

Isaiah 59

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[0 : 00] Your Bibles for Isaiah 59. Isaiah 59, it's on page 618 of the Black Church Bibles. Quite a few of our congregation over the years have done the Cornhill Training Course.

! Cornhill Training Course is a Bible Training Course. It's really got one message. It's the same thing every day, isn't it? What is the melodic line of a book? So you know you get a piece of music. Certain pieces of music have a kind of theme running right the way through them. And the kind of motto of Cornhill really is that.

You're looking for the melodic line. You're looking for that melody that runs right the way through the book. I don't think it's true of every book in the Bible. Which they would disagree with.

But I think it is a really helpful way of interpreting the Bible. So when you come to the letter of Ephesians, when you come to Romans, what is the one main thing that the Apostle wants you to know?

[1 : 01] You can go through Mark, Luke and John. You can see that in the way that they're written. Now when you come to a book like Isaiah, there's however many chapters there are, isn't there? One of them. Sixty-six chapters.

What is the one big theme? Because if we can crack the one big theme, it'll help us to understand what the book is all about. I think the most helpful way to think, what is the big theme of Isaiah, is that it's a tale of two cities.

Isaiah begins in the city of Jerusalem, God's holy city, but it's not good news. We're told that that holy city, the city of Jerusalem, God laments over it.

He repents. He weeps over it. He says that city is a harlot. It's a prostitute. It's a whore. It's a city full of injustice. And unrighteousness. But as we come to the end of the book, we find that the book ends in another city, which is the new Jerusalem.

Which is a description of the new heavens and the new earth. And the question, all the way through the book of Isaiah, is how do we get from there, the old Jerusalem, to here, the heavenly Jerusalem?

[2 : 09] How can God, dwell amongst his people, when they've turned his back on them? How can God dwell with any people? How can God dwell, live with people like you and me?

Whose default setting is selfishness and rebellion. How can the city, once again, become a place of righteousness and justice? And Isaiah, throughout this book, is telling you and I, that the only way that that is going to happen, is if God himself intervenes.

And God will intervene. And so God portrays himself, in three ways. He says, speaks in the first part of the book, as the king. And then he speaks of the servant, and the conqueror.

So the first part of the book of Isaiah, you might remember it, we met the king who reigns. And then the second part of the book, we learn that the suffering servant, saves. And in this third section, what we're going to see, is that, we're going to meet the conqueror, who brings final deliverance. So that through the work of the king, the conqueror, and the servant, God will dwell forever, with those who repent, and obey him. So if you want my melodic line, if you want the theme sentence, of what I think Isaiah is about, it's this.

[3 : 29] God has done absolutely everything, necessary, for repentant sinners, to dwell with him, in the heavenly city, through the one, who is the king, the conqueror, and the servant.

That's the gist of the book. But if I was to pick out, three words from Isaiah 59, I think you'd find, the three words would be, repent, sinners, conqueror.

I want to flesh them out, I want to put them, a bit more in the order, that Isaiah brings out here. Here's what I think, he will present to us. He's going to talk to us, about the barrier of sin.

He will talk to us, in Isaiah 59, about the necessity, of repentance. And then lastly, the repentance, the promise to the repentant, of the redeemer conqueror. So we will find out, that God is the only one, who can break through, the sin barrier.

Which he promises to do, through a redeemer, for those who repent, of their sins. So first of all, let's look at the barrier, to sin. Look at verses 1 and 2. Behold, the Lord's hand is not shortened, that it cannot save, nor his ear dull, that it cannot hear.

[4 : 35] But your iniquities, have made a separation, between you, and your God. And your sins, have hidden his face, from you, so that he does not hear. Isaiah is picking up, on that accusation, from chapter 58.

The people have thrown, at God. They've said, we've done all this, religious activity, but you're not listening. God, you're not doing, anything to help us. And when they found, that their prayers, were being unanswered, there was only one, explanation, as far as they were concerned.

When their prayers, weren't being answered, the big problem, was with God. It was God's fault.

That God, was not doing, what he was supposed to do. In their minds, God was meant to be there, to answer their requests.

To do, whatever they called, upon him to do. Now we've talked, a lot about, the modern equivalent today, of this. Christine Smith, kind of American philosopher, talks about, moralistic, therapeutic deism.

And moralistic, therapeutic deism, which we've talked about before, has got three, big beliefs.

Number one, that there is a God, who exists, who created, and watches over the world, and over all human life.

[5 : 43] Number two, the central goal of life, is to be happy, and to feel good, about oneself.

Number three, God does not need, to be particularly involved, in someone's life, apart from when, God is needed, to resolve a problem.

Do you get the idea? That God is there, when I need him. And I need him, in order to meet, my requests. But God is not invited, to interfere with my life, at any other time.

Now if you're wondering, that is not Christianity. But that is, an insidious, false substitute, to what Christianity, is all about.

And Isaiah's audience, some just, seem to believe, something along those lines. God is not answering my prayers, God is not giving me, what I want. So the big issue is, what's wrong with you God?

They were upset, because God wasn't, keeping his side, of the bargain. God wasn't responding, when they were calling on him. And what were they thinking? They thought, what's his problem?

[6 : 47] And Isaiah gets, right to the point here. And he says, it's not God, who is your problem, it is you. And if you want to find a reason, why God isn't responding, go and look in the mirror.

He says, your sins, suddenly, verse 2, have created, a massive barrier, between you, and your God. He says, your sin, has separated you, from God.

That where there should be, oneness, and where there should be, unity, there's division. And that objective division, has created an alienation. Sin, excludes you now, from God's face.

And you and I, need to realise, how devastating that is, from an experiential perspective, on our side. Because, what the Bible teaches you, is that all the joy, and all the love, and all the strength, and all the meaning, that you and I, can look for in life, that we long for in life, all of those things, are found, according to the Bible, in the face of God.

So just one example, Psalm 16, verse 7. It says this, In your face, is fullness of joy. In your face, is fullness of joy.

[8 : 12] Because in the Bible, God's face, represents, his favour. In the Bible, God's face, represents, his fellowship.

Don't you know that? May God bless you, and keep you, and make his face, to shine upon you. It's the benediction, we use every Sunday morning. His face, represents, his pleasure, and sin, blocks that.

It removes, that aspect, of God's being, that strengthens us, and that sustains us. And apart from that, it withers away. It slowly, ebbs away, and Isaiah says, to his people, your sin, has created, such a barrier, that God's face, is hidden from.

And what the prophet, does then, in verses 3 to 8, is he pulls the mask off. He pulls the mask, off the people, and he says, look at your smug, religiosity. And he holds up, a mirror, so that you can,

see yourself, as you really are.

And Isaiah, is repeating, many of the charges, that he's already, leveled at the Israelites, numerous times, throughout this book. It's a list, that doesn't make, for pleasant reading. Is it? The prophet says, look at your bloodstained hands, verse 3, you've got blood on your hands.

[9 : 28] Look at your lying lips. Look at your unjust governing. Look at your violent, evil deeds. That is why God, will not listen to you. Look for a moment, at verses 7 to 8.

Their feet run to evil, and they're swift, to shed innocent blood. Their thoughts, are thoughts of iniquity. Desolation, and destruction, are in their highways. The way of peace, they do not know. Who? And there's no justice, in their paths. They've made their roads, crooked. No one who treads on them, knows peace. It's interesting, that the apostle Paul, takes these verses, in Romans chapter 3, and he says, every single Jew, and every single Gentile, is guilty of sin. And every single Jew, and every single Gentile, that is you and I, are therefore, under the judgment, and the condemnation of God. Every single person, on this planet, that our feet, rush into sin, and our paths, are marked, by ruin, and misery, such that we don't know, the way of peace. And that sin, is the fundamental barrier, between the holy God, and the rebellious people. And Paul's point there, is that, if all of us, have the courage, to take the mask off, and to look at the mirror, we will find, that religion can't cover it.

[10 : 57] And we can't face it, so we try to ignore it. And that makes, even God, hide his face from us, and turn away.

Now you've seen that, and how Paul uses these verses, I think it's important, that we think for a moment, on this. Think on the original context, of who Isaiah was speaking to.

Isaiah's focus, is not so much, on separation, caused by universal sin. It's not that everyone's a sinner. It is, but that isn't the focus, of what Isaiah is saying.

Isaiah is not thinking, globally per se. Isaiah is thinking, of the separation, caused by particular wrongdoing, of the people he's addressing.

That these are the people, who Isaiah could say, your iniquities, and your sins, have separated you, from your God. So in Isaiah 59, these are people, who have established, a relationship with God.

[12 : 03] Listen to what John Goldingay, says about this. He says, the equivalent of the Christian church, will not be the general, human sinfulness, that's the concern, of the doctrine of atonement. But the recurrent, human sinfulness, that from time to time, cuts the church, off from God, and leads to its withering.

So by limiting, verses 2 to 8, to the recurring, universal, human sinfulness, rather than, to the sinfulness, of God's people, I think we, don't really get, what Isaiah is, getting mad.

He's speaking, to the church here. And the church, shuts itself off, from the possibility, of turning itself, away from sin. And instead, it reinforces, separation from God.

So let me cut to the church. You see, what God wants us to see, here in Isaiah 59, is that, if as a church, we ever, harbor sin, in any way, if we ever, follow a path, that we know, is displeasing to God, and disobedient to his word, if we ever, wink at sin, and pretend, no, it's not really, a big deal at all, then we should not, be surprised, that there is a glass ceiling, between earth and heaven. And our prayers, fall on deaf ears. And the same is true, in our personal life. Sin, separates us, from the face of God.

[13 : 39] Now this raises, a really important, pastoral question. Does that mean, that if, when you're praying, and you feel, God is distant, and if you're praying, and there seems to be, no response from God, does that mean, that you must have sent, in such a way, that God will not listen to me?

Should I make, a one to one correlation, that God's apparent silence, in my life means, that there's some sin, in my life, that I haven't confessed? And the answer to that, is no.

You can't make, a one to one correlation, it doesn't work like that. You look at the book of Job, and one of the big questions, in the book of Job, is essentially this one. If I'm suffering, does that mean, that I've sinned?

And the book of Job says, no, the book of Job says, the righteous suffer. It's not directly, tied to sin. Jesus says exactly, the same thing in John 9. When the people say, this guy who's been born blind, was it him, or was it, was his dad, that was a sinner?

That's the wrong framework. You cannot make, a direct line in your life, between suffering, and God's silence in your life, to sin. But I think you need to hear this, that if you've given, squatters

rights, to sin in your life, that if you're living, in any way, that you know, grieves God, and is disobedient, to God's word, and you know it, and you have no intention, of repenting, or changing, Isaiah says to you, you can expect, a cold shoulder from God.

[15:26] Your sin, will alienate you, from God. And it will separate you, and God, such that he will hide, his face from you.

And his favour from you, because sin, creates a barrier. Which brings us, to the necessity of repentance, look at verses 8 and 9, and just notice, there's a transition, from verse 8, to verse 9. Therefore justice is, oh sorry, verse 8, the way of peace, they do not know. And there is no peace, in their paths. They have made, their roads crooked.

No one, who treads on them, knows peace. Therefore justice, is far from, us. And righteousness, does not overtake us.

We hope for light, and behold darkness, and for brightness, but we walk in gloom. Do you notice the change? It's very obvious, isn't it? It moves from a they, to a we. A people who are speaking, and in verse 9, they are assuming, a responsibility, for their sin.

[16:34] Indeed, not for their own sin, but for the sin of others. Others who are too, perhaps, too blind, and too proud, to admit it themselves. And what we have here, is a kind of, communal lament.

It's a prayer, that's prayed, by desperate people, who've stopped, pretending, that everything's okay. Who've stopped, pretending, that they think, God is the one, with the problem. It's a people, in verse 9, who are done, with trying to, justify themselves, or think, that they've got, the resources, to be able to, deal with their sin.

And verse 12 to 13, sum up their confession, for our transgressions, are multiplied before you, and our sins, testify against us. And we know, our iniquities, transgressing, and denying the Lord, and turning back, from following, your, our God, speaking oppression, and revolt, conceiving, and uttering, from the heart, lying words.

And so, look with me, at verses 12 to 13, can I ask you, is that language, familiar to your heart? Is that language, that you are willing, to use, in your prayer life, with God?

Because it needs to be, doesn't it? It's a sign of God's grace, that's at work in your life, that you are willing, to come and bear it, and bear your heart, and tell God, exactly, what the problem is.

[18:02] And the problem is, my heart. You and I, are farthest, from regaining, God's face. We are, we are farthest, from transformation, in our lives.

We are farthest, from hope, when we smugly, remain content, with ourselves. When we think, that we're doing okay, not to be furthest, away from the Lord.

Or at least, I'm doing better, than the other person. That's what must count. The only hope, that these people had, they were holding on to, that when, by God's grace, they started, agonizing, with honest confession.

And they become aware, of the insidiousness, and the pervasive, power of sin, in their culture. And so, for this remnant, this part of God's people, they take the mask off.

And they see the reality, of what's happening, around them. There's no justice, or righteousness. Truth is stumbling, in the streets. Stumbling in the streets, until truth is nowhere, to be found.

[19:17] And the depth, of their depravity, comes, is seen at the end, of verse 15. Can you see it? Whoever shuns, evil, becomes a prey. Whoever departs, from evil, makes himself a prey.

Even the good guys, are the focus, of persecution, and evil. These repentant mourners, they're not willing, to pretend anymore. They know, that there is something, rotten at the heart, of their culture, and they're willing, to say it.

And they know, that the disintegration, of their community, is as a result, of the rejection, of God, and his requirements. And they weep, in repentance. And they lament, for the part, that they have played.

And they realise, the absolute necessity, of repentance. And in a sense, that lament, is the only element, of hope, that they have left. It's like the faithful, have left, the door ajar, as they cry, to repentance.

Praying, and hoping, that God, is going to work, through it, and respond. And he does, because we find, don't we, the promise, to the repentant, thirdly. The promise, to the repentant, of a redeemer, conqueror.

[20:34] Look at verses 15, to 16. The Lord, looks. The Lord, saw it, and he's displeased.

But there was, no justice. He saw, that there was, no man, no one, and wondered, was no one, there to intercede?

He appalled, that there was, no one, there to intervene. And so, his arm, his own arm, verse 16, brought him, salvation.

And his righteousness, upheld him. That's the big, turning point. God looked, and he saw. It's not God saying, it's not saying, that somehow God, had been oblivious, to what was going on.

It's not saying, that he'd been taking a nap, or he'd been busy, with something else. And then he noticed, what was going to happen, with his own people. No, the first couple of this verses, pointed out, God is very much aware, of what's going on.

[21 : 38] But he was unwilling, to be used by people, who had no intention, of changing their ways. He's hidden himself, so that they might taste, the bitter consequences, of sin.

God had hidden himself, so that they might taste, the bitter consequences, of their sin. And he will do that. Verse 15, marks a deliberate change, on God's part. He is displeased, that there's no justice.

He is appalled, that no one will do anything, about the rampant injustice. But what does he do? God could wipe his hands, of the whole situation. And say, you know my people, have blown it completely.

But that isn't what he does. No, in his mercy, he decides, he's going to turn, his face towards, his community again. Because in direct response, to the lament, of repentant mourners, God commits, to intervene, for their sake.

But as Isaiah, told us in verse 1, the inactivity, on God's part, was never, because of inability. That inactivity, on God's part, is never, because of inability.

[22 : 41] It's not because, his hand was too short, or his arm too short, to save, or his ear too dull, to cure. He could do it, but he chose, to hide himself.

But now, by his sovereign, gracious will, now his ears, are open, to the repentant. For them, he looks, and he sees, and his arm, works salvation. And Isaiah, invites us to watch, because God, gets dressed, for battle, in verse 17.

Can you see it? He put on righteousness, as a blessed breastplate, and a helmet, of salvation, on his head. He put on garments, of vengeance, for clothing. And he wraps himself, in zeal, as a cloak. And some of that, sounds familiar, doesn't it? Because it's the language, of Ephesians chapter 6, with the armour of God. And Paul borrows, this description of armour, for you and I, to put on, spiritual armour, that every Christian, should wear it.

But the focus here, is very much on the fact, that it is God's armour. That he is going, to do a work, that only he can do. And his purpose, is made explicit, by the clothes he wears.

[23 : 49] Righteousness, his breastplate. That is what God, is about. That's what he will do, to display, and satisfy his righteousness. On his head, is the helmet, of salvation. Because God, is absolutely committed, to save his people.

For his clothing, he puts on, garments of vengeance, because God, is going to repay his foe. And finally, he wraps himself, in zeal as a cloak. Because everything, is going to be carried out, to completion, by this driving motivation, of his holy zeal.

And God, is pointing us here, to a day, that still lies, in the future. That this is a day, when God, is going to guard, his armour, for the last time. And it won't be, so much for the last battle, as if the outcome of, who is going to win, is still in the balance.

No, it's like it's the final, execution, of a sentence, on all the hostile, powers of the world, that have already, been defeated. They were defeated, weren't they?

We know that, through the death, and resurrection, of the suffering servant, that we read of, in Isaiah 53. The day, when God comes, in his glorious armour, will be the great, and glorious day.

[25 : 00] It will be, a great and glorious day, for those, who have repented, of their sins. It will be, the culmination, of everything, that we've waited for, and hoped for.

Because it will be, the final intervention, which will be, great news, for God's people. But notice, if you haven't already, that part of the great news, and the good news, for God's people, a big part of the good news, is, can you see it?

In verse 17, it is vengeance. Vengeance. The conqueror's work, is rescue, and vengeance. We're going to see, through this section, of Isaiah, that the idea, of vengeance, is absolutely central, to the idea, of God's good news.

That God's vengeance, will be done, with absolute, unquestionable justice. No one will have, any right, to object, to what he does here. Look at verse 18. According to their deeds, soberly repay, wrath to his adversaries, repayment to his enemies, to the coastlands, he will render repayment. The consequence, to this, is globally, all over the world. That's the point, of the islands there. People will fear, the name of the Lord, and will revere his glory.

[26 : 14] But you see, the sobering fact, is that by the time, they do this, it will be too late. Because when God, shows up, as the warrior, as the conqueror, the opportunity, the opportunity, for repentance, is over.

And it is time, for the accounts, to be settled. It's the time, for judgment, on all evil. Now many of us, really struggle, don't we, with this idea, of vengeance, and judgment.

But God, is this kind, of conqueror. But the Bible, is absolutely clear, from beginning to end, that it is only, when God comes, and puts absolutely, everything right, that there will be, the universal party. When we finally, get to experience, joy and peace, that God has promised us. God continues, now in this season, before Jesus returns, to offer you, the opportunity.

But once he comes, that opportunity, will be gone. Because the day, the day is coming. The day is coming, when God will say, no more.

[27 : 25] Ralph Davis, some of my favourite, commentators, he's got a really, great book, on the first 12 Psalms, that I'm reading. And in it, he tells the story, that the right front tyre, on his truck, was losing a bit of air, every so often.

So about every week, Ralph Davis, would have to check the air, and the pressure, in the tyre. And often just inflated a bit. He went away, for a couple of weeks, he's out of the country, left his truck, at the airport garage, and he said, the first thing I did, when I got back, was check the air gauge, on the tyre.

I even had a portable inflator, a portable inflator, in the truck, in case I needed it. But then he writes, I hate doing it. I hate doing that. Pampering along, a slow leaked tyre.

I can hardly wait, until it goes totally flat, or gets ruined, or wears out. So that I can replace it, with a new one, that doesn't need, nursing care. And that is the Bible's position.

The tweaking has to stop, sometimes. He writes. The tweaking has to stop, sometimes. And God's people, will only have ultimate comfort, if they know, he's going to take out, their oppressors.

[28 : 40] People bemoan, bemoan the doctrine, but unless there is, unless there is, decisive judgment, there is no solid salvation. I don't know, whether you read, Evangelical Snow.

Evangelical Snow, it's a great new thing, I'm going to talk to the editor, so I've got to say that. It can be slightly depressing. Let me just read you, this is what arrived this morning. So in Yemen, the story of a Yemeni woman, who was converted from Islam, to Christianity.

She had to keep her new faith, hidden as her family, would probably disown her, if they knew. In Turkey, it tells of a pastor, in jail. In Indonesia, the Christian governor, was put on trial, for blasphemy.

In Sudan, he's been released, from prison. In Bangladesh, there's an investigation, into an alleged attack, by police officers, on a Christian community, in Bangladesh, which left 25 injured.

In Russia, the pastor, pastor was the first person, deported, under anti-terror laws, in Russia.

You've got on, and on, and on. And the question, you've got to ask, when you read about, the suffering churches, you've got to ask the question, well, does God care about it?

[30 : 05] And then you start asking questions, about whether judgment, and justice, are good news. But you better believe it, the Lord looked, and he was so displeased, that there was no justice, because the tweaking, has to stop, sometimes.

You can write your letters, to your MP, it's a great thing to do. But the tweaking, has to stop, sometimes. And God will repay, wrath to his enemies, and retribution to his foes, because unless, there's decisive judgment, there's no, solid salvation.

And God is going to, judge the nations, and the peoples, who've defied him, and persecuted his church. But you and I, need to know, this, he will also root out, and destroy those, who are evil, among his people themselves.

It's not hard, for you and me, to read things, like we read in the end, and pray that, evil gets its judgment. It's after you hear, things like, those stories, that you realise, that judgment, and justice, are good things.

But you need to listen, this morning, because if you have not, repented of your sin, and if there is, unconfessed sin, in your life, and if there are, ingrained patterns, of sin in your life, that you refuse, to bring to God, then God's attitude, to you, is closer, to the attitude, which he has, towards those, who commit atrocities, against our brothers, and sisters, than to the person, who's maybe seated, next to you.

[31 : 38] I am not, saying to you, this morning, that you are, as evil, as a killer, of Christians. But you need, to understand, that every person, on every scale, of evil, you want to take, every person, who has not repented, will be counted, as God's enemy, when he puts on, his armour, on that final day.

Every single person, who has not repented, will be counted, as God's enemy, on that final day. Every single person. So what is the, only hope, for the people, who imprison, and persecute Christians?

And what is the, only hope, for any sinner, separated from God, is that, it is that the, conqueror, is also the redeemer. So look at verses 20, to 21. And the redeemer, will come to Zion, to those, in Jacob, who turn, from transgression, declares the Lord.

And as for me, this is, my covenant, with them, says the Lord. My spirit is upon, that is upon you, Singler, and my words, that I have put, in your mouth, Singler, shall not depart, out of your mouth. Or, in the mouth, of your offspring, or out of the mouth, of your children's offspring, says the Lord, from this time, forth and forevermore. One person, will always be on your lips, and on the lips, of your children, and on the lips, of your descendants.

[33 : 13] From this time on, and forever, says the Lord, you read through, the whole book of Isaiah, and you find, that this chapter, is not the only place, where we get a description, of someone's apparel, someone's clothing. Isaiah chapter 11, we're told, of someone, whom righteousness, will be their belt, and faithfulness, will be the sash, around their waist.

Chapter 61, we're going to meet, somebody who declares, that God has clothed, them in the garments, of salvation, and arrayed them, in the robe, of righteousness. And when you put, all these things together, you quickly realise, that each person, described here, is the same person. It's the one, who is the reigning king. It's the one, who is the suffering servant. And the one, who is the anointed, victorious conqueror, or as God, declares him here, to be the redeemer.

The redeemer, upon God, upon whom God, has placed his spirit, well of course, it is Jesus. And the redeemer, will come, to all who repent, of their sins.

The one, who will come, to wipe out, all wickedness. Is the one, who has wiped out, all the wickedness. that falls, on those, who repent, and trust him.

[34 : 30] The only one, who never deserves, to lose, the face of God. Lost it on the cross, as he bore our sin. My God, my God, why have you forsaken me?

And so Jesus, bore, the wrath, and displeasure, of God, and separation, and dereliction, and alienation, so that you and I, do not need to bear, those things.

And that is the redeemer, the king. Who is, the servant? The servant, is the conqueror. And Isaiah, lays out a choice, for you and I, at the end of this chapter.

Do you want Jesus, the redeemer, who is for you? Or do you want Jesus, the warrior, who is against you? That's your choice. Two camps this morning. Because it's one, or the other.

Do you want him, as your rescuer? Or do you want him, as your judge? And Isaiah, pleads with you, repent, and trust, in the redeemer, because only God, only God, can break, through the sin barrier.

[35 : 48] And he promises, to do that, through the redeemer, of those, and only those, who repent, of their sins. We are not, playing games, on Sunday.

Not playing games, any day. But do you realise, what your sin, will do to you, if you follow it, and you do not, repent of it?

Do you see that? You might say, it's a little thing. There are people, in hell, this morning, and they didn't repent, because they said, sin is just, a little thing.

Your sin, will separate you, from God. Unless you repent. And if you will repent, what does God offer you?

The only thing, he offers you, is a welcome, and forgiveness. And joy. And so today, if you hear his voice, harden not your heart.

[36 : 55] Let's pray.