



The God Who Speaks into Our Sorrows

Behold Our God! – Read the Bible for Life Series #34

Isaiah 61

David Sunday

June 24, 2012

As a church, we've been working our way through the Bible from Genesis to Revelation and we're following along with the Bible reading plan that you can find on our website or at the Welcome Center. You can jump in at any point along the way into this reading plan. It's a different type of series than what we normally do. Normally, we like to take a book of the Bible and go through it section by section and mine the depths of that book of Scripture. I'm very much looking forward to doing that in November when we begin a series through the Gospel of Luke. I can hardly wait for Luke now coming up in five months, but in the meantime I'm excited about what we're doing here—going through the Scriptures—because one of the potential downsides of just preaching through books of the Bible is that we can forget that the Bible itself is one book. And we can sometimes lose the forest for the trees.

So, our purpose in this series is to walk through the whole Bible and observe how each of its parts is centered on a unified message. There's a storyline that runs through Genesis to Revelation. It's the story of God's purpose to redeem a sinful people. This story hinges on one central person Who is the focal point of all of the Scriptures: our Lord Jesus Christ. It's been a joy as we've been going through this series to see how all the Scriptures point ultimately to Him and to the gospel message. And this is particularly clear this morning as we look at Isaiah 61.

When Jesus began His earthly ministry, He went into a synagogue in Nazareth and He took the scroll of Scripture. He opened it up to this point, to Isaiah 61, and He read verses one and two of Isaiah 61. All the eyes of the people in the synagogue were fixed on Him as He read those words. And then He sat down and He said, "*Today this Scripture is fulfilled in your hearing*" (Luke 4:21). In other words, "I'm the One Who is being spoken about in Isaiah 61." In fact, the words that we are about to read could be put into the mouth of our Lord Jesus Christ Himself.

As we read His Word, I want to encourage you in the words of the hymn to...

Ponder anew what the Almighty can do,
If with His love He befriend thee.

(Praise to the Lord, the Almighty by Joachim Neander, 1680)

This chapter should cultivate hope and expectation of what He can do if with His love He befriends us.

Isaiah 61:

- ¹ *The Spirit of the Lord GOD is upon me,
because the LORD has anointed me
to bring good news to the poor;
he has sent me to bind up the brokenhearted,
to proclaim liberty to the captives,
and the opening of the prison to those who are bound;*
- ² *to proclaim the year of the LORD's favor,
and the day of vengeance of our God;
to comfort all who mourn;*
- ³ *to grant to those who mourn in Zion—
to give them a beautiful headdress instead of ashes,
the oil of gladness instead of mourning,
the garment of praise instead of a faint spirit;
that they may be called oaks of righteousness,
the planting of the LORD, that he may be glorified.*
- ⁴ *They shall build up the ancient ruins;
they shall raise up the former devastations;
they shall repair the ruined cities,
the devastations of many generations.*
- ⁵ *Strangers shall stand and tend your flocks;
foreigners shall be your plowmen and vinedressers;*
- ⁶ *but you shall be called the priests of the LORD;
they shall speak of you as the ministers of our God;
you shall eat the wealth of the nations,
and in their glory you shall boast.*
- ⁷ *Instead of your shame there shall be a double portion;
instead of dishonor they shall rejoice in their lot;
therefore in their land they shall possess a double portion;
they shall have everlasting joy.*
- ⁸ *For I the LORD love justice;
I hate robbery and wrong;
I will faithfully give them their recompense,
and I will make an everlasting covenant with them.*
- ⁹ *Their offspring shall be known among the nations,
and their descendants in the midst of the peoples;
all who see them shall acknowledge them,
that they are an offspring the LORD has blessed.*
- ¹⁰ *I will greatly rejoice in the LORD;
my soul shall exult in my God,*

*for he has clothed me with the garments of salvation;
he has covered me with the robe of righteousness,
as a bridegroom decks himself like a priest with a beautiful
headdress,
and as a bride adorns herself with her jewels.
¹¹ For as the earth brings forth its sprouts,
and as a garden causes what is sown in it to sprout up,
so the Lord GOD will cause righteousness and praise
to sprout up before all the nations.*

Let all God's people say, "Thanks be to God." Amen

A memorable statement by A.W. Tozer will form the structure of our message this morning. It has three points. Tozer said,

1. "Anything that God has ever done, He can do now."
2. "Anything that God has done anywhere else, He can do here."
3. "Anything that God has done for anyone else, He can do for you."

Let's consider that statement together this morning, for if we really believe it I think it has the power to revolutionize our witness in the world today.

1. "Anything that God has ever done, He can do now."

Verses one through three describe what God has done in the earthly ministry of our Lord Jesus Christ the Messiah. In all that Jesus did in His earthly ministry as the God-Man, He did in reliance on the Holy Spirit Who indwelt Him and Who filled Him. And so He begins speaking here prophetically. We hear the voice of our Messiah saying in verse one, "*The Spirit of the Lord God is upon Me...*" Now if you look back to Isaiah 11, you would see that in one of the first prophecies of the Messiah in the book of Isaiah, it speaks of Him being One Who was empowered and filled with the Spirit of the Lord. Here He identifies Himself again as that Spirit-anointed Messiah.

If you look at the Gospel of Luke, you'll see that this is a prominent theme in Luke's Gospel. Jesus was conceived by the Holy Spirit in the womb of the virgin Mary. He was led by the Holy Spirit in the wilderness to be tempted and tried by the devil. He was sustained by the Holy Spirit in His temptations so that He emerged victorious from His trial and now He can bring God's triumphant victory into a broken world through His ministry—a ministry that culminated in His death on the cross where the Spirit enabled Him to lay down His life for our sins and in His resurrection from the dead where He was raised by the power of the Spirit. All that Jesus did in His earthly

ministry, He did through the influence and the empowerment of the Holy Spirit in His life.

Here in Isaiah 61:1-3 the Messiah is explaining His mission. This is Jesus' mission statement. This is what He came into the world to do. And if you were to summarize the main means by which He did all these things and accomplished all these things, it's by the preaching and teaching of the gospel that He brings these things about. Jesus came into the world to be a Herald of good news full of great joy for all people who would put their trust in Him. And Jesus doesn't just preach good news. Jesus is the good news because Jesus alone did what no one else could do. If you would turn back a few chapters to Isaiah 53, you'll see the work of Jesus, God's servant, being described and what He accomplished through that work in vivid detail. Let's read Isaiah 53 beginning at verse four"

*Surely he [our Lord Jesus] has borne our griefs and carried our sorrows;
yet we esteemed him stricken, smitten by God, and afflicted.
But he was wounded for our transgressions; he was crushed for our iniquities;
upon him was the chastisement that brought us peace, and with his stripes we are healed [with his wounds we are healed].*

Then look down to verses ten and eleven.

*Yet it was the will of the Lord to crush him; he [God the Father] has put him [God the Son] to grief;
when his soul makes an offering for guilt, he shall see his offspring;
he shall prolong his days;
the will of the Lord shall prosper in his hand.
Out of the anguish of his soul he shall see and be satisfied;
by his knowledge shall the righteous one, my servant, make many to be account righteous, and he shall bear their iniquities.*

That is the work that He came into the world to accomplish—bearing our iniquities, atoning for our transgressions, dying for our sins as our substitute on the cross. And because He was committed to doing that His Word, His gospel, has power to accomplish what it proclaims.

Look back at chapter 61. When Jesus preaches the good news to the poor, He's not merely throwing out words. He is able to give what those words proclaim. His words have the power to create the reality that they announce. Remember, He was one with the Father way back at the beginning of time when nothing existed and God said, "*Let there be light*" (Genesis 1:3). And light came out of darkness. His Word today, His

gospel today, has that same kind of power. What He speaks through the gospel, He accomplishes. That's what we've declared this morning when we sang:

He speaks, and, listening to His voice,
New life the dead receive,
The mournful, broken hearts rejoice,
The humble poor believe.

(O For A Thousand Tongues to Sing by Charles Wesley, 1739)

That's the power of the gospel of the Lord Jesus Christ to transform those who receive it.

Notice how Isaiah describes in the third phrase of verse one the type of people that are most likely to receive this good news: it's the poor. He's not speaking only of those who have physical or material poverty here—although Jesus did say that it's harder for a rich man to enter the Kingdom of Heaven than for a camel to go through the eye of the needle (Matthew 19:24). And the reason is, when we have material wealth and prosperity, we are often more inclined to rely on ourselves, to trust in our own resources, to think that we can handle things. We are less likely to realize that the essence of our humanity is that we are desperately needy. We are a needy people. The poor are often more inclined to realize their desperate need for a Savior than the rich are. But you could be a poor person and you also could be very self-sufficient and proud and not recognize your need for Jesus.

So the poor to whom Jesus came to preach are the poor in spirit. They are those who see themselves not as comfortable and in control, but those who see themselves as in trouble and in desperate need. They are those who say,

Nothing in my hand I bring,
Simply to the cross I cling;
Naked, come to Thee for dress;
Helpless look to Thee for grace;
Foul, I to the fountain fly;
Wash me, Savior, or I die.

(Rock of Ages by Augustus M. Toplady, 1776)

When we feel that desperate sense about our condition, then the words Jesus preached come to us as living words. They come to us as joyful words. They become the desire of our hearts.

If the gospel of the Lord Jesus Christ is dull, if it is not compelling, if it does not ring as music in your ears, if it does not make you want to jump for joy and leap with

gladness, it's probably because you're too rich. You think you need nothing. You're satisfied with yourself and you need to be stripped of that self-sufficiency. You need to repent of your satisfaction with self and you need to see yourself as broken, lost, naked, helpless, desperate for God's grace. And then the word that Jesus preaches will ring like music.

How sweet the name of Jesus sounds
In a believer's ear!
It soothes our sorrows, heals our wounds,
And drives away all fear.

(How Sweet the Name of Jesus Sounds by John Newton, 1779)

He speaks, and listening to His voice,
new life the dead receive.
The mournful, broken hearts rejoice;
the humble poor believe.

(O For A Thousand Tongues to Sing by Charles Wesley, 1739)

Isaiah goes on to explain what this preaching of the good news to the poor entails—what it looks like to preach good news to the poor. Look at the fourth line of Isaiah 61:1. “*He has sent me to bind up the brokenhearted...*” That's part of His ministry to the poor. “*...he has sent me to proclaim liberty to the captives, and the opening of the prison to those who are bound; to proclaim the year of the Lord's favor, and the day of vengeance of our God; to comfort all who mourn...*” That's what His ministry entails.

As we read through the gospel stories we see Jesus doing these very things with person after person. I think of the paralytic who was carried to the rooftop of the house where Jesus was teaching. He couldn't carry himself there. He had lost all hope. His life was broken. He had no more heart to try. But he was carried to Jesus. He was let down through the tiles of the roof into the very presence of his Savior. And Jesus knew that his first and greatest need was for the forgiveness of his sins, so Jesus said to him, “Man, *your sins are forgiven you.*” And then to prove that He had the authority on earth to forgive sins He also said, “*Rise. Take up your bed and walk*” (Mark 2:9). And the man who was paralyzed for much of his life immediately rose up before them and picked up what he had been lying on and went home glorifying God. Jesus did things like that.

I think of the woman who was caught in adultery. She was captive to her lusts. She was in bondage to the oppressive lusts of men and she was despised by those who were religious. I think of Jesus saying to the woman, *“Neither do I condemn you; go, and sin no more”* (John 8:11). He opens the prison to those who are bound.

I think of the man who was controlled by demons, who for a long time had worn no clothes nor had he even lived in a home. He was out among the tombs. He would gash himself with rocks. And now, through the word of Jesus, he was clothed and healed and in his right mind (Mark 5:1-20).

For those who thought they would never again experience the favor of the Lord, Jesus brought forgiveness and restoration. He proclaimed, *“This is the year of the Lord’s favor”* (Isaiah 61:2; Luke 4:19). Just think of Peter after he had denied Jesus three times and how, when he saw Jesus’ eyes, Peter wept bitterly because of how miserably he had failed. And he went back to his fishing business, thinking, “I’ll never be of use to my Master again.” Think of how Jesus restored him and brought him back into the awareness of God’s favor toward him (Matthew 26:69-75; John 21:15-19).

Or think about the woman who had the discharge of blood for twelve years. She had spent all her living on physicians but could find healing nowhere. Just by touching the fringe of His garment she was made well (Matthew 9:20-22). Jesus granted her *“a beautiful headdress instead of ashes, the oil of gladness instead of mourning, the garment of praise instead of a faint spirit”* (Isaiah 61:3).

Look through the Gospels and you will see that He was doing this every day of His earthly ministry—the very mission that is described here describes what our Savior has done in history. And the question is can He do these things today?

Tozer said, “Anything God has ever done He can do now”...today. Is the Spirit of God any less powerful? Is He any less present today than He was during the days of Jesus’ earthly ministry? Do we have any biblical warrant to believe that God sent His Son into the world only to bless and benefit the lives of a comparatively small handful of people in the Judean countryside during the fourth decade of the first century? Do we have any warrant to limit Jesus’ work to that one period in time?

Absolutely not. For in Jesus’ own reading of Isaiah 61, He gave us every reason to believe that whatever He did in the first century He is willing and He is able to do for people in the 21st century. And if you could keep your finger here in Isaiah 61, I’d like

you to look at that passage in Luke 4 for just a minute and see what Jesus did with this prophecy. Luke 4:16 describes Jesus coming into Nazareth:

...where He had been brought up. And as was his custom, he went to the synagogue on the Sabbath day, and he stood up to read. And the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written,

Look at verse 18 and as I read what Jesus read, I want you to see if you can notice where Jesus stopped and what He left out.

*“The Spirit of the Lord is upon me,
because he has anointed me to proclaim good news to the poor.
He has sent me to proclaim liberty to the captives
and recovering of sight to the blind,
to set at liberty those who are oppressed,
to proclaim the year of the Lord’s favor.”*

Now usually they read for a long time in the synagogue. Jesus stopped there. He rolled up the scroll and He sat down. The question is where did He leave off? What did He leave out? What did He not include at this point? *“To proclaim the year of the Lord’s favor...”* What comes next in Isaiah 61? *“...and the day of vengeance of our God...”* The day when God will set all wrongs right, when God will bring His perfect justice to bear upon this broken world—which is good news for those who are oppressed by evil and sin. But it’s also bad news for those who are sinners if you haven’t found forgiveness of your sins. Jesus said by His leaving out of that phrase, “I have not come the first time to condemn the world. I’ve not come the first time to bring vengeance of our God upon this broken, sinful world. Instead, I’ve come to bring salvation. I’ve come to bring the day of God’s favor.”

There was a day of vengeance that Jesus experienced. We call that day Good Friday—when our Savior was hung on the cross as a substitute in the place of sinners and there He bore the vengeance of our God for our sins. There He proved Himself—He proved God to be the Just One but also the Justifier of those who have faith in Jesus. And because Jesus bore God’s vengeance on the cross, right now is a day of salvation. He is coming again to bring God’s vengeance on all who have not repented of their sin and believed in Him. But right now we live in the day of God’s favor. We live in the day when the Messiah’s ministry of mercy is still being carried out in the world today, where He’s still opening the doors of people’s prisons and setting people free from their

captivity to sin, when He is still binding up the brokenhearted and bringing good news to the poor.

It's like a two act drama and there's an intermission in the middle. You know what you get in the intermission of a drama? You get refreshments. You get a drink. You get snacks. You get satisfied and refreshed. And right now, we're in the middle of a two act drama. We're in the intermission and the refreshments of divine grace are being offered fully and freely to all who will hear the word of Jesus in the gospel and repent of their sins and put their trust in Him. This is right now the year of the Lord's favor. Today is the day of salvation. Today if you hear His voice do not harden your heart but respond as a poor, brokenhearted sinner to the Savior Who came to set you free. Everything He did for the poor in spirit in His day He is still doing for the poor in spirit today. Do you believe that?

2. **"Anything that God has done anywhere else He can do here."**

You might say, "Yes, I know that Jesus can do these things now but here? In the Fox Valley? In this place? In our church? Through us?" Sometimes we think, "Yeah, I know God's at work in other parts of the world, maybe in some primitive parts of the world He's really working powerfully. But here? In our day?"

Well, I believe that anything God has done anywhere else He can do here at our place. And I derive that from Isaiah 61:3 Notice the purpose of our Savior's merciful ministry. All that He's doing in active mercy to poor and needy sinners, He's doing not for our own glory but for God's glory. Look at the last half of verse three. He does all these things "*...that they may be called oaks of righteousness, the planting of the Lord, that he may be glorified.*"

You see, God wants to reflect His glory through us. Wherever anyone can go in the world, God wants people to be able to see forests of oak trees that He has planted—oaks that are radiant with the righteousness of God. They've been transformed by the grace of God. And when people see those oaks of righteousness planted up and down the Fox Valley region and they see the fruitfulness of their lives, they bring glory to God for the work that He has done. An oak is a picture of stability, permanence and abundance.

If you were to look back at Isaiah 1:29-31, where God indicts the people for their sinfulness, you would see that the sin and rebellion of God's people caused the oaks in

which they had delighted (probably speaking of pagan rituals around oak trees) to wither up and die. In other words, all their self-exultation, all their pagan worship, left them barren and burnt out and fruitless. They were left with nothing but burnt leaves.

But now, when God's people repent and believe in Christ, we are filled with the fruit of righteousness that will abide for all eternity. Our lives demonstrate His beauty. We adorn the gospel of His Savior. God wants us to be planted here in this place as a fruitful people who reflect His glory in the world. And we get that fruit by abiding in the vine, our Lord Jesus Christ. When we abide in Him, we bear much fruit.

Now look at Isaiah 61 for a minute. Notice that in the middle section, verses four through nine, we have described here what the ESV Study Bible calls "a new culture of life." What's described here is that the people who have responded to the Messiah's ministry now carry on His mission in the world. They bring a new culture of life to the society in which they are placed. I'm not going to go into detail expounding these verses, but I want to read the summary that's in the Study Bible that I think is so good. It says, "The poor become through the Messiah creative restorers of the sad situations that man has had to live with for so long." That's what we're doing. We've responded to the Messiah's ministry. He's brought good news to us in our poverty. He's freed us from our captivity. Now we are planted in the world to be "creative restorers of the sad situations that man has had to live with for so long."

Do you think God wants to do that here in the Fox Valley? Absolutely. He wants to do this through the ministry of Luke Preussler in the Poplar Creek area. He wants to do this through the ministries of many of you who are working in the jail and prison system. He wants to do this in our neighborhoods and our schools. Everything that God has done for us in Christ He wants to do through us as the Body of Christ.

I mean, think about it. What is a body? Your body is what people see of you. I have a will and I have desires but I carry them out through my body. Likewise the church, the Body of Christ, is what people see of Christ in the world today. We are what people see of Christ in the world today.

So just as Christ had a mission that He describes in Isaiah 61:1-3, now He has entrusted that mission to us so that we bring good news to the poor. We bind up the brokenhearted. We proclaim liberty to the captives. We open the prison to those who are bound. We proclaim the gospel of God's favor to sinners. And we are to do that right here and right now. We are to be visible reflections and vocal heralds of the

transforming grace of God's gospel. So "everything that God has done in the past He can do now. Anything that God has done anywhere else He can do here." There's one last point.

3. "Anything that God has done for anyone else He can do for you."

You see, I can imagine someone saying, "You know, I agree. I agree that God wants His glory to be seen in the lives of His people. I agree that God wants the ministry of Jesus the Messiah to be reflected through His church today. I'm with you on that. But here's the story. My life is a wreck right now. My life is ruined. I feel like I'm drowning in grief and sorrow. That song we sang a couple weeks ago where we said, 'Guilt and fear and sorrows rise and hide the promise from our eyes'—that's me right now. Guilt is rising. Fear is rising. Sorrow is rising. I don't see the promise. I don't know how I could possibly reflect God's glory in this world today. So I agree. God can do these things now. And I agree that God can do these here. But I don't know that God can do these things through me. I'm too broken. I'm too messed up. I'm too wrecked."

I say to you that anything God has done for anyone else, He can do for you. Do you find yourself so broken by life right now that you have no more heart to try? Well, look at what Jesus was sent to do. Isaiah 61:1. He was sent "*to bind up the brokenhearted.*" Jesus' word in the gospel speaks into our sorrows—as profound, intense, bewildering and perplexing as they are—Jesus' gospel words speak into our sorrows. They are able to bandage what no man can bandage. They are able to fix the broken heart that no human being can fix. Hear Him speak into your sorrows. Listen to His voice and let your mournful heart rejoice in Him.

Do you find yourself captive right now to some type of sinful addiction? And you're sure that you are never going to change? Words like *liberty* and *release* are just a cruel mirage. You think, "This is just the way I am. I live in this prison cell of my own making. All I can see are the bars of this prison and it's not going to change." Remember, friend, Jesus came "*to proclaim liberty to the captives.*" He came "*to open the prison to those who are bound.*" And that is for you today.

Believe this gospel has the power to not leave you as you have been for all these years. Believe this gospel is powerful enough to not sentence you to drowning in the filth and mire of your own addictions. Believe that Jesus' death on the cross means you have died to your sin and sin shall no longer have dominion over you (Romans 6:14).

And consider yourself through Christ dead to sin and alive to God (Romans 6:11). Present the members of your body as instruments of righteousness (Romans 6:13) and see Him bring you from death to life. You can't do that for yourself. But Jesus' word has the power to free you from the bondage of sin.

He breaks the power of canceled sin,
He sets the prisoner free;
His blood can make the foulest clean,
His blood availed for me.

(O For A Thousand Tongues to Sing by Charles Wesley, 1739)

It works. It transforms those who believe it.

Have you failed so miserably and sinned so repeatedly that you imagine that you will never again experience the favor of the Lord your God resting on your life? Jesus says He came *"to proclaim the year of the Lord's favor."* And in the mercy and forbearance and longsuffering of God, it's been a long year. It's been a long summer of grace for this broken world. He says in His gospel, "I've not come to call righteous people but sinners to repentance. And if you will turn from your sin and cleave to Me, I will never, never, never cast you out" (John 6:37). Just like He restored Peter, He can restore, confirm, establish and strengthen you today through His gospel. You're not a throwaway. You're an object of redemption in the merciful hands of a great Savior.

Has grief overwhelmed you so that you feel like your life right now holds nothing more but ashes—ashes on your head, sackcloth on your body and a fainting heaviness of despair smothering your spirit? I know that's what some of you think the rest of your life is going to be like—just fainting heaviness of despair. You wonder if you'll ever know joy again. Believe the gospel. Believe Jesus has exactly the remedy to replace your hurt with His perfect healing and believe He knows how to apply that precisely to your point of need because that's what He says in Isaiah 61:3. He came *"to grant to those who mourn in Zion—to give them a beautiful headdress instead of ashes..."* You're sitting in ashes. He comes and says, "Here. I want you to put on some wedding clothes. I want you to get ready for a celebration."

You say, "I will never celebrate again."

"No, I'm able to bind up your broken heart. I'm able to heal your sorrows. Here's a beautiful headdress." You're mourning. But He says, "I've got the oil of gladness." He pours that on your head and it refreshes and beautifies and strengthens you and

revives you. Your spirit is faint and heavy and weighed down by sorrows and griefs. He says, "Here's a garment of praise. Put this garment on." And He tells us later on what this garment consists of in Isaiah 61:10-11. It's the garment of salvation. It's the robe of righteousness.

So I know your heart is heavy right now. I know you're feeling fainting despair right now. But lift your eyes to your Redeemer and rejoice in Him and He will take the praise that you offer. You don't feel like praising Him. You don't think you can praise Him but in faith lift your eyes to Jesus and believe His gospel and start praising Him for what He has done and you say to Him, "Jesus, Friend of sinners, You loved me before I knew You. You bound my heart to You and I trust in You, Jesus."

When you do what Isaiah does in verse ten, greatly rejoice in the Lord and let your soul exult in Your God because of what He has done for you. He has clothed you with the garments of salvation. He has covered you with the robe of Christ's righteousness. He's gotten you decked out for a wedding. One of the happiest days of my life was my wedding day. But there's a better wedding coming and He's getting His people ready for it. And you lift up your heart and you praise Him for that and slowly but surely He takes your faint and heavy spirit and He gives you joy--everlasting joy shall crown their heads (Isaiah 51:11). Weeping endures for a night but joy comes in the morning (Psalm 30:5). It comes through the God Who speaks into our sorrows: Jesus the same yesterday, today and forever (Hebrews 13:8).

- Whatever He's done in the past He can do now.
- Whatever He's done anywhere else He can do here.
- Whatever He's done for anyone else He can do for you.

Receive Him. Believe Him. Cleave to Him.

Jesus! the name that charms our fears,
That bids our sorrows cease;
'Tis music in the sinner's ears,
'Tis life, and health, and peace.

(O For A Thousand Tongues to Sing by Charles Wesley, 1739)

Let's praise the name of Jesus together.

We worship you, Lord Christ, our Savior and our King;
to you our youth and strength adoringly we bring:
so fill our hearts that all may view your life in us, and turn to you!

(We Come, O Christ, to You by Margaret Clarkson, 1946)

To You our sorrows and broken hearts trustingly we bring. Thank You that You can do for us what no man can do. Thank You that Your gospel is just as alive and powerful today as it has ever been to transform broken, needy sinners. Oh Lord Jesus, make us Yours forever if we do not know You yet. And for those who do, Lord, bind their hearts even closer to You today. We ask this in Your name and for Your glory. Amen.

New Covenant Bible Church

4N780 Randall Road, St. Charles, IL 60175

(630) 584-2611 ♦ www.newcbc.org

All Scriptures quoted directly from the English Standard Version unless otherwise noted.

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