STRENGTH FOR THE WEARY

DEREK W.H. THOMAS
ENDORSEMENTS

“Some Christians (and pastors) excel in afflicting the comforted while others comfort the afflicted. Few have the grace to do both. The prophet Isaiah was one of those who could, and reading these pages based on his great prophecies will convince you that Dr. Derek Thomas has learned to be another. Here is a spiritual treat, giving us both an exalted view of the majesty of God and a deep sense that Christ’s grace is sufficient for all our needs. *Strength for the Weary* is simply a feast of good things—truly nourishing spiritual fare, skillfully prepared and lovingly presented.”

—Dr. Sinclair B. Ferguson
Teaching Fellow
Ligonier Ministries

“Derek Thomas is one of the few men in the world who can blend the highest degree of biblical and theological scholarship together with the most insightful, practical, and pastoral wisdom and grace and do it in such a way that everyone can understand and benefit from it. *Strength for the Weary* is Derek Thomas at his best. If you are a Christian, you can be sure that you will experience struggle and opposition in this life. Jesus told us it would be so. That is why you need to read this book. And, as you do, you will find your heart warmed, your soul encouraged, your mind expanded, and your faith strengthened. You will find the help that you need as you strive to walk by faith and not by sight in every situation of your life.”

—Dr. Guy M. Richard
Executive Director
and Assistant Professor of Systematic Theology
Reformed Theological Seminary, Atlanta
“One of the things I have long admired about Derek Thomas is the deliberate way he seeks to comfort weary Christians with clear biblical teaching. Drawing from select passages in Isaiah, Dr. Thomas combines the insights of a theologian, the skill of a preacher, and the concern of a pastor in a devotional book written for the purpose of encouraging downtrodden pilgrims. I needed this book. I suspect you do as well. Reading these straightforward but carefully crafted meditations on God’s Word may not provide immediate relief from your pain. But this book will direct you to the God of all comfort. For that reason, Derek Thomas’ *Strength for the Weary* is a much-needed resource for finding lasting rest in a world of constant sorrow.”

—Dr. John W. Tweeddale
Academic Dean and Professor of Theology
Reformation Bible College, Sanford, Fla.
STRENGTH

FOR THE

WEARY

DEREK W.H. THOMAS

Reformation Trust  A DIVISION OF LIGONIER MINISTRIES, ORLANDO, FL
In memory of J. Alec Motyer
1924–2016
Scholar, preacher, pastor
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Weariness in the Christian life is something we all experience at some stage or another. Sometimes, it is impossible to give a reason for the exhaustion we feel. We are just tired. Life throws challenges at us, and we find ourselves floundering. To use an illustration from the prophet Isaiah, we walk “in darkness and [have] no light” (Isa. 50:10). And some trials seem, at least to us, to have no purpose. It is interesting that the Bible records God Himself saying as much to Satan: “You incited me against him to destroy him without reason”\(^1\) (Job 2:3, emphasis added). Of course, nothing God does is “without reason” for Him. His actions are always purposeful. Nothing He does is random. But it sometimes appears to us as though God’s actions are indiscriminate and haphazard. The trials seem pointless—so much so that we find ourselves thinking, “Does God really care?”\(^2\)

Finding help in the midst of our trials is what this book is about. And the help that we have in mind is that offered in the second half of Isaiah. This is not the place to address the technical issues of whether there are, in fact, two or even three Isaiahs. Let me insist at once that I do not believe this
hypothesis. Much Old Testament scholarship, however, having lost touch with the Bible’s own self-attesting authority, has long since balked at Isaiah’s ability to accurately predict events that came more than a century and a half after his death. Hence, there must be “another” Isaiah—someone who claimed to be Isaiah—who wrote during or even after the Babylonian exile. This “other” Isaiah supposedly gave accurate prophecies from a later historical vantage point, where the interjection of a sympathetic Persian king looked far more likely than it did in the eighth century BC. Conclusions suggesting two or even three “Isaiahs” are expressions of disbelief in the inerrancy of Scripture. Suffice it to say that I do not believe this hypothesis is necessary.

Strength for the Weary is not a commentary on the entirety of the second half of Isaiah. Instead, I have chosen some of the great texts from this magnificent portion of Scripture. The choice of texts was somewhat random; they are verses that have meant a great deal to me over the years and seem particularly poignant for the antagonistic culture in which we currently live. Here are some examples of these texts:

Comfort, comfort my people, says your God. (Isa. 40:1)

He gives power to the faint,
    and to him who has no might he increases strength. (Isa. 40:29)

I am the LORD, and there is no other,
    besides me there is no God. (Isa. 45:5)
Come, everyone who thirsts,  
come to the waters;  
and he who has no money,  
come, buy and eat!  
Come, buy wine and milk  
without money and without price. (Isa. 55:1)

For behold, I create new heavens  
and a new earth,  
and the former things shall not be remembered  
or come into mind. (Isa. 65:17)

Texts such as these are powerful weapons against unbelief and fear. When we commit them to memory and employ them when Satan and his minions attack us, these passages of Scripture can help us walk tall and reflect the glory of the Lord.

Strength for the Weary is therefore designed to do what the title suggests: provide encouragement to weary pilgrims on their journey through this world of trial and sorrow.

Currently, you may find yourself in “green pastures” and “beside still waters,” to cite the imagery of Psalm 23. If so, you may count yourself blessed indeed. But my guess is that if you have made it this far, you are in one of the other places mentioned in this psalm: “in the valley of the shadow of death” or “in the presence of [your] enemies.” If so, Isaiah’s timeless words of comfort are for you.

Three works on Isaiah by the late Alec Motyer are referenced in this book. He “finished the race” in the summer of 2016, and a few days before the news of his home-calling arrived, I received
a letter from him in the mail. I will always treasure it. Dr. Motyer was (and remains) the finest scholar on all things related to Isaiah, and consulting anyone else seemed superfluous.

These chapters formed part of a short series of sermons preached at First Presbyterian Church, Columbia, S.C., where I currently minister. These folks are very special indeed, and I am grateful to God for the honor of serving them. My sweet bride, Rosemary, is also part of my story. This year, we celebrated forty years of marriage. I cannot imagine life without her strength and support. There are no words sufficient to express my gratitude for her.

A dear friend, Dr. William (Bill) Bates, kindly agreed to proofread this manuscript, and I am greatly indebted to him for his invaluable insights. What errors remain are entirely mine.

Over the years, these great passages in Isaiah have done my soul much good. My prayer is that they will also help you to “be strengthened with power through his Spirit in your inner being, so that Christ may dwell in your hearts through faith” (Eph. 3:16b–17a).

—Derek W.H. Thomas
Christmas 2016
STRENGTH FOR THE WEARY

He gives power to the faint,
and to him who has no might he increases strength. (Isa. 40:29)

Playing hide-and-seek is a child’s game. It is usually characterized by fun and laughter. Unless, that is, the stakes are raised and it becomes a sinister episode between God and me. All of a sudden, it is no longer a game, but a nightmare.

God has hidden Himself from me and I cannot find Him.
God has hidden Himself from me and doesn’t want to be found.

“My way is hidden from the LORD.” (Isa. 40:27)

“Has God forgotten me?” Have you ever asked that question? Christians do experience such days more frequently than we might admit. Consider the following trio of passages:
Why, O Lord, do you stand far away? Why do you hide yourself in times of trouble? (Ps. 10:1)

Why do you hide your face? Why do you forget our affliction and oppression? (Ps. 44:24)

How long, O Lord? Will you hide yourself forever? (Ps. 89:46)

*God doesn’t love me anymore.* Can believers really think this? Yes, they can. And do.

It is what the serpent (Satan) suggested to Adam and Eve in the garden of Eden—that “God doesn’t love you as much as you think He does.” In effect, Satan was saying, “If God really loved you, He wouldn’t deprive you of this fruit.”

And Adam and Eve believed the serpent more than they did the reassurances of God. The voice of the serpent drowned out the sound of God’s voice. And in the silence, they wandered away.

Evidently, those to whom the prophet Isaiah spoke in the eighth century BC were facing the same danger. God seemed “hidden” from their eyes.

Finding God in difficult times is what this book is about. We will therefore almost exclusively confine ourselves to the second half of the book of Isaiah.¹ For here, too, in the period of Israel’s history leading up to eventual exile in Babylon—a century and a half in their future—the prophet predicts that the Lord’s people will experience a “dark night of the soul.”
605, 597, AND 586 BC:
THE DESTRUCTION OF JERUSALEM

Transporting us into this future exile, Isaiah imagines the Lord’s people believing the same lie as Adam and Eve in the garden. “How can God love me if He has abandoned me and my family to life in exile?”

Imagine, then, the story.

Over a period of twenty years, Jerusalem witnessed its own complete demise. In 605 BC, the first wave of deportations took place. Young men, such as Daniel, were taken to Babylon. In 597 BC, men such as the prophet Ezekiel were taken into captivity. Then, in 586 BC, the city of Jerusalem was destroyed, its walls torn down, and the temple ransacked and demolished. Zedekiah, Judah’s final king, had his eyes put out after the murder of his two sons. Watching his sons die was the last thing he saw, and he ended his days in a Babylonian prison.

Jerusalem was set ablaze.

War is often glamorized, but in reality, it is about death and destruction, rape and torture. Little wonder then, that God’s people were reduced to spiritual darkness. Where is the Lord in this calamity? How could He possibly permit such things to occur?

“My way is hidden from the Lord.”

“Is this how it’s going to be from now on? Pointless, humdrum, without purpose or ambition?”

Locked in a dark cave of despair and gloom. Not so much “the best life now” but “the best life is somewhere in the past and it’s never coming back.”
Trapped. Betrayed. Forsaken. That is how many of the Lord’s people felt.

“Stuff happens and it can’t be undone. There’s no hope for me now. There’s no ‘better future’ out there. There’s only this miserable existence.”

This was a dark place, and some of God’s children know its terrain all too well. They “[walk] in darkness and [have] no light” (Isa. 50:10). They lose their assurance of salvation.

And it is to Isaiah’s description of spiritual darkness that the Westminster divines were drawn when describing the experience of the loss of assurance: “True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted . . . by God’s withdrawing the light of His countenance, and suffering even such as fear Him to walk in darkness and to have no light.”2

If Babylon’s tyranny lay more than a century into the future, Assyria—in many ways, an even more savage and a greater military threat—was on Isaiah’s doorstep. This is the concern of the first “half” of Isaiah’s prophecy. It is time, then, for us to rehearse, very briefly, the message of the first half of Isaiah’s prophecy.

THE FLOODWATERS OF ASSYRIA

Isaiah’s ministry covers a little more than half a century, from the 740s to the 680s BC, “the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah” (Isa. 1:1). This provides the backdrop to the first thirty-nine chapters of the prophecy of Isaiah. The
empire of Assyria was on the rise, and it had one thing on its mind: expansion.

With the accession of Tiglath-Pileser III (also known as Pul) in 745 BC, the glory days of Israel (in the north) and Judah (in the south) were numbered. In 722 BC, after a three-year siege, Samaria, the capital of the northern kingdom of Israel, fell to Shalmaneser (2 Kings 17:3–6). Israel, as a political and national entity, ceased to exist.

Isaiah’s focus was the southern kingdom of Judah, with its capital, Jerusalem. Here, too, the remorseless Assyrian war machine made its presence felt. Isaiah warned in graphic terms of “waters of the River, mighty and many, the king of Assyria and all his glory. And it will rise over all its channels and go over all its banks, and it will sweep on into Judah, it will overflow and pass on, reaching even to the neck” (Isa. 8:7–8).

And in 701 BC, as recorded in vivid detail in Isaiah 36–37, Assyria’s King Sennacherib attacked Jerusalem. The account is graphic and terrifying, for the Assyrian army far outnumbered the pitiful forces of Jerusalem. But the inhabitants of Jerusalem were miraculously delivered from the Assyrian threat. On the eve of an invasion that would surely overtake Jerusalem, 185,000 Assyrian soldiers were struck down (Isa. 37:36–37; cf. 2 Kings 19:35). God showed His mercy to His people.

On the horizon, however, another terror was ascending: Babylon. This mighty nation became the preoccupation of the second half of Isaiah, from chapter 40 onward. The events recorded here lay beyond Isaiah’s lifetime. Isaiah was exercising his gift of prophecy.
COMFORT

The comfort that resonates at the opening of chapter 40 is designed to bring relief to a people not yet born.

Comfort, comfort my people, says your God.
Speak tenderly to Jerusalem. (Isa. 40:1)

These words speak of a deliverance that is more than a century and a half away from Hezekiah, the prideful king with whom Isaiah deals in chapters 36–39.

In Hezekiah’s time, Babylon was but a distant cloud on the horizon and seemingly no threat to Judah. When the king of Babylon, Merodach-baladan, made what looked like a state visit to Jerusalem, Hezekiah, blind to Babylonian ambition, was flattered. When Isaiah inquired as to what had been shown the Babylonian king, Hezekiah replied in effect, everything! All of Jerusalem’s treasures and pitiful defense systems had been revealed. Isaiah’s response was swift and solemn:

Behold, the days are coming, when all that is in your house, and that which your fathers have stored up till this day, shall be carried to Babylon. Nothing shall be left, says the LORD. And some of your own sons, who will come from you, whom you will father, shall be taken away, and they shall be eunuchs in the palace of the king of Babylon. (Isa. 39:6–7)

The reference to “eunuchs” is all too clear: Hezekiah’s future line would no longer produce sons. The succession of Judah’s monarchy was heading to an ignominious end.
But that was in the future, for now at least, or so Hezekiah thought: “There will be peace and security in my days” (Isa. 39:8). How astonishingly self-centered and myopic. Alec Motyer’s comments concerning this episode are perceptive: “Works have replaced faith, man has replaced God, and pride has replaced humility.”

And more than a century and a half later, during the Babylonian exile, God’s people imagined that they were forsaken and forgotten. God was far away. Hope had forsaken them. Who could blame them?

A similar gloom may descend on us in very different circumstances. When a husband or wife is suddenly taken away by death or walks out of a marriage for another; when the security of a job is threatened and we are thrown into the fog of an uncertain future; when relationships turn sour or dreams and aspirations are shattered, it may seem that God has forgotten us, too. And this is where the consolations of Isaiah 40 have timeless value. There is comfort here for me in my situation.

THE BOOK OF CONSOLATION

The rabbis called Isaiah 40–66 “the Book of Consolation.” Indeed, chapter 40 begins with the very familiar words set for the tenor voice in Handel’s Messiah:

Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned. (Isa. 40:1–2, KJV)
These words occur at the beginning of a new chapter and a new section in Isaiah, but in the Dead Sea Scroll of Isaiah, these words continue from the final verse of what we call chapter 39 without any hint of a break. From the doom of Isaiah’s warning of Babylonian exile to the glorious words of triumphant release, without so much as a pause for breath! Glorious! God knows the end and the beginning. And when we find ourselves in the fog of despair, He knows the way out. He knows how this story will end because He has planned it and controls it.

For Isaiah’s first readers, the need for consolation was urgent. If what Isaiah said concerning the exile were true—deportation to Babylon and the males of the royal family becoming eunuchs—then Isaiah’s earlier prophetic promise of a coming King (chapters 9 and 11) sound like hot air. How can there be a future King (and kingdom) if there are no more heirs to the throne of Judah?

All the more wonderful, then, the promise God makes:

For to us a child is born,
   to us a son is given;
and the government shall be upon his shoulder,
   and his name shall be called
Wonderful Counselor, Mighty God,
   Everlasting Father, Prince of Peace.
Of the increase of his government and of peace
   there will be no end,
on the throne of David and over his kingdom,
   to establish it and to uphold it. (Isa. 9:6–7)
There shall come forth a shoot from the stump of Jesse,
and a branch from his roots shall bear fruit.
And the Spirit of the LORD shall rest upon him,
the Spirit of wisdom and understanding,
the Spirit of counsel and might,
the Spirit of knowledge and the fear of the LORD. . . .
and he shall strike the earth with the rod of his mouth,
and with the breath of his lips he shall kill the wicked.
(Isa. 11:1–4)

How could any of this come to pass if what Isaiah told
Hezekiah were true? The answer, of course, is that a King of a
very different kind was coming: King Jesus!

No wonder the prophet launches into a word of consolation
so abruptly, with a trio of voices:

A voice cries. . . . A voice says, “Cry!” . . . lift up your voice. . . .
(Isa. 40:3, 6, 9)

And what is that word? An imperative—“comfort my people.”
God commands that His people be comforted. Our comfort, our
well-being in the deepest and grandest of senses, lies as a burden
upon His heart.

What kind of God is the God of Israel, the God of Judah—
our God? Answer: He is a God who is eager for us to find peace
and consolation amid the trials and hardships of life. A peace-
maker. A caregiver.
POWER FOR THE FAINT

God has *not* forgotten them, nor has He forgotten us.

He gives power to the faint,
and to him who has no might he increases strength.

Even youths shall faint and be weary,
and young men shall fall exhausted;
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. (Isa. 40:29–31)

Fainting souls soaring like eagles. Weary feet running. Faith revived.

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”? (Isa. 40:27)

God issues a challenge: the people of Israel are not to think of themselves any longer like Jacob, hobbling after his encounter with God. They are Israel—renewed in strength and vision and purpose (cf. Gen. 32:22–32).

God challenges unbelief and doubt for being the withering cancer that it is.

Few challenged unbelief with greater boldness than Martin Luther. Writing in 1530, Luther chided his friend Philip Melanchthon for his doubting:
I too am sometimes downcast, but not all the time. It is your philosophy that is tormenting you, not your theology. . . . What good do you expect to accomplish by these vain worries of yours? What can the devil do more than slay us? Yes, what? I beg you, who are so pugnacious in everything else, fight against yourself, your own worst enemy, for you furnish Satan with too many weapons against yourself. Christ died for our sins. He will not die again for truth and justice, but will live and reign. If this be true, and if he reigns, why should you be afraid for the truth? Perhaps you are afraid that it will be destroyed by God's wrath. Even if we ourselves should be destroyed, let it not be by our own hands. He who is our Father will also be the Father of our children.⁵

YOUR GOD IS TOO SMALL

*Your God Is Too Small* is the title of the book written by J.B. Phillips,⁶ and in some ways, the expression reflects the problems that lay behind the plaintive cry of abandonment felt by Judah’s exiles during the sixth century BC.

Perhaps they thought that their circumstances were too complicated for God to unravel and fix. What they needed, therefore, was a reminder of God’s sovereignty and power.

Perhaps a subtler thought occurred to them: the suspicion that they were unworthy of God’s attention. How can the infinite God of heaven and earth be concerned with “little ol’ me”? My issues seem so trivial by comparison:

And the justice due me escapes the notice of my God? (Isa. 40:27, NASB)
God seems to be dismissing me. My prayers are not answered but ignored and disregarded. It feels unjust, unfair, and unwarranted.

And it is this that the sixteenth-century Reformer Martin Luther was getting at when he made the accusation of Erasmus, “Your thoughts of God are too human.”

Unbelief is a withering sickness that ultimately destroys faith. And what is the remedy? *Waiting* on the Lord:

They who *wait for the LORD* shall renew their strength. (Isa. 40:31, emphasis added)

There are many kinds of waiting.

There is the “I am waiting for my spouse, sitting in the car, the engine running, and he/she is nowhere in sight” kind of waiting. It is impatient, petulant, rude.

Then there is the “dog lying by the front door, eyes drooping, body language indicating little or no hope that the master is returning anytime soon” kind of waiting. It is pitiful and sad.

There is also the “lover, listening to the words of a beloved partner, eyes wide open, gesturing surprise, amusement, love, and thankfulness, waiting for the next word to come forth.” It is anticipatory and congratulatory.

What kind of waiting is in view here? The word for “wait” in the passage cited above is sometimes translated in the ESV text as “hope” (Ps. 62:5; Prov. 11:7) and sometimes “expectation” (Prov. 10:28; 11:23). In this passage, waiting involves looking away from ourselves and our troubles and looking to the Lord in
faith and with expectation. And not just *looking*, but *expecting* . . . *trusting* . . . *believing*. Taking a long, hard look at who God is: His character, His being, His Word, His promise, His commitment, His covenant, His unchanging determination to do what He said He would do.

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. (Isa. 40:28)

Isaiah’s prescription for this withering sickness of unbelief is a dose of God’s magnificent majesty, power, and glory. The promises of God are guaranteed by *who* and *what* He is. He is the Creator and Sustainer of the world and His people.

A single verse encapsulates what Isaiah elaborates on throughout the chapter. Exploring the character of God, Isaiah seems to be saying, “Look at Him! Take a long, hard look at Him!”
And what will we see if we do so?

- The Lord is *everlasting*—in the sense that He is eternal, outside the fluctuating contours of time and space. The same yesterday, today, and forever, because these expressions of time are perspectives that are all too human and creaturely. God is “outside” and “above” all these limiting dimensions. He alone has being in Himself (what theologians call “aseity”). The problem with man-made gods—“idols,” to give
them their proper name (Isa. 40:19)—is just that: they are man-made. These artifacts may require the skill of craftsmen, but it is a craft of men nevertheless. The problem with human gods is that they do not actually exist. They have “being” only in the fertile imagination of sinful minds and hearts.

- The Lord is omnipresent in the sense that He created “the ends of the earth” and no part of it is a mystery to Him. There are no boundaries beyond which He cannot pass. No dropped calls or dead zones where our voices cannot be heard or His voice cannot get through.

- The Lord is omnipotent. He is the Creator who spoke and the universe came into being (Gen. 1:1). He calls out the stars each night and introduces them by name (Isa. 40:26). He does not tire or grow weary. His strength is infinite. He does not need to rest or sleep. He preserves in the face of all opposition. Strong young men grow weary, but the Lord does not (Isa. 40:30). And the Lord knows and understands this and compensates by supplying His people with His strength.

- The Lord is great. So vast is the Lord that the universe and all it contains appears as “nothing . . . less than nothing and emptiness” (Isa. 40:17). All earthly pretenders (Assyrian, Babylonian, Persian, Greek, and Roman) are but as “grasshoppers” (Isa. 40:22) in comparison to the Almighty.

- The Lord is wise in the sense that He is omniscient and knows what to do with this knowledge to accomplish His good purposes. His knowledge and understanding are so
vast that they are unsearchable to us. He is incomprehensible, and as Job did when he discovered this truth, we should put our hands to our mouths and be silent.\textsuperscript{10}

In one verse, Isaiah provides us with a magnificent portrait of God. As Motyer summarizes, “In one way or another the fourfold Old Testament doctrine of God the Creator is represented here: he originates everything, maintains everything in existence, controls everything in operation, and directs everything to the end that he appoints.”\textsuperscript{11}

Open your eyes and take a good, long, hard look at God:

Lift up your eyes and see. (Isa. 40:26)

There is no one like our God.

To whom will you compare me? (Isa. 40:25)

God is in a category all His own. And knowing this brings strength and vitality.

It is not strength in ourselves that is encouraged here but strength \textit{in Him}—in the sovereign, all-powerful, all-wise, all-sustaining, never-tiring God.

Are you weary? Losing faith in God’s promises? Tired in the heat of the battle? Overwhelmed by the opposition?

Then what you need is a fresh glimpse of the majesty of God. Sometimes, we cannot see what is right before us and above us.

In C.S. Lewis’ \textit{The Last Battle}, there is a wonderful description of how we can be in two different worlds \textit{at the same time}. 

15
In one world, there is Tirian and Peter and Lucy and Jill, friends of Aslan. And there is summer and blue skies. In another world, there is a company of dwarves, and all they see is a dark and dirty stable:

Instantly a glorious feast appeared on the Dwarfs’ knees: pies and tongues and pigeons and trifles and ices, and each Dwarf had a goblet of good wine in his right hand. But it wasn’t much use. They began eating and drinking greedily enough, but it was clear that they couldn’t taste it properly. They thought they were eating and drinking only the sort of things you might find in a stable. One said he was trying to eat hay and another said he had a bit of an old turnip and a third said he’d found a raw cabbage leaf. And they raised golden goblets of rich red wine to their lips and said “Ugh! Fancy drinking dirty water out of a trough that a donkey’s been at! Never thought we’d come to this.” . . . “You see,” said Aslan, “They will not let us help them. They have chosen cunning instead of belief. Their prison is only in their own minds, yet they are in that prison; and so afraid of being taken in that they cannot be taken out.”

Which world are you in right now?
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“It may seem that God has forgotten us. This is where the consolations of Isaiah have timeless value. There is comfort here for me in my situation.”

—DEREK W.H. THOMAS

Life is not easy. Its many trials often leave us wondering how we can press on in a fallen world. When we receive fresh wounds before old ones heal, we often are tempted to despair. We share this experience with the ancient people of God, and we can also share in the profound comfort God offered them. In the final chapters of Isaiah, the prophet presents a significant set of encouragements for the people of God as they journey through a world filled with trials and sorrow.

In Strength for the Weary, Dr. Derek W.H. Thomas explores the final chapters of Isaiah, laying out the remarkable promises that God makes to His people. In these pages, there is consolation in the struggles of this life and encouragement for the road ahead. The God of Comfort has promised to be with His people always.