KWC - Isaiah 50 & 51 - October 4, 2026

Speaker Um, so we're going to be in Isaiah fifty and fifty one. I wanted to go as far as we could. I think some folks have expressed a desire to do another book now. Um, Isaiah has kind of taken us a minute. And, um, so anyway, we're, we're not going to, we're not going to skip anything. But at the same time, um, we don't want to languish. Right. We want to glean from this what we can. Um, and ask that God opens our hearts and minds to what is here. Not specifically so that we can have more knowledge, but so that we can have a closer relationship with him. What we're, what we're always looking for, what I'm always looking for when I'm reading the Bible is what does this tell me about the heart of God? Um, the heart of God is what we're looking for. That's that's what's going to give us our meaning and purpose. Um, that's what explains why we're here and what we're to be about. Right. So, um, I'll go ahead and open us in a word of prayer, and then we'll get started with, uh, a quick, um, summary of where we are, uh, in case anyone's missed it. I'm not going all the way back to the beginning. We're just going to cover so that we're, you know, so we know where we're, we are in space in Isaiah fifty. Heavenly father, I thank you for this opportunity to talk and to discuss, uh, the book of prophecy. And I just pray, Lord, that you would guide us, that you would give us wisdom and discernment, father, that you would stir in us a desire to seek you, and that you would be easy to find. I pray, Lord, that you would bless this morning, and you'd bless everyone here, and that this conversation would benefit us and glorify you. I ask these things in the name of Jesus, my King. Amen. Okay. Alright, so it's October fourth. Um, we have gotten more than about three quarters of the way through the book of Isaiah. There have been a there's been some repetition, some stuff that's kind of been said over and over again. And, um, that's, that's usually a sign that the prophet's trying to drive home a point, but there's also a lot of nuance, um, that we don't get because we're looking at it two thousand, three thousand years later in another language, a completely different context. There's actually puns and idioms. There's, there's all kinds of stuff in this original Hebrew that we are just deaf to because we don't see it. Um, so even doing a deep dive today on Isaiah, we are not getting everything he wrote. We're not. And that's something I think it's important to say every time you read scripture because, uh, we're not the guy that was written to, right? We're just not. We didn't write it. And we're not we're not the audience. We are an audience, but we're not the primary audience. And we're still having to approach it through a filter. So, um, it's just good to acknowledge that a lot of people don't. A lot of people think this book was written for us. And in a sense that's true just like any history book. But the Bible isn't just a history book. It's it's evidence. It's evidence of something that you cannot see. So, um, there are four servant songs in the book of Isaiah. We've already covered two of them. Um, servant songs are basically, uh, they're like a, a prophecy of the one Yahweh is going to send that will set everything right. He is the Messiah, the one that they're looking for. Okay. And back in Isaiah's day, the Messiah character, the servant, was not, um, well understood. They knew something was coming. They did not know necessarily what to look for. They were expecting that God would deliver them, but they did not know how. Okay. And when this part of Isaiah was written, they're already in Babylon. They're in exile. In other words, defeated. Ruined. There is no there is no throne of David that was supposed to last forever. So the servant songs of Isaiah consist of four distinct passages that develop a portrait of God's chosen servant and his redemptive mission. The first song

introduces the servant as God's chosen one, empowered by the Divine Spirit to establish justice among the nations. This is Isaiah forty two one through four. This servant operates with gentleness rather than coercion, refusing to break the vulnerable or extinguish the weak. Yet persists steadfastly in advancing justice until it reaches the entire earth. Not the conquering hero with an iron rod. Iron that's cracking skulls. This is one who doesn't break a bruised reed or snuff out a smoldering candle. That's gentle. Okay. How does gentle win the day? You might ask? We don't know. We just know. That's how he's presented in Isaiah forty two. It says, look, here is my servant. I hold him, my chosen one, in whom my soul delights. I have put my spirit on him. He will bring justice forth to the nations. He will not cry out and lift up. He. He will not cry out and lift up and make his voice heard in the street. He will not break a broken reed. He will not extinguish a dim wick. He will bring justice forth in faithfulness. He will not grow faint, and he will not be broken until he has established justice in the earth. And the coastlands wait for his teaching. All right. So. Knowing what we do, that Jesus Christ came and died on the cross, we can see that the life of Jesus Christ was not like any other conquering hero. But in Isaiah chapter six, it's it's clear that God has stopped up the ears of his people so that they cannot hear it. This was right in their face and they did not hear it. The second song presents the servant dressing distant peoples, recounting how God called him from birth and shaped him for a specific purpose, despite expressing discouragement about laboring without visible results. The servant thrust trusts that his vindication rests with God. God then expands the servant's commission beyond Israel itself, positioning him as a light to all nations and the means of salvation reaching the Earth's ends. All right, so now the second song you've got the Servant. Um, he's willing, he's obedient, he's going to do it, but he's looking around and kind of feels like he's wasting his time, like his effort is not accomplishing anything. Um, and that's interesting. What, what does that mean? That's going to be in Isaiah forty nine one through six and I'll read it. Listen to me, coastlands, and listen attentively, peoples from far away. That's not the Jews, by the way. That's not the Israelites, that's the nations. Yahweh called me from the womb, from the body of my mother. He made my name known and he made my mouth like a sharp sword. He hid me in the shadow of his hand. And he made me like a sharpened arrow. He hid me in his quiver. And he said to me, you are my servant, Israel, in whom I will show my glory. But I myself said, I have labored in vain. I've used it, my strength for nothing, and vanity. Nevertheless, my justice is with Yahweh, and my reward is with my God. And now Yahweh says, who formed me from the womb as a servant, for him to bring back Jacob back to him that Israel might not be gathered. For I am honored in the eyes of Yahweh, and my God has become my strength. And he says, it is trivial for you to be a servant for me to raise up the tribes of Jacob, and to bring back the preserved of Israel. I will give you as a light to the nations to be my salvation to the end of the earth. In other words, it's not enough for me just to save Israel. I'm going to save everybody and I'm going to use you to do it. In other words, I've got I've put my name in you and my name needs to save everybody. Okay. So now we're on the third Psalm. That's what we're going to cover today. Uh, the third song depicts the servant as one trained in compassion, equipped to encourage the exhausted through timely words and sustained by daily attentiveness to God's instruction. The passage emphasizes the servant's willingness to endure physical abuse without resistance, sustained by God's help and confidence in eventual vindication. By this time, the Jewish people from both kingdoms had been exiled, and it appears Israel has failed to be the people God had in mind for a royal

priesthood. There was no obvious path back into God's favor. The temple had been destroyed. Jerusalem had burned to the ground. No sacrifices could be made to atone for sin. All hope was wearing thin. Okay. And like, like you mentioned last night, this is not the first time we've heard this. It's it's a recurring theme in Isaiah. Um, but prior to chapter forty eight, they were still in Judah. Now they're not. And so it looks like the door has shut maybe forever. I mean, if you were in their shoes, what would you think? You had no king. You had no temple. It would definitely look like, um, things were not. It's over. It's over. Well, and then think about this prophet Jeremiah, who was a contemporary. He actually told the exiles, build houses, plant vineyards. Get good for a minute. You're going to be here a while? Mhm. Um, it turns out it was seventy years. That's that's an entire generation. I mean, in seventy years, would you still be holding out hope that you were gonna that somebody was going to come and I don't know. All right. So here we are. Isaiah fifty. I'm reading from the Lexham translation. Thus says Yahweh, where is this divorce document of your mother's divorce with which I dismissed her? Or to whom of my creditors did I sell you? Look, you were sold because of your sin, and your mother was dismissed because of your transgressions. So pause there for a second. Does anyone know how divorce was practiced among the Jewish people? Do you remember when folks were asking or. I think it was a Sadducees asked Jesus. Um, no, this is a different time. But there was when Jesus was asked about divorce and he said, because the hardness of your heart. Moses gave you a certificate of divorce. It was. It was because you couldn't. You couldn't get good. You couldn't reconcile you. You thought more of your own pride than about grace and forgiveness. And so because of that, I gave you a concession, an allowance for divorce. But that was never the plan. It was always supposed to be one man, one woman for life. Because that that says something about who I am. Um, there was a practice, there was a law and it was in Deuteronomy twenty four one through four. This is a this is a quote when a man takes a wife and marries her, if then she finds no favor in his eyes because he has found some indecency in her, and he writes her a certificate of divorce and puts it in her hand and sends her out of his house, and she departs out of his house. And if she goes and becomes another man's wife, and the later man hates her and writes her a certificate of divorce and puts it in her hand and sends her out of his house. Or if the later man dies, who took her to be his wife, then her former husband, who sent her away, may not take her again to be his wife after she has been defiled. For that is an abomination before the Lord. And you shall not bring sin upon the land. The Lord your God is giving you for an inheritance. So I could tell by the look on your face that that first of all, that sounds very paternalistic, very, almost misogynistic. Right? You could just write a you got to give it to her, right? A certificate, you put it in your hand and then you send her out of the house. That's it. See you. Sounds like seeing women in the divorce. Yeah. Just stick around for the rest of it. But what's weird is it doesn't just say, you can do this. It says, if you do this and she marries another man and then he divorces her, you can't marry her again because now she's been defiled. Okay. Okay. Except, um, in in that context, a woman was in a man's care. Um, and there, there was, there were practices. Okay. There was, there was a, there was a standard procedure for, I mean, their culture. Women were not treated the same as men, but there were righteous husbands and wives that treated each other appropriately. I think of, um, Ruth and Boaz and, um there were, there were some. And in those relationships it was a partnership and he treated her kindly. And the word groom makes sense here, because he looked out for her and made sure she was the best that she

could be. She was provided for. She was loved. She was encouraged. She was made beautiful. And that was the picture. But, um, that's not the way it always was practiced. And so what we've got here in Deuteronomy is a picture of men are jerks, and sometimes they treat women their wives, as disposable. And when they do that and another man does it too, you can't just pick her back up because that's treating her disrespectfully. Um, it also it, it also doesn't represent the heart of God. That's not what he intended. And it his, his image, male and female, he created them. Um, that's not how it's supposed to work. Um. All right, so Yahweh did give Israel a bill of divorce in Deuteronomy twenty four. Moses did say, yeah. Um. The bill of divorce is questioned in this passage because there isn't one. He's saying, where is this bill of divorce? You know why I'm asking. Because it doesn't exist. I didn't write you a certificate of divorce, and I didn't send you away so that you could be with another man. You are still mine. But because of your transgressions, I sold you and sent you away. So there is still a relationship. You're still a matrimonial bond. But she's got a debt to pay. And who does she owe the debt to? This is this is an interesting question. Does God. O debts to anyone? Does God have any bills that he's got to pay? So it wouldn't be it wouldn't be his debt that she was sold for. Because, you know, back in that day, if you owed a lot of money, you could actually sell a family member to pay it off. So they left based on their own. Is that is that why he's kind of saying no, he's saying, I, I sent you away, but I didn't give you a divorce. No, I did not divorce you. You are not divorced. Mhm. You are not divorced. You are being punished. It's not the same thing. You were unfaithful to me. So I'm putting you in time out. But I'm not divorcing you. And that's that is a distinction he's trying to make. And I think it's subtle, but it's important because if he had given Israel a certificate of divorce, then taking her back would have defiled her, right, according to the law in Deuteronomy. If there's a parallel parallel there. But because that law was there, even though it doesn't sound fair and it sounds really misogynistic to me, I look at this passage that clearly references the divorce thing, and I see, oh, he never he never divorced her. In his mind, he's still committed. She's not. And so something's going to happen to her and her sons. And it will remain that way until the debt is paid. The debt is to him. So God doesn't owe anybody anything. Everybody owes him everything, right? So, um, despite the judgment of exile, the absence of a divorce certificate implies the covenant relationship was not terminated, offering a basis for future restoration. There was a way back. That's what that comments about. There is a way home. So verse two. Why was there no man when I came? No one who answered when I called. Do I lack the strength to save? Or is there no power in me to deliver? Look, by my rebuke I dry up the sea. I make the rivers a desert. Their fish stink because there's no water. And they die because of thirst. I clothe the heavens with darkness and I make their coverings. Sackcloth. Is this one of those passages where you're like, what? And he's just reminding him of what he's done. And why are they not with him? Yeah. Do you remember who I am? Yeah. So what does it mean? There was no man when I came and no one answered when I called. See, I was married. She was cheating. Okay. She was cheating. Yeah. Yeah. She had joined herself to another. Um. And was not attentive to him. And so when he's like, I'm home, there was nobody there to answer because they were off running around. Leviticus twenty six forty three forty five says this. Well, before I say that, y'all remember the scene where Moses is basically given the Israelites the layout. Uh, he's at the very end of his ministry. He's about to go and be with the Lord, right? And he's saying, this is what God will do for you if you follow his commandments.

This is what God will do to you if you do not. So he, he just got to the part where he's finished up all the things that God has promised. If you obey. And now he's in the. This is what will happen if you don't. Leviticus twenty six forty three forty five but if they confess their iniquity and the iniquity of their fathers in their treachery, that they committed against me, and also in walking contrary to me, so that I walked contrary to them and brought them into the land of their enemies. If then their uncircumcised heart is humbled, and they make amends for their iniquity, then I will remember my covenant with Jacob, and I will remember my covenant with Isaac and my covenant with Abraham. And I will remember the land, but the land shall be abandoned by them, and enjoy its Sabbaths while it lies desolate without them. And they shall make amends for their iniquity, because they spurned my rules, and their soul abhorred my statutes. Yet for all of that, when they are in the land of their enemies, I will not spurn them. Neither will I abhor them so as to destroy them utterly and break my covenant with them. For I am the Lord their God. But I will. I will for their sake remember the covenant with their forefathers, whom I brought out of the land of Egypt in the sight of the nations, that I might be their God. I am the Lord that was said before they had even entered the land. Like total foreshadowing of Isaiah fifty. Don't worry, you're going to screw up. And because of it, I'm going to kick you out. You're going to go live in your enemy's land for a while, getting stepped on by them. But I will not break my covenant like you broke it. I will always come back. All right, now we get to the third song, and these are verses four through nine in chapter fifty. Um, and I, I wrote all over it. So the Lord Yahweh has given me the tongue of a pupil to know how to help the weary. With a word he awakens morning by morning, awakens an ear for me to listen. As do the pupils. The Lord Yahweh has opened an ear for me, and I. I was not rebellious. I did not turn backwards. I gave my back to those who struck me and my cheeks to those who pulled out my beard. I did not hide my face from insults and spittle. And the Lord Yahweh helps me. Therefore I have not been put to shame. Therefore I have set my face like flint, and I know that I shall not be ashamed. He who obtains rights from me is near. Who will contend with me? Let's stand together. Who is the master of my judgment? Let him approach me. Look, the Lord Yahweh helps me. Who is the one who will declare me guilty? Look, all of them will be worn out like a garment. The moth will eat them. So that might that section right there might be the most significant or pivotal portion of this whole chapter. These are all spoken from the mouth of the servant. And so, um, here's the third installment of why we missed him as Messiah. As, as said from the Israelite side. We missed him because we were not looking for someone that would just fight with his mouth. We were looking for somebody that would fight with an army in a in a throne and would defeat our enemies. But this guy, he's educated in council. Where do they get that idea? I don't know. I mean, there are some passages in Psalms and there are some things in the prophetic, uh, works, um, of Moses to that talk about, you know, the whole you, he will crush your head and you will bruise his heel. Sounds pretty, you know. Huh. There's even passages in Isaiah that sound that way. Um. I don't know. It's almost like I'm going to just. Yeah, it's totally how humans do it. It's how the cosmos is made. That is the system we understand might makes. Right. And when you are righteous, that means you defend justice. And you, you, you set things right and set things right. Sometimes means bad guys die. Well, I think also it's what's your perception is? I mean, one of the things that I think that causes problems with everything is unknown unmet expectations. Mhm. And it's like, you know, if you if I tell you I'm going to give you, you know, a cake or a pie you have in mind, it's

like, okay, cool. This is going to be, you know, very good chocolate or whatever it is. And then I show up with an angel food cake and you're like, well, that's not really what I wanted. But yes, this checks the box. Mhm. Or you got something with those little coconut shavings on top. I hate those things. I mean, I want to burn it to the ground. She he did finally defeat said sin is the sin of man. It's not any of the people that are in captivity for. So when he Uses violence. Violence. He said, yeah, it's a both end, isn't it? I mean, because the punishment to Jerusalem was violent. Well, I think also to edema. To expound on his point, that's a very good point is why did Jesus speak in parables? You know, I mean, we would it's the kind of the same thing as listening to a politician speak when we want to hear how you're going to cut taxes, you're going to, you know, put more money in my pocket. You're going to stop doing stupid stuff. And when it comes out and starts telling stories. I wonder, what am I doing here? Yeah. I don't want to hear stories. I want to hear how you're going to fix stuff. But there is something very powerful about a story. It it doesn't just answer your question. It leads you to think about your question and turn it over in your mind and revisit it over and over again Before you know it, a parable is like one of those tools that causes meditation rather than just a quick solution. We want a quick solution. We want we want the problem solved, and we want comfort as fast as possible. But that's clearly not his priority. What does that say about him? Well, I think it's also two in your perspective. I mean, yesterday Katherine and I drove down to College Station so she could go to the football game. And on the way down, she was talking about one of her classes, about Pre-cal. And I mean, obviously something I've had and everything. And she's she's sitting there and saying, I don't understand why that limits are what they are and why I have to understand why this is this. And I just kind of looked at her and I said, you'll quit asking why and just do the problem. I was like, I don't care why. It's just these are the rules that I have to deal with. And that's what I'm going to do. Yeah. And it's, you know, again, neither one of us is incorrect, but it's just two completely different perspectives. She wants to know the whole rigmarole around it. And I'm just like, look, just show me the problem and then let me do it and move on. Mhm. So the first the first verse four, he's giving me the tongue of a pupil to know how to help the weary with a word that doesn't say. He's giving me the sword of a conqueror to defeat my enemies. What's he, what's his? What is his focus? So he wants. He wants to help those that are weary. Yeah. But what's interesting is this. This Messiah, uh, has the four has these. The next four characteristics are trust, humility, subservience, and willing obedience. Where does that say? um, conquering hero on a white stallion. Then in verse five, uh, Yahweh has opened an ear for me. And I was not rebellious. I did not turn backward. So in other words, he gave me the ability to hear. That's that is the exact opposite of Isaiah chapter six, where my ears were stopped up. So I would not hear. Um, this speaks to, uh, persistence in the face of resistance. But listen to this part. I didn't turn backwards. I gave my back to those who struck me and my cheeks to those who pulled out my beard. I did not hide my face from insults and spittle. What kind of resolve is that? Is that someone who has given himself to a fate that he deserves, maybe a punishment that he has earned.

Speaker Or is it total devotion to the purposes of Yahweh? Yahweh is going to do a thing, and it's going to lead me through that path, that ugly, gnarly, what would otherwise be a shameful path, being whipped or flogged in public? Not not a proud moment. Having your beard ripped out was something they did to shame people. Yet the very next passage, and I know that I

shall not be ashamed. He who obtains rights for me is near. I'm not going to be ashamed. They're going to do things to me that are shameful. They will shame me. But I'm not ashamed, because the one who grants rights is right here. Okay, so this is, um. Yahweh is his help. That's the source of strength and the source of his direction. That's where he gets all of his instructions, all of his marching orders. And then I have not been put to shame as confident trust in Yahweh. Even though this looks like absolute defeat, it is not. And I trust that it's not because Yahweh says so. And then, um, I have set my face like flint because of these things, because of my trust in him, I have. I have made a choice, I am resolute, and I have hope and expectation of victory. And then you get to verse eight. Who will contend with me? Let us stand together. Who is the master of my judgment? Let him approach me. What is that? When I first when I first looked at the passage, I was thinking that maybe it was. Is anybody with me? Let's go. You know, like a like a call, a rallying cry. But now I see it more like a taunt to his enemies. Look, I'm on Yahweh's side. Yahweh sent me. Yahweh gives me direction. Yahweh empowers me. Yahweh gives me the words to say and the ears to hear what I need to hear. I'm here for the weary and who who can shame me if Yahweh is is the one making this happen? So it's, it's almost like if if you're gonna, if you're going to accuse me, bring it. Let's stand together. You know, and then at the end, it's, um, who's going to declare me guilty? And then the verdict, they all get eaten like. Mhm. All right, verse ten. Who among you is in fear of Yahweh obeys the voice of his servant who walks in darkness and has no light, trusts in the name of Yahweh and depends on his God. So I know that this kind of feels a little broken out because we didn't read the whole passage all at once. But this section right here is was had something I needed to pause and, and look at. Um. Who among you is in fear of Yahweh obeys the voice of his servant. Who are we talking to? This is not the servant speaking anymore. This is this is the prophet reflecting on what the servant said. He's talking to the exiles, asking. Who among you fears Yahweh? Who among you reveres and honors Yahweh? And then, as if, as if it's the same thing Obeys the voice of the servant. Was there a servant in Babylon? Did the servant capital S show up in Isaiah's day, or even one hundred and fifty years after? No. Would it have been easy to miss this? I for sure would have missed it. Yeah. Was it this year? I mean, I guess if they're having the time frame expectation that it's going to happen as soon as Isaiah says does or writes it, yeah, yeah, you're going to miss it. Because I mean, after, you know, six months or whatever. But I mean, if you were this, if you were the audience and the prophet had written this poem down and, and you heard, uh, the fear of Yahweh obeys the voice of his servant. Who would you think they were talking about at that time? I would, I would think it would be, you know, the prophet, maybe some prophet. Just because that's the only voice of the God that I'm here. Mhm. Yeah. But then when I see that he's. Same as me basically, then I think I probably tune out. What's also interesting about this is the second half of this verse is, is qualifying the servant. The servant is the one who walks in darkness and has no light, trusts in the name of Yahweh and depends on his God. These are the ones that are also obeying the servant. So the servant of Yahweh and those obeying the servant have some of the same qualities. They walk in darkness. They have no light. They trust in the name of Yahweh and depend on the God. Depend on God. Now the servant is different in that, responding to being directed by directly Yahweh. We don't have that. We have Jesus that points us to Yahweh. So it's like, uh. The Messiah follows the father. We follow the Messiah. We walk in darkness and have no light. And this apparently is intentional because it creates a situation where you have

to trust him. If you had all the answers, then you wouldn't need faith. You wouldn't need to trust him. You would be able to act on your own power under your own understanding. But that's not the life he's called us to. He's called us to a life of trust and only doing what he tells us to do. That way, it's him doing it through us. And that thing comes back up in a minute. What does obedience look like if you're if you're following Jesus Christ, what does obedience look like? Or if you're a Jew in exile in Babylon, What kind of obedience are we talking about? You can't sacrifice. So it can't be making up for your sins by just, you know, killing an animal, right? Why are they have to do they have to be in secret at that point? Yeah. But why? Why are they even in exile? Remember, he told them transgressions, right? Probably the first thing would be to stop that. The first act of obedience would be to stop digging the hole deeper. Yeah. Verse eleven. Look, all you kindlers of fire who gird yourself with flaming arrows. Walk in the light of your fire. And among the flaming arrows you have kindled. You shall have this from my hand. You shall lie down in a place of torment. This is the second half of that where the ones that obey the servant are walking in darkness and have no light, but they trust in Yahweh. Those that kindle fire and have arrows, that the flaming arrows that they have kindled. What? What is this picture? This is actually kind of cool. It's not intuitive to. Following Christ does not mean your path is well lit. That is dark for sure. We want a well lit path. Therefore we light fires and we set arrows on fire so that we can. We can see over there. Do you see the picture? It's like I want to make my own way. Therefore I need to see. And so I will light my own fire, and I will send it ahead of me so I can see where I want to go. And that gets you torment. Does it taste interesting? Yep. And you're not a very good director. Not you specifically. But I'm just saying I am not good at making my way straight and and and so, I mean, this this, this basically tells me that uncertainty is a feature, not a flaw. It tells you also the closer relationship you might have with the Messiah might help lighten up your path a little bit. He's the light of your path, right? So it's a relationship and trust, and yet you're blind, but you're, you're, you're actually not because you're given that you've been, you've been given the vision of the only thing you need to see. And that's the servant. Yeah. You hang on to and let him drag you through the wherever you're going. I think it takes away the the waiting element and the patience which none of us are dealt with anyway. You know, if we were just to wait longer, you know, we would be showing them in a different way. Yeah. We're taking a new turn as an as an analogy, it's like a parent taking a very young child, like a three year old into a busy urban environment. And the child has no concept of the dangers that are around them, not just vehicles and machinery and, but also people with ill intent. Um, and all kinds of other dangers that could hurt them, chemicals, whatever. And the safest place for that child is to never leave the parent's side. Cannot see the horizon short way down here does not have enough perspective to understand even what they are seeing. The best thing for that child is to stay right here. We lost. Aiden had a farmer's market, Aligarh, India, and he wandered. We didn't notice it for a few minutes and he wandered and we finally found him. He was following someone who he thought was at it, who was dressed very similar to Adam. That guy never even caught on to the fact that he had a little kid on his tail. MM. Yes. And we're trying to yell at him and he's like, panicking. He didn't even realize anything we were capping. But yes, that was that was about a ten minute. That's scary. But he was oh, was he eleven years old? So about seven years old. So. Yeah. MM. But yeah, I mean that's, that's literally us even as adults in all of our wisdom. Yeah. We exist in a cosmos that is not safe for us. And we think it is. We think we've mastered things. We've got

internal combustion engines, we've got the internet, we think we're okay, but we're really not, because the dangers are invisible and they're all around us, and they want our destruction. And they could have it if the Lord let them. It's a lot of people are being destroyed right now. Well, a lot of them are trying to light their own paths, and they're trying to direct their own ways, and they're trying to choose for themselves what is right and do what is right in their own eyes. And that's exactly the thing that happened to Adam and Eve in the garden. It's the same story over and over again, ad nauseam. We reach for knowledge that is beyond what we were intended to have, and we err. Okay. Chapter fifty one. Listen to me, you who pursue righteousness, who seek Yahweh. Look to the rock from which you were hewn, and to the excavation of the pit from which you were quarried. Look to Abraham, your father, and to Sarah. She brought you forth. For I called him alone, but I blessed him and made him numerous. For Yahweh will comfort Zion. He will comfort all its sites of ruins, and he will make its wilderness like Eden and its desert like the garden of Yahweh. Joy and gladness will be found in it. Thanksgiving and the sound of song. Anybody want to look up Psalm eighteen two real quick? It's. It's a short verse, but, um, I was reminded of it when it said in verse one, look to the rock from which you were hewn. He's talking about Abraham and Sarah. And what's interesting is Abraham apparently is the rock and Sarah is the quarry. That's the that's the the imagery. You were hewn from the rock. You were taken from the excavation. Uh huh. But I called him alone. I picked one guy to be the father of my people. And, um, don't worry about it. I'll take care of it. I started with one guy. I only need one guy. I can do what I want with just one, is what he's saying. So, yeah, you might lament the fact that thousands have died, um, and that you don't have a city anymore and that your remnant is very small. And you may look at the nations, the vast, you know, multitudes of other peoples and think Yahweh has been defeated. I mean, how many do you do you think that the people that were in exile felt like their God was weak? Like he couldn't protect him? I don't know if all of them would have that feeling, but yeah, it's an option. It's a valid option. Now? Only if you don't know him. Well. Most people don't reflect on the things that they've done that got them into the situation that they're in, right? It's easier to blame somebody else than to self-reflect. Oh, it's not just easy, it's instinct. Yeah, you're exactly right. This is your fault. That's right. This is not my. That's right. So, yeah, I could see someone saying that God just wasn't a powerful enough to protect us without reflecting on how they got in that situation. And this is why he would send prophets to clarify. Yeah. Just in case you were thinking that not right. Yeah. Okay. So what's also interesting about this is the reference to Abraham and Sarah. Literally the beginning of the, uh, the Israelite people is, is also has a cool, a cool idea of I see both at the same time. I'm asking you to remember Abraham and Sarah because you didn't know them. But I did do. I do know them. They're here. Right? So he's like, you understand that you are still the same. When I came to Abraham and said, I'm going to do this. You're the doing it. I've not left. You're new. I'm not right. And so there's this idea that he can see creation from the beginning to the end. He knows the situations fine. It it might be uncomfortable, but again, human comfort is not a high priority. Um, it is part of the story, but it is not the focus of the story. Um, okay. At what point does God point? Why does God point the exiles to Abraham and Sarah first before any promise about the future? Why does he ask them to remember before he gives them any kind of promise? Maybe it's just like y'all remember how this got started, right? I promise this is this guy. Mhm. And. And small beginnings. What's wrong with those? Nothing. Absolutely nothing.

Everything great starts that way. Verse four. Listen attentively to me, my people and my nation. Listen to me. For a teaching will go out from me, and I will cause my justice to rest for a light to the peoples. My righteousness is near. My salvation has gone out. And my arms will judge the peoples. The coastlands wait for me and for my arm. They wait. Whenever the. Whenever Isaiah talks about arm. And this is also true of of the Psalmists and of Moses. It was apparently it was an illustration that was very well known in that culture. Your right arm was basically your strength and ability to accomplish things. Um, it didn't specify right arm here. It just says arm. In other words, my ability to accomplish things. Um, but there's something else here too that I saw a little bit later that I'll see if y'all see it. Or maybe I'm just reading too much into it. But, um, it is important to note though, that it's the coastlands waiting for him, not just the peoples. The whole world is waiting for him to do something. Verse six. Lift up your eyes to the heavens and look to the earth beneath. For the heavens will be torn to pieces like smoke. And the earth will be worn out like a garment. And those who inhabit her will die like gnats. But my salvation will be forever and my righteousness will not be broken to pieces. Um, I feel like in this translation, something is lost for me in the the heavens will be torn to pieces like smoke. I don't know how you tear smoke to pieces. Um. Okay, that makes sense that it's just like dispersed. The heavens will be dispersed like smoke. Um, what is more enduring? I mean, think about it. Okay? You guys have seen big things. Oceans, mountains, the sky, the sun. You've seen big stuff. The earth underneath your feet. Anybody see gigantic earth moving equipment? And you understand that stuff is heavy, made out of solid steel, and it makes the ground shake when it moves. Those things, um, inspire respect and awe for them when you see them. A glacier carves and causes a tsunami. That's all inspiring. Um, and it makes us feel small. He's basically saying, yeah, consider all that up there and all this down here. Compared to my salvation, poof. Compared to my righteousness. In other words, what you think is reality and what is real are opposites. And that's worth thinking about. And we can't escape it because we're we're material, we're physical, we're tactile, we exist in time. And we see things when they're new and as they age. And then when they retire, we understand that this is the cosmos that we live in. This is all we know. And so we expect this to be the real thing. But God's like y'all. It's a manifestation. I sustain it. It only exists because I dreamed it up. I'm what's real. And it's a point that never quite lands. Finally. It's it's just reminders. You get glimpses of it in verse chapter fifty one, verse six, the earth wears out like a garment, yet the exiles are told not to fear. Okay, don't worry y'all, the earth's gonna completely be destroyed. How is that hope? How is that a message of encouragement? If you were an occupied territory, living in an oppressed state under an enemy, how would that statement comfort you? Huh? I don't think it would. It might not. But it was meant to. Well, the way I kind of see it. Um. Is that that that, that to know that that salvation shell is greater than all this is gone. Yeah. That's pretty far down the road. So he's giving you everything. Yeah. This is your world. If this is actually like, you know, like, yeah, this is the oppression is going to end to everything. Yeah. Everything ends. All of this stuff goes away. The one thing that doesn't go away is me. Cling to me. Yeah. Mhm. Verse three, though, talking about the reclamation of Zion. Yep. Now everything is gonna be. Yep. So how do you reconcile that? How do you reconcile that? All the ruins will be restored and everything will wear out like a garment. Since both are promised, they're both future. I would be sympathetic to someone who says these prophecies are too hard, or they're just talking. It's just yama yama yama. It's not. It doesn't actually say anything. This is just trying to. It's a pep

talk for people who have lost. I can see someone making that argument. Except that this isn't real and I'm not saying deny that it exists. I'm saying this isn't the substance. This comes from something and that something is what's real. And when the ruins are restored, it's because they become the thing that he intends for them to be. But this wears out. And maybe it's talking about entropy and maybe it's talking about redemption. I think both of those are elements. But what's really what's really fascinating to me is this is a mystery. It's a puzzle. And we don't we are on a need to know basis, apparently. Verse seven. Listen to me, you who know righteousness. People who have my teaching in their heart. You must not fear the reproach of men or be terrified because of their abuse. For a moth will eat them like garments. A moth will devour them like wool. But my righteousness will be forever. And my salvation for generation after generation. Where my mind goes, here is that man. We're getting this theme of moths eating things. a lot. And that is that's not a rapid thing. I mean, and it's a it's a slow disassembly, right? Um, it is a wasting away to destruction. Righteousness is being in right relationship doing right by someone else. Okay. God's righteousness is forever. So that's the one thing we can count on. He will always do right by us. His salvation for generation after generation could either mean that it lasts well beyond your lifetime or beyond you, or that each generation gets it. And that would hit different. If you're thinking that there's some future where everything is perfect. I'm not going to land hard either way. All right. Verse nine. Awake, awake. Put on strength, O arm of Yahweh. Awake as in days of long ago. The generations of a long time back. Are you not the one who cut Rahab in pieces? The one who pierced the sea dragon? Are you not the one who dried up the sea? The waters of the great deep. The one who made the depths of the sea. Away for those who were deemed. Who are redeemed to cross over. Um. This passage recalls a seminal foundation story for the people of Israel, and is meant to remind them of how Yahweh can deliver his people from serious harm in miraculous and almost ridiculous ways. When you're surrounded by Pharaoh's army to one side and a uncrossable body of water on the other side, and you literally have no weapons at all. That's hopelessness. Unless Yahweh is your God and he moves from leading you to the point where it looks like you're running into a dead end. And then he flies overhead and defends your backside against the enemies while he then dries up the sea so you can walk across it, something nobody in the world would have even imagined could happen. And then all of you walk across. And then when Pharaoh says, huh? I'm gonna walk across too. He smashes it back together and literally destroys his strongest armies. That's a miracle. And God keeps bringing them back to that miracle because they have forgotten what he could do. You literally discount me at every opportunity. Israel, he says. Do you not know who I am? Remember I picked Abraham. I can start small and I can save you from anything. And I'm the I'm the same guy that was there that day. None of y'all were even even an imagination at that point. So timelessness powerfulness innovation, creativity, righteousness. This is the whole point of this chapter is y'all. Y'all are in a bad spot. I get it. I put you there. But I put you there because you deserved it. I need to get something out of you. I need to extract something from you that shouldn't belong. And then when that's done, I will make this right. Don't worry. I'm the one that makes things right. Remember me? That's the whole point. It's also interesting, um, that this this verse nine and ten merges creation with the exodus out of Egypt. So chaotic waters comes order. Through the chaotic waters comes salvation. Oh, you got to go through the chaotic waters to be saved. That's the theme. That's the theme. That's how it works. This is

why Jesus and John the Baptist went out and preached in the wilderness, because you got to go through the chaos to to do the baptism. That was a communication. That was a message. Okay. So this is also interesting just because I'm a nerd. Babylonian creation literature. Enuma Elish tells of the the god Marduk killing the sea dragon Tiamat. Some scholars suggest that fifty one nine and tens. Dragon language answered this in front of exiles who could see Babylon's Marduk processions every day. They're celebrating that, huh? Yeah. So that's right. Babylon is doing the whole Marduk story right there in front of me. It's like. Okay. Yeah, that's not actually how it happened at all. Yeah. Um, it's debated, but it is plausible. The same imagery also fits older Canaanite combat myths with Baal against Yam at Ugarit, and is used of God in Psalms seventy four and Psalm eighty nine. And if you haven't read Psalm eighty nine recently, that's a good one. Um, the dating is uncertain and many scholars place both in or near exile. Psalm eighty nine and Psalm seventy four, written in exile. Interesting. Either way, the verses claim is that God, not another power, defeated chaos and delivered Israel. So almost done. Verse eleven so the redeemed ones of Yahweh shall return, and they shall come to Zion with singing, and everlasting joy shall be on their heads. Joy and gladness shall appear. Sorrow and sighing shall flee away. I am he who comforts you.

Speaker Who are you that you are afraid of man? He dies. And of the son of humankind. He is sacrificed like grass. And you have forgotten Yahweh your maker, who stretched out the heavens and founded the earth. And you tremble continually all day because of the wrath of the oppressor, when he takes aim to destroy. But where is the wrath of the oppressor? The fettered one shall make haste to be freed. And he shall not die in the pit, and he shall not lack his bread. For I am Yahweh your God, who stirs up the seas so that its waves roar. Yahweh of hosts is his name. And I have put my words in your mouth. And I have covered you in the shadow of my hand. To plant the heavens and to found the earth, saying to Zion, you are my people. Rouse yourself, Rouse yourself. Stand up. Jerusalem, who have drunk from the hand of Yahweh the cup of his wrath. You have drunk the goblet, the cup of staggering. You have drained it out. There is no one who guides her among all the children she has borne, and there is no one who grasps her by the hand. Among all the children she raised, two things here have happened to you who will show sympathy for you. Devastation and destruction. Famine and sword. Who will comfort you? Your children have fainted. They lie at the head of all the streets like an antelope in a snare. Those who are full of the wrath of Yahweh. The rebuke of your God. So it was kind of going in a good direction there for a minute. Yeah. And but we got to be reminded. Um, I mean, it's like y'all are still in trouble. And this is why. But who's causing the trouble? Do y'all remember the story? When David sinned by numbering the armies and the prophet came to him and said, you sinned. God's going to punish you. How would you like it to go? I actually gave him a choice, and David's response was, don't let me fall into the hands of men. I throw myself at the mercy of Yahweh. Let him choose my punishment. Okay. When Yahweh punishes, it's right. Um. It's complete. It's righteous. It will do its job because it does a job. It's not just because he's mad, it's accomplishing something. And that's the thing that we don't get. You know, we think I'm in trouble. I'm going to be punished. And it's because he's mad. He might be mad, but that's not why you're being punished. You exist for a reason, and the purpose you exist is to accomplish something that he set out and knew and wrote and is making happen. And so for, for him to punish you, you know, a couple of things. One, it's going

to be right. And two, it's going to accomplish a purpose. Those should comfort you. Right. It's not needless. It's not pointless. It has a purpose. And it will accomplish what he sets out to do. That's who he is. And then when it does, um, he'll restore the people to Zion. You know, they will sing joy on their heads, all that stuff. In fifty one, seventeen through twenty. The sorrow is described before the comforting arrives. What does this suggest about how to comfort someone who is grieving? Have you ever been in a situation where someone has had something terrible happened to them, and you literally have no words? You don't know what to say. Or have you ever been in a situation where someone says the absolute wrong thing and it's like, well, God has a plan. Everything happens for a reason. I remember, um, and I won't mention her name, but I remember when, um, a woman we knew lost her husband and her youngest son in a car accident. People actually said that to her and oh my gosh, I can't imagine anything more more tone deaf. I mean, it's true though, but that's not what you say to someone who's grieving, right? Better to say nothing. I think that's the point of this passage right here is just rest in it. Know that I'm doing what I gotta do. What needs to be done for you. It's for your best interest. This happens this way. Yeah. Verse twenty one. Therefore hear how this afflicted one and drunken one, but not from wine. Thus says the Lord Yahweh. And your God pleads the cause of his people. Look, I have taken from your hand the cup of staggering. You shall not continue to drink the goblet, the cup of my wrath any longer, and I will put it in the hand of your tormentors, who have said to you, bow down, that we may pass over you, and have made your back like the ground, and like the street for those who pass over you. So in verse twenty two, God takes the cup of wrath out of Israel's hand and gives it to Babylon, or their enemies, whoever that is. Uh, how should a reader hold together God's judgment of his own people and his judgment on the nations who carry it out from a human perspective? That's that could be problematic, right? The only reason why we're in this situation is because of you. And then when someone obeys you and does the thing and punishes us, then you're going to turn on them. I've heard people represent him that way, like he's just a vengeful God that he's just constantly ticked off. He's constantly looking out for somebody to zap. We're really revolving our own. Mhm. Well, if you think about it, there have been a couple times in the history of mankind where most of them were wiped out. It it would be a question in my mind if I didn't if I wasn't convinced that God is telling a story about himself, I would I would be looking for justice and righteousness, and for a merciful God to preserve and for there not to be so much pain and suffering. I mean, here's the thing that I wrestle with. I didn't create me. My proclivities, my arrogance, my sharp tongue. I do choose them, but I didn't make me. How come I'm constantly in trouble for the things that I didn't make? I can sympathize with an atheist who would shake his fist at the sky and say, I don't believe in you because there's so many bad things on the planet. So many things go wrong, so many innocent people suffer. I can also sympathize with the Calvinists. That's like, show me an innocent person. Please show me one. Oh you can't. But I don't want to worship a God that's constantly throwing firebolts, right? I just don't think that's who he is. I'm reading the passage and I see all the. I want to restore you my righteousness. I want to bring you back, I want to. That doesn't sound like Zeus to me, but he sounds like he. He does a. He wants you to do it on your own. He wants you to want him. He's not going to make you. Why don't you want him? Have you ever. Have you ever asked yourself that question? Why don't I love him? Just look at him. Look at what he's done. Why is my heart so hard? Why can't I reflect on him and see him clearly and be smitten

by the love he has shown for me? Why am I not seduced? Why am I not persuaded? Why am I not constantly chasing him as hard as I can? Have you ever asked yourself that question? All the time? Yeah. And then how do you do that? Right. Right. Let's say I do everything you want, right? Is that it? That's right. You do. And you go live by yourself in the mountains. And all you do, I mean, is that. It's an excellent question. What he wants, you know. It's an excellent question. Not for me. Mhm. I know that, but maybe it was for someone else, you know. And people have tried it, right? People have tried it. You've got ascetics, you've got monks. There isn't no in mankind. All the eight billion that are here right now have tried many different things. There are so many flavors of religion, so many flavors of perspective, worldview, lifestyle, whatever, to try to answer all these human conditioned questions and they all fail. We have a God who is perfect, who is is wisdom. I mean, he's not wise. He is wisdom. And we are like a what in the world is that? I've thought about this a lot. It is a misfit mechanism. Something in me is fundamentally broken. And how can you ask for answers that have come in the way that you don't see them? Well, yeah. And that causes a disconnect. And then it's like, well, if he's not going to answer this question, then why am I going to ask another question? Then I'm gonna bring an answer for him or I won't understand it. You don't ever see it until it's in the rear view mirror anyway, right? It's like, sorry, that's a loud voice. Yeah. It's no one's parents teach them how to repent. HMM. I mean, it's we when I was growing up, it's. Du was right. What we do is wrong. It's like you messed up. Okay? Okay. What do I do now? That's profound. Sure. Well, I think this is the thing that's all over. And if you don't adapt, you'll never get rid of it. Let's all get back. Right? Repentance means turning around and is actually dropping it. That's right. I'm trying. Let me. I'm gonna do it less. That's right. I'm gonna taper off. Right. It's not. It's actually just turning your back to a sin, right? Basically. How do we do that? I mean, I mean, that never comes with a punishment. It's like you. You messed up. Yeah. Here's a a discipline or a punishment. Don't do this again. It usually comes in a in our life. So that's profound. So what he's looking for in you and you've had too much to drink one night and you're like, I'll never drink again. If I could just, you know, that's, that's kind of where you have to get in whatever is holding you back. Maybe, you know, and I know some people have to learn that way. Yes, I am one of those. You don't just willingly. Right? Like, give it up. Right. You you have to see the consequences of your sin in order to repent. Yeah. You have. There has to be something that. If not, why would you repent for. Right, right. If it isn't really harming you? Yes. So if you're not convinced it's wrong, you wouldn't say. Yeah, you wouldn't turn around. I mean, Solomon was told twice by God not to do it. Do it like directly by God. And he did it and it was good. And he was the wisest man that ever lived, which is not a good thing for us. Well, there's a lot of people that have lived since. They are. So there's more wiser people to help. Yeah. That's true. Maybe at the time. Yeah. Oh, shoot. I don't know, like. Let me let me go back to verse eleven real quick. I, I am he who comforts you. Who are you that you are afraid of man? He dies and the son of humankind, he is sacrificed his grass. In other words, seek comfort with me. Why would you seek comfort from men? They die. It seems like a weird thing to say to me. I get it, they're temporary. They're. They're life and reach and influence is limited. But then I also see that. Interesting. The son of humankind, because that was a phrase that Jesus used of himself a lot, and he was sacrificed. So I wonder if there's a little double entendre going on here. In other words, why are you afraid of man? He dies. No big deal. Note to heavenly beings that would try to thwart my plan. Men just die. And this other man. And that's a that's

that's a dog whistle. Because Jesus is going to be a man and he's going to just die. And the enemy's going to think he won. And it was his defeat. That's kind of cool. Maybe it's not there, but okay. I've got one last question. Since we've covered everything, how is Jesus going to rule heaven and earth if he is this servant described in the third servant song? What is his rule going to look like? Uh. Does it look like? What does it look like? Because it's happening right now. It's in process. I had, um, I had coffee with a new friend Saturday morning. Did not know him at all. He knew somebody who knew somebody. And he reached out to me and said, he's looking for a group of like minded people, wants to raise his family in, um, a godly way. He's got six kids. He's forty two. Really nice guy was not what I expected. Um, honestly, I was expecting somebody who was more of a fundamentalist hardliner, um, that already had all the answers and was looking for people that agreed with him. And what I found was someone who tried to follow all of the rules and realized nobody does and was kind of, um, disenchanted by that. Wanted, wanted to follow God, wanted to do what was right and tried really hard. And when he saw that the group he was with didn't do everything exactly the way the book said, and he asked questions, they pushed back. Rather than saying, oh yeah, you're right, we should change that. They said, well, there's some flexibility. And he's like, okay, well then where does the flexibility stop? And now he's feeling homeless spiritually, which I can totally relate to. And so, um, I did tell him that I did not think that we were a good fit based on the, what he, the lifestyle they've chosen is, is one of very conservative modesty. Okay. So they choose, you know, no makeup, no jewelry, no anything like that because they feel like that's what Paul was talking about. And I don't disagree that that's what Paul was talking about. I think what was happening when Paul wrote that was women were getting all dressed up like they were going to the prom. And that that doesn't happen here. So I don't I mean, I'm not saying that we don't have to follow what Paul said. I'm saying we are following what Paul said. But some people think in order to make sure I don't cross that line, I have to move it way over there. And and they're like, I recognize that other people can do these things. We choose not to do them. And I was like, well, I respect that totally. But if you were to come into our group, there might be some that were that didn't represent your ideal to your kids. Okay, but go with God. And, um, what was really interesting to me is this this guy is not alone. This area out here, there's tons of them. And by tons, I mean I know of at least five that are actively seeking a body of believers that want to pursue a a life of godliness and serve Jesus Christ. But they can't find each other, and they can't go to churches like the ones that exist that are, um, they feel like dog and pony shows. And I get that too. So how does Jesus rule now is, is a question that's in my mind all the time. And it's something that I've, I've thought about because I see myself making mistakes on the daily. I am not kind. I am sometimes I am to my. My words are too sharp and too pointed and condescending, and I do all the things to the people that are closest to me that you would not want to do if you really loved them. And so how do I reconcile that with being absolutely persuaded that Jesus Christ is King and ruler of heaven and earth? Obviously, I'm not always obedient. And I could say, okay, well, who is? And I could just go on. Or I could say, do I need to change? And if I was to change, what would I do different? And am I doing it on my own power? And should I light a fire, flame up an arrow and point it in a direction that I think God wants me to go in and walk under my own power? Or should I get good with walking in the darkness and having no light and trusting Yahweh? That's what I feel like. That's what I feel like we are right now. We look at the politics and the news and the stuff

going on in our neighborhoods and the culture and go to Walmart. Okay. I'm just saying, the culture is slipping. It's becoming darker. And yet here we are. And it feels like God has taken his good, sweet time. It's really not that different than the exiles. We are in enemy territory. And every day that passes the. The culture around us is less and less open to the gospel, less and less open to Jesus. The whole world on exile. Not just that. The group of followers. Well, yeah, I guess, yeah, it it's way more difficult. Yep. It's it's gotten a lot more complicated. Yep. And what's interesting is it looks like, I mean, if you if you were a defeatist, you would think, is God even winning? I could totally relate to someone that says, Yahweh must not be as powerful as Marduk. Yeah, I don't, I don't ever have that that thought because oh no, I don't either. But I can relate to it. I could just it's so obvious that he is because we know the enemy is trying so hard to defeat us. And again, well, here we are. Well, and it's not just it's not just a battle of good and evil. There's also a story being told. God is doing something with this. He's I mean, it's almost like I feel like he's going to let it get as close to total despair as possible, because that's when the victory looks the greatest, right? I don't know, I don't, you know, at work, I have a co-teacher, an assistant, and we sit outside him later and we talk about theology. Now we call it theology and playground type. We all come from very different backgrounds and some very different, uh, faith try to they're all Christians, but, um, I, I see how we align in our thought that God is happy or I is the spiritual things that we're not. Oh. Pursues his lofty. Recently we're, we're seeing the spirituality of the attacks at work at I mean, not just pull up your zeal. I need somebody that you would have never been aligned with the enemy or whatever. And you're like, what's going on? Why all this sudden are we seeing all these things? I bought her in her eyes. She is happening around us spiritually. I like that part of it. Even it gets hard. But. Anybody else have any thoughts on how Jesus rules? Let me ask this question differently. How did you expect him to. How do we. How do I expect him to. Mhm. What is your expectation for Jesus's rule? Well, I would I would think it would not. Um. I was the opposite of what it is here. You know, like. I have an answer. I one church, one unifier. Mhm. Would burn on morals. And so one church, there was one. Place. Oh. See. Or one body. And would it matter? Let's go. What? What made you expect that? I don't know. What? I mean, I grew up at a, B, c store or whatever. I see balls as an orthodoxy. Surprised? Nobody likes them. Go. Uh. What did you say? Everyone. Nobody likes you. Nobody likes me. I shouldn't say it. Get ready soon. Well, I don't think. I think one of the other things that I remember from being in multiple churches and multiple denominations and things is there's always something subtle that is said as a dig to some other somebody else's religion. And I mean, one of the things of being I remember that I can distinctly remember in one of the Pentecostal churches was it was kind of like one of the things of, uh, you know, there's the good Catholics, you know, doing their thing. But, you know, it's too bad they're not say it was like, okay, you know, and then I remember going to a friend's funeral. It was at the Catholic Church. And I remember the priest giving the thing and it was like, you know, for all the Catholics, you know, you'll see Gregory once again and for everybody else, too bad. Screwed. It was kind of like, well, that's really awesome, man. I mean, I walked out of there saying, I'm like, okay, this is, you know, that wasn't, that wasn't so, so, but I, I think that there's always something about, you know, why does this church exist? It's like, well, they were part of this church. And then, you know, something happened with the elders there and the church split, and then they built another church. And then they didn't like the color of the carpet. So they built another church and they split. You know, it seems like

there's just everyone's so argumentative when it comes to religion. And even within these four walls, you know, everybody's got opinion and a summit, like I said, they're just not can't agree on anything. You know, it's just I mean, everybody likes our communion different. And, you know, don't take communion somebody else's church without understanding what that means. And, you know, it's just, I, I, I don't, I think that the thing is, though, is, is that I always remember is, dude, if you're attacked head on with sin, you're going to see right through that. Most of everybody is not going to just give in to a, a all out assault on a sin, but just a little wish, a little subtle little push. And the next thing you know, you're way off course. I mean, it may not be, you know, maybe a quarter inch one day and then, you know, ten days later you're miles off course. And all it took was just a little a little subtle push. Well, I just don't think we should ever be able to hear of someone else's theology, whether they agree with us or not, we should all be adequate to speak. Hearing somebody else's theological perspective and it's selling cannot handle that. They don't want to talk about theology because their release system is such that, well, I don't want to talk about it because I'm right. You're wrong. But they're threatened here. The gospel part of God questions, and he can kindle your unbelief and your wrongness. And we should always talk theology with somebody. It should never feel like it's wrong to do that, regardless of I, I really enjoyed the conversation yesterday. Um, and I, again, it was a surprise that I enjoyed it so much because I was almost, I was almost braced for it to be antagonistic. But it was a serial killer. Yeah. We didn't we, there was a chance I was going to end up in like Hawkins in my mind. Yeah. So anyway, um, but what is interesting is what I am seeing is that those of us that are called those of us that are seeking. That's that's effort. That's that's not complacency. That's actually discontent with where we are. And that feels like the father that feels like his drawing, his calling. But we argue because we have this desire for certainty and we we want to find this is the answer. And then white knuckle it so that we can be sure we're on the right side of the line. But this is what I told him yesterday. I said that certainty is not in the Bible. This, this book, and all the other ones in that library, um, are telling a story of how other people at other places in other times struggled with God. The struggle is the point. Um, you're you are one walking in the darkness without light. So what I said to him was the one thing I can be absolutely sure of. And that's regardless of denomination or background or experiences. We're all wrong for sure. We're all wrong. And since I'm one hundred percent sure of that, I don't go grasping for a weapon to beat somebody over the head with it. I can, I can ask questions, I can poke, I can use discernment and say, hmm, that doesn't sound quite like God because of this or that doesn't sound quite right because of that. But, um, that's where we are all the same in our ignorance, in our lack of vision, in our inability to solve the problem. Um, and that's something we can share in humility and honesty, vulnerable, I don't know. I don't know the answer. Why do I believe that Yahweh is the Most High God? Because he has brought me to this point. Um, it's not because it's the Bible is the oldest book. It's not because it's the only flavor. But it is because he has brought me to this point, and I'm persuaded that he is the Most High God, and that Jesus Christ is the only way to him, the Most High. Mhm. Mhm. All right. So, um, that's basically going to conclude, um, Isaiah fifty one. I wanted to share communion together before we disperse. And so, um, I've got a couple passages I want to read real fast. Uh, this is all in John, which is quickly becoming my favorite book. Um, and kind of always was, but I mean, it's like it's getting gaining distance on some of the other ones, but.

Speaker Um, this is John six, verse twenty eight. The people asked Jesus, what are the things God wants us to do? Jesus said, the work God wants you to do is this to believe in the one God sent. That's it. Verse thirty two, My father gives you the true bread from heaven. God's bread is the one who comes down from heaven and gives life to the world. The people said, sir, give us this bread always. Then Jesus said, I am the bread that gives life. He who comes to me will never be hungry. He who believes in me will never be thirsty. Verse forty seven I tell you the truth, he who believes has eternal life. I am the bread that gives life. Verse fifty. Here is the bread that comes down. If anyone eats this bread, he will live forever. This bread is my flesh. I will give my flesh so that the people in this world may have life. I tell you the truth, you must eat the flesh of the Son of Man, and you must drink his blood. Verse fifty six whoever eats my flesh and drinks my blood lives in me, and I live in him. Fifty eight B I am the bread that came down from heaven. Who eats? He who eats this bread will live forever. The followers said, this is a hard saying. Who can accept it? But part of what Jesus was saying to the crowd was, how serious are you? Do you mean it? Can you follow me even if you don't understand what I'm saying? That's. That's sharp. That's exactly what Isaiah was saying in chapter fifty one. Will you trust me even when you can't see? Verse sixty eight, Peter said, Lord, where would we go? You have the words that give eternal life and we believe in you. What was Peter saying when everyone heard that he was basically the way they heard it was that he was prescribing cannibalism. That actually is what the Romans, the Romans actually accused Christians of being cannibals, which is silly, but but silly things get said about Christianity all the time. So they heard that saying, didn't understand it and couldn't follow him. So they left. They turned around and walked away. And Peter and the disciples were standing there, and Jesus turns them and said, are you all going to go to Peter's? Like, where would we go? Where would we go? You're it and we know that. And no, we don't understand. He actually says we don't understand either. But where would we go? And that's enough. The bread and the wine represents the body and blood of Jesus to us. No matter how much we know or how much we can understand these symbols, this reality remains a mystery. Okay. It's almost like I'm going to I'm going to give you something, and I'm going to want you to practice it over and over again to remember me. And I'm not going to let you understand all of it. But when he said, my body is the bread and the bread got broken. That seems, I mean, at least on its face, I am going to sacrifice this for you. Okay? And then the blood of the covenant. Um, you know, the sacrificial system existed for a reason. Did it actually wash away sins? Did sacrificing a goat actually make up for me? Punching Josiah in the nose? No, it did not. Josiah's nose still hurt. I still had to bear the shame, but it was something I could give up. It was something I could do to say I respect that I did something wrong and I want to make it right. We do stuff wrong all the time. Christ was the sacrifice that paid for it all. Even the stuff I'm done yet. So that's that's big. That's a big sacrifice. Not that I've got plans to go all willy nilly, but. But what I'm saying is, I don't even understand the full, the full depravity of my own sin. Because like others have said, when you sin against an infinite God, it's an infinite crime. Which makes it much more sobering. Okay. There's really only one choice. Jesus said in John one eighteen, no one has ever seen God, but the one and only son, who himself is God and in close relationship with the father has made him known. So, uh, Jesus says, sorry, no one has ever seen God but the one and only son who is himself God and in closest relationship with the father has made him known. That's kind of a weird wording. I think that's NIV, but the idea is you're never going to

perceive the father. You're never going to get any kind of reconciliation or relationship with the father unless you go through Jesus Christ. What does that mean? How do I go through Jesus Christ? Because when he taught his disciples to pray, he never said, pray to me. It was always father. That's weird. Romans four twenty five and through five four. Twenty five and five. One says, Jesus was given to die for our sins, and he was raised from death to make us right with God. We've been made right with God because of our faith in Jesus. Jesus did all the things, literally did all the things. The only way we can partake in that is to believe that Jesus did all the things. So. So what's our formula? How do we. How do we live? What do we do next? Don't. Jesus did all the things. Trust in Jesus. Okay. Does that mean, like Paul said, that I trusted Jesus? I'm going to party. I'm going to go and do all kinds of stuff. That wouldn't be trusting in Jesus. If Jesus is the answer, then that means my relationship with him is the most important thing in my life, in my existence. And if that's the most important thing in my existence, would it not influence the way I chose to live? Like, be like the fundamental influence the most, The biggest factor in every decision I make. It's not to shame anybody because I did it just this morning. But what I'm saying is, when I fail to make decisions with him as the biggest factor, it's just an opportunity for me to say thank you. I'm going to do it differently. I want to do it differently, giving the power to do it differently. It's not whipping myself to punish me, or I'm going to fast for another three days and make it right, or I'm going to offer some small animal as a burnt sacrifice. Those are all mechanisms for humans to atone. But that is not what God provided us. He provided us a Savior who said it is finished and therefore we just be. That's freedom. So there is no such thing as certainty. That's a feature, not a flaw. We are all wrong, and in that way we are the same, which should bring us to humility and, um, and acceptance of other people and the fact that they sin differently than us or they see God differently than we do. We can ask questions. We can love them. We can look for what is beautiful and what they think. And then we can reject the rest because we're called to have discernment. And Jesus Christ is the only way to the father. These are hard lines. I can't I can't cross them. Anybody that says we know the truth and we are the arbiters of truth rejected. I can't because there hasn't been a single human being on this planet except one that had that relationship. No one has seen the father except the son. No. Okay. If you would, um. Jesus said, this is my body. It's broken for our sin. Let's take it together. Jesus said, this is my blood of the new covenant poured out for many. Let's take this together. Then we'll close in prayer. Heavenly father, I thank you so much for your beauty. I am struck by. Honestly, I'm just struck by what you did with Jesus, and I am. I struggle with a lot of what I have been taught growing up about who you are and how you work, and what our relationship to you is and what the purpose of life is. But, um, but I am finding comfort in not knowing. I am finding comfort in letting you be the parent and letting you guide me by the hand. And even though I resist, and even though I am often angry or frustrated, or I feel like I am being forgotten, I'm sure everyone in this room can relate to those things at some in some way. Sometimes feeling like life is unnecessarily difficult. Um. We rest in the knowledge that you are the best judge of that, and that you have us exactly where you want us, and that you will always give us exactly what we need. And that if we ever feel like we don't have what we need, we should ask ourselves who we are trusting in. Thank you, father, for today. Thank you for these people. Thank you for this book. Thank you for the opportunity to discuss it in freedom I thank you most of all for your son. Please help us to see more clearly what you have communicated through your son. Open

our eyes to what he said and did and what that says about your heart. I thank you, father, for the Old Testament and the New Testament and how they can't exist really without each other. But at the same time, I see that they while they overlap, there seem to be some things that point in different directions and they're hard to reconcile. And I recognize that people in this room have trouble reconciling things also, maybe even in the same chapter. Father, I pray that you would give us discernment, that you would help us to see more than we can now, but to be good with not knowing if that's what your will is. Help us to trust you even when we don't understand you. I ask these things in Jesus name. Amen.