

“Sing, O Barren One! The Good News of the Covenant of Peace, Its Mediator, and Its Blessings” | Isaiah 54

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Isaiah 54 (p. 614). We’ll actually start reading in Isaiah 53:10 since there are some important connections between Isaiah 53 and 54 and I want us to refresh our memories of the profound prophecy of the Suffering Servant in Isaiah 53. Isaiah 54 is a proclamation that explodes out of Isaiah 53 – it’s like when President Harry Truman announced that WWII was over and there was finally peace, causing the streets to be filled with rejoicing. As a preacher, it feels like Isaiah 53, 54, and 55 (which we’ll study next week), all preach themselves in a way. They’re all proclamations of good news, in the style and tone of what a sermon should be, inviting all to come in faith to Jesus and receive his abundant blessings. That being said, I will do more than just read Isaiah’s preaching, as there is much for us to slowly consider, savor, and receive.

Isaiah 53:10 – 54:17 (ESV)

- 10 Yet it was the will of the LORD to crush him;
he has put him to grief;
when his soul makes an offering for guilt,
he shall see his offspring; he shall prolong his days;
the will of the LORD shall prosper in his hand.**
- 11 Out of the anguish of his soul he shall see and be satisfied;
by his knowledge shall the righteous one, my servant,
make many to be accounted righteous,
and he shall bear their iniquities.**
- 12 Therefore I will divide him a portion with the many,
and he shall divide the spoil with the strong,
because he poured out his soul to death
and was numbered with the transgressors;
yet he bore the sin of many,
and makes intercession for the transgressors.**
- 54 “Sing, O barren one, who did not bear;
break forth into singing and cry aloud,
you who have not been in labor!
For the children of the desolate one will be more
than the children of her who is married,” says the LORD.**
- 2 “Enlarge the place of your tent,
and let the curtains of your habitations be stretched out;
do not hold back; lengthen your cords
and strengthen your stakes.**

- 3 For you will spread abroad to the right and to the left,
and your offspring will possess the nations
and will people the desolate cities.
- 4 "Fear not, for you will not be ashamed;
be not confounded, for you will not be disgraced;
for you will forget the shame of your youth,
and the reproach of your widowhood you will remember no more.
- 5 For your Maker is your husband,
the LORD of hosts is his name;
and the Holy One of Israel is your Redeemer,
the God of the whole earth he is called.
- 6 For the LORD has called you
like a wife deserted and grieved in spirit,
like a wife of youth when she is cast off,
says your God.
- 7 For a brief moment I deserted you,
but with great compassion I will gather you.
- 8 In overflowing anger for a moment
I hid my face from you,
but with everlasting love I will have compassion on you,"
says the LORD, your Redeemer.
- 9 "This is like the days of Noah to me:
as I swore that the waters of Noah
should no more go over the earth,
so I have sworn that I will not be angry with you,
and will not rebuke you.
- 10 For the mountains may depart
and the hills be removed,
but my steadfast love shall not depart from you,
and my covenant of peace shall not be removed,"
says the LORD, who has compassion on you.
- 11 "O afflicted one, storm-tossed and not comforted,
behold, I will set your stones in antimony,
and lay your foundations with sapphires.
- 12 I will make your pinnacles of agate,
your gates of carbuncles,
and all your wall of precious stones.
- 13 All your children shall be taught by the LORD,
and great shall be the peace of your children.
- 14 In righteousness you shall be established;
you shall be far from oppression, for you shall not fear;
and from terror, for it shall not come near you.
- 15 If anyone stirs up strife,
it is not from me;
whoever stirs up strife with you
shall fall because of you.
- 16 Behold, I have created the smith

**who blows the fire of coals
and produces a weapon for its purpose.
I have also created the ravager to destroy;
17 no weapon that is fashioned against you shall succeed,
and you shall refute every tongue that rises against you in judgment.
This is the heritage of the servants of the LORD
and their vindication from me, declares the LORD.”**

I. Intro: Background and Setting

What a beautiful gospel proclamation! Today my aim is for us to consider three things from this message: the mediator of the covenant of peace, ten blessings of the covenant of peace, and then we'll ask "so what?" and consider some application. But first, let's consider a little bit of the background and setting of Isaiah 54. Isaiah was a prophet who lived in the 7th and 8th centuries B.C. who prophesied during the destruction and exile of the northern kingdom of Israel. As most of you know, we've been in Isaiah on and off for a year, and we've heard many things from this majestic book of prophecy, and most recently we heard four songs of the Suffering Servant, prophecies of the suffering and death of the Lord Jesus Christ, with Isaiah 53 being the final Suffering Servant song, a prophecy so clearly pointing to Jesus that many who hear it often think it's from the New Testament.

Isaiah 54 was not randomly placed after Isaiah 53. They are inseparably connected, with the hope-filled proclamation of chapter 54 being the response of what Christ accomplished with his suffering in chapter 53. If you look in the center of Isaiah 54 in verse 10, you'll read the pinnacle of the chapter: a proclamation of the covenant of peace between God and his people, a covenant of never-ending love. This whole passage is proclamation of that covenant. Now look at the end of the chapter, the last sentence, "**This is the heritage of the servants of the Lord**" (v. 17). Isaiah is saying that this chapter is a proclamation of the heritage, the many blessings that the servants of the Lord will receive in this new covenant of peace. So before we consider 10 of those blessings in this chapter, let's consider the Mediator of the covenant of peace.

II. The Mediator of the Covenant of Peace (Isaiah 52:13-53:12)

I had us read a portion of Isaiah 53 so that we remember who inaugurated and established the covenant of peace. The covenant of peace is none other than the new

covenant, or the **“everlasting covenant”** a name for the new covenant that we first hear from God as he makes his covenant with Abraham (Gen. 17:7, 13, 19), and then that name is also used in the next chapter in Isaiah, Isaiah 55. Then the prophet Ezekiel in Ezekiel 37:26 says this, **“I will make a covenant of peace with them. It shall be an everlasting covenant with them.”** The new covenant, the covenant of peace, is an everlasting covenant of God’s grace, a covenant first established with Abraham and fulfilled with Christ’s first and second comings. Jesus Christ is the mediator of the covenant of peace, he established it and inaugurated it with his perfect, sinless life and his atoning death. And we read of the prophecy of Jesus’ bloody crucifixion in Isaiah 53. He was **“smitten by God, and afflicted” (53:4), “he was pierced for our transgressions,” “upon him was the chastisement that brought us peace.”** The relationship between God and his people was broken because of sin, we’ve seen that all throughout the book of Isaiah, and God’s judgment was upon his people for their sin, and the northern kingdom was exiled by the Assyrians. But the Suffering Servant has brought peace between God and his people by taking on himself their sins. Jesus has brought us peace with God, his death is the guarantee of the covenant of peace. Jesus is, as the book of Hebrews says, **“the mediator of a new covenant”** (Heb. 9:15), not some sinful priest who will die someday. This gives us an unshakable hope that the new covenant, the covenant of peace, will not be broken by God’s people like the old covenant of Moses was. As the end of Isaiah 53 says, Jesus **“bore the sin of many, and makes intercession for the transgressors.”** We transgress the covenant, we sin against God, but we have a high priest who ever intercedes for us, who has born our sins and accounted us righteous (Isaiah 53:11-12). The new covenant of peace isn’t just another covenant, it is an everlasting covenant of peace between God and man, a peace secured with the death and resurrection of Jesus Christ.

III. The Blessings of the Covenant of Peace (Isaiah 54:1-17)

Let’s now walk through Isaiah 54 and consider the heritage of the servants of the Lord, ten blessings of the covenant of peace for all who put their faith in the Suffering Servant, the covenant mediator. These ten blessings are by no means comprehensive.

1. Joyful Singing (v. 1, cf. Gal. 4:21-31)

First, the blessing of joyful singing. Look with me again at verse 1,

**“Sing, O barren one, who did not bear;
break forth into singing and cry aloud,
you who have not been in labor!
For the children of the desolate one will be more
than the children of her who is married,” says the LORD.**

The immediate response to the work of the Suffering Servant is to sing and rejoice. But who is called to sing? One who is **“barren,”** who never had any children. Who is this barren woman? It is Jerusalem, the city of God’s people. In verses 11 and 12 it speaks of the adornment of the foundations, pinnacles, gates, and walls of this city. Now this might seem like an odd question, but which Jerusalem is being called to sing? Throughout Isaiah we’ve had a contrast between two cities, two Jerusalems, one wicked and rebellious (Isaiah 3:1, 8) and the other forgiven and comforted (Isaiah 40:1-2). It can be confusing reading Isaiah because in one chapter you hear of judgment upon Jerusalem and in another chapter you read of mercy and forgiveness and everlasting love. So which Jerusalem is this? Thankfully, the Apostle Paul quotes this very verse in Galatians 4 and interprets for us who this Jerusalem is. In Galatians 4, Paul is comparing two women, Sarah and Hagar, to illustrate a point about the freedom Christians have from the law. He says that Hagar, as a slave woman, is symbolic of the present Jerusalem which is in slavery with her children under the Mosaic covenant, the old covenant (Gal. 4:21-25). But Sarah is symbolic of **“the Jerusalem above”** which **“is free,”** and **“she is our mother”** (Gal. 4:26). Then Paul quotes Isaiah 54:1, that the barren one will rejoice for her children will be more than the one who is married.

Now this isn’t the easiest passage to interpret and I won’t go into the details of Paul’s argument, but what we do know is that the barren one of Isaiah 54 is speaking of the Jerusalem *from above*, the heavenly city, the Church of God from all ages. That Jerusalem is like Abraham’s wife Sarah, who was barren and was so old it was impossible for her to have children. In the same way, it is impossible for the people of God, the church to have spiritual children on its own – God must act. God must graciously bring about children for her, and Isaiah 54 promises that he will. This is a cause for great rejoicing for Jerusalem, for the Church. The new covenant makes abundant joy a distinguishing mark of God’s people,

just as we read a few weeks ago in Isaiah 51:11, **“And the ransomed of the Lord shall return and come to Zion with singing; everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away.”** Receive and savor the everlasting joy of the Lord, O Christian, bought for you with the sorrows of Christ’s sufferings.

2. Abundant Children (vv. 1-3)

A second blessing of the covenant of peace is the blessing of abundant children. As we just saw, the reason for the joyful singing is because God promises to give an abundant number of children to barren Jerusalem. Just as Sarah was barren and then became the mother of offspring as numerous as the stars of the sky, so also Jerusalem, God’s faithful city, the Church, will have children as numerous as the stars, children that she cannot bear on her own. Read with me starting in the middle of verse 1,

**For the children of the desolate one will be more
than the children of her who is married,” says the LORD.**

² **“Enlarge the place of your tent,
and let the curtains of your habitations be stretched out;
do not hold back; lengthen your cords
and strengthen your stakes.**

³ **For you will spread abroad to the right and to the left,
and your offspring will possess the nations
and will people the desolate cities.**

This is kind of like the famous line in Jaws, “You’re gonna need a bigger boat.” Except in this case, Jerusalem will need a bigger tent - children are moving in! And these offspring will spread across the world, as verse 3 says, **“your offspring will possess the nations.”** The children of the Jerusalem from above, the heavenly city, will find their dwelling in places all around the world as people from every tongue, tribe, language, and nation put their faith in the Suffering Servant and become true offspring of Abraham, **“the man of faith”** (Gal. 3:9, 3:29). The word “offspring” here in verse 3 is the same word for offspring that we read in Isaiah 53:10, **“when he [the Suffering Servant] makes an offering for guilt, he shall see his offspring.”** This is a prophecy of the resurrection of Jesus, that although he would die, he would still see his spiritual offspring, the reward of his suffering, and that would come through his resurrection. The children of Jerusalem who will spread out across the world will be the offspring of the Suffering Servant, those who

are forgiven of their guilt and “**accounted righteous** (Is. 53:11).” God will bless the Church throughout the ages with abundant children from every nation, not just the nation of Israel.

3. Fearless Peace (vv. 4, 14)

A third blessing of this new covenant is fearless peace. Look with me at verse 4,

- 4 **“Fear not, for you will not be ashamed;
be not confounded, for you will not be disgraced;
for you will forget the shame of your youth,
and the reproach of your widowhood you will remember no more.**

This isn't the first time in Isaiah that we've heard the comforting words “**fear not,**” is it? God planned to comfort his people, to take away their fear through the new covenant. In verse 14, God promises that Jerusalem will need not fear any oppression, and it will be far from terror. So many people today live with an undercurrent in their souls of fear, perhaps even terror, because they have no God who promises to be with them and for them whatever they face. They have no clue what happens after death, and so they avoid thinking on their inevitable death. They try to silence their fears with drugs, alcohol, sex, work, sports, entertainment, and more, but it doesn't work. As we read in Isaiah 48:22, “**There is no peace,**” says the LORD, “**For the wicked.**” But in Jesus there is peace. Fear can be replaced with hope. Jesus faced his fear of the agonies of the cross, so that you and I could receive his comfort and peace.

4. Shame-free Honor (v. 4)

Also in verse 4 we see a fourth blessing: shame-free honor. Jerusalem faced shame for her rebellion against God, like a barren woman who was ashamed of her childlessness. Her exile out of the promised land and the death of many of her people from hand of the Assyrians and the Babylonians, brought about great shame and dishonor for Jerusalem, and she was mocked by the nations.

But the Suffering Servant has exchanged Jerusalem's shame with honor, he has given her “**a beautiful headdress instead of ashes**” (Is. 61:3)! Like a seesaw, because Christ was brought low in shame in Isaiah 53, the Church was lifted up out of her shame in chapter 54.

Because Christ has won offspring through his crucifixion, Jerusalem from above will not be barren, but like barren Sarah, she will have the honor of the abundance of children.

What shame do you carry? We all have our shame, our regrets. Things we did or didn't do, shameful things done to us. Christ bore the shame of the cross so that your shame would be but a temporary burden, a burden that cannot define you in this life and a burden that will forever be cast off in the kingdom of the new heavens and new earth.

5. Renewed Marriage (vv. 5-6)

Now look to verses 5 and 6 where we'll see a fifth blessing of the covenant of peace: renewed marriage.

- 5 For your Maker is your husband,
the LORD of hosts is his name;
and the Holy One of Israel is your Redeemer,
the God of the whole earth he is called.**
- 6 For the LORD has called you
like a wife deserted and grieved in spirit,
like a wife of youth when she is cast off,
says your God.**

Why was Jerusalem barren, desolate, and ashamed? Because she had been unfaithful to her true husband, her Maker, Yahweh. God had in a sense divorced his adulterous people. We read this just a few chapters ago in Isaiah 50:1,

“Thus says the Lord:

**“Where is your mother’s certificate of divorce,
with which I sent her away?**

**Or which of my creditors is it
to whom I have sold you?**

**Behold, for your iniquities you were sold,
and for your transgressions your mother was sent away.”**

Isaiah 54 and the covenant of peace is like a marriage renewal between God and his people. Through the work of the Suffering Servant, the relationship between God and his people would be forever mended. Jerusalem would be rid of her shame and her childlessness because her marriage with God would be forever restored. It is he who will give her children and no other. The sovereign God of heaven and earth will be Jerusalem's husband, he is her Redeemer, the one who pays all costs to have her as his bride and to provide for her every need. The story of childless Ruth and how she is redeemed by Boaz

and given children is a beautiful picture of what God's redemption of his people is like, how he is their husband, faithful to provide for them and protect them.

6. Everlasting Love (vv. 7-10)

No husband's love matches the love of God for his redeemed bride. We see in verses 7-10 a sixth blessing: everlasting love.

- 7 **For a brief moment I deserted you,
but with great compassion I will gather you.**
- 8 **In overflowing anger for a moment
I hid my face from you,
but with everlasting love I will have compassion on you,"
says the LORD, your Redeemer.**
- 9 **"This is like the days of Noah to me:
as I swore that the waters of Noah
should no more go over the earth,
so I have sworn that I will not be angry with you,
and will not rebuke you.**
- 10 **For the mountains may depart
and the hills be removed,
but my steadfast love shall not depart from you,
and my covenant of peace shall not be removed,"
says the LORD, who has compassion on you.**

God, in expressing his undying love for his people, doesn't pretend as if nothing bad happened. Israel's rebellion was evil and caused God to overflow with anger. But in comparison to the everlasting nature of God's love, God's angry judgment seems like **"a brief moment."** As Psalm 30:5 says, **"his anger is but for a moment, and his favor is for a lifetime."**

God's love is expressed here as steadfast, never departing. God compares this situation with Jerusalem with the time of Noah, with "the waters of Noah". Just as God's anger overflowed with the waters of judgment, and just as God's judgment was satisfied after the flood and God covenanted with mankind to never flood the earth again, so also God in the covenant of peace has had his justice satisfied when God's overflowing anger for sin was poured out upon Christ, and so God has promised to never bring condemnation and judgment upon his redeemed people. Even the mountains and the hills may crumble, but God's love will never crumble for his people, his new covenant will never be removed or broken.

This should give you great assurance of your salvation, dear Christians. Because God is faithful to his side of the covenant and because Jesus is the mediator of the covenant, our representative head for our side of the covenant, therefore the new covenant will never be broken! Just as surely as Jesus will never sin, our covenant of peace with God will never break, although we sin against God. If you are in Christ, when you sin, God's steadfast love does not depart from you, because you are graciously forgiven in Christ. He bore the sins of many. If you could sin your way out of the covenant of peace, then it wouldn't be an everlasting covenant and Jesus wouldn't be the mediator. It would be the covenant of works, a legal covenant, dependent on perfect obedience. But in the new covenant Jesus has satisfied the perfect requirements of the law, and so all who are found in him, united to him by faith, they are counted as perfect as he is and their sins are removed from them as far as the east is from the west. God's love will never let you go. Though you stray from him, he pursues his lost sheep and brings you back to his loving home. Rest assured of God's love for you, dear Christian. If the Father ever stops love the Son, he'll stop loving you, but that will never, ever happen.

7. Beautiful City (vv. 11-12)

Look now at verses 11 and 12. Here is a seventh blessing: a beautiful city.

¹¹ **“O afflicted one, storm-tossed and not comforted,
behold, I will set your stones in antimony,
and lay your foundations with sapphires.**

¹² **I will make your pinnacles of agate,
your gates of carbuncles,
and all your wall of precious stones.**

God will transform the desolate city, ruined by destruction, into a beautiful city, adorned with wealth. This description of Jerusalem is likely the foundational text for John's vision in Revelation 21 of the New Jerusalem coming down from heaven, described as **“the Bride, the wife of the Lamb.”** The new Jerusalem's twelve walls are adorned with precious stones (Rev. 21:19-20), and its gates and foundations are adorned with wealth. This speaks to the abundant wealth and riches that God, the husband of the Church, will provide for her in the New Heavens and New Earth. We will be heirs of all things, infinitely wealthy, having no lack of provision or desire or beauty. Because Jesus was stripped of his clothes and robbed of all worldly possessions, we will be forever adorned with splendor.

Dear Christian, you may struggle financially in this life, you may have many desires left unsatisfied, and your youth and beauty will fade, but when heaven comes down to earth, and Jesus sets up his forever kingdom, you will reign with him in glory, with beauty unimaginable, and with wealth abundant and unending. Put away all hope in the riches of this life, which are so transient. Be rich in good works and invest in the kingdom that will last forever (1 Tim. 6:17-19).

8. Divine Instruction (v. 13, cf. John 6:44-45)

In verse 13 we see an eighth promise, a promise quoted by none other than Jesus. It is the promise of Divine Instruction.

**¹³All your children shall be taught by the LORD,
and great shall be the peace of your children.**

The topic of Jerusalem's children comes back into focus here in verse 13. Her children will be taught and disciplined by none other than Yahweh himself, and his teaching will be learned and received by all his students, resulting in great peace for Jerusalem's children. It's a beautiful promise, isn't it? And as I said a minute ago, Jesus quotes this promise in John 6, so we get *his* authoritative interpretation (us pastors just love it when the Bible interprets itself!¹). In John 6, Jesus is talking to people who want him to do another miracle. They aren't that interested in the gospel and in following Jesus. So Jesus gives a reason why these Jews are not responding in faith and obedience to his teaching. He says this in John 6:44-45, "**⁴⁴No one can come to me unless the Father who sent me draws him. And I will raise him up on the last day. ⁴⁵It is written in the Prophets, 'And they will all be taught by God.' Everyone who has heard and learned from the Father comes to me—**" Why did so many of the Jews reject Jesus? Because they needed to be drawn and taught by God in order to come to him, but they rejected Jesus' teaching, because, as Isaiah 6 diagnosed them, their ears were spiritually deaf, their hearts were hard, and they were spiritually blind (Isaiah 6:9-10, Matt. 13:14-15). They were living as those who were citizens of the earthly Jerusalem, not the heavenly Jerusalem.

¹ Westminster Confession of Faith 1.9, "IX. The infallible rule of interpretation of Scripture is the Scripture itself; and therefore, when there is a question about the true and full sense of any scripture (which is not manifold, but one), it must be searched and known by other places that speak more clearly."

But the promise of the new covenant is that God will disciple his people, the children of the New Jerusalem. He will open hearts, like he did with Lydia, the seller of purple in the book of Acts. He will open hearts to receive the gospel message. He will teach his children by His Spirit. All his sheep will hear his voice and follow him (John 10:27). All who belong to the New Jerusalem, the city of heaven, they will all know God (Jer. 31:34), for God himself will teach them.

Brothers and sisters, it is this promise of divine instruction that should give us hope and move us to pray for those we are discipling. Parents, pray that God would teach your children by his Spirit and with his Word. Sunday School teachers, pray that God would teach your students, that He would convict them of sin, reveal to them their need of a savior and the infinite value of the free offer of the gospel. For those of you who pray for the preached word, pray that God would teach his children and open hearts to hear the gospel as he did for Lydia. I can say words in this pulpit, but I cannot teach in the way God teaches. Only God teaches the heart effectually with spiritual revelation. Pray for that to happen as we preach. And for those who are sharing the gospel with others, pray that God would teach those you are witnessing to, that they might become children of God, children of promise, and citizens of Jerusalem.

9. Permanent Righteousness (vv. 14, 17; cf. 53:11)

A ninth promise comes in verses 14 and 17, the promised blessing of permanent righteousness.

14 In righteousness you shall be established;

And then jumping down to the last sentence of the chapter, here the word “vindication” is probably better translated as “righteousness”:

This is the heritage of the servants of the LORD

and their vindication [“righteousness”] from me, declares the LORD.”

Isaiah 53:11 proclaimed that the Suffering Servant, “**the righteous one**” would “**make many to be accounted righteous.**” And so here we see the promise of righteousness promised to all who share in the covenant of peace. We cannot produce a righteousness of our own (Phil. 3), just as the barren Jerusalem cannot bear children on her own, and so we need the righteousness of Jesus Christ counted for us. And so just as

Abraham believed God's covenant of grace and was counted righteous, so we too, when we believe the covenant of grace as revealed in Jesus Christ, we too will be counted righteous.

10. Divine Protection (vv. 14-17)

A tenth and final blessing promised here is divine protection. Let's read through the end of the chapter, starting in verse 14:

- 14 In righteousness you shall be established;
you shall be far from oppression, for you shall not fear;
and from terror, for it shall not come near you.**
- 15 If anyone stirs up strife,
it is not from me;
whoever stirs up strife with you
shall fall because of you.**
- 16 Behold, I have created the smith
who blows the fire of coals
and produces a weapon for its purpose.
I have also created the ravager to destroy;**
- 17 no weapon that is fashioned against you shall succeed,
and you shall refute every tongue that rises against you in judgment.
This is the heritage of the servants of the LORD
and their vindication from me, declares the LORD."**

In the heavenly Jerusalem we will be forever protected from all our enemies, for they will be forever separated from us in hell. No more oppression, no more terror, no more strife, no more war, no more weapons, no more false accusations. We will be forever protected and we will dwell in the shalom of our true home, our better country, our promised land.

This is the heritage of the servants of the LORD, of those who take refuge in THE servant of the LORD, Jesus.

IV. So What?

So what? How do we apply this passage? We first and foremost see these promised blessings as gifts of grace to be received without payment... we'll see that next week in Isaiah 55. Receive the suffering servant as your Savior, as your mediator, as your Husband, and all the promises and blessings of God mentioned in this chapter and so many more will be yours. You will be a rightful heir of the kingdom of heaven.

If you have already received Jesus as your Lord and Savior, then savor these promises. Maybe go home and read this passage again tonight or tomorrow and savor all that is yours in Christ. Rest in the work of Jesus in Isaiah 53 and rest in all that is promised to you. Rest, and then rejoice. Never forget the hope and joy that await you when Christ returns and let that move you to singing songs of joy. And as we go from here, live as a faithful bride to your husband. He has loved you with an everlasting love, so respond to his love by obeying him and following him in all your spheres of life. Obedience that is willing and full of love for God in light of his gospel-love – that is the best kind of obedience. And lastly, share this good news of Jesus Christ with others. Share his peace with those who do not have it, for those who live in fear, in shame, weighed down in their sin. And as you share, pray that God would teach them by his Spirit and give him his great peace.