



“The LORD Reveals Reality”
Isaiah 1:1-20
September 4, 2022

This morning we begin a new series in the truly majestic, prophetic book of Isaiah. The plan that I have going into the fall months is to walk through the first twelve chapters of this book that contains sixty-six chapters. I pray that as we walk through the opening portion of this book together, we will experience a blend of holy fear and joy and worship and renewal as we do.

This morning we are going to begin by seeing how the Lord our God reveals reality to His people. God is the God of truth. God speaks the truth through His prophet. He proclaims the truth through all of His prophets and this time, through Isaiah. The Lord proclaims and asserts the truth about us that we might not really want to hear, but what we need to hear.

So let’s begin by reading from the opening chapter and as we read through the first twenty verses, I want you to be attentive to some realities revealed about the human nature and its infection with sin. I want for us all to receive what it has to say about human worship and how it can become corrupt. And above all, I want for us to see and to be careful to savor the reality of the grace of God which is powerful to cleanse sinners and make them clean.

Let’s read what is here for us. Isaiah Chapter 1 and Verses 1 through 20:

¹The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

**²Hear, O heavens, and give ear, O earth;
for the LORD has spoken;
“Children have I reared and brought up,
but they have rebelled against me.**

**³The ox knows its owner,
and the donkey its master’s crib,
but Israel does not know,
my people do not understand.”**

**⁴Ah, sinful nation,
a people laden with iniquity,
offspring of evildoers,
children who deal corruptly!
they have forsaken the LORD,
they have despised the Holy One of Israel,
they are utterly estranged.**

**⁵Why will you still be struck down?
Why will you continue to rebel?
The whole head is sick,
and the whole heart faint.
⁶From the sole of the foot even to the head,
there is no soundness in it,
but bruises and sores
and raw wounds;
they are not pressed out or bound up
or softened with oil.**

**⁷Your country lies desolate;
your cities are burned with fire;
in your very presence
foreigners devour your land;
it is desolate, as overthrown by foreigners.
⁸And the daughter of Zion is left
like a booth in a vineyard,
like a lodge in a cucumber field,
like a besieged city.**

**⁹If the LORD of hosts
had not left us a few survivors,
we should have been like Sodom,
and become like Gomorrah.**

**¹⁰Hear the word of the Lord,
you rulers of Sodom!
Give ear to the teaching of our God,
you people of Gomorrah!**

**¹¹“What to me is the multitude of your sacrifices?
says the LORD;
I have had enough of burnt offerings of rams
and the fat of well-fed beasts;
I do not delight in the blood of bulls,
or of lambs, or of goats.**

**¹²“When you come to appear before me,
who has required of you
this tramping of my courts?**

**¹³Bring no more vain offerings;
incense is an abomination to me.
New moon and Sabbath and the calling of convocations—
I cannot endure iniquity and solemn assembly.**

**¹⁴Your new moons and your appointed feasts
my soul hates;
they have become a burden to me;
I am weary of bearing them.**

**¹⁵When you spread out your hands,
I will hide my eyes from you;
even though you make many prayers,
I will not listen;
your hands are full of blood.**

**¹⁶Wash yourselves; make yourselves clean;
remove the evil of your deeds from before my eyes;
cease to do evil,**

**¹⁷learn to do good;
seek justice,
correct oppression;
bring justice to the fatherless,
plead the widow's cause.**

**¹⁸”Come now, let us reason together, says the LORD;
though your sins are like scarlet,
they shall be as white as snow;
though they are red like crimson,
they shall become like wool.**

**¹⁹If you are willing and obedient,
you shall eat the good of the land;**

**²⁰but if you refuse and rebel,
you shall be eaten by the sword;
for the mouth of the LORD as spoken.”**

And because the mouth of the Lord has spoken, we say “Amen, and may the Lord bless the reading of the teaching of His Word, helping me in the teaching of His Word, and helping us all to receive what is here.”

Here in the office at Bethel Grace, one of our administrative assistants has a cartoon posted on the wall next to her desk. This cartoon depicts a dog character sitting in his house enjoying a cup of coffee at a table. (Pastor shows overhead.) Coffee is good, but there is something terribly wrong!

The house is on fire! The fire is blazing all around him. Smoke is gathering at the ceiling. We wonder what that little guy is going to do! What is going to happen next? What is he going to do to respond to what is happening all around him? “This is fine,” is his response. This is fine. It's fine. All is good. No problem here!

There can be several layers of meaning and understanding here and you can ask Bekky Chen what hers is as this is posted by her desk. But I have been thinking about his all week long, because I think that this little cartoon is similar to what was happening among the people of Judah at the time of Isaiah with their inability to really understand what was happening in their nation.

I also think this speaks to our inability to properly evaluate certain realities in this life. Or it may not be so much that we can't rightly evaluate certain things that are happening in our lives, but we just don't want to rightly assess them. We prefer to just act as though we are okay. Everything is okay. It is all good! I know I have that tendency, so this cartoon gives me a little jab of conviction every time I walk by it.

However, that is not how the Lord Most High operates. God is holy, three times perfectly. God is holy, holy, holy. The Lord God is true. He is full of integrity and God will not gloss over things. So from the boarder of another world, He has spoken into this fallen world and into our troubled lives.

And God will in fact deal squarely with the greatest problem of them all—the source of all the other problems, of all the burdens, of all the pain and suffering—He will deal with sin. He will deal with iniquity and He will deal with it squarely, as we have just read. This was true in biblical times and this remains true into the modern day, even if we prefer to plug our ears to the realities of this prophetic oracles.

It becomes evident as we think about what was happening in Isaiah's day and as we think about how it lingers with power and relevance into ours, that the people of Isaiah's day had an unrealistic appraisal of themselves. They were heavily involved in temple worship. They were aware of the precepts of the Mosaic Law and what it regulated as far as worship was concerned at the temple in Jerusalem.

They were going through the motions of biblical faith but through the course of their days through the week, maybe even on the Sabbath day itself, they went on to live like sheep, each one going to his or her own way. They were living under the lordship of their own desires, and this led them into all manner of iniquity, bringing them under the threat of divine judgement in the form of Assyria and then Babylon, foreign powers rising in the east.

Into this context, the Lord called Isaiah into an extended prophetic ministry in which he would be revealing realty to the people of God. Isaiah's ministry extended over the span of four kings. He ministered for four decades from 740 to 700 BC.

We read here in Isaiah Chapter 1 and Verse 1 that he was the son of Amoz. The Bible does not tell us who Amoz was, but Rabbinic tradition declares that he was the brother of Amaziah, a king of Judah. That would put Isaiah in the royal family.

We know that Isaiah had a wife. He was married. They had at least two children. He referred to his wife as the prophetess. as we will see in the weeks ahead of us. We think that Isaiah was a resident of Jerusalem. We can see that he had exceptional writing skills, and he likely had

oratory abilities as well, so that he would not only write to the people of Israel, but also proclaim truth to them verbally.

But the most important thing about Isaiah that I want for us to understand at this moment is his name. The name Isaiah means “the Lord saves”. The Lord saves! However, reading various tenses in different commentaries and Bible dictionaries, sometimes the name Isaiah is also translated “the Lord has saved” or “the Lord is salvation.” But the essence of it is the same. Salvation is in the Lord!

The name Isaiah is very much akin to the name Yahshua. You can hear the similarities as you pronounce both names, Isaiah and Yahshua. Yahshua in Greek being Jesus. There is so much of the Messiah in the book of Isaiah. There is so much of the Christ portrayed. He is so elevated so frequently in this book that sometimes the book of Isaiah is called “the fifth Gospel.”

Praise God, brothers and sisters, that Christ Jesus came into the world to save sinners like them and like us. That is the ultimate reality that Isaiah was called by God to point to. The book of Isaiah does in fact present stunningly clear pictures of Christ in His incarnation, in His ministry, in His crucifixion and in His enthronement. The Lord God saves in Christ.

Now this morning as we draw our attention to how Isaiah started off, we see that the first step in the work of saving the elect of God came with God performing the conviction of sin. The whole nuance of the word *salvation* implies peril. There is judgment that we need to be saved from, so step one is: there is a God. He exists. He is holy, and here is the problem: we are not.

Everything is not fine, fine, fine, fine. We need to know what the problem is and then knowing the problem, God is going to reveal the glorious provision of the solution that is wonderful, wonderful, wonderful. The Messiah Jesus!

So this morning we are going to look at Verses 1 through 20. We are going to look at some of the prominent ideas that are here. There is so much detail and we could spend about a month just in this morning’s text, but I don’t intend to unpack every phrase like I really would like to. But we are going to see some basic realities that are revealed here in these opening twenty verses.

First, we are going to see the reality of human iniquity—the reality of depravity in the human condition. Second, we are going to see the reality of polluted worship. Then third, we are going to see the reality of God’s saving grace.

All of this is to bring us to our senses, so that we won’t be sitting in a building that is on fire, saying that everything is just fine. No, this will help us to understand the need for salvation. So first, let’s remind ourselves of how Isaiah started. Back in Verses 2 through 9, to bring us to our senses, the Lord revealed:

1. The Reality of Human Depravity (1:2-9)

Verse 2 of Isaiah Chapter 1:

**²Hear, O heavens, and give ear, O earth;
for the LORD has spoken;
“Children have I reared and brought up,
but they have rebelled against me.
³The ox knows its owner,
and the donkey its master’s crib,
but Israel does not know,
my people do not understand.”**

So after gathering the entire cosmos under the hearing of the Word of the Lord, let’s start by noticing the first word from God through Isaiah the prophet. This first word indicates the heart of God in revealing these things. The first word in quotes—children!

This is the heart of a father crying out from Heaven, “Children, I have nurtured them. I have cared for them. I have provided for them. I am tender toward them, and what have my children done? My children, they have rebelled against Me,” the Word of God says.

Here is the thing about it: How many of us actually feel rebellious? How often do we think of ourselves as being in revolt against the Living God? It is not too often that we are mindful or deeply convicted of the reality of our rebellion against God. In fact, there are many people, including many church people just like us, who feel more sinned against by God than they have sinned against God.

They can be very conscious of the fact that they don’t think that they have gotten a fair shake in this life. They see how life is for so and so over there, and they see how hard it is has been for them, and there have been many, many fists shaken toward Heaven. I wonder how many of us would be willing to confess that there is sin lingering in us, and that many times we have shaken our fists like that, not as an unbeliever but as a believer.

Our self-righteousness is such and our lack of conviction is such that we need to be taught that we are rebellious. We need to have this revealed to us by the Spirit. And we need the Holy Spirit to be the One who is showing us that we are the ones that have gone astray.

The first evidence of our rebellion is that we don’t think we need God in our lives. He is our Creator and Sustainer, and we think that we are just fine without Him. And in this, we make even the most stubborn and stupid of animals look smart.

**³The ox knows its owner,
and the donkey its master’s crib**

Animals know their master. They know who takes care of them, but He is our Creator and Sustainer and Provider and we want less of Him in our lives and not more. This is the human race and this lingers even in us apart from the working of the grace of God transforming our hearts. This lingers in us still.

So that is where Isaiah began with this declaration of the rebellion of God’s people, a sinful nation. It says next in Verse 4:

**⁴Ah, sinful nation,
a people laden with iniquity,
offspring of evildoers,
children who deal corruptly!
they have forsaken the LORD,
they have despised the Holy One of Israel,
they are utterly estranged.**

Understand that he was not talking about the big, bad pagan world out there. He was not talking about Assyria and Babylon and Egypt. Isaiah will get to them later, but now he was talking about Judah, the covenant people of God.

So moving through this section on human depravity we have Verse 4 where the prophet laid out his lament. The quotes have ended and this is now Isaiah, the Spirit-filled prophet, speaking, and in Verse 4, there are numerous expressions for sin and iniquity but one that gets to the heart of it is the word despised—“They have despised the Holy One of Israel.”

That is synonymous with loathing and detesting. They had lost their taste for God. They had gained a taste for the world. So instead of tasting and seeing that the Lord is good, they were saying that was not the taste they wanted in their mouths.

So we have this expressed and it is made evident in the fact that while they were going through the motions of Sabbath worship and sacrifice, they were also going up to the high places where the false gods were being worshiped.

Isaiah then continued to give two images to help us see the depravity of the human race and the depravity, the sin, that still lingers even among the people of God. In the first Isaiah described kind of a diseased man who did not really see his own sickness, yet he is covered with sores from head to toe in Verses 5 and 6.

**⁵Why will you still be struck down?
Why will you continue to rebel?
The whole head is sick,
and the whole heart faint.
⁶From the sole of the foot even to the head,
there is no soundness in it,
but bruises and sores
and raw wounds;
they are not pressed out or bound up
or softened with oil.**

If you want a depiction of the doctrine of depravity, you can put what is written here right next to what is written in Romans Chapter 3 and Verses 11 through 18, where it asks the questions:

Why are you struck down? Why are you under judgment? Why will you continue to rebel? Because the head is sick! The whole heart is faint. There is the infection of sin, and the portrayal in these verses looks like somebody is infected with spiritual leprosy, with wounds and sores over the soul.

That is the first picture that Isaiah provides. Then the second image in Verses 7 and 8 is that the people of God are like a defeated country that does not see its own humiliation.

**⁷Your country lies desolate;
your cities are burned with fire;
in your very presence
foreigners devour your land;
it is desolate, as overthrown by foreigners.
⁸And the daughter of Zion is left
like a booth in a vineyard,
like a lodge in a cucumber field,
like a besieged city.**

Jerusalem was to be a city on a hill. The light to the nations, but the spiritual poverty of the people of God in the capital city was such that this mighty city was in the process of being reduced to a shack in a cucumber field.

Then Isaiah went on in Verse 9 to perhaps provide another sobering picture, when he said:

**⁹If the LORD of hosts
had not left us a few survivors,
we should have been like Sodom,
and become like Gomorrah.**

Isaiah was saying to his generation, “Look at us. Look at what has become of us. If it were not for God’s intervention and His gracious choice to preserve a remnant, we would end up like Sodom and Gomorrah, both in its iniquity and in its destruction; both in its perversion and in its condemnation. We are like them, and we deserve what Sodom and Gomorrah got.” That is what Isaiah was saying, and he just laid it out.

Now at this point as we prepare to move into what is next, it seems that perhaps Isaiah anticipated how the people would respond to his message, because whenever any of us are confronted with our sin, we always dig in our heels.

You can just imagine the people hearing and or reading this, saying, “What do you mean, Isaiah? Maybe you are going a little bit too far here. What do you mean that we are uncomprehending and spiritually desolate? Isaiah, perhaps you are overlooking much that is to our credit. We are the chosen nation of God; the throne of David is here in Jerusalem with us. The temple of Solomon is here in Jerusalem with us as well. We have splendid worship that is taking place here and that is being heavily invested in. How can you say that we are like Sodom and Gomorrah?”

Anticipating this, Isaiah kind of drew back and waited for the Lord. Understand that he was being carried by the Spirit the whole time, but now the Word of Lord directly through Isaiah was coming. The quotes are back as we look at what is here in the text, and as he responded to this possible objection raised by the people he was speaking to, Isaiah said, “You know what? You are right.”

The confrontation is not alleviated as we move forward, but the confrontation is elevated and Isaiah said, “You are right. You are not like Sodom and Gomorrah, you are Sodom and Gomorrah.” as he then spoke into the reality of their worship and what was happening in Israel.

2. The Reality of Corrupt Worship (1:10-17)

Verse 10:

**¹⁰Hear the word of the Lord,
you rulers of Sodom!
Give ear to the teaching of our God,
you people of Gomorrah!
¹¹“What to me is the multitude of your sacrifices?
says the LORD;
I have had enough of burnt offerings of rams
and the fat of well-fed beasts;
I do not delight in the blood of bulls,
or of lambs, or of goats.
¹²“When you come to appear before me,
who has required of you
this tramping of my courts?**

God was saying through Isaiah, “I have had enough! I have had it up to here. I’m sick of it.” Essentially, God would be calling them to repent of their worship because their worship had become an offense to the Him.

This was just being laid out and the Lord was revealing reality, and as we move into the next several verses, we start gathering the clues as to just what the problem was. The clues gather and it becomes very explicit when we get to Verse 15, but now Verse 13:

**¹³Bring no more vain offerings;
incense is an abomination to me.
New moon and Sabbath and the calling of convocations—
I cannot endure iniquity and solemn assembly.**

This is the language of vanity, meaning that which is devoid of true substance. Why was it vain? Why it was devoid of true substance? Because moving on with their lives, their lives were a blend of ongoing iniquity and solemn assembly—gathering for worship but then not having that worship inform their lives, but rather living lives of iniquity from there.

Then it really comes with clarity when we look at what is in Verse 14.

**¹⁴Your new moons and your appointed feasts
my soul hates;
they have become a burden to me;
I am weary of bearing them.**

Why?

**¹⁵When you spread out your hands,
I will hide my eyes from you;
even though you make many prayers,
I will not listen;
your hands are full of blood.**

What a picture this is.

I think in our day in Southern California in the evangelical world, in the worship of the Lord in the Christian faith, I think that we tend to associate the lifting of hands more with singing than we do with prayer. Yet in the biblical times when they were praying, they would lift up their hands to the Lord in prayer.

In recent weeks, I got to visit some churches. And in one of the churches we visited, all of the people were lifting up their hands while singing to God. And here at Bethel Grace on Sunday mornings, you see a handful of people that are lifting their hands to the Lord.

I'm among them some of the time. Sometimes my hands are by my side. Sometimes I lift them in different ways. Lifting hands is a good thing, but imagine observing a gathering of worship, seeing all of these hands being lifted up. And you might wonder what that is all about. There is red substance all over their hands, and you get a closer look and you realize that it is blood. There is blood on their hands.

That is what the holy eyes of the Living God observes as He looked at what was happening in Judah at the time of Isaiah. The same hands lifted high and spread out with prayer were hands full of blood. The same people offering praise in the temple were bringing harm to their neighbors and to vulnerable people in their society. The City of Peace was a city of violence that was not being repented of. Through Isaiah, the Lord was revealing this and making it known.

Brothers and sisters, we need to read this and we need to ask ourselves, "Are we lifting up holy hands to the Lord, or are we lifting hands stained with blood?" According to Jesus in the Sermon on the Mount, Matthew Chapter 5, let's understand that murder can take many forms.

As Jesus laid it out, murder can take the form of anger and cutting words and abusive insults and prolonged animosity. We see these things in the teaching of Jesus. We can come together with our lives engaged in these things and then just come to Sunday services and lift up hands and act like everything is fine, while these things remain ongoing in our lives.

So we need to be asking ourselves, “Whose back have I been stabbing? Whose character have I been assassinating? How have I been sending rash words into the inward parts of a person like sword thrusts? Who have I been chewing up and spitting out?” Then just continuing on and acting like nothing is happening. Maybe our hands are more bloody than we thought or even wanted to realize, and here is God taking measures to reveal reality to His people.

So, what then do we do? What are we going to do in response to this? If we are allowing this kind anger, if we are willing to trample people, if we are willing to take advantage of other people so that we can be elevated, what is the cry from the heart of God in Heaven to His people?

Repent! Repent. Repent. Repent. Look at how it is expressed as we continue.

**¹⁶Wash yourselves; make yourselves clean;
remove the evil of your deeds from before my eyes;
cease to do evil,
¹⁷learn to do good;
seek justice,
correct oppression;
bring justice to the fatherless,
plead the widow’s cause.**

The word *repentance* is not used in this series of nine very direct, compact statements that are filled with power, but the whole paragraph is filled with the essence of what repentance is. Let us understand that gloriously it is by the power of the Holy Spirit through the working of the grace of God, activated by the truth of the Word of God, that repentance is made possible in the lives of His people.

There is a part of me that looks at this and says, “How do I wash myself? How do I make myself clean?” It is by the working of God’s grace who makes us new, beginning with the revelation of our sin before the holiness of God, who is a father and who loves us. This is repentance that is being called for and repentance is beautiful and lovely. This is transforming grace that God gives. It is awesome! And it is a supernatural work.

Think about that fellow back in Verses 5 and 6:

**⁵Why will you still be struck down?
Why will you continue to rebel?
The whole head is sick,
and the whole heart faint.
⁶From the sole of the foot even to the head,**

**there is no soundness in it,
but bruises and sores
and raw wounds;
they are not pressed out or bound up
or softened with oil.**

Think about this person who was stricken with a leprous disease, who was diseased and bruised and impaired in his thinking. Think about this person, he has been spoken to and this person has had their ears opened. He has confessed his sin and his need for help. The Physician has healed him. Health has been restored. His mind is now thinking clearly. He has been raised up in the power of a Physician that is so very, very good. He has been made aware.

What is he going to do? Just continue living like he had been living just days previously? No! He is going to repent and he is going to repent with a repentance that is activated by the power of the Holy Spirit. Let us call upon God and ask Him to open our eyes to see the glory of a new life lived in the pattern of the Messiah, who has come to save us. It comes with us saying, "Okay, maybe there are some realities in my life that I have been hardened to, and, God, I need for you to bring renewal to me."

And so we move forward into the final section, which reveals to us:

3. The Reality of Saving Grace (1:18-20)

We come to the beautiful mercy that calls out from Heaven. The Lord speaks:

**¹⁸"Come now, let us reason together, says the LORD;
though your sins are like scarlet,
they shall be as white as snow;
though they are red like crimson,
they shall become like wool.
¹⁹If you are willing and obedient,
you shall eat the good of the land;
²⁰but if you refuse and rebel,
you shall be eaten by the word;
for the mouth of the LORD as spoken."**

Wonderful words of grace that in our experience brings us to a place of decision. Verse 18 has the language of cleansing that is just so beautiful and profound, but notice how the wonderful words of this verse gather the previous images used in this text. What was on the hands of those worshipers? What color is blood? What about scarlet, what color is scarlet? Deep, dark red. What about crimson? Red! There are all kinds of red in this verse.

So, all of the stains and even all of the fresh blood, scarlet and crimson shades of deepest red, they can become hands that are now pure and clean. Though our sins are as scarlet, they are absolutely washed away and the sinner that comes confessing their condition before God and

looking to the salvation He provides, they are made white as snow before the holiness of the Living God. What grace this is!

In Verses 19 and 20, a decision must be made. You will say yes or you will say no. If you say yes, praise God for the Spirit's work upon you. This is going to lead into great blessing. If you say no, this will lead into eternal judgment in Hell itself.

Let us understand, the kind of grace that God is putting before us here in this text, where scarlet-red hands are made clean and forgiveness is granted, this forgiveness comes at an astonishing price that was paid, because God is just and God is holy and God deals with integrity. He is just and the Justifier of the ungodly who come to Him in contrite faith, because another has paid the price for their sin

And perhaps the most famous Gospel-grace recorded in Isaiah comes later in Chapter 53, where we read of Him. Where we read:

**⁶But he was pierced for our transgressions;
he was crushed for our iniquities;
upon him was the chastisement that brought us peace,
and with his wounds we are healed.**

What does the name Isaiah mean? Hallelujah, the Lord saves! There is beautiful Gospel-grace all throughout this wonderful book. It is the fifth Gospel! And in Chapter 53 we have this wonderful expression of it.

I wonder if there is even a glimpse of this here in Chapter 1 in what we read. Obviously there is the language of blood-red crimson being washed away and the sinner made white as snow. But I wonder if there is more, because He who knew no sin was made to be sin for us, according to what is recorded in the New Testament.

What about what we read earlier? Look upon Christ on the cross. In your mind's eye picture Him there, bearing our sin. The sacred head now wounded. The whole head is sick. Christ bearing our sin. The whole heart is faint, as He cried out, "My God, my God, why have you forsaken me.?" Christ on the cross.

**⁶From the sole of the foot even to the head,
there is no soundness in it,
but bruises and sores
and raw wounds;
they are not pressed out or bound up
or softened with oil.**

Christ bore our iniquity out of the great measure of His love. So we praise God that in Christ there is perfect cleansing. Bloody hands are made clean, and He gives you power to live in new life.

This morning I was here worshiping the Lord, and I'm not the biggest extrovert in the world. Sometimes it might seem like that when I am up here preaching. But this morning, I was lifting up holy hands to the Lord. Those hands are holy, not because Jeff is a good boy, but because Jeff has a mighty Savior.

I was lifting up hands in the consciousness that Christ has made them clean. Hallelujah, that is good news. Jesus is the ultimate hand washer, brothers and sisters. I mentioned a little earlier that there have been a few punctuated moments in my life, where I have had rebellion toward the Lord. I don't do that every day, but there is probably a whole lot more rebellion in my life that I am even aware of day by day.

Even that is purified by the grace of the Messiah, who is also at work giving us the gift of His Spirit, planting new desires in us; making it so that the Holy One of Israel is not a taste that is despised, but His grace tastes so good and I praise Him for it.

It is with that we approach the Lord's Supper, where we have the ongoing reminder of the grace by which we have been saved. The Lord saves. This is the greatest reality revealed all throughout Isaiah and the Word of God.

If you are here this morning and you are not a Christian, you haven't confessed your sin and put your faith in Jesus, Jesus is the Living Hope. Jesus is your only hope, and you come to faith in Christ. Confess your sin and have your hands cleaned.

If you are here and you are a Christian, Jesus is the living hope and Jesus is your ongoing hope, and we praise God for the way that He carries us in this life.

Praising Him for that, let's go to the Lord in prayer.