



Isaiah 40:25-31

Easter 4, May 11, 2025
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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.

The LORD is the Creator of Life

"Have you not known? Have you not heard? The LORD is the everlasting God, the Creator of the ends of the earth." "Well, that's one opinion," Charles Darwin might say. You all know the name of Charles Darwin; he's not the *inventor* of the theory of evolution, but he did popularize it. And you all know those two conflicting world-views on the origin of life—on the one hand you have the theory of evolution, the idea that over billions of years of chance mutations and survival of the fittest, the world came to be as it currently is; and on the other hand you have creation, that the world was spoken into existence by *"the everlasting God, the Creator of the ends of the earth."*

Well, have you ever heard of Theistic Evolution? Maybe you have, maybe you haven't. That's the idea that God *created* the universe, but He used the process of evolution to achieve it. It's a popular teaching among visible Christian churches these days, an attempt to thread the needle and remain popular with both sides—a feeble attempt at appearing "educated" and "with the times."

If you were in my confirmation class, we'd discuss the fact that the theory of evolution requires death—billions of years of death as the driving force behind evolutionary development. The *Bible* tells us, however, that *"sin came into the world through one man, and death through sin, and so death spread to all men because all sinned."* (Romans 5:12) Adam and Eve took their first breath in a world that was untainted by the stench of death. Death came about as a result of human rebellion, it was not a part of God's perfect creation. And so, just on a very *basic* level, we see that Creation and evolution are not compatible; you cannot say that God created the world *through* evolution, at least not while believing the Bible to be the inspired Word of God.

But there *are* many churches that try to thread that needle. The Anglican Church, a number of years ago, issued a public apology to Charles Darwin for "misunderstanding" him, stating that now that they understand his principles, they realize that the Christian faith cannot *"be undermined just because we develop a different understanding of the process by which humanity came to be."* Back in 1950, Pope Pius XII declared that Darwin's theory of evolution was compatible with the Christian faith, a statement that has been reaffirmed by almost every pope since. Joining them in this view are the Presbyterian Church U.S.A., the United Church of Christ, the United Methodist Church, the Episcopal Church, and the Evangelical Lutheran Church in America, among many other smaller denominations.

But before we bend over backwards to try and appear so advanced in our understanding as many others before us and embrace the teachings of Darwin, we ought to think more deeply about where Charles Darwin's teachings have actually led us. You see, Darwin did not agree with those churches who believe you can have God and evolution coexisting peacefully together. He did not agree with the Anglican Church that it was all just *"a different understanding of the process by which humanity came to be."* In fact, Darwin saw that his ideas led *inevitably* to the rejection of two further ideas: the idea of God as Creator of the world and the idea of a moral framework inherent within creation.

Darwin wrote that *"the universe we observe has precisely the properties we would expect if there is, at bottom, no design, no purpose, no evil, no good—nothing but blind, pitiless indifference."* He also wrote, *"Formerly, I was led by feelings to the firm conviction of the existence of God and the immortality of the soul. But now, the grandest scenes would not cause any such convictions and feelings to arise in my mind."* He realized that his ideas ultimately led to the denial of both the existence of God and the existence of the human soul. He believed that you could *not* subscribe to his philosophy while also believing in God. On that much, I guess we can agree.

These were Darwin's ideas, and ideas have consequences. One of Darwin's first and most influential disciples was the German philosopher Friedrich Nietzsche. He embraced Darwin's denial of God and promoted Darwin's idea that the process of evolution would result in the emergence of a master race. Nietzsche, in turn, inspired Adolf Hitler to create a political system that embodied a *fascist* version of Darwin's theory. The result? 20 million dead.

Another of Darwin's disciples took Darwin's vision of a universe characterized by a *"blind, pitiless indifference"* and Darwin's idea that mankind must set aside pity for the *individual* for the sake of survival of the human race. This disciple had a different political approach, and so Vladimir Lenin created a communist political version of Darwin's theory. The result? 100 million dead.

Another of Darwin's disciples read Darwin's words about human reproduction, that just as animal breeders choose only the best stock to breed, so humans ought not allow lesser members of society to reproduce lest we lead to the degeneration of the human race. Acting on *these* words, Margaret Sanger first campaigned on the idea of forced sterilization of those she deemed to be unfit for reproduction, which, by the way, she estimated to be about half the American population. When that idea failed, she formed Planned Parenthood to promote the elimination of the unfit by controlling their birth rate. The result? The promotion of abortion as a legitimate form of birth control and as of 2022, an estimated 63 million infant murders in America alone.

Do you get the picture? Darwin's view that *death* is the driving force of human existence leads to a blind, pitiless indifference; and the result is more death, hundreds of millions dead. Rather than embracing this doctrine of death, we are invited by the LORD to look up to Him—**the Creator of Life** and the one who both intends and *effects* life for us. And when we look to *Him*, we will see anything *but* a blind, pitiless indifference.

In our text, He invites Judah, and us together with them, to first look at the stars. ***"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."***

Isaiah was writing to the people of Judah as they were locked away in Babylon. The Babylonians were astrologers, and much of their intellectual and religious life was tied to the worship of the stars. They believed the stars to be in control of their destiny. But the LORD tells Judah that *He* created the universe's billions of stars, He holds them all in their places, and He even knows each one of them by name. And if the LORD can recall each star by its name, how could He ever forget His people, whom He also calls by name?

That *was* the accusation of God's people at the time—imprisoned in Babylon, they were convinced that ***"my way is hidden from the LORD, and my right is disregarded by my God."*** They believed that at best, God had forgotten them, and at worst, that God simply did not care. And that's why God responds by inviting them to look to *Him*: ***"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."***

One of the things we learn about God by looking at His creation is that He is omnipotent—that is, He is "all powerful." We can look at the many powerful acts that God performed in both the Old and New Testaments—both the acts of His *creative* power and of His miraculous *restorative* power—and this comforts us with the confidence that the one true God has the power necessary to accomplish His will, to carry out what He intends. And that's what He's declaring here to Judah! Not only did He know their plight, not only did He care, He was also *uniquely* able to do something about it.

They themselves were powerless. There was nothing physically that *they* could do to change their circumstances. But that is no problem for the Lord. So, He says, ***"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."***

Far from a pitiless indifference towards the weak and the powerless, far from a promotion of the idea of "survival of the fittest," the Lord showed Judah that in *His* universe, those who thought they were strong *apart* from the Lord would be brought to nothing. Those who knew they had no strength *outside* of the LORD—He would bless them with His saving power.

And so, caught up as the people of God were in world and by a nation for whom *"blind, pitiless indifference"* was the *modus operandi*, the LORD invited Judah to look to Him. Yes, they were rotting away among a people for whom subjection and slavery and death were the pinnacle of power, but the LORD showed them that "survival of the fittest" has no place in *His* creation. And so, the LORD flexed His might; He showed *real* power when He burst open those iron doors and set His people free. Babylon had decreed death and destruction, but the LORD creates life.

And *we* are invited today to do the same, to look to **The LORD (who) is the Creator of Life**. You see, the circumstances may not be the same, but we too live among a people who operate with a "blind, pitiless indifference." We are so enveloped with anger and hatred and animosity and murder on every side. The national discourse is filled with pitiless indifference for anyone who has an opposing political view. In an effort to build themselves up, our people are content to tear one another down, subscribing to the ideas of "survival of the fittest" and "might makes right."

And living in this prison of death can have two different effects on us. On the one hand, we can and often *do* adopt that mentality for ourselves. And so, I often find in my own heart a pitiless indifference for my neighbor whom God has called on me to love as myself. Rather than helping and being a friend to our neighbors in every bodily need, rather than explaining all their words and actions in the best possible way—we simply do not *care* about them. We’ve grown comfortable tearing them down with our words, wishing evil upon those whom God desires to save. That’s one effect.

The other effect is that we become so overwhelmed with *all* of it, that we become convinced that ***“my way is hidden from the LORD, and my right is disregarded by my God.”*** We can’t make sense of the things that we see happening around us. And we begin to believe the lie that God is without power to do anything to change the course of this world—either that, or He just doesn’t care.

And so, the LORD invites us to look to Him. We can start by looking at the stars. When we look up, we see a scattering of stars in the sky that appears to be random. But the LORD declares to you that they are not random; in His infinite wisdom, God put them in their places and by His infinite power, He holds them there. And He even knows each one of their names, just as He knows each of your names. He has not forgotten about you. He says later in this book, ***“Can a woman forget her nursing child, that she should have no compassion on the son of her womb? Even these may forget, yet I will not forget you.”*** (Isaiah 49:15)

And if the events of your life seem just as random as the placement of the stars seem to be, if your life seems hopelessly dictated by the cruel whims of the world around you—remember Who it is who holds the stars in their places. The *LORD* is governing this world, and He knows what you need. ***“His understanding is unsearchable.”*** Moment by moment, event by event, the Lamb who was slain and who rose again and who is seated on the throne is working all these things together towards *His* end goal—that is to bring us to Himself in heaven.

Far from a *“pitiless indifference”* toward weak and faint sinners like us, the LORD took on our plight, bore our sins, accepted our pain; He died in our place, and He rose again to show us that death has no power in God’s creation. The all-powerful Creator gives life to dead flesh and will raise you up from the grave to everlasting life in Him. This is what He intends, and this is what He brings into effect for you through Jesus Christ. That’s because **The LORD is the Creator of Life.**

And so, we will not join the ranks of those who claim that God created through an evolutionary process, that death is the ultimate driver of the course of this world. Instead, we confess that, ***“The LORD is the everlasting God, the Creator of the ends of the earth.”*** The world around us believes that this confession says a lot about *us*—that we are ignorant, that we can’t think for ourselves, that we’re fools! But the Biblical doctrine of creation is not so much about what *we* are as it is about what *God* is. God spoke, and the world came to be. He has the power necessary to enact His will, to carry out what He intends. And in Jesus Christ, God has revealed that *His* will and *His* intention is to give you life.

And so, we ***“wait for the LORD.”*** And that’s not so much about time, as in waiting for the LORD to finally do something—it means we live in confident expectation of His action on our behalf. He knows where you are. He knows what is happening to you. And as the Creator of all things, He has the power to effect His will in *your* life. And His will for *your* life is eternal life in Jesus’ name. Amen.