

# Isaiah 8

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[ 0 : 00 ] When I first started taking funerals, the most popular song to have played at the crematorium, according to the charts, was My Way.

! I think it's been replaced by, it's time to say goodbye by Andrea Bocelli. But it's slightly ironic, isn't it, that people would have My Way played at the crematorium.

And now the end is near, and so I face the final curtain. My friend, I'll say it clear, I'll state my case of which I'm certain, I've lived a life that's full, I've travelled each and every highway, and much more than this, I did it My Way.

And I suggest to you that's a pretty brazen thing to do, isn't it, because the end isn't just near, it's already arrived. But to broadcast to the world and in chief to God that in fact you've done it your way, although I'm all for individual expression, God has created every single one of us as near unique individuals, the Bible never ever encourages you to go your own way, to do it your way, to try and follow your own path in life.

Our culture on the other hand, it sees it, doesn't it, as the epitome of self-expression, the ultimate thing, to be yourself, to do it your way.

[ 1 : 32 ] The Bible disagrees. And in fact when you go to the Bible, the Bible is very clear, fundamentally, that there are only two ways to live. Now as we pick up this series for Isaiah, we find in Isaiah 8 that one of those ways is mentioned explicitly, and the other by implication is there.

Look at verse 11 of chapter 8. For the Lord spoke to me with his strong hand upon me, and warned me not to walk in the way of his people.

This seems to follow on from the last time we were in Isaiah, it was two weeks ago, we were in Isaiah 6. And do you remember what Isaiah saw and heard? And in Isaiah 8, God comes again to Isaiah.

And so after his conversion on his call last time, we saw that his sins were forgiven. That he was commissioned to preach to the people.

And that he's told he's not going to be popular amongst those who hear it. And now God says to him, actually there's going to be another temptation apart from keeping your head down. There will be another temptation as you speak in my name, and I don't want you to fall for it.

[ 2 : 42 ] Do not fall for the trap, verse 11, of going the way of this people. Do not go the way of this people who've adopted Frank Sinatra as my way as their theme song.

And the implication is this, that there are two ways to go. There is the way of this people that Isaiah is encouraged not to go.

But as the Bible would usually and often refer to it, the other ways to go the way of the Lord. And what we see in this passage is that Isaiah is given two pictures.

Two ways of life. Two ways to go. And every single one of us this morning in this room must choose which way we will go. We will either be on one way, the way of the world, or the way of the Lord. And which way are you going to go? And my prayer is that by the end you will be sure which way you're on. And actually you'll want to go the Lord's way. Now part of the chapters of working through a book like Isaiah is 60 chapters.

[ 3 : 46 ] And it's a massive book. And I don't think we need to look at every verse or even every chapter. So last time we were in chapter 6, but you'll see that we fast forward into chapter 8.

Let me try and give you a quick synopsis of what's happened in between. In chapter 7, Isaiah gets to experience first hand and immediately what God has already told him was going to happen in chapter 6.

That is God is saying, you are going to preach this message Isaiah and you will be rejected. And the first person to reject Isaiah's message is none other than the new king of Judah, King Ahaz.

Now Ahaz in this kind of time is in a bit of a pickle. Because his northern neighbours Israel and Syria are pressuring Judah to join the alliance.

To join an alliance to fight against a powerful nation to the east which is called Assyria. And Ahaz refuses to join that alliance. And therefore Judah is isolated and comes under attack.

[ 4 : 49 ] From Israel and from Syria. But it withstands that attack from them. But Ahaz and the rest of Judah, they are scared stiff by this point. And God says to Ahaz, you don't have to be afraid.

You don't have to be afraid of Israel and Syria. And Assyria, you don't have to be afraid of that. All you have to do is trust in God. All you need to do Ahaz is trust in God.

God who is well able to take care of you. And well able to take care of Judah. But you discover from 2 Kings 16 that Ahaz thinks actually I've got a better idea.

That I will not put my trust in the Lord. But I will put my trust in the mighty superpower of the day of Assyria. And so God sends a sign through Isaiah to Ahaz and the people.

And the sign is a child called Emmanuel. We know that sign don't we? We know that is called Emmanuel gone with us. And we are on the sign of the New Testament. We are well aware of what that sign will lead to.

[ 5 : 55 ] But in Isaiah's day, this child was to be a sign for those who trusted in God. That God was with them. But because Ahaz and the Lord's people have not trusted in God but in the nation of Assyria.

That sign was actually a sign of judgment. The judgment was going to hit them. Hit them hard. In fact it was going to hit them in the form of the nation of Assyria.

Ahaz and the people have therefore decided which way they are going to go. They are going to go the way of the people. They are going to go the way of this people that God mentions to Isaiah. And so God makes sure, doesn't he?

He wants to make sure that Isaiah will not go that way. Let's pick it up in verses 11 to 15 of chapter 8. For the Lord spoke thus to me with his strong hand upon me. And he warned me not to walk in the way of this people.

Saying do not call conspiracy all that this people calls conspiracy. Do not fear what they fear nor be in dread. But the Lord of hosts, him you shall honour as holy. Let him be your fear and let him be your dread.

[ 6 : 56 ] And he will become a sanctuary to you. And a rock, a stone of offense. And a rock of stumbling to both houses of Israel. A trap and a snare to the inhabitants of Jerusalem.

And many will stumble on it. They shall fall and be broken. They shall be snared and taken. Now it's not that clear in the ESV. But there are two ways which you've already seen, aren't there?

There are the way of the people and there is the way of the Lord. And one way finds God to be, at the start of verse 14, a sanctuary. However the other way, the way of the people, finds God to be a stumbling stone.

And the determining factor as whether God will be a sanctuary. Or whether God will be a stumbling stone. Is basically your attitude to him.

Do you fear God? Or do you fear something else? And so the question we often get asked when we come across the idea of the fear of the Lord. Is why is the Bible so big on fear?

[ 8 : 01 ] Isn't fear a negative? Doesn't the New Testament say that perfect love casts out fear? And of course it does. But the Bible recognizes that there is a good fear and there is a bad fear.

We sing about it in Amazing Grace. That second verse. T'was grace that taught my heart to fear.

That's a good fear. T'was grace that taught my heart to fear.

That's a good fear. And grace, my fear is relieved. That's the bad kind of fear. Grace does teach our hearts to fear God.

And grace does relieve the fear of man. And I think in the context of Isaiah 8, it is a fear of what the Almighty God can and will do.

That he's encouraging. Fear of what God will do if we trust in Him. But there is also the fear of what God will do if we trust in something or someone other than Him.

[ 9 : 08 ] It's a dread of God. If we fail to trust in Him. There is an actual fear being spoken of here. Ahaz and the people are going to discover who they really should have been fearful of.

When God judges them. But there is a wider point in the Bible. There is a wider sense of the fear of the Lord in the Bible. Which really has this sense of being completely centred on God.

Centred on Him. One way to think about it. It's not perfect for a speech. And that's imagine that you go home. And you have a fear of mice. And as you are cutting the meat or whatever you are doing in the kitchen this lunchtime.

There is a mouse in the kitchen. And you see it. And it doesn't matter what else is going on in the kitchen. All your focus is on the mouse. It doesn't matter what else is going on.

You are transgressed by the mouse. And you are afraid of. And then your wife comes in. And you see all of you thought it was the woman didn't you. That was afraid of the mouse.

[10:11] But there you are standing on the chair. And you are scared stiff. And all you want to do is get rid of the mouse. And you cannot focus on anything else. You don't even notice who else is in the room. Until the mouse is dealt with.

That mouse has consumed your attention. And the fear of the Lord in the Bible is a little bit like that. That nothing distracts you from Him. That the Lord is central to everything.

There is nothing more important to you than pleasing God. That those who fear the Lord. There is nothing more important than living for God. Than obeying God.

He is central to everything. He commands your attention. You fear Him. Through Isaiah he says. I am the only one you should treat like that in life.

I am the only one that you should fear like that. I am the only one that should hold that place. And for the people of Judah. I am the only one that you should dread.

[11:09] Certainly not the Assyrians. So two ways. Each with different results. If you fear God. He will be your sanctuary. Your refuge.

Your resting place. We don't use that word very much do we? People talk about a bird sanctuary. Where birds can go and be at rest. Or sometimes in the church.

In the area where we meet. In our place. The chapel. If you think of the chapel. People will often say. What about the sanctuary? Sanctuary. What is the sanctuary going to be like.

In the new building? It is not the best word is it? Because. The place where we meet on a Sunday. Is no more holy than your bathroom. This is an exam room during the week isn't it?

Or a hall for assemblies. It is no more holy. On a Sunday morning. Than it is during the rest of the week. But it is where we have corporate worship. Where we gather to worship God together.

[12:07] So the word is used. You see. No building is a sanctuary. Because our God is a sanctuary. God is the place of wreckage.

God is the place of safety. God is our hiding place. In fact. Isaiah has a whole play on words. In verses 13 to 14. He says. But the Lord of hosts.

Him you shall honour as holy. Let him be your fear. Let him be your dread. And he will become a sanctuary. That is.

Set God apart as holy. As we acknowledge him to be the one who has the right to direct and rule our lives. He becomes that place of safety and refuge in any storm in life.

But if we do not fear God. If God is not central. If God is not the main thing in life. He is not a sanctuary to us. Isaias says he is a stumbling stone.

[13:11] But the inhabitants of Judah. They thought of their neighbouring nations. They thought their neighbouring nations. They were the greatest threat to their happiness and to their security.

But God says no. I am your biggest threat. You and I are tempted to think. Aren't we. That. The stumbling stones to our happiness.

Are things like. Lack of physical security. Or not achieving our goals. That is our biggest threat. A lack of money. That is the biggest threat to our lives.

Or not having the perfect job. Or being married. Or not being married. Or not being married.

Whatever it is. Those are the biggest threats in my life.

And God says no. If you do not sanctify me. If you do not regard me as holy. I myself. Will be your biggest threat.

[14:11] I will be the most difficult stumbling block that you can ever encounter. So God actually said. I will put myself in the way to trip you up. Two ways.

Two ways. Fear God. And when he is central to your life. He will be your refuge. And your sanctuary. But if you do not fear God.

He will be something else. He will be a stumbling stone. But there is another picture given to us. Of these two ways. So secondly. The way of light. And the way of darkness.

Let's pick that up in verses 19 to 22. And when you say. When they say to you. Inquire of the mediums. And the necromancers.

Who chirp and mutter. Should not have people inquire of their God. Should they inquire of the dead. On behalf of the living. To the teaching.

[15:08] And to the testimony. That's where you go. If they will not speak according to this word. It is because they have no door. They have no light. They will pass through the land. Greatly distressed and hungry. And when they are hungry.

They will be enraged. And will speak contentiously. Against their king and their God. And turn their faces upwards. And they will look to the earth. But behold distress and darkness. To the gloom of anguish.

And they will be thrust into thick darkness. Isaiah speaks of those who forsaken the Lord. He says. Look at these people. They look at superstition. They look for answers. Through the occult. Through popular spirituality. And notice these people. That he is talking about. They are part of the people of God. God.

Isaiah says. Should they. Should not a people inquire of their God. These are in essence. Church people. Good living people. He is talking about.

[16:07] But they have chosen the path. Of superstitious nonsense. And it says. They are in darkness. And the sun never rises in their lives. There is no light.

Because to go the way of the people. Or. Is to go the way of darkness. And darkness. And fearful gloom. And it is to be thrust. At the end of verse 8. Can you see.

The last two fearful words. Into thick darkness. But look at how chapter 9 begins. But. But. There will be no gloom. For who was in anguish. In the former time. He brought into contempt. The land of Zebulun. And the land of Naphtali. But in the latter time. He is made glorious. For way of the sea. The land beyond the Jordan. The Galilee. Of nations. Suddenly. Out of a situation. At the end of chapter 8. Where there is thick. Deep darkness.

[17:05] There is a battle. And everything is starting to look different. And Isaiah has announced. That there is something. Outside the sphere. Or everyone's realm.

Or imagination. He says. There is a light. There is a light. There is a light. There is a light. Steve Jobs. Was the founder of Apple. That some of you are addicted to.

And when he died. I don't really remember it. It was incredible. Wasn't it? And there were so many tributes. Paid to Steve Jobs. One writer has said. The internet. The internet buckled. Under the weight.

Of the words. That's about Steve Jobs. But in those stories. I read one of them this week. It pointed to one particular ability. That set off Steve Jobs. From everyone else.

What made Steve Jobs. The founder of Apple. The kind of greatest. Kind of technical man of his age. And they said. It was his foresight. And vision. In anticipating.

[18:03] And speaking. To fulfill. People's needs. And desires. That is. Job work. Steve Jobs worked out. What he was going to make. And what he was going to sell.

On the basis of potential customers. And what those customers. Found it even hard. To articulate. What their needs were. And their desires. Other. People had technology.

But they didn't know. How it could be used. They didn't know. What their needs were. They didn't know. What they needed. Was able to think through that. What they needed. People weren't looking for them. Those solutions.

Or they were looking in the wrong. Wrong place. And. Jobs' perspective. Was not unlike. A previous entrepreneur. Henry Ford. You know. The kind of. Founder. The maker.

Of the Ford cars. And Henry Ford. Is attributed. With saying. If I asked customers. What they wanted. They would have said. A faster horse. And Henry Ford. He thought outside the box. He thought of the car.

[18:59] And Steve Jobs. Was like that. Wasn't he? He thought outside the box. He was described. By one commentator. The eye visionary. The eye visionary. The eye visionary.

He saw what people needed. Even when they didn't see it themselves. And Isaiah. And all the other prophets. They are the ultimate. Eye visionaries. Because they anticipate.

The people's ultimate needs. Before the people. Even know what they are. And while people are looking. In all the wrong places. To satisfy them. Isaiah.

The eye visionary. The eye visionary. Introduces. This great light. To a people. Who are walking. In darkness. And usually. You hardly need to be Steve Jobs.

To know that people. In utter deep. Thick darkness. Need a great light. And that is true. And yet. It is the nature. Of the light here. That could not have been. Anticipated.

[ 19 : 55 ] Because the light. Turns out. Doesn't it. Not to be something abstract. But a person. A person. A person. And in the famous passage. That I read. That we hear around Christmas time.

Isaiah announces. That God is going to. Take the responsibility. To dispel the darkness. To destroy it. And God is going to. Shatter the yoke. That is on the people. That weighs them down. That bar. That's across their shoulders. The rod. Of their oppressors. The boots. The army boots. Of the oppressors. Are going to be burned. And God is going to be. Responsible. For bringing the light. But the light.

Is. A child. Verse 6. A child. Born to us. But as the NIV is right. Born for us. For to us.

For for us. A child is born. For us. A son is given. And the government. Shall be upon his shoulders. And his name. Shall be called. Wonderful. Counselor.

[ 20 : 53 ] Mighty God. Everlasting. Father. Prince of peace. Will be no end. And on the throne. Of David. And over his kingdom. For establishing. And to uphold it. With justice.

And with righteousness. From this time. Forth. And forevermore. And the zeal of the Lord. Will do this. Isaiah. The eye visionary. Is going to emphatically. Deal with the darkness. To such an extent. That there will be no end. There will be an ever increasing. Rain. And government. On his part. And peace will know no end. Justice and righteousness. Will go on forever. And notice.

Back in verse 2. The people walking in darkness. Have seen a great light. All the way through to verse 5. All the tenses. Are in the past tense. Aren't they? And if you'd asked.

Isaiah's audience. On that day. You would have had to say. Why are you speaking. In the past tense. This hasn't happened yet. It's still in the future. But Isaiah would say.

[ 21 : 53 ] Okay. But when you're dealing. With the promises of God. It's as if they've already. Taken place. Isaiah is using. What we sometimes call. The prophetic past. Meaning that when God promises.

To do something. In the future. Sure as if it's already happened. The dispelling of this darkness. Is not something vague here. But it's going to be brought about. By the birth of a child.

In history upon the earth. On a definite time. In a definite place. This is the hope. Isaiah says. There are two ways. That you have to choose. Which way are you going to go?

There is the way of the people. Or the way of the Lord. And he says. Trust in God. The way of the Lord. The way of the Lord. And if you go that way. You will find God.

To be a sanctuary. That leads to the light. To go the way of the people. Finds God to be a stumbling stone. And it leads. At a darkness. When however.

[ 22 : 51 ] We turn. To the New Testament. What is strongly suggested. In Isaiah. Is that the way of the Lord. Is indeed a person. And that all of this. Is pointing to a person.

So thirdly. The way of the person. Is pointing to somebody. In fact. Who called himself. Their way. Their truth. And their life. And we see in the New Testament.

How many of the threads. Of this passage. Are brought neatly together. So first of all. Come with me to Matthew chapter 4. Matthew chapter 4. And verses 12 to 16.

Matthew 4 verses 12 to 16. Matthew 4 verses 12 to 16. Now when he heard. It's on page 809. When he heard. That John had been arrested.

He withdrew into Galilee. And leaving Nazareth. He went and lived in Capulian. By the sea. In the territory of Zebulun. And Naphtali. So that what was spoken. By the prophet Isaiah. Might be fulfilled.

[ 23 : 48 ] The land of Zebulun. And the land of Naphtali. The way of the sea. Beyond the Jordan. Galilee of the Gentiles. And the land of Naphtali. The sea beyond the Jordan. Galilee of the Gentiles. The people dwelling in darkness. Have seen a great light.

And for those dwelling. In the region of the shadow of death. On them a light is stormed. The prophetic past. Has become the past. Because the light has arrived.

The place where we're told. In Isaiah chapter 9. Which would be the first. To come under the judgment. Of the Assyrians. Became the place. From which Jesus. Lord Jesus mission. And what mission is that?

Well Matthew couldn't be clearer. Could he? Jesus is the light. To dispel the darkness. Jesus is the one. Who will take. All the darkness. Of our life.

And if you don't want to take. Isaiah's word for it. Or Matthew's word for it. Here's what Jesus himself. Says about it. He says. John 8. Chapter 8. Verse 12. I am the light of the world.

[ 24 : 44 ] I am the light of the world. And whoever follows me. Will never walk in darkness. But have the light of life. If Jesus himself. Says. He is the light.

Therefore he is. The child born for us. The son born for us. He is the counsellor. The mighty God. The everlasting father. The prince of peace. But there's more to it.

Than that. In 1 Peter. If you turn there. 1 Peter chapter 2. Verses 4 to 8. Which is on page 1015. Peter writes this.

1 Peter chapter 2. And verse 4. As you come to him. A living stone. A living stone. Rejected by men.

But in the sight of God. Chosen and precious. You yourselves. Are like living stones. Are being built up. As a spiritual house. To be a holy priesthood. To offer spiritual sacrifices. Acceptable to God.

[ 25 : 39 ] Through Jesus Christ. For it stands in scripture. I am laying. As I am a stone. A cornerstone. A chosen and precious stone. And whoever believes in him. Will not be put to shame.

So the honour. Is for you who believe. But for those who do not believe. The stone that the builders rejected. Has become the cornerstone. And a stone of stumbling. A rock of offence. Peter draws.

Three Old Testament references together. The last one. Which is from Isaiah 8.14. And he demonstrates. To the readers. That the stumbling stone. You are reading about.

In Isaiah 8. Isaiah 8. Is Jesus. For those who trust in Jesus. They will never be put to shame. For those who trust. Who do not trust in Jesus.

He will be a stumbling stone. And so the principle is the same. When you and I think. The stumbling stone. To our happiness. In life. Has to do with money. Or how much we have.

[ 26 : 35 ] Or how much we don't have. Or relationships. Or jobs. Or possessions. Or reputations. Or repetitions. Jesus says. If you don't put me first. I will be.

The most difficult stumbling stone. That you encounter. Now remember. That here in Isaiah 8. One way we were told. Led to God. Being a sanctuary.

And one way. Led to him. Being a stumbling stone. One way we were told. Led to God. Being our light. And the other way. Led to darkness. Amen. And so the question is.

Is he a sanctuary? For those. He's not a stumbling stone. Well. The word sanctuary. Is not used in the New Testament. Interestingly. But it's a very appropriate picture.

Isn't it? Because the golden way. Of the Lord. In the New Testament. Is to find in Jesus. Not a stumbling stone. But he is a refuge.

[ 27 : 33 ] And a hiding place. How easy that. How easy that. Let's look at the last reference. And then we're done. Hebrews chapter 2. Hebrews chapter 2. And verses 11 to 13.

It's on page 1002. For it was fitting that he. For whom. And by whom. All things. In bringing many sons to glory. Should make the founder of their salvation.

Perfect through suffering. So it's this time. For he who sanctifies. And those who are sanctified. All of one source. That is why. He's not ashamed to call them brothers. Saying I will tell of your name.

To my brothers. In the midst of the congregation.

I will sing of your praise. And again. I will put my trust in him. And again. Behold. I am the children. God has given me. The writers of the Hebrews.

After quoting Psalm 22. Quotes from Isaiah 17 and 18. 8. Verse 17 and 18. And if you look back. At those verses in Isaiah 8. You'll see Isaiah. Who had been told. At the beginning of this section.

[ 28 : 32 ] Do not go the way of the people. Don't give in to the temptation. Of going the way of everyone else. But go the way of the Lord. In verses 17 to 18. Of Isaiah 8. He says.

I've heard you Lord. I'm going to wait for you. I'm going to put my hope in you. I'm going to trust you. I'm going to trust you God. That you will fulfill your promises. In the face of all the opposition.

And rejection. That I might face. All the darkness. And the death. That those who hear my message. And who are rejecting it. You will reject. But I will hold on to you Lord.

And the writer tells us. That Jesus saw himself. As the greater Isaiah. Jesus speaks those words for himself. That as he faced death on the cross.

By those who would reject him. As he bore the blackest darkness of our sin. And rebellion. Under an unnaturally dark sky. On that day.

[ 29 : 27 ] That first good Friday. He was the one who said. To the father. Into your hands. I commend my spirit. I will put my trust in you. I will hope in you Lord. And as he did so.

The father was stabbing the darkness. With the light of his son. And bringing salvation. And hope. And eternal life. To all who would trust in him. Jesus was putting his trust.

In the Lord. So that through his death. He would be a sanctuary. For you and I. To all who hide in him. To all who would say.

Yes Lord. All my happiness. All my significance. Are found in Jesus. My sanctuary. My light. My wonderful counsellor. My mighty God.

My everlasting father. My prince of peace. But the way of the Lord. For you and I. To trust in the one. Who put his trust in God. For Jesus is our sanctuary.

[ 30 : 27 ] Now as a church. What are we trying to do? We are trying. We are seeking. To see people move. Aren't we? From darkness. To light. That's what we're about.

We are investing in one another's lives. In other people's lives. To help them. To move. In Isaiah's language. From the way. Of the people. To the way. Of the Lord. And that is our calling.

For there are two ways. To live. And we want to tell people. Do not go the way. Of the people.

Because God will be a stumbling block. For you. And you will end in darkness.

We want you to go the way. Of the Lord. Because God is. Will be a sanctuary to you. And leads to light. And so there are two things. Sorry I said finally. And I wasn't telling the truth. Moving darkness to light.

Point four. But I'll go quickly. There are two things. That Isaiah tells us to do. Okay. So look. What Isaiah says. In chapter eight. In verse 20.

[ 31 : 25 ] He says. I love it. To the teaching. To the teaching. And to the testimony. Do you remember that great moment. In Robin Hood. Prince of Feeds. It was just a terrible moment.

Isn't it? That man that shouts. To the trees. To the trees. When. It's not a very good moment. It's a great moment.

My brother used to shout. To the trees. To the place of safety. Now where do we go? Verse 820.

Hear the call. To the teaching. To the testimony. Every single one of us. This week.

Is going to be tempted. To go the way of the world. That's the default position. Of my heart. Isn't it?

You've got to school tomorrow. You've got to work tomorrow. You're at the school gate tomorrow.

The temptation is to go the way of the world.

We want to trust in anything. And everything other than God. We'll trust in money. In relationships.

We'll trust in possessions. We'll trust in our ability. Our reputation. So what steps can we take.

[ 32 : 24 ] To help one another. And ourselves. Hear the call of Isaiah. To the testimony. And to the teacher. The teacher. We need to be people of the book.

God's word. We need to be people of God's word. And God's promises. Because you've got this onslaught from the world. Telling you that everything that is going to make you happy.

Is found here. But God's word gives you a very different picture. It says that you have to be here in it.

You have to be here in it. That God has promised to take care of all your needs this morning.

To all the needs of those people. That he is Emmanuel. He is God with us. And he has sent his child for us. He is the God who is with us. And who is for us. But you've got to keep going back to the law.

And to the testimony. So we do it individually don't we? We read our Bibles. We meet with one another. To study God's word. We come on Sunday. We want to hear God's word.

[ 33 : 24 ] Because God makes the reading. And especially the preaching of his word. Effective to our salvation. And so we remind ourselves what is reality. And then secondly.

Isaiah reminds us. Verse 17 of chapter 8. To wait for the Lord. He takes his standards. And he says. I will wait for the Lord.

And we don't want to fall into the mistake. Of thinking that God has forgotten about us. That we need to take some matters into our own hands. That we need to deal with the pain in our life. In some other way.

No we wait on him. We trust in him. And this week. There are going to be some large things. That you will have to trust him for. And for some of us here.

They may be larger than others. And for some of us. They may be seemingly mundane things. But there will be a test. Of which way will you go. Do you want to go the way of the people.

[ 34 : 19 ] Or the way of the Lord. And Isaiah says. We wait on him. And we trust in him. And in effect. We say.

I am not going to do it. My way. I don't want. My way. To be my theme song. Lord help me to do it your way.

Let's pray.