the Lord, how easy it is to be drawn away. And many that profess to know the Lord in the end that aren't. And so it causes you to go away and weigh these things before the Lord.

But the Lord never brings the Word just to trouble us. If he brings as word of warning in his Word, it is that we might look to our only hope and our only comfort and he who is our stay and our strength and that is the Lord Jesus Christ. And so we see this command being given to the Lord's people.

Notice in verse one it doesn't say just comfort everybody. That tends to be the popular message. We come to church to get comfort. So, preacher, give us a word of comfort. And that is why many congregations pay their pastor. They don't want him talking about sin. Don't talk about death. Don't talk about condemnation. That is all Old Testament. What we need to hear is an uplifting word. We need to hear something that is going to

¹ Isaiah 40:1-2.

cheer us up, pick us up. And there are many false preachers out there that are willing to do that. They don't heal the wound, they just bind it up.

And, David, I am sure you can appreciate this illustration. You know, you have got to cleanse that wound. You have got to deal with it before you bind it up. If you just take and put a bandage around it and tell them, "Go on out there," all you are doing is binding up the infection and sooner or later it is going ooze out. But that is what false preachers do.

It is not in that sense at all that the Lord tells Isaiah, "Comfort ye, comfort ye my people."²

He is speaking of a particular comfort to a particular people and so let's answer that question right up front.

Wherein lies the comfort of the Lord's people? Is it not always and only and exclusively in the Lord Jesus Christ, the forerunner who went before, the representative of his people before God the Father who are otherwise guilty sinners just like anybody else and lost and condemned and that the only hope is in that he, the Lord Jesus Christ has satisfied justice? He has satisfied God's law. And therefore there remains nothing but mercy for his people. That comfort is tied to a just satisfaction.

If you owed a great debt and you were worried about losing your home, they are going to come and repossess it and a friend came over to console you and said, "Ah, don't worry about it. You know, it is not going to happen. Everything is going to be all right. Just come on. Let's cheer up here." What kind of comfort is that?

It is none at all because what you need is a statement from the bank that tells you that the mortgage has been paid off. Someone paid it for you. And whatever threat there was of you losing that home, that was gone because the debt has been handled.

Now that would be cause for rejoicing. There you can call your friends and say, "Do you know what? Someone stepped in here and paid this debt and there has been satisfaction made and I can breathe a sigh of relief."

You know, that is comfort. You know, when the Scriptures instruct us to come before God's throne of grace to find grace to help in time of need, it is not just an ally, ally and free. You know, have you ever played that game kick the can and no one seems to win and so finally they say ally, ally and free, you know, everybody come on. We are closing this down.

This isn't a game. You know, we are dealing with a holy God. We are dealing with a God that cannot look upon sin with satisfaction. We are looking at God that apart from that just satisfaction there cannot be any sinner entering into his presence. And so the Lord Jesus Christ himself is everything.

² Isaiah 40:1.

Look with me over in Hebrews chapter four, Hebrews chapter four. See how verse 14 begins?

“Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.”³

It is not just saying, “Hold fast to your profession, brother. You believe, keep believing.”

No, there is an object of faith. There is a confession that is made from that sinner in whom Christ has been revealed and to whom he has been revealed as that great high priest.

What was the reason for a high priest other than to represent the people before God? They couldn't run in and out. It wasn't their works. It wasn't their ceremonies. It wasn't their decision. It was all based upon the Lord Jesus Christ alone.

And what kind of high priest is he? Verse 15.

For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted [tried, a tried stone] like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.⁴

There is a word of comfort that we find in the Scriptures for the Lord's people much like Isaiah was called upon to declare.

In Hebrews chapter six beginning with verse 16. Here is some substance to comfort. It is not just telling everybody, “Oh, it is all going to be well. Don't worry.”

Now there is an oath of authority upon which this comfort is built in verse 16 of Hebrews six.

“For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise...”⁵

It is not everybody. An heir of promise is one who has been named in the will.

But to show unto them “the immutability of his counsel, confirmed it by an oath: That by two immutable things,”⁶ not only the person of God, his character, but his Word, those two immutable things, “in which it was impossible for God to lie, we might have [what?]

³ Hebrews 4:14.

⁴ Hebrews 4:15-16.

⁵ Hebrews 6:16-17.

⁶ Hebrews 6:17-18.

a strong consolation...”⁷ That is a comfort. Not just a hope so comfort, but “a strong consolation, who have fled for refuge to lay hold upon the hope set before us: Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil.”⁸

That is Old Testament language. Could not go in but once a year, the high priest, yet not without blood.

“Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.”⁹

So coming back here to Isaiah 40 I believe what we have here is prophetic. As the people were troubled by the news that the Lord would come and take away that which was for them a symbol of the truth, the temple, it would be destroyed, God would remove the candlestick for awhile.

And this is where I challenged each of you last time to consider, not to take for granted this candlestick that the Lord has placed in this community.

Sometimes we think it will continue forever. Probably not. It has been rare that a congregation has remained true from one generation to the next. It is made up of sinners and all the Lord has to do is remove the witness and many times you will see the people scatter. And in its place comes mold. It is like leaving a house to itself. Mold, corruption, dust, deterioration.

I know we don't like to think in those terms, but where are the churches today that were raised up through the apostle Paul's ministry? They are gone. In fact, they have... most of them were gone before the end of the first century, off into false doctrine.

That is why John, who was the last of the apostles to live and die warned of it being the last hour and that there were many antichrists that had gone out into the world and to try the spirits whether they be of God. That was before the end of the first century.

Today you can go over there on these little tours and the tour of the Bible lands, the tour of the Far East and Mid East and all these things and you will find shrines. You will find monuments of men put up, but you won't find the gospel. The Lord long ago took away the candlestick, removed it, scattered the sheep.

And so, you know, when you hear that you become troubled in your mind and heart and yet the message to the Lord's people is, “Your safety isn't in a building.” That temple could be destroyed, but the Lord not be removed. You know, and he did. He brought the Babylonians in. All that Hezekiah was showing to these emissaries from Babylon, the Lord said, “They are just scouting it out. They are just casing the joint. In a short while

⁷ Hebrews 6:18.

⁸ Hebrews 6:18-19.

⁹ Hebrews 6:20.

all that will be taken from you, Hezekiah. It will be after you are gone, but it will be taken.”

And so it was. So any in that day thinking about it, we need some comfort that we are the Lord’s.

Well, their comfort had to be not in the brick and mortar. Their comfort had to be not in the type, not in the picture, but in the one who would come. And certainly that is where Isaiah points them to the Lord Jesus Christ.

We see here in verse one of Isaiah 40 the consolation of God’s people. And what it was that Isaiah, a fellow minister of the gospel should preach, what he should publish, what he should say when the Lord’s people were in need of comfort.

And the message is clear. You know, we are not left to guess as to what our message is to be. I prayerfully consider the text each time, but I have no question what the message should be. And I don’t care where you point your finger in this book, whoever it was that the Lord raised up, if the Lord raised him up they were pointing sinners to Christ. That was their message. And the message here is, “Comfort ye, comfort ye my people, saith your God.”¹⁰ It is a command.

I know that sometimes we can get off task sometimes chewing out the goats. The goats start bleating and making lots of noise and so you begin to focus on the goats. The Lord never said to focus on the goats. And sometimes in the turmoil and the coming and going of people you can sit and wonder sometimes where are the sheep? Are there any? You know, it is like Isaiah sometimes says in Isaiah 53.

“Who hath believed our report?”¹¹

Here he was raised up to declare this message in his generation and yet the Lord had said that in hearing they won’t hear. In seeing they won’t see. But he was not to alter his message. He was not to change it. he was not to modify it. He wasn’t to subdue it, hide it. Declare. Declare it.

And, again, this word is given to him to declare it.

The reason is that captivity of Babylon was but temporary where they would be taken away, it was said, for 70 years and then brought back and the Lord would rebuild that temple and gather his people together again and would preserve it until the time that the Lord Jesus Christ should come and fulfill all of the prophesies and promises and types concerning him.

And so to me in the clearest and strongest manner, what Isaiah is called upon to do here

¹⁰ Isaiah 40:1.

¹¹ Isaiah 53:1.

is to get them to look beyond their immediate situation to the one who should come, to the Lord Jesus Christ. And that is very good advice for any of us sitting here.

How many times we become disconsolate and discomfited when we just focus on what is wrong about us or what is wrong within us and our eyes are taken off of what has been accomplished for us by the Lord Jesus Christ.

So Isaiah here begins this chapter with a very clear gospel message. And it begins with comfort, comfort to the Lord's people and how it is that they should find comfort.

Now they say before you talk about any subject you need to be able to define it. So that is what I am going to do here. What does it mean to, "Comfort ye, my people."

Three times the word is used in these two verses.

"Comfort ye, comfort ye..."¹²

And then verse two. "Speak ye comfortably..."¹³

This word "comfort" really has a two fold meaning. It is descriptive of the gracious work of the Spirit of God in the sinner's heart when the Spirit of Christ begins to shine forth. But comfort first of all implies sorrow. You don't have need of comfort where there is no sorrow. And so the word, first of all, describes a repentant sorrow in acknowledgement for who we are and what we are.

You know, as parents this is the one thing that we look for in correction or correcting our children is if you spank them it is listening for that cry. That is not a cry of anger, not a cry of rebellion, but a cry of submission, an acknowledgment that I was wrong. I am guilty... I am that guilty one.

And where there is no acknowledgment there certainly can't be comfort. There only continues to be rebellion and anger and until the Lord grants it.

But that is part of the definition here of comfort. Comfort, first of all, because of a repentant sorrow for sin that causes that heart to cry out to the Lord for comfort.

Again, in the chastening of a child when done correctly that child will come and hug your neck and say, "I am sorry, daddy or I am sorry, mommy." And that is what you look for. You look for that yearning for the comfort, for the understanding, for the forgiveness that comes.

David in Psalm 119 used the word this way. In Psalm 119 and verse 82.

If you look in verse 81, "My soul fainteth for thy salvation."¹⁴

¹² Isaiah 40:1.

¹³ Isaiah 40:2.

This is what it is to be lost. A lot of people use this word. They say, “Oh, I was...” Like they sing Amazing grace. “I was lost, but now I am found.” And they will sing it with a smile on their face or just kind of swooning.

You know, if you have ever been lost, I am talking about just in general, to be lost means you have no way back. You cannot come back. You cannot figure it out. You are lost. And to the point of fainting for thy salvation.

Some that have been lost in the mountains, for example, that they have sent out rescue crews to find them. The crews, the rescue crews found them. They didn’t find the rescue crews. They were beyond recovery themselves. It took another to come in and take them to safety.

And this is the cry of the soul.

Notice, “My soul fainteth for thy salvation, but I hope in thy word.”¹⁵

You know, when the Lord... before he speaks comfort to the soul he shows you your lostness. He shows you that there is no other hope than thought eh blood and righteousness of the Lord Jesus Christ alone. He brings you to the end of yourself. There his a renouncing of self.

Verse 82.

“Mine eyes fail for thy word.”¹⁶

Oh, but for a word from the Lord.

Some people short cut it. They want a word from the preacher.

Preacher, tell me it is going to be all right.

I can’t. I don’t know what the Lord’s purpose for you. I do know this, that if you are one of his sheep, he will draw you. I can tell you that. And the comfort, as far as your own salvation and safety is concerned, by his spirit he will draw you to see that Christ and Christ alone is your hope. But don’t look to me for hope.

People get upset at me, you know, when they want me to assure them that they are the Lord’s. I can’t. I know that my own soul faints for his salvation. You know, if he doesn’t save me, I will never be saved. So I look to him. I rest in him. He is my comfort when all else is taken away.

¹⁴ Psalm 119:81.

¹⁵ Ibid.

¹⁶ Psalm 119:82.

But, you see, the word he uses.

‘When wilt thou comfort me?’¹⁷

This isn’t a quick easy believism, you know, and preachers get far too hasty with people get a little disturbed trying to read them a portion of the Word and then let’s say a prayer and everything is going to be all right. I don’t doubt it. Write it down in your Bible. Remember this date.

You know, that is a man made method that will not stand. That is like drawing a picture in the sand by the ocean. Pretty soon that water is going to come and just erase it all, take it away. There is no comfort there.

So when the Lord told Isaiah to comfort the people it was through the Lord dealing in the hearts of his people and causing them not to hope in anything in themselves in this flesh, not even that temple that he was about to destroy, because that is what most of them were saying.

“Oh, no, that can’t be true. God would not take out this temple.”

“Yes, I will,” the Lord said in a matter of time.

That is not where your hope needs to be in things visible, things physical, but in him.

Look over in Ecclesiastes chapter four. We dare not hope even in a profession to say, “Well, I... at such and such an age I stepped out and walked an aisle and said a prayer.” There is no hope there.

In Ecclesiastes four—and this is Solomon’s testimony of how the Lord dealt with him. You read back there in the Kings how he wandered and how he went off into idolatry and probably if you saw him at that particular time, you would say, “That man isn’t the Lord’s,” but he was. It just hadn’t been revealed yet. He hadn’t been brought to the end of himself, but clearly when you read Ecclesiastes you know that he was. The Lord did bring him to the end of himself.

Here is his own testimony in verse one of chapter four.

“So I returned, and considered all the oppressions that are done under the sun: and behold the tears of such as were oppressed, and they had no comforter.”¹⁸

In other words, left to themselves, there was no way out. There was no delivery. That is what it is to be lost.

¹⁷ Ibid.

¹⁸ Ecclesiastes 4:1.

“And on the side of their oppressors there was power; but they had no comforter.”¹⁹

You know, there is no comforter in this flesh. There is no comforter in just a mere knowledge even of the truth. That won't stand you. Christ alone is that comforter.

And so comfort, first of all, because of a repentant sorrow for sin, knowing ourselves to be lost, but, secondly, consolation that comes from knowing that that sin debt has been paid. The Lord doesn't play games with us. If he has been pleased to show us that we are lost, he will turn our eyes to him who is salvation.

And if you look in 2 Thessalonians chapter two our hope can't be in tradition. It can't be in profession. It is in the salvation that the Lord Jesus Christ himself has wrought.

In 2 Thessalonians chapter two and, again, the light against the backdrop of darkness is how you will often see the Scriptures laid one against the other. There is a reason the Lord has put them in this order. Even as we saw in Isaiah 39, darkness, the whole idea of the candlestick being removed and God bringing judgment to the house of God, separating the wheat from the chaff, ok?

Same thing we have here in 2 Thessalonians two where Paul talks about, look in verse 10 for example.

“And with all deceivableness of unrighteousness in them that perish.”²⁰

We live in a world that is perishing. Let's face it. They can be kind neighbors, but they are perishing without Christ. If Christ hasn't paid their debt, they will pay the full weight of their debt of their sin eternally separated from God. That is hard for people to believe, because they have never been shown just how evil their heart is, just how far from God they have fallen.

“And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.”²¹

You know, if there was a true love for the truth given to even so-called Christendom in this city, Shreveport Bossier, 99.9 percent of those organizations would be shut down today because they would look at them and think there is no gospel being preached. We have got to find a place. We have got to hear where there is a hunger. People will walk for miles if they are thirsty to find just a little bit of water. They will walk for miles to find bread to eat when they realize that without it they are lost.

The people don't have that urgency. They are religious. They go to church. They fall into ceremonies. They follow programs. And preachers will do these things to keep

¹⁹ Ibid.

²⁰ 2 Thessalonians 2:10.

²¹ Ibid.

people coming. And yet it is a deceivableness not having the love of the truth that they might be saved.

But look at verse 11.

“And for this cause God shall send them strong delusion, that they should believe a lie.”²²

God sent in Isaiah’s day strong delusion. There were people that would have preferred to see him dead than to declare that there was judgment coming. The same with Jeremiah. In fact, they did. They got tired of hearing Jeremiah. They tied him up and threw him down in a pit. , left him to die, had God not preserved him.

They prefer a lie and God sends it that they should believe a lie.

You know, we often say to our children, “If you lie, I will catch you. You know, I am going to know about it.”

But when God causes a person to believe a lie, do you ever think that they will ever know anything other than that they will ever know it is a lie? They will believe it to their dying day.

There are people out there that are bound up in the lie of their works religion that somehow their profession or something that has to do with their salvation and you will not talk them out of it. They would rather have you dead than believe otherwise. But that is that strong delusion that unless God by his Spirit opens their eyes, they are going to die holding on to a false hope.

And here is the reason, verse 12.

“That they all might be damned who believed not the truth, but had pleasure in unrighteousness.”²³

The unrighteousness is anything contrary to the one true righteousness which is Christ.

Now there is the dark. But look at the light, verse 13.

“But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.”²⁴

In other words, he has purposed to set you apart. But just like laying red in 1 Corinthians one, there is no room for boasting. It is true that no flesh should glory in the flesh, but

²² 2 Thessalonians 2:11.

²³ 2 Thessalonians 2:12.

²⁴ 2 Thessalonians 2:13.

that the glory should be Christ alone, but the only reason you see that or I see that is because it pleased God to reveal Christ in us.

And he says, “Whereunto,” verse 14, “he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. Therefore, brethren, stand fast...”²⁵ and not hold the traditions of men. That is not what he is saying here. But “hold the traditions which ye have been taught [of Christ], whether by word, or our epistle.”²⁶

“Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath [what?] given us everlasting consolation.”²⁷ There is that word “comfort.” “And good hope through grace. Comfort your hearts...”²⁸

There it is again.

“Comfort ye, comfort ye my people.”²⁹

“...and stablish you in every good word and work.”³⁰

Every good word is that which is revealed in Christ. Every good work is that which give shim all of the honor and the glory.

So that is what it is to comfort.

Now come back here to Isaiah 40. Let’s see the authority of this command. We saw the command, what it means, but here is the authority of it. The word “comfort” is repeated.

Now why do we repeat things? To affirm it. Let me go over this one more time. Let’s just review this one more time.

“Comfort ye, comfort ye my people.”³¹

It is God that hear speaks. This isn’t Isaiah. These aren’t Isaiah’s people. You are not Ken’s congregation. If you are, you are in trouble. You know, the Lord’s sheep. It is as if the Lord is saying here, ““Comfort ye, comfort ye my people, saith your God.”³²

Is he not the God of all comfort? Did he not send his Son the Lord Jesus Christ to pay the sin debt of worthless, lost, condemned sinners that he might call them his own?

²⁵ 2 Thessalonians 2:14-15.

²⁶ 2 Thessalonians 2:15.

²⁷ 2 Thessalonians 2:16.

²⁸ 2 Thessalonians 2:16-17.

²⁹ Isaiah 40:1.

³⁰ 2 Thessalonians 2:17.

³¹ Isaiah 40:1.

³² Ibid.

So he is the God of all comfort. And notice the people whom he would have comforted are his people, these that he has chosen, for whom he has made that covenant with his Son from eternity, put their names in his will and for whom he gave his Son.

You see, this is why it says, ““Comfort ye, comfort ye my people.””³³

He has redeemed them by his blood. And by this message effectually calls them by his grace.

Back in the day it used to be that some of the old Puritans would just preach hell fire and brimstone and try to get people shaken and trembling, troubled. And these camp meeting would go on for weeks and that is the way they liked to have it, have people just wondering whether or not in an instant they would be falling into hell.

I know that message is lauded by many today that Jonathan Edwards preached “Sinner in the Hands of an Angry God.” It is even in text books as classical literature today where he spoke so powerfully of like a spider web hanging over a fire that at any moment the spider could drop into the fire and be destroyed.

There is no gospel in it. He got people troubled. He got them upset. He got them wondering what to do. And the word of the day was pray through. That was what the hope was. Get them trembling and stay on your knees till God saves you.

But that is not the message of the gospel. The message of the gospel is if the Lord has taught you who you are, it is not me convincing you. I cannot convince another person of their sin. I cannot convince another person of their lostness. That is the Spirit’s work to do.

The message that I am to declare is there is the comfort is in the Lord Jesus Christ. And it is the Lord that will sort out the wheat from the chaff. It is the Lord that will make plain those that are his and those that aren’t.

And this is true not even... not only for salvation, for the salvation of our souls, but it is true in our every day life and walk. How many times each of us sitting here has perhaps been downcast? It is just part of living in this flesh.

How many times each of us sitting here has been discomfited. We are disconsolate. That is the opposite of consolation.

We ought to thank the Lord that we are not that way all the time when you think about this flesh that we live in and the corruption of it and the temptations that we face day by day. And in God even for a season hiding his face.

And the afflictions of this world, a fallen world in which we live, fallen sinners living in a fallen world. But the message is always the same.

³³ Ibid.

“Comfort ye, comfort ye my people.”³⁴

God is not in the business of holding our head under the water to see how long we can hold our breath and just to be mean, torture his people. That is not God’s business. But he will get our attention through these things.

That is the chastening rod.

“Thy rod and thy staff they comfort me.”³⁵

He uses these things to cause us to be weaned from everything that we ever put our confidence in in this world, in this flesh and to rest in the Lord Jesus Christ alone. That is why he sent him into this world.

He told his disciples, “When I go I will send you another Comforter.”

Well, if he sent another Comforter, that means he is that Comforter. And when he physically left this world he did not leave us orphans, but he gave his Spirit that his Spirit might continually draw this flesh that would otherwise go the way of all flesh, continually draw it to Christ. He has given us his Word. He has given us the promises in this Word, the confirmation of them by an oath which we just read in Hebrews six, a very strong consolation.

If you don’t find comfort in this Word of Christ, this Word that points us to Christ, you will not find consolation. You will not comfort. Going out and turning up the radio isn’t going to get it done. Going and grabbing your friends and having a high old time isn’t going to get it done. Sooner or later you have got to lay down in your bed by yourself and deal with your heart before the Lord.

Here is the comfort. It is the word of the gospel And the Lord is graciously giving... and I know we focus many times on those that aren’t ministers of the Lord, but I am thankful of those who are the ministers of the Lord and whose one goal, one desire, one ambition is not to draw glory to themselves, but to exalt the Lord Jesus Christ.

Be thankful. Barnabas was a son of consolation to Paul. No one believed him. He was off in Tarsus when Barnabas, that is what his name means, son of consolation, went and brought him, took him and brought him to Antioch, introduced him to the congregation there and brought him into the fellowship.

What a message of comfort that the Lord gives. And that is really what coming back here to Isaiah 40. Three things in this message of comfort and I will close with this.

³⁴ Isaiah 40:1.

³⁵ Psalm 23:4.

We have seen the definition of it. We have seen the nature of it, but what is its message? The message of comfort, three things.

Tell them what? That their warfare is accomplished.

You know, if you look around yourself right now or even within yourself you might say, “Well, I don’t see the warfare conquered. There sure are an awful lot of battles going on.”

But the warfare pertaining to the salvation of his people is accomplished. The work is finished. The debt has been paid. There has been that foundation laid and because of that by that one act of the Lord Jesus Christ the Lord has graciously delivered once for all his people from sin, the curse of it, from Satan, from the world, from the law. You know, that is why I don’t have to stand up here today with thunderings and preaching up the law of God. It has been accomplished. It has been finished on behalf of those for whom the Lord Jesus Christ died. He is the captain of their salvation and he has gotten the victory. It is finished. The warfare is done. He has gone before. And that crown that he won is laid up for them.

You know, when the representative wins, the people win. When he is crowned, they are crowned. That is that crown of glory of which the Scriptures speak.

And, of course, this was accomplished by the Lord Jesus Christ coming in the fullness of time God sent forth his Son, made of a woman, made under the law that he might redeem those that were under the law.

Their warfare, notice, their warfare, her warfare is accomplished. It is not a battle we have to fight again. It is not put up for us to follow like you hear some preachers saying, “Well, just as Christ sacrificed himself, now here is what you need to do.”

There is nothing to be done. It is like that woman that came crying to a preacher just heart torn one day and said, “Preacher, tell me what I need to do.” She said, “The weight of my sin is so overbearing. Tell me what I need to do.”

And he told her, “Well, it is too late.”

She looked. “What do you mean it is too late?”

He said, “It is too late. There is nothing you can do. It has been done. It has been finished in the work of the Lord Jesus Christ. Rest in him, you see.”

And that is the message .

“Her warfare is accomplished.”³⁶

Can you imagine if you had to stand before a holy God and Christ had paid the debt for

³⁶ Isaiah 40:2.

every sin except for unbelief? That is what is being preached. Oh, he paid for everybody's sin except for unbelief. So now it requires you to believe.

Would you really want your salvation to be based upon, grounded upon how much you believe? Think about your faithless days that you have had even since it pleased God to reveal Christ in your heart when you couldn't believe, when things were so dark that you didn't know where to look.

What if your salvation were really dependent upon that before a holy God? We would all be condemned.

No, the warfare is accomplished. Even for my faithlessness in days when I can't see. It is accomplished. It is finished.

If you have ever been through dark days when you couldn't look, when you couldn't see, couldn't hold on and in your mind and heart the Lord had given you over to your own flesh, I will tell you what. I am thankful in those days that salvation is of the Lord. It is in the finished work of the Lord Jesus Christ that the warfare is over. What a blessed consolation, blessed hope.

Secondly, the second part is that "her iniquity is pardoned."³⁷

And, again, who can pardon, but God? It is not something you earn. It is obtained by the blood of the Lord Jesus Christ, that full and complete accomplishment of salvation for guilty sinners. When he bore the debt, he paid it in full.

Her iniquity... he iniquity, not everybody's, her iniquity is pardoned.

There is an allusion here to the sacrifices being accepted, but they were just but a covering. But here it is reference to the pardon, to be pardoned.

You know, it means to be expiated. It means to be appeased so that there is reconciliation, not just a covering, but reconciliation for sin. And then, thirdly, it says, "For she hath received of the LORD's hand double for all her sins."³⁸

That is the final point of this message.

Now some wrongfully understand this in a sense of personal punishment for sins. All right. I have punished you enough, so, you know, you are good.

No. When it says that they have received of the Lord's hand double for all her sins, it is not how much you have suffered. You know, that is the problem with the on going festivities of Mardi Gras and of Lent. It is people trying to give up something, you know, to get something from God. And it is all based on works religion. There is nothing

³⁷ Ibid.

³⁸ Ibid.

that a man can give or a woman can give in exchange for the Lord saying, “Ok, it is enough.”

An eternity in hell would not satisfy a holy God if it was up to you or me in eternity in hell.

But, rather, when it says here, “she hath received of the LORD’S hand double for all her sins,³⁹ it is a declaration of the complete satisfaction made by Christ for the sins of his people.

Sinners redeemed by the Lord Jesus Christ have already received double for their sins. How? Well, of receiving at the Lord’s hands, in other words, in our surety. What is in his hands, but redemption? What is in his hand but salvation? Pardon, full and free is in his hand.

And so, “ he hath received of the LORD’S hand double.”

It is talking here about blessings of grace double for all sin. Not only sin forgiven and put away but righteousness imputed.

You know, if the law has been satisfied and Christ has put away the sin, what remains but righteousness? That is the double portion. It is a double portion of grace for all my sins, in the place of my sins. He didn’t punish me. He punished his Son, but in the place he gives me what? Forgiveness and he gives me righteousness.

So it is a matter of that ample satisfaction that was made and being infinite answered fully every demerit of sin. But also receiving of the Lord every merit of Christ’s righteousness, every merit of that satisfaction of God’s justice that fully answers every one of his demands.

So if he died for me, therein is my comfort. That is all my hope and plea that when Jesus died, he died for me. And I trust that is your hope as well.

“Comfort ye, comfort ye, my people.”⁴⁰

All right.

³⁹ Ibid.

⁴⁰ Isaiah 40:1.