

RUF Bible Study – Attributes of God in Isaiah

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Isaiah 40 – The Awesome Comfort of God

Isaiah 40 Comfort, comfort my people, says your God. ² Speak tenderly to Jerusalem, and cry to her that her warfare is ended, that her iniquity is pardoned, that she has received from the LORD's hand double for all her sins. ³ A voice cries: "In the wilderness prepare the way of the LORD; make straight in the desert a highway for our God. ⁴ Every valley shall be lifted up, and every mountain and hill be made low; the uneven ground shall become level, and the rough places a plain. ⁵ And the glory of the LORD shall be revealed, and all flesh shall see it together, for the mouth of the LORD has spoken." ⁶ A voice says, "Cry!" And I said, "What shall I cry?" All flesh is grass, and all its beauty is like the flower of the field. ⁷ The grass withers, the flower fades when the breath of the LORD blows on it; surely the people are grass. ⁸ The grass withers, the flower fades, but the word of our God will stand forever. ⁹ Get you up to a high mountain, O Zion, herald of good news; lift up your voice with strength, O Jerusalem, herald of good news; lift it up, fear not; say to the cities of Judah, "Behold your God!" ¹⁰ Behold, the Lord GOD comes with might, and his arm rules for him; behold, his reward is with him, and his recompense before him. ¹¹ He will tend his flock like a shepherd; he will gather the lambs in his arms; he will carry them in his bosom, and gently lead those that are with young. ¹² Who has measured the waters in the hollow of his hand and marked off the heavens with a span, enclosed the dust of the earth in a measure and weighed the mountains in scales and the hills in a balance? ¹³ Who has measured the Spirit of the LORD, or what man shows him his counsel? ¹⁴ Whom did he consult, and who made him understand? Who taught him the path of justice, and taught him knowledge, and showed him the way of understanding? ¹⁵ Behold, the nations are like a drop from a bucket, and are accounted as the dust on the scales; behold, he takes up the coastlands like fine dust. ¹⁶ Lebanon would not suffice for fuel, nor are its beasts enough for a burnt offering. ¹⁷ All the nations are as nothing before him, they are accounted by him as less than nothing and emptiness. ¹⁸ To whom then will you liken God, or what likeness compare with him? ¹⁹ An idol! A craftsman casts it, and a goldsmith overlays it with gold and casts for it silver chains. ²⁰ He who is too impoverished for an offering chooses wood that will not rot; he seeks out a skillful craftsman to set up an idol that will not move. ²¹ Do you not know? Do you not hear? Has it not been told you from the beginning? Have you not understood from the foundations of the earth? ²² It is he who sits above the circle of the earth, and its inhabitants are like grasshoppers; who stretches out the heavens like a curtain, and spreads them like a tent to dwell in; ²³ who brings princes to nothing, and makes the rulers of the earth as emptiness. ²⁴ Scarcely are they planted, scarcely sown, scarcely has their stem taken root in the earth, when he blows on them, and they wither, and the tempest carries them off like stubble. ²⁵ To whom then will you compare me, that I should be like him? says the Holy One. ²⁶ Lift up your eyes on high and see: who created these? He who brings out their host by number, calling them all by name, by the greatness of his might, and because he is strong in power not one is missing. ²⁷ Why do you say, O Jacob, and speak, O Israel, "My way is hidden from the LORD, and my right is disregarded by my God"? ²⁸ Have you not known? Have you not heard? The LORD is the everlasting God, the Creator of the ends of the earth. He does not faint or grow weary; his understanding is unsearchable. ²⁹ He gives power to the faint, and to him who has no might he increases strength. ³⁰ Even youths shall faint and be weary, and young men shall fall exhausted; ³¹ but they who wait for the LORD shall renew their strength; they shall mount up with wings like eagles; they shall run and not be weary; they shall walk and not faint.

We need to reset ourselves. We're trying to understand each passage of Isaiah that we come to, but also to be able to see Isaiah as a whole. Here, chapter 40 begins a new section of the book. Isaiah is looking forward, in his prophetic crystal ball, as it were. Galadrial holds out the magic waters, and Frodo looks in to see destruction. God allows Isaiah to see forward, and he sees captivity for his people, but also deliverance.

Isaiah has just told them that they would be carried off by Babylon. At the end of chapter 39, Isaiah would have been 69 years old, and by the time Hezekiah dies three years later, he would have been 72. Tradition says that he died as a martyr during the reign of Manasseh, who had him sawn in two. Isaiah had been preaching to the people of his day about the nations around them and how they would come to ruin at the hand of God. Now Isaiah is preaching to those in Babylonian captivity, which began in 586 B.C.

As an aside, this passage is where most scholars began touting the Second Isaiah theory. It's tone and content is assuredly different from the previous chapters. Analysis then supposed a Third Isaiah, and we might imagine there could be even more. How can we answer this, considering that Jesus himself quoted from this section of the book and attributed it to Isaiah? Isaiah 1-39 is written to a people facing the Assyrians in the eighth century and the rest of the book to the exiles in Babylon in the sixth century B.C.

It might be possible for me to write a letter to my daughter in the future, one she is to open when she is 25. If I know her well, I might be able to project forward and talk to her in a real way, assuring her of many things in the midst of her struggles. If that is so, why wouldn't we believe in the mini-miracle of the ability, brought about by God, of this part of the book? An implication of this could be – if we cannot believe in such a mini-miracle, then why would we believe in the major miracle of the resurrection? If you take the improbable out of life, you don't have anything that requires faith.

Let's take Isaiah on his own terms, and let's believe that God can speak through his prophets.

In *The Hitchhiker's Guide to the Galaxy*, by Douglas Adams, some philosophers asked the computer Deep Thought what the answer to Life, The Universe and Everything was. The answer took 7.5 million years to come up with. And the answer was...the answer was 42.

Now they had the answer, so all they needed was the question.

This is similar to Sunday School class. You will be right a lot of the time if you answer God or Jesus. And that is the right answer today in this passage, but what is the question?

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For this series, I used commentaries on Isaiah from Meyer, Webb, Orland, Oswalt and Motyer. I listened to sermons from Tim Keller, Fred Harrell and Bryan Chapell, and used notes from RUF campus minister Kevin Twit and seminary professor Dr. Jack Collins. The reader should assume that none of the ideas expressed are original to me.

Question One – Who is able to save us?

Remember that we have a people in exile here. We cannot really imagine what that is like. They were carted off and taken far away from all they knew. They suffered. They were lonely. They were chastened. They had not listened, had not trusted God, and had been disciplined by him. Was this the end? Was God giving up on them?

Who is able to save us?

The answer is God. God is able. He tells them so in verses 12-31. God is awesome. He is the only thing that is awesome. That word should be reserved for him alone, for he alone is able to fill it with meaning.

God is the answer, but he asks some questions himself, ones that we need to answer.

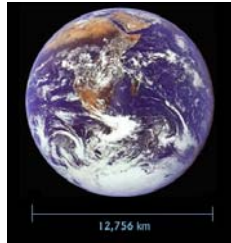
Who has measured the waters in the hollow of his hand?

How much water can you hold in palm of your hand? Stick your hand out right now and manipulate it into the configuration you think will get you the most holding ability. How much water can you hold? I think about a tablespoon, maybe two. God says he can measure the waters in his. The total water supply of the world is 326 million cubic miles (a cubic mile is an imaginary cube (a square box) measuring one mile on each side). A cubic mile of water equals more than one trillion gallons. So, if my math is right, then the gallons of water in this world is equal to 326 million times one trillion. Someone figure out how much that is for me. It's a whooooooole lot. That's how big God is.

Who enclosed the dust of the earth in a measure and weighed the mountains in scales and the hills in a balance?

The earth is bigger than just the waters on it, obviously. What can I paint as a picture for you to see just how big it is? If a skydiver could fall into an opening in the earth and continue to fall at the same speed – without being destroyed by the intense heat in the earth's core – how long would it take him from the earth's surface to reach the center of the earth? I've been skydiving and the whole skydiving part lasts about a minute. So how long would it take to reach the center of the earth? I would have guessed it high at eight, maybe ten hours. It would take *30 hours*. Our speck is bigger than we think.²

But it flirts with insignificance when compared to the universe.



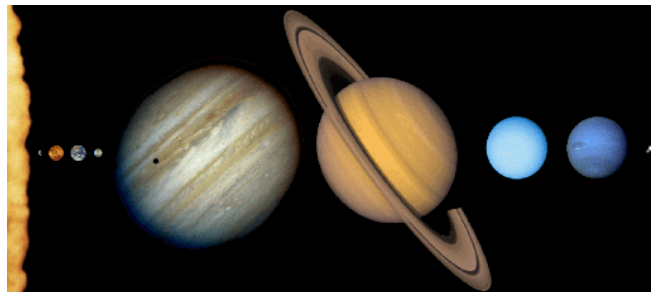
Who marked off the heavens with a span?

This is important because the Babylonians were great astrologers; in fact, they worshipped the heavenly bodies. “The constellations the Babylonians believed were controlling the destinies of man are themselves controlled by *God*.”³

To mark off a space with a span is to spread your fingers out and measure from the tip of your thumb to the tip of your little finger. So it's an irregular measurement, but within a certain range, as long as you exclude pro basketball players. Mine is about nine inches I think.

The nearest star is four and a half light years away. Light travels at 186,000 miles per second. The nearest star is 26 trillion miles away. 26,000,000,000,000. That is just the nearest star. The Milky Way galaxy is an estimated 104,000 light years across and contains over 100 billion stars. To count them one by one would take 3000 years. There are guessed to be hundreds of billions of galaxies in the universe.

Astronomers deal in such large numbers, they have to make up other ways to figure and speak of these distances. God says that the universe, not even just our galaxy, but the universe, is something he can mark off with his hand.



The rest of the chapter continues in this theme. You know how when you fly in a plane and look out on a clear day and can see towns, rivers and sometimes, when you're close enough, cars? God's perspective is like that all the time. We're like grasshoppers. We're small. We're easily squishable. He's not afraid of us. The greatest figures ever in the world – the pharaohs, the dictators, the presidents, the philosophers and writers, the pop stars – they are like nothing. Like dust. Like grass. They are

² Illustration from a Discovery Channel show. One of my students says this number is way too high. I don't know who to believe.

³ Orland, 247

blowing in the wind. The greatest nations – Assyria, Babylonia, Greece, Rome, Portugal and Spain ruled the world at one time, England, Russia, the United States – are zippo to God. He is outside of time. He sees all, encompasses all. There is something that has made this world. Even if you want to go back to the Big Bang, what caused that? How can something come out of nothing?⁴

Isaiah's sarcasm drips from each line. As he recounts the making of God like a National Geographic article, he is standing behind these laughing at the foolishness. You think idols will save you? You think other gods could compare to Yahweh?

Perhaps we could say that Isaiah is comparing professional body builders with the world's strongest man. You can see both of these competitions on ESPN now and then, though I think strong man competitions are on almost every day. They seem ubiquitous.



Professional body builders are really monsters. They're caricatures of real people. In fact, you'll be startled if you look a pictures of them on the internet as I did. They have accentuated proportions, and most people know that this is just not natural. Something is wrong. Can we say – steroids? Will these women ever be able to have and nurse children? I don't think so. They stand up on stage and pose and strut and flex and – what is going on?

But the world's strongest man is just that – strong. The whole competition is based on plausible activities that show strength. Carrying a really heavy rock a really long way. Lifting a huge pole up the steps. Pulling a truck. These people are strong, and I'm sure they train and lift, but it's a real strength.

If I need someone to flex, I'll call a body builder. If I need someone to lift a truck up because my wife is trapped underneath it, it's the world's strongest man. His strength matters to me.

God is the world's strongest man. He is not a caricature. He is not a monster. He is not out of proportion and sterile. He is real and able to help.

We can ask Isaiah's question for our day. Do you think idols will save you? Do you think other gods could compare to Yahweh?

You fashion a relationship, you cast it with affection and overlay it with sex. But it will not last. Like a skilled craftsman, you build a career, but it will fail you. He can blow on it all, and it will wither.

Who is able to save? God is able.

Question Two – Who is willing to save?

But is God willing? That is a different question.

In his song, "Chicago," Sufjan Stevens sings over and over, "I made a lot of mistakes. I made a lot of mistakes."

We can all sing that song. I've made a lot of mistakes. You have. Israel had. The Bible calls that sin. Isaiah refers to it here as "iniquity." We are sinners at the hands of a mighty God. Look at all that Israel had done to screw up. That's what Isaiah 1-39 is about. There are sins in those first 39 chapters that Democrats like to talk about but Republicans like to shy away from. Like social justice, fairness, equality, peoples' rights. There are sins in there that Republicans talk about and Democrats don't. Like personal sin, morality and faith. Both are wrong. Both have blown it. Concentrating on just one side is a way to get out of dealing with the sins you have in your own life.⁵

If you can't say, I've made a lot of mistakes, then the rest of the book is not for you. You are not listening to God. You do not understand yourself.

⁴ Deep Thought said that it couldn't come up with the question to which the answer 42 went to for them, but that a program could be built that could come up with the question in 10 million years. The computer's name was – Earth. So they decided to have Earth built at the planet factory, Magrathean. And the beings ruled the earth disguised as mice, running the program. They were five minutes from finding out the answer when Earth was destroyed in a bungled accident by the Vogons. Slartibartfast took the hero of the book, Arthur Dent, on a tour of Earth Mark Two.

"The wall defied the imagination – seduced it and defeated it. The wall was so paralyzingly vast and sheer that its top, bottom and sides passed away beyond the reach of sight. The mere shock of vertigo could kill a man. The wall appeared perfectly flat. It would take the finest laser-measurement equipment to detect that as it climbed, apparently to infinity, as it dropped dizzily away, as it planed out to either side, it also curved. It met itself again thirteen light seconds away. In other words, the wall formed inside of a hollow sphere, a sphere over three million miles across and flooded with unimaginable light. "Welcome," said Slartibartfast... "to the factory floor."..."This is where we make most of our planets."

Slartibartfast explained about how they were making Earth Mark Two from the blueprints of the first one. He was particularly proud of Norway, since he was an expert on coastlines and took delight in the Norwegian fjords. He'd won an award for that work.

⁵ This is adapted from Tim Keller. OU student Katie Willis reminds me to not forget the Libertarians.

But if you can say that, then you need hope. "As we see more and more of life, we are confronted with and disappointment so persistently and so convincingly, and hope starts to look just plain stupid. We become disappointed in our ideals, disappointed in romance, disappointed in our careers, disappointed in the people we trust, disappointed in ourselves. When all human hopes have let us down, we might be ready for the only real salvation that exists."⁶

You may be in exile. You need hope from someone who can provide it to you. That hope comes from God, for he is willing to save, even though, and in the midst of, your mistakes. Faith is not all struggle. It is also release and new beginnings.

Keep in mind the rest of the chapter, the awesome vision of God's mightiness. That God, that Yahweh, speaks to Isaiah, saying, *Comfort, comfort my people, says your God.* He brings comfort.

Do you need comfort? Do you need friends? Do you need someone who loves you and listens to you, someone who knows you? Remember that you also need someone who will be honest with you. Someone who, in a sense, brings judgment. Someone who knows right from wrong, who calls you to repent and be better, to trust. In the deepest places, the places you're afraid to tell people, you need comfort.

God says he will comfort *his people*. "God's trustworthiness does not end at the point of disobedience. He was the Lord of history who delivered those who would obey and he continues to be the Lord of history to deliver those would disobey but would then turn to him in faith."⁷

Do you bring comfort to your friends? Not a false kind, but a true kind of comfort?

The comfort has a content: *Speak tenderly to Jerusalem, and cry to her that her warfare is ended, that her iniquity is pardoned, that she has received from the LORD's hand double for all her sins.*

The content of the comfort of the God who is willing to save is forgiveness. Rejoice in forgiveness. Her warfare is ended. Her iniquity is pardoned. In fact, she has received from the Lord's hand double payment for all her sins. What does that mean? It doesn't mean she has to pay twice. The image here is a paper folded together, where both parts come together to be equal.

Many Christians think that God's grace to them is forgiveness of their sins. Pardon. And, of course that is true. But that isn't all there is. For if it were, it feels like a resetting of things. It would be sort of like being pardoned from jail, which would be glorious, but when you go to buy a house or get a job, you find out that your reputation is ruined. You cannot function in society. You're depressed because you've been forgiven for, but you cannot escape your past life. .

Christians live that way. But God says he gives double for your sins. Like a piece of paper folded in half, it means that yes he forgives you for your old life, but he also gives the corresponding new life, one that replaces your identity as far as he's concerned. You are set free in newness. You've received double for your sins. That is good news.

"The path to servanthood for Israel lay through an experience of the utterly unmerited grace of God. He was not required to deliver them. They had been amply warned of the consequences of their disbelief. If they persisted, as persist they would, God would have no obligation to them whatsoever. Yet these chapters speak of a god who, knowing his people would forsake him, nevertheless promises in advance to redeem them, and that 'without silver and without price.'"⁸

God is able to do this because he's a king. ³ *A voice cries: "In the wilderness prepare the way of the LORD; make straight in the desert a highway for our God. ⁴ Every valley shall be lifted up, and every mountain and hill be made low; the uneven ground shall become level, and the rough places a plain. ⁵ And the glory of the LORD shall be revealed, and all flesh shall see it together, for the mouth of the LORD has spoken."* Kings can pardon. And the king is showing up in your town. You don't have to go to London to meet the king and hear his pardon, but he's coming to where you live, to the wilderness, to the outskirts, to the hinterlands. That is the imagery we have here, for when a king was to travel, new satisfactory roads had to be built. This is obviously a king of a different nature, for he doesn't build around or through, but he completely changes the topography itself. That's how powerful he is.

In comparison, we are reminded that we, the kings, subjects, are like nothing really. It's his word, the King's Word, that stands forever. Grass comes and goes. I can't grow any in my yard, and when it does come, it burns up. But God's word isn't like grass or flowers. It stands forever. In fact, that is why we're looking at it right now.

When you see God's comfort. When you see God's double pardon. When you see your life accounted to him and his life accounted to you. When you look at your mistakes and hear God's pardoning voice, you can't help but worship him.

⁹ *Get you up to a high mountain, O Zion, herald of good news; lift up your voice with strength, O Jerusalem, herald of good news; lift it up, fear not; say to the cities of Judah, "Behold your God!"* ¹⁰ *Behold, the Lord GOD comes with might, and his arm rules for him; behold, his reward is with him, and his recompense before him.*

We sing, Don't hide it under a bushel, NO! This little light of mine, I'm gonna let it shine.

Let it shine. Herald the good news of God's grace. Lift up your voice with strength. Don't be afraid. Say to your friends, your family, your university, your town, Behold your God!

God isn't saving his people with programs from afar. He isn't saving his people with theological concepts coolly administered. He isn't saving his people through social programs designed to increase their wealth. He comes! That's how he saves his people – he comes.

God is a King and he is coming. Make way. Make straight the path, for he will rule. We need to be this people. Not the campus screamers, but in our conversations and lifestyles, that we proclaim that God is real, that he is living and active, that he is involved in our lives, reordering and restructuring.

⁶ Ortland, 232

⁷ Oswalt, volume 2, 45

⁸ Oswalt, volume 2, 45

A Third Question – So What?

But that has to be true. Is it true for you?

Look at the passage again. We have the awesome creator God coming to give comfort, forgiveness and his life for his people. He comes as a king, and he comes, as per verse 11, in meekness as a shepherd.

Who are we talking about? Isaiah says that the king is coming.

The four gospel writers all say that the king has come.

Matthew 3:1 *In those days John the Baptist came preaching in the wilderness of Judea, 2 “Repent, for the kingdom of heaven is at hand.” 3 For this is he who was spoken of by the prophet Isaiah when he said, “The voice of one crying in the wilderness: ‘Prepare the way of the Lord; make his paths straight.’”*

Mark 1:1 *The beginning of the gospel of Jesus Christ, the Son of God. 2 As it is written in Isaiah the prophet, “Behold, I send my messenger before your face, who will prepare your way, 3 the voice of one crying in the wilderness: ‘Prepare the way of the Lord, make his paths straight,’”*

Luke 3:4 *As it is written in the book of the words of Isaiah the prophet, “The voice of one crying in the wilderness: ‘Prepare the way of the Lord, make his paths straight.’”*

John 1:21 *“Are you the Prophet?” And he answered, “No.” 22 So they said to him, “Who are you? We need to give an answer to those who sent us. What do you say about yourself?” 23 He said, “I am the voice of one crying out in the wilderness, ‘Make straight the way of the Lord,’ as the prophet Isaiah said.” 24 (Now they had been sent from the Pharisees.) 25 They asked him, “Then why are you baptizing, if you are neither the Christ, nor Elijah, nor the Prophet?” 26 John answered them, “I baptize with water, but among you stands one you do not know, 27 even he who comes after me, the strap of whose sandal I am not worthy to untie.” 28 These things took place in Bethany across the Jordan, where John was baptizing.*

All four posit John the Baptist as the one making way for the king, Jesus of Nazareth. The creator, warrior, shepherd king who saves sinners and brings them comfort.

Do you know Jesus like this? If you do, can you release your hold on your idols? Can you give in to Jesus with your sins, your worries, your hopelessness, your ceaseless strivings. Elizabeth Elliot has said that the hardest thing to give is in. Can you give in, give over to Jesus?

There is one more part, the so what?, to this passage. In verse 29, we read: *He gives power to the faint, and to him who has no might he increases strength.*³⁰ *Even youths shall faint and be weary, and young men shall fall exhausted;*³¹ *but they who wait for the LORD shall renew their strength; they shall mount up with wings like eagles; they shall run and not be weary; they shall walk and not faint.*

You’re faint, I bet. We’re almost to the end of the year. You have no might. I don’t know what is going on with you, but I’ll bet most of you have at least something where hope has died. You, in the prime of your youth, even you are faint and weary. Even Jonathan gets tired when we play basketball and run, and he’s 12 years younger than I am. Even he can fall exhausted.

In verse 27, we read *Why do you say, O Jacob, and speak, O Israel, “My way is hidden from the LORD, and my right is disregarded by my God”?* Do you feel that way? Are you tired and weary, thinking God has forgotten a certain area of your life, that you’ve been disregarded? Do you think you could do a better job if you were in charge? Do you ever doubt? “One kind of doubt *struggles to believe* in view of the ‘slings and arrows of outrageous fortune.’ This kind of doubt is open to God’s answers. It’s willing to listen. The other kind of doubt *resists belief*. Even when good and sufficient reasons are offered, this kind of doubt folds its arms in defiance and says, ‘Nah! I still doubt it. And nothing you can say will satisfy me.’ That kind of doubt isn’t even able to hear what God has to say.”⁹

Which kind of doubter are you? Are you willing to hear God’s answer? Are you struggling to believe, but open to it? If so I have a word for you and have been speaking to you words of life. Listen.

But if you resist belief, then you aren’t willing to hear God’s answer. You will go your own way. You may even blame me or the church or God. But I have a word for you and have been speaking to you the words of destruction. Listen.

If you are open to hear God, here is hope for those who wait on the Lord. Their strength will be renewed. They will soar. They will run. They will walk.

The king is coming. He has come and will come again. Jesus Christ is the King. The prophets spoke of him. Indeed, he is changing the topography of the world, through the “disrupting advance of salvation.”¹⁰ He is changing the lay of the land of depression, of pride, of troubled personalities, of difficult people. He is challenging the status quo and constructing a different way of life, one of the Lord’s.

The king is coming. Long live the king. What are we to do? Isaiah tells us we are to do the hardest thing – to wait. Wait for the Lord. Waiting for the Lord is not killing time, but is the eager longing, the suspenseful hope of something to come. “It isn’t erratic bursts of hyperactivity within a general pattern of boredom. It is the steady, rugged progress, sustained by conviction that the display of God’s glory in Christ is yours.”¹¹ I think this is why we see this pattern, which seems anticlimactic – soar, run, walk. The goal of the Christian life is to walk. To walk in faithfulness. It’s captured in the title of Eugene Peterson’s book *A Long Walk*

⁹ Ortland, 251

¹⁰ Ortland, 236

¹¹ Ortland, 254

*in the Same Direction.*¹² The pilgrimage of faith is one of hope in a promise yet to come. As we wait, we obey and we expect. A life of faith is one of steady forward progress of one whose resources are limitless.¹³

Are you willing to wait for God to show up on his terms? Or are you such a controlling person that you can't live on God's terms, you can't give in to him in *that* area? "Those who give up their own frantic efforts to save themselves and turn expectantly to God will be able to replace or exchange their worn-out strength for new strength. How like God: he takes the useless and gives back the good."¹⁴

Easter is some thirty days away. Perhaps this is the year you will see him as the shepherd warrior king. The one who saves sinners with double payment, more than you would expect. Maybe you could name some of your "I've made a lot of mistakes." Maybe you could look your idols in the eyes and see them for the counterfeit pretenders that they are. Maybe you could understand that your irritableness, your moodiness, your unhappiness is a function of your heart not believing that you are truly loved in Christ alone and you're constantly searching for glory in others. Maybe you could stop thinking that God will underwrite your worldliness and instead give in with everything in your life.

In Matthew 11:27-30, Jesus says, "*All things have been handed over to me by my Father, and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him. 28 Come to me, all who labor and are heavy laden, and I will give you rest. 29 Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls. 30 For my yoke is easy, and my burden is light.*"

Jesus is the king. All things have been given to him alone. Do you know him? Has he revealed himself to you? If so, he offers you his comfort. *Come to me, all who labor and are heavy laden, and I will give you rest. 29 Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls. 30 For my yoke is easy, and my burden is light.*"

Jesus is the answer.

Jesus is able and willing to save you.

Give in to him.

Sufjan finishes his song this way, and I want you to sing it with him:

you came to take us

all things go, all things go

to recreate us

all things grow, all things grow

we had our mindset

(I made a lot of mistakes)

all things know, all things know

(I made a lot of mistakes)

you had to find it

(I made a lot of mistakes)

all things go, all things go

(I made a lot of mistakes)

¹² Which I think is line from one of Neitzche's writings

¹³ Oswalt, 75

¹⁴ Oswalt, 74