

# Behold Your God

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**Bible Text:** Isaiah 40:12-27

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## **Shreveport Grace Church**

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If you will, look with me in your Bibles to Isaiah chapter 40.

In the bulletin I had put the title, "Isaiah 40:12-27, our Incomparable God." And certainly that is the subject that we have before us. But as the Lord has directed and as I have prepared a study endeavored to move forward, he wouldn't let me get off of some of these verses that we saw last week, touched on.

So I want to read from verse nine all the way down to the end of the chapter just so that we can have the context. But the message will be primarily focusing, again, on verses nine through 11 and entitled, "Behold your God."

Verse nine says:

O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord GOD will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.<sup>1</sup>

So what kind of God is this?

Well, verse 12.

Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the LORD, or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding? Behold, the nations are as a

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<sup>1</sup> Isaiah 40:9-11

drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations before him are as nothing; and they are counted to him less than nothing, and vanity.

To whom then will ye liken God? or what likeness will ye compare unto him? The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains. He that is so impoverished that he hath no oblation chooseth a tree that will not rot; he seeketh unto him a cunning workman to prepare a graven image, that shall not be moved. Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: That bringeth the princes to nothing; he maketh the judges of the earth as vanity. Yea, they shall not be planted; yea, they shall not be sown: yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.

To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth.

Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed over from my God? Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.<sup>2</sup>

Coming back to verses nine through 11 and looking at this command that is given to every preacher whom the Lord has raised up and sent forth, just three words that define their message.

“Behold your God.”<sup>3</sup>

Here is a command given to sinners such as we are to look to the Lord Jesus Christ.

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<sup>2</sup> Isaiah 40:12-31.

<sup>3</sup> Isaiah 40:9.

You say, “Why a command?”

It is not an invitation. It is a command. Well, because we wouldn’t look otherwise unless the Lord himself is pleased to cause us to look, to cause us to hear.

Here the command is given particularly as it says to the cities of Judah. The cities of Judah are representative of those of Christ’s lineage. Christ came from the tribe of Judah. He was raised up to be the Lion of Judah. And so, very clearly, we find that whether men hear or not this command, he will cause his own to hear. But regardless we don’t know who is his and who isn’t. And so we go forth and we declare unto sinners, “Behold your God.”<sup>4</sup>

Is he not their God whether they know him or not? Men trifle with this today, but, you know, whether men know him or not, it is still one God. There is still one God who is ruler over all, who ordains all things, from whose hand all things come and exist. And that is why I took the time to read the rest of the chapter. Men get pretty haughty in themselves when they are healthy, when they are wealthy, when they are prospering. They think that their hand has bought them these things. It hasn’t, because the day will come when this very God will take it from them. Is it not things upon which we build an eternal hope. And if that is all a man lives for, that means that all that he has in this life, that is all the comfort he is going to know. From there forward it is going to be an eternal separation from this very God.

When Paul was in Athens, if you look over in Acts chapter 17, as he awaited Titus and Timothy to come back from Corinth and a mission on which he had sent them over in Greece, that is where he was. We find that as he was there that he walked in the market place and he considered the different idols that had been set up in that market place. And as the Lord so directed there came a time when he stood up to speak and in verse 22 of Acts 17:

“Paul stood in the midst of Mars’ hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions...”<sup>5</sup>

In other words, those objects called gods that you worship.

“... I found an altar with this inscription, TO THE UNKNOWN GOD.”<sup>6</sup>

They are just like any today, all inclusive.

“We are going to worship every god out there, because we don’t know which one is the right one and even if we miss one we are going to call him the unknown god and honor him, too.”

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<sup>4</sup> Ibid.

<sup>5</sup> Acts 17:22-23.

<sup>6</sup> Acts 17:23.

That was the thinking of the day.

But Paul says, “Whom therefore ye ignorantly worship, him declare I unto you.”<sup>7</sup>

And this could very well be Isaiah speaking that we just read here in Isaiah 40.

“God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands.”<sup>8</sup>

What is the big thing that religion puts emphasis on? Temples made with hands, million dollar temples in our day, elaborate.

But Paul was straightforward in addressing it.

He said, “Neither is worshipped with men’s hands, as though he needed any thing.”<sup>9</sup>

Isn’t that the message of religion? Come with your alms, come with your gifts, come with your tithes. But here Paul said:

Neither is worshipped with men’s hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.<sup>10</sup>

People think that they move and dwell where they are because of their own determining, but God purposes all things, ordains all things. You are, right now, living in Shreveport, Louisiana because God appointed you to be here. He appointed me.

“That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us.”<sup>11</sup>

Why?

For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man’s device.<sup>12</sup>

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<sup>7</sup> Ibid.

<sup>8</sup> Acts 17:24.

<sup>9</sup> Acts 17:25.

<sup>10</sup> Acts 17:25-26.

<sup>11</sup> Acts 17:27.

<sup>12</sup> Acts 17:28-29.

It sounds a little bit like what Isaiah was saying in Isaiah 40. One man takes a tree limb and it is of hard wood and makes himself an idol that he hopes will ask. But it is still a dumb idol compared to the living God.

And it says, verse 30:

“And the times of this ignorance God winked at.”<sup>13</sup>

He overlooked it. In other words, there were generations of ignorance that he passed by.

“...but now commandeth all men every where to repent.”<sup>14</sup>

The “nows” of Scripture are important. Since the manifestation of Christ, since the time of his coming, since he has come in the flesh and since he has lived, died and risen again,

“...now commandeth all men every where to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained.”<sup>15</sup>

Paul here is saying the same thing as what Isaiah said when the Lord gave him that word, “Behold your God.”<sup>16</sup> Whatever the idol, whatever the point of attraction that has been to this point, wherever your hope has lied, it is time to renounce it. Repent.

“[God] commandeth all men every where to repent. Because he hath appointed a day, in the which he will judge the world in righteousness [notice] by that man whom he hath ordained.”<sup>17</sup>

Friends, it is Christ or it is hell. That is it. All the religious standards that men put up and their dos and don'ts of religion and the outward appearance of righteousness, it will all burn. There is but one way that God has ordained the salvation of sinners.

And he says here:

“...whereof he hath given assurance unto all men, in that he hath raised him from the dead.”<sup>18</sup>

Christ's resurrection from the dead is God's assurance that salvation is in Christ and that righteousness, that righteousness that he came and established, that he earned on behalf of those that he came to save and that God has imputed, that is the one standard by whom

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<sup>13</sup> Acts 17:30.

<sup>14</sup> Ibid.

<sup>15</sup> Acts 17:30-31.

<sup>16</sup> Isaiah 40:9.

<sup>17</sup> Acts 17:30-31.

<sup>18</sup> Acts 17:31.

all men will be judged. Notice I said by whom. We think of the standard as what, but it is whom. By him, by this man.

And so coming back to Isaiah chapter 40 these are words that we need to give great consideration to.

“Behold your God.”<sup>19</sup>

Three simple words, but very forceful. That if you look in verse 10. That God of whom Isaiah says, “Behold your God,”<sup>20</sup> notice, first of all, says, “Will come.” So this is a God who will come. The idea of coming is coming into the world, coming in the flesh, coming among men who are idolaters by nature. But now the command is to behold him away from any idols of the heart, away from any hope in the works of your flesh. Behold him.

I admit this is a great mystery. In fact, Paul in writing to Timothy over in 1 Timothy chapter three and verse 16 he describes it as a great mystery. And to miss Christ, to blindly follow after any work of our own or any ceremony, any performance... See, most people today think faith is a performance, something you do. It is not. It is a persuasion. It is God giving you eyes to behold his Son.

Here in 1 Timothy three and verse 16:

“And without controversy...”<sup>21</sup>

Men like to debate, but for God there is no debate.

“And without controversy great is the mystery of godliness.”<sup>22</sup>

Of God likeness is what godliness is.

How on earth is a sinner to be God like or godly? We hear people use that term with regard to men. They are godly. Well, it has got to be in one way and that is as described here.

“God was manifest in the flesh.”<sup>23</sup>

There is godliness. The God man is godliness.

“And justified in the Spirit.”<sup>24</sup>

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<sup>19</sup> Isaiah 40:9.

<sup>20</sup> Ibid.

<sup>21</sup> 1 Timothy 3:16.

<sup>22</sup> Ibid.

<sup>23</sup> Ibid.

<sup>24</sup> Ibid.

You say, “Christ had to be justified?”

Yes. Justified as that Savior, justified as the Son of God, justified as the justifier. And here it says it was in the Spirit. The Spirit testifies first in the Word and then through the very righteousness that the Lord worked out. He was given the Spirit without measure. And then in the hearts of sinners he is justified in the Spirit. In other words, when the Spirit opens our otherwise blind eyes or opens our otherwise deaf ears he causes this heart to justify Christ, literally to take sides with God against yourself and to own his work alone as your salvation.

He was “seen of angels.”<sup>25</sup> He is “preached unto the Gentiles,”<sup>26</sup> unto the nations. This wasn’t done in a secret place.

“... believed on in the world and received up into glory,”<sup>27</sup> where now he is seated at the right hand of God the Father.

So to behold your God is to behold the God who is the God of the universe, yes, but he came in the flesh. He is the sum and substance of all that God has to say to sinners, nothing more, nothing less.

Moses in his day said that the Lord would raise up another prophet. What did he say? Hear him. When Christ walked on this earth and the voice from heaven said, “This is my beloved Son, in whom I am well pleased; hear ye him,”<sup>28</sup> you say, “How deaf can you be?”

Well, we are deaf by nature.

You say, “How blind can you be?”

We are blind by nature. And if any of us has been enabled to behold our God embodied in the flesh, in the Lord Jesus Christ, it is just for that reason. We have been. We have been enabled. He gave us eyes to see. He gave us hearts to receive. And when we hear that command, “Behold your God,”<sup>29</sup> we rejoice.

It is like a young child that knows daddy is on the way home. And then when he pulls up in the driveway the mom says, “Behold your dad.”

What does that child do? Runs, runs to the door, runs out. Did you ever have that experience? You have got to catch them when they are young. When they get older it is not always the case. But, you know, when they are young, there is that anticipation.

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<sup>25</sup> Ibid.

<sup>26</sup> Ibid.

<sup>27</sup> Ibid.

<sup>28</sup> Matthew 17:5.

<sup>29</sup> Isaiah 40:9.

All right.

Look in Romans chapter one. This is what Paul was saying. It is the message of the Old Testament. It is the message of the New. One Bible.

Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, (Which he had promised afore by his prophets in the holy scriptures.)<sup>30</sup>

That is what we are reading here in Isaiah.

“Behold your God.”<sup>31</sup>

Behold he shall come. Then it was a prophesy. It was a promise. Now we see it as a fulfillment.

But it all, verse three, concerned “...his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh.”<sup>32</sup>

So that was his humanity.

“...[but] declared to be the Son of God with power, according to the spirit of holiness.”<sup>33</sup>

That is how he was justified in the Spirit. How?

...by the resurrection from the dead: By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name: Among whom are ye also the called of Jesus Christ.<sup>34</sup>

So, in other words, as this command goes forth, the called of Jesus Christ are caused to hear and those are the ones who will hear and rejoice when it is said, “Behold your God.”<sup>35</sup>

Now coming back to Isaiah chapter 40 there is a lot in this statement. This is why I felt led of the Lord to come back to it, because there is a lot here.

Do you know that every attribute of the God of the universe is manifest in this one of whom it is said here, “Behold your God”?<sup>36</sup>

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<sup>30</sup> Romans 1:1-2.

<sup>31</sup> Isaiah 40:9.

<sup>32</sup> Romans 1:3.

<sup>33</sup> Romans 1:4.

<sup>34</sup> Romans 1:4-6.

<sup>35</sup> Isaiah 40:9.

<sup>36</sup> Ibid.



It is not just saying, “Behold God,” a god. “Behold your God.”<sup>37</sup> Behold that very God in whom you live and move and have your being and perhaps now are given over to idolatry. Behold him and who is he?

Verse 10.

“Behold, the Lord GOD will come.”<sup>38</sup>

So in this we are commanded to look at, just like John wrote in John one.

“In the beginning was the Word, and the Word was with God, and the Word was God... And the Word was made flesh.”<sup>39</sup>

That is the one way that God has given us the fullest manifestation of himself is in that man Christ Jesus. I believe that that is why he commanded in the Old Testament not to have any graven image before him, because he purposed that that image of himself be revealed in his Son.

Can you imagine if some Fortune 500 company announced that it was going to come out with a prototype and everybody started designing what they thought the prototype would be. It had not yet been revealed.

If you remember back years ago when they talked about the it and everybody was trying to figure out what it was, that this was going to be a machine that was going to revolutionize the world and travel. And you heard everybody talking about it.

What finally was revealed? That little Segway. It kind of fizzled. You see some police running around on it, you know, mall cops. But it really hasn't revolutionized the world. You know, but that was the promotion of it. Everybody had an idea, hovercrafts, you know, going around. All those things were trashed when it came out.

Now for years God promised in type, picture and promise that he would reveal himself. And what did natural men do? They formed images and types of what they thought it would be to the degree that when the Lord Jesus Christ himself was revealed and did come, no one believed him, because he came in a way that no one ever imagined. He came as a man. He was born in a manger, the lowest. He didn't descend from heaven with a shout of glory like you expect a king to come.

That is why people missed him. He grew up as a child. He was called, “a man of sorrows, and acquainted with grief.”<sup>40</sup> Men looked at him and said, “You make yourself equal with God? We know your father. We know your mother. We know your brothers and sisters. Can anything good come from Nazareth?”

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<sup>37</sup> Ibid.

<sup>38</sup> Isaiah 40:10.

<sup>39</sup> John 1:1, 14.

<sup>40</sup> Isaiah 53:3.

Do you think the Lord purposed all that? Absolutely he did. He hid himself in a body. He hid himself in that man, the God man to such a degree that it would take nothing less than the Spirit of God himself to open blind sinner's eyes to behold him and to see who he was.

I think of what Thomas said after the resurrection. He said, "I will not believe until I see the nail prints of his hand." And the Lord graciously drew him. He was just as blind as anybody else out there, but the Lord didn't leave him to himself.

And when he saw him and the Lord even said, "Take your hand and put them in my side," he just bowed.

And what did he say? "My Lord and [what?] my God."<sup>41</sup>

There was a sinner that beheld his God. The thief on the cross, railing just like the other one, but then suddenly his eyes were opened and he heard this God that came to save him, although he was ignorant, condemned, lost. He heard him say, "To day shalt thou be with me in paradise."<sup>42</sup>

Many others saw him physically, but didn't believe. That is what it takes. But this very man whom some would say would have weakened him, it didn't. He was the God man.

Notice, again, every attribute of God revealed in him. We see his omnipotence in verse 1, because it says:

"Behold, the Lord GOD will come with strong hand."<sup>43</sup>

There is "hand" is in *italic* so it is possible to read this that the Lord God will come against the strong, those that stand in their will, that stand in their own power, that stand in their might, that there is none whom the Lord has purposed to save that will be able to continue to stand.

Now isn't that our nature? When we talk about the blindness of men's hearts and the darkness and the stubbornness of their will and the rebellion we have all got to raise our hand say, "That describes me. That is what I am. That is what I was, until this one, the God man was pleased to come and lay me low."

And he is going to have every one for whom he died. There is "none [that] can stay his hand, or say unto him, What doest thou?"<sup>44</sup>

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<sup>41</sup> John 20:28.

<sup>42</sup> Luke 23:43.

<sup>43</sup> Isaiah 40:10.

<sup>44</sup> Daniel 4:35.

See, this is a God that free will religion doesn't know anything about, because, bottom line, what most people believe today, well, all people that are still in works religion, what they believe is that you have the final choice. If Christ can do all that he did and still you decide whether or not he is going to save you or not.

That is not what I read here when it says, "Behold your God."<sup>45</sup>

If he is, indeed, God and he is, that means that "none can stay his hand, or say unto him, What doest thou?"<sup>46</sup>

When it is his time, when it is his purpose to deliver them, he will deliver them. You will bow. I think that that is what can give us rest as we pray for acquaintances who are currently in rebellion. It might be even our own children.

You sit there sometimes and shake your head.

"I have raised them under the gospel. I have pointed them to Christ and now they are just... it seems like they are as rebellious as if they had never heard the gospel."

Well, guess what? They haven't heard. That is why they are rebellious. These... maybe they have heard with the physical ears, but the heart hasn't been opened. If it were they would bow. They would rejoice. You wouldn't have to keep reminding them. But we do with the hope and the prayer that if the Lord has bought them, he will get them.

Well, I tell you. I have told that to my kids several time and it has made them mad. But they know it to be so. You can rest. You can pull back. You can be silent. you have done everything that the Lord told you to do, raise them in the nurture and admonition of the Lord. But do you know what? If the Lord has bought you, he is going to get you. I don't have to chase you. I don't have to whip you. I don't have to make you bow. You might be like that prodigal son who asked for his inheritance and set off thinking he was going to conquer the world, but do you know what? If you are the Lord's, you are going to end up in that pig sty. He is going to strip you of everything you ever hoped in and he is going to bring you to himself and therein I rest. Therein I rest. What a God he is. He will not lose one of all that the Father has given him.

And you see, again, this strength in verse 10 where it says:

"And his arm shall rule for him."<sup>47</sup>

You know, salvation is not a bride that you cross. That is how it was portrayed to me. Here is a bridge. You can cross it.

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<sup>45</sup> Isaiah 40:9.

<sup>46</sup> Ibid.

<sup>47</sup> Isaiah 40:10.

Do you know the problem with a bridge is you can cross it, but you can also go back. Salvation is in the arm of the Lord. That is a strong arm. It doesn't even say arms. It says the arm. That arm is Christ. His salvation is sure.

And notice, again, the word "behold." You know, that is used to get our attention.

"Behold [notice] his reward is with him."<sup>48</sup>

That word "reward" is really the word "wage."

Now you can't do this with people you don't trust. But if you were... had a contractor that you were building a house for or he was building a house for you, whoever has written him the complete check before he even started building? You are thinking, I am going to wait until it is done and then I am going to...

But here so sure is this Savior, so sure is God of the work of his Son that it is described here that his wage is already with him. His reward, his ways, so sure is his character, so trustworthy. The Father entrusted him with his reward.'

You say, "What was his reward?"

A people.

He said, "Behold, I and the children whom thou hast given me."

That was his rewards, sinners, that God the Father chose out from fallen man and gave to his Son and then sent him with that wage to accomplish the work.

You know, this is an argument that is ongoing right now as when were those sinners justified whom God purposed to save? And the argument is, well, they were in Christ from eternity, so they must have been justified from eternity. It is true. They were in Christ. They were entrusted from eternity, entrusted to Christ as the surety. His wage is with him. But what does the next part of the verse say? His work before him. He wasn't done back there in eternity. He was entrusted with these sinners of his Father. But he had to accomplish the work.

Just like the names of the 12 tribes of Israel were already on the breastplate of the high priest before he entered in. So the wage was with them when they entered in represented by the precious stones that were in that breastplate. But that priest still had to enter in. He still had to accomplish the work.

And so you see here the Savior is omnipotent, his wage is sure. That is in the high priestly prayer that Christ prayed in John 17. He glorified his Father that the Father had given him authority over all flesh to give eternal life unto as many as the Father had given him.

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<sup>48</sup> Ibid.

Was our salvation sure, assured from eternity? Yes. But when was it accomplished? When he actually paid the debt. He had to finish the work and he did. And that is third part of this verse 10.

“His work [was] before him.”<sup>49</sup>

If you look in Isaiah chapter 50 and verse seven it was with this determination that Christ as God came and laid down his life.

He set his face as a flint toward the cross.

In Isaiah 50 and verse seven and we know this is speaking of Christ because if you go back to verse five where it says:

“The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back.”<sup>50</sup>

When it says, “The Lord GOD hath opened mine ear...”<sup>51</sup> it is referring to the bond slave who was determined to stay with his master and the master took and bored his ear at the doorpost. That is the language that is used of Christ. He was God’s bond servant. He was indebted to his Father to fulfill the work.

And he says, “I was not rebellious.”<sup>52</sup>

He voluntarily received of his Father this wage. Can you imagine being given a mission by someone and told that your wage is going to be despicable, condemnable, rebellious sinners? That is your wage. And, oh, by the way, in order to do the work you are going to have to lay down your life and sacrifice it for them. How many of us would accept such a mission?

He is saying, “I was not rebellious,”<sup>53</sup> God, though he was, at one with his Father to where he willingly came to accomplish the work.

He says in verse six, “I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.”<sup>54</sup>

But he endured the contradiction of sinners against himself. Such was his determination to finish the work.

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<sup>49</sup> Isaiah 40:10.

<sup>50</sup> Isaiah 50:5.

<sup>51</sup> Ibid.

<sup>52</sup> Ibid.

<sup>53</sup> Ibid.

<sup>54</sup> Isaiah 50:6.

In verse seven:

“For the Lord GOD will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed.”<sup>55</sup>

If you wonder what were the thoughts of our Lord as he faced bearing the condemnation of the sinners for whom he died, we have it right here. This was in his thought, a sure work, a sure will, a sure wage. Everything about it is sure. That is that work of righteousness that he had to complete before his wage could be earned and deposited. He didn't even cash the check until it had been finished.

If you look over in Hebrews chapter nine and with this we will have to close for time is gone, but Hebrews chapter nine and verses 11 through 18.

“Behold your God.”<sup>56</sup>

This is our God.

Hebrews nine. Remember it said there in Isaiah that he would come. Well, that is what verse 11 tells us. He came.

Verse 11 of Hebrews nine.

But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption.<sup>57</sup>

“For us” is in italics. It is just a stated fact that redemption is with him. He obtained it to the honor and glory of his Father.

For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot....<sup>58</sup>

He didn't become sinful. He offered himself without spot to God

“...purge your conscience from dead works...”<sup>59</sup>

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<sup>55</sup> Isaiah 50:7.

<sup>56</sup> Isaiah 40:9.

<sup>57</sup> Hebrews 9:11-12.

<sup>58</sup> Hebrews 9:13-14.

<sup>59</sup> Hebrews 9:14.

From ever looking to your flesh or to performance that you do or some personal obedience,

... to serve the living God?

And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.<sup>60</sup>

When did those of the Old Testament receive it? When he died.

For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.<sup>61</sup>

Was it purposed of God? Yes. Was it already in the will? Yes. But it wasn't done until he died.

Verse 18 reaffirms that.

“Whereupon neither the first testament was dedicated without blood.”<sup>62</sup>

“Behold your God.”<sup>63</sup>

We will stop there. Lord willing, we will come back to verse 11 next time and look at him as the shepherd of the sheep.

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<sup>60</sup> Hebrews 9:14-15.

<sup>61</sup> Hebrews 9:16-17.

<sup>62</sup> Hebrews 9:18.

<sup>63</sup> Isaiah 40:9.