

# God's Call and It's Confirmation

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Date: 05 January 2014

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[ 0 : 00 ] We're going to look this morning at some words from Isaiah chapter 55, particularly verses 6 to 13, that final half or more of the chapter.

Looking at it at God's call and God's confirmation of that call as he calls us to himself and to partake of or receive the benefits that he offers to us in the gospel.

Seek the Lord while he may be found. Call upon him while he is near. Let the wicked forsake his way and the unrighteous man his thoughts. Let him return to the Lord that he may have compassion on him and to our God for he will abundantly pardon.

Amen. That's the call of God and the verses that follow are God's confirmation of that or indeed how he comes to reinforce the call by certain assurances that he gives us in the remaining part of the chapter.

So that the whole passage really fits together in that way as God's call and its confirmation so that we are all the more encouraged to respond positively to the call that God himself sends out to us in the gospel.

[ 1 : 23 ] A mistake that many people sadly make is to assume that because Christ died somehow or other things are fine with them.

That there is almost an automatic safety just because of the fact that Christ has died. It's not that people under the gospel, it's not that many don't believe that Christ came, that Christ died, that all the things that are described in the Bible are true.

It's just that there's an assumption that that itself somehow will be enough. And that's really to mistake what you can call an objective accomplishment, to mistake that for a subjective acceptance.

Now that may sound complicated but what that means basically is that people actually just leave it at the matter of an objective accomplishment by God. Something objective is something that happens outside yourself.

It's happened outside of ourselves. The death of Christ has taken place. God has reconciled the world to himself in that death. He has provided redemption for us.

[ 2 : 39 ] That's something objective. It happened outside of ourselves. We had no part in it. But you also have the subjective side emphasized in the Bible.

Something that must happen in us or something that we actually positively ourselves subjectively must do. Something that we are required to do. And that's in fact what you have in these two chapters 54 and 55 of Isaiah.

In fact it goes back as far as 53. Because there 53 and 54 have to do with the objective side of things. With God providing salvation.

With God's servant whom we know to have been the Lord Jesus Christ from the New Testament. All of these things came to be fulfilled in him. Well the objective side of it has been fulfilled.

And you can see in chapter 54 there some wonderful verses. For example from verse 9. There are verses 9 and 10.

[ 3 : 41 ] How God's great emphasis there is that just like the days of Noah or the waters of Noah. This is my promise. And he is saying my steadfast love shall not depart from you.

Or my covenant of peace it shall not be removed. Says the Lord who has compassion on you. In other words that's God himself objectively. Himself sovereignly.

Dealing with sin. In a way that provides something for us. That answers to our problem of sin. Our relationship with himself.

The broken relationship. God has dealt with that. But in chapter 55 we find the other side of it. Find the subjective side.

The side of things. Of the matter that requires us to do things. That's where the call of the gospel is very distinct.

[ 4 : 39 ] Come everyone who thirsts. Come to the waters. In other words. That is God is saying. A banquet provided. If you look at the first few verses of the chapter.

Especially down there to verse 3. There's the great banquet that God has provided. That's the objective side. God is saying salvation. Yes I have provided that for you.

It's in a description there of a wonderful banquet. Full of the best things. The things that really meet the needs of our lives. Of our souls. But he says you've got to come to it.

That's the subjective side. You've got to go into the banqueting room. You have to respond positively to the invitation. That's what comes also in verses 6 and 7.

Where it is in terms of seeking the Lord. Returning to the Lord. And actually receiving from him. All that he has provided for us and offers.

[ 5 : 37 ] In the gospel. So let's look at God's threefold call. Because there are three elements to it. And then we'll see God's threefold confirmation.

Corresponding to the threefold call. That is a threefold confirmation. In verses 8 to 13. Also three elements to the confirmation. The threefold call.

The three elements there are seeking the Lord. Forsaking sin. And returning to the Lord. Now because we're taking the whole thing together. As often as is necessary in the Bible. When you take a big chunk of it.

You can't possibly look at all the details. Minutely. But we'll look at the main ones. Seek the Lord. He says. While he may be found. Call upon him.

While he is near. That is the first element in it. Seeking the Lord. Now sometimes perhaps we think of. Seeking as always looking for something that's been lost.

[ 6 : 34 ] When you lose something. You go out and search for it. You seek for it. You look for it. That's not what's being said out here for us at all. To seek the Lord. Is not to seek something that you don't know already.

Or something that you don't know. In terms of when it's to be found. Seeking the Lord is. A matter of actually coming. Willingly. And earnestly. And sincerely.

To someone who no. Is already there. When you seek the Lord. It's not a matter of just. Groping in the dark. For someone.

And not really knowing if you. You know some people you hear. Some people say. Well if God exists. Then. I hope he does this for me. That's a kind of.

Groping in the dark. And it's sometimes. Understandable. And I'm sure that. God himself. Even in his graciousness. In the extent of his mercy. Is big enough to cope with that.

[ 7 : 33 ] With that sort of confusion. But that's not really. Someone coming with a knowledge. That God is certainly there. But hasn't yet come into a proper relationship with him.

That is what this is really saying. Here is somebody. Who is being called. Somebody. This is of course addressed to Israel. In the days of Isaiah. Here are a people.

Because it's not just individual. It's plural. He's calling upon them all. To seek him. They know that he's there. They know what he's done in the past. They know the record that he's given of himself. In previous generations to them. And that's how it is. For you and for me as well. We know that he's there. We don't doubt his existence. We know what he's done.

But now he's calling us. As one. Whose existence we know. And he's saying. Come near to me. Come and receive from me.

[ 8 : 33 ] While he may be found. You know these words really. Show to us that there's a limitation. To the time at which he's available.

For which he's available. There's a limited amount of time. And therefore. There is a certain urgency to this call. God is really adding this sense of word.

Of urgency to it. In other words. God is saying. When I'm sending out my call. That you seek me. I'm actually emphasizing for you. That you must not delay the matter.

That you should deal with it now. Because this is not someone who's. Just a mere human being saying it. This is not something. The church has invented. Down through the years.

This is not something. Isaiah himself put together. Just so that there was something to say to the people. God was speaking directly through him. And he's speaking directly now.

[ 9 : 30 ] Through his written word. And through the preaching of it. And he's saying. Seek me. Seek me while. I am to be found.

And then call upon him. While he is near. And you know that word near.

Is a very interesting word. You know from the Old Testament. That it was the practice. As you see in the book of Ruth. With Naomi.

And then with Ruth. As well as they came back to. To Naomi's. Birthplace. And where Boaz came. Eventually to marry Ruth.

Well. Boaz was acting. The part of a kinsman. Her own husband that died. And it was the responsibility. Of the next of kin. In the family. To actually take that person.

[ 10 : 28 ] Who was widowed. Under his care. That's what Boaz was basically doing. But God built a theological meaning.

Into that. Because he uses that word. Of himself. He is. In that sense. Acting as our next of kin. As the one who has taken responsibility.

To himself. To look after us. When we have. Destituted ourselves. By our sin. By our turning away from him.

By the distance that has come between us. And himself. It is God who has come. Across that divide. And says of himself. Call upon me while I am near.

What he is saying is. I am now available to you. As your next of kin. As your kinsman redeemer. As it's sometimes.

[ 11 : 25 ] Translated in the Old Testament. Because that's really what it's about. It's an issue of redemption. Just as Boaz came. To redeem. Or purchase. Or bring Ruth out.

Of her predicament. So the Lord has come. As our kinsman redeemer. In other words. God is saying to us today. Here I am. And I am near to you in the gospel.

I am your kinsman. I am your next of kin. And has he not demonstrated that so amazingly? What was it we were remembering at Christmas time?

It was God in Christ. Emmanuel. God with us. It was God. The son of God.

Taking human nature. He came to become one of us. He came into this world. In order to take our nature. And to die. On the cross. And that's how he.

[ 12 : 25 ] Becomes our kinsman. Our next of kin. Because he has in fact. Taken. Our very nature. And our sin. To himself. Seek.

The Lord. Call upon him. While he is. Near. There is a period. Given to us. It's not very long. Even if we live.

To be. Like the lady. That was. Buried yesterday. From this hall. Who was. Ninety-two. When she died. Now you might think.

That ninety-two. Is a long. Long stretch. Ninety-two years. And those of you. Are children. Or young people. Here today. Will say. Wow. Ninety-two. It's a long. Long way.

If I'm spared. In this world. It's ages. Before I would become. Ninety-two. You know. It's just like that. It's not ages. At all. It's a very short span.

[ 13 : 26 ] Because. In that. Life span. Even if it's. Ninety or a hundred years. You and I. Have got to prepare. To meet with God.

That's why. It's not a long time. Because a whole lifetime. Is hardly enough. When you think of. What it means. To meet with God.

And that's why. Why God. In his kindness. Is saying. Seek me. While I am to be found. Call upon me. While I am near. Call upon me. As I'm near.

To you. As a kinsman. As a next of kin. To look after you. But. Seek me. Approach me. Come willingly to me.

That's why. The second element is. Let the wicked. Forsake his way. And the unrighteous man. His thoughts. Let him return. To the Lord. Let the wicked. Forsake his way.

[ 14 : 25 ] And the unrighteous man. His thoughts. Now that's. The two sides. Of repentance. If you like. We saw something of that. More recently. With the. The young son. In Luke chapter 15.

That was in the far country. The two sides. Of his repentance. Of what. You find. It's illustrated. As repentance. The two sides. Of it are. The forsaking.

Of where he was. And returning. Back to his father. And that's what. Basically. This is about. This is. The same idea. Of repentance. Let the wicked. Forsake his way.

And the unrighteous man. His thoughts. Let him return. To the Lord. It's not just a matter. Of forsaking something. It's a matter. Of forsaking it. And coming. To something else. Or someone else.

And you might think. Well. That word. Wicked. That's a problem. Because you and I. Might say. [15:18] Well. I'm not saying that. I wouldn't say that. I'm wicked. I wouldn't say that. I'm perfect. But. I wouldn't say that. I must. I would go as far as to say. That I'm wicked. A wicked person. As somebody who goes out.

And commits murder. Isn't it? A wicked person. As somebody who does. Bad things to children. Or somebody. Who really involves himself. Or herself. In some horrible crime. Or other.

That really shows. Gross wickedness. Yes. Of course. That's wicked. But let's look into this word. Because. The word. That's used here.

Wicked. Is a word. That doesn't just mean. Somebody who's committed. A great crime like that. The word includes. The idea. Of being. Dilty.

Before the law. Being guilty. Before the law. Of God. In other words.

[16:13] There are no exceptions. Every single one of us. Has to include ourselves. In the wicked.

Of verse 7. Because what it means. Basically is. Every single person. That's guilty. Before the law of God. And remember. Even a sinful thought. Supposing there was nothing else.

In the whole of your life. For a hundred years. But one sinful thought. You have broken the law of God. And you need Christ. To come between you and God.

Because the sin. That we commit against God. Is the most heinous offense. In his sight. It's not in accordance. With our understanding of it. It's something that.

We. Must refer to his definition. Of sin. That's what makes it. So serious. And so necessary. That we. Forsake it. And come to him. Let the wicked.

[17:13] Forsake his way. And the unrighteous man. His thoughts. And the third element is. Let him return. To the Lord. That he may have compassion on him. And to our God.

For he will abundantly pardon. Well there's the other side of it. This third element. Returning to the Lord. That of course implies. That we have been away from the Lord.

And however good our lives are. In themselves. Or in our own estimation. Or in terms of what we portray publicly. We may live a very decent.

Upright life. But God is still saying to us. Yes but you still need to return to me. Because even the most decent. And the most careful life.

Is still a life. When it's without Christ. And without. A proper relationship with God. Is still distant from him. As far as God is concerned.

[18:11] His call. Addresses us. At a distance from him. And because we're at a distance from him. His call involves. That he calls us to return to him.

To come back to him. That he may have compassion on him. Well there is.

A magnificent word. The word compassion. There just like the word mercy. Is a word that. Are words that really.

Have to do with. God's inner being. If you like. We talk about. Our own hearts. We talk about. Our hearts love. We talk about. Our hearts affection.

We talk about. Our heart going out to somebody. In need. We talk about. Being in love with somebody. As. Really giving them. Your heart. Your heart. Just goes.

[19:10] Out. And flows. Out. In love. Towards people. That you love. Love. And really. That's what it's saying. About God. When you think of.

You've seen. In the last few days. These. Amazing. Pictures. Or. Or. Or. Videos. Of the waves.

Crashing into the shore. Down through the west coast. And to get storms. That have pounded. The coastline there. These massive. Great waves. Coming right over.

Promenades. Right over lighthouses even. And. Right into property. Which is close by the seaside. Well. You stand absolutely. In awe. Of these gigantic waves.

You think of. The enormous. Weight of them. The pounding. That they give. To the coastline. You know. That's really. A picture of what you have. In this word. Compassion.

[20:04] The enormous. Waves. Of divine love. The enormous. Pounding. Waves. Of God's heart. Of from God's. Heart. That come towards.

Sinners. In the gospel. There is the ocean. Of God's love. In the gospel. And the waves. Of his love. As they pound. Onto the shoulder.

Of our human lives. That's compassion. It's something. Absolutely. Awesome. You think of. We think perhaps. Of awesomeness. In God.

As to do with his power. And his wrath. And his anger. And his greatness. And his majesty. And his sovereignty. And all of these things. And of course. They are awesome. But so is his love.

So is his compassion. It is just. Absolutely. Huge. Bounding. Waves. Waves. Waves. Waves. Of compassion.

[ 21 : 04 ] Let him return to the Lord. That he may have compassion on him. You see. When we return to the Lord. We don't just come then. To experience.

Paddling in a little pool. Of his love. We come to be absolutely. Overwhelmed. By these waves. Of his compassion. We come to be deluged.

In this great ocean. Of his compassion. That's what we're missing out on. If we haven't returned to him. That's why he is so concerned.

That we do come back to him. Doesn't matter how long you've been away. It doesn't matter what you've done. While you've been away. It doesn't matter what your background is.

It doesn't matter what's in your life today. It doesn't matter what thoughts you've had of him. In the past. All of that will be washed away. And you will be clean.

[ 22 : 02 ] When you come to return. And come to be. Overwhelmed in this. Cleansing ocean of his love. Of his compassion. Let the wicked.

The person guilty before the law. Forsake his sin. Let him return to the Lord. That he may have compassion. And to our God. For you see. He will abundantly pardon. It's not enough for Isaiah.

That he used this word compassion. Or you might say. For God. That he used this word compassion. So full of this awesome abundance of compassion.

He went so far as to say. For he will abundantly pardon. And it wasn't enough that he said. I will certainly pardon. I will abundantly pardon.

Is what he's saying. Abundance means. A huge volume of something. It's a word that.

[ 23 : 00 ] And you know. Paul in his letters. Often uses the word abounding. Something that's just. So full. And so replete. And so huge.

You can't really put it into words properly. That's really what God is saying about his pardon. You can't fit it into a human description of it.

It's just abundant. It's just too big for words. Some people today have.

A very small view of God. Nobody here should have that. When you look at a passage like this. You come away with the conviction.

With the impression. Isn't this God just awesome? Isn't this God awesome? In his love. And in his compassion.

[ 23 : 57 ] And in his pardon. As much as in anything else. God's threefold call. Seek him. Forsake him.

Return to him. And then he adds. This threefold confirmation. Confirmation. And the confirmation threefold. Is in verses 8 to 9.

What God is like. Verses 10 and 11. What God's word is like. And verses 13. Verses 12 and 13. What the future holds.

That's to say. What the future holds. For those who have come back to. Who return to. Well what is God like? How does that reinforce. The call of God. Well he says. For us the heavens are higher than the earth.

So are my ways higher than your ways. And your. My thoughts than your thoughts. What God is like. Is emphasized by a contrast.

[ 24 : 53 ] He's saying. I'm not like you. I'm far above you. Human beings. Your thoughts are not my thoughts. Your ways are not my ways.

Why is God saying this here. In terms of reinforcing. Or confirming. The call that he sends out to us. In the gospel to return to him. Well so that we will see.

That his own greatness. Means. There is just an enormous. Indescribably great gulf. Between us and him. And when you think.

About our thoughts. Compared to his thoughts. There is just no comparison. In other words. He's saying.

When I call you to come to myself. Don't respond. In accordance with your thoughts. They don't really count. It's my thoughts.

[ 25 : 53 ] That counts. He says. My thoughts. Are not your thoughts. And whatever your thoughts might be. And my thoughts might be. About this call of God.

And the implications of responding to it. And the result of it. What it will mean for us in our lives. Whatever thoughts we may have ourselves. In reckoning with. Or responding. Or receiving this call of God today. God is saying. Forget about it. Forget about your thoughts. In the sense that. What you really have to depend on is. What I think of it. God is saying. What my thoughts are. And if I am saying to you. That this is what is waiting for you. So it is. If I am saying to you. That this is what it will mean for you. That's how it is. Am I today. Are you today. Letting my thoughts.

[ 26 : 50 ] Become a barrier. To our being. In a right relationship with God. Is it the case. That I am depending on. My understanding. Of my own life.

Or my understanding. Of my relationship with God. Or my understanding. Of what God is going to provide. For his people. For eternity. Am I depending on my understanding. Or am I taking God. At his word. Am I actually saying. Well Lord. These are your thoughts. That's what I have to fall back on. Because they are. Far higher than my thoughts.

You know. And if anybody could say. Well. How can this bridge. How can this gap. How can this gulf. Possibly be bridged. How can a bridge. Be built. Between. My sinfulness.

My sinful. Lost condition. And this holy God. So that I am restored. Into a right relationship. With him. These are my thoughts. How can this possibly be. God is saying. This is my thought.

[ 27 : 49 ] I will send my son. And he will die. In your place. And I will raise him from the dead. And I will give him glory.

And therefore he will be. A redeemer to his people. For my thoughts. Are not your thoughts. Nor are my ways your ways. Says the Lord. Secondly what God is. God's word is like. Verses 10 and 11.

For as the rain and the snow. Come down from heaven. And do not return there. But water the earth. Making it spring forth and sprout. Bring forth and sprout. Giving seed to the sower. And bread to the eater. So shall my word be. That goes out from my mouth. It shall not return to be empty. But it shall accomplish that. Which I purpose.

[ 28 : 47 ] And succeed in the thing. For which I sent it. As you see the rain. And there has been plenty of rain. The last while. But if you go to a place.

Where there is a lot of drought. Where for certain periods of the year. There is no rain. Then obviously rain becomes a very precious thing. You don't find people in these countries. Complaining about how much rain there is. But when the rain comes. It's then that you find a transformation taking place.

The dry ground starts to bring forth. Grass. Flowers. All kinds of growth. And that's the picture that you have.

In places in Isaiah. For example in that wonderful chapter. Chapter 35. Where you find essentially the same thing. The wilderness and the dry land shall be glad.

[ 29 : 43 ] The desert shall rejoice and blossom like the crocus. It shall blossom abundantly. And rejoice with joy and singing. For water shall break forth in the wilderness.

And streams in the desert. And the burning sand shall become a pool. And the thirsty ground springs of water. There is a wonderful picture. Of a desert coming to be transformed. Into a place of magnificent growth. Where there is plenty. For all kinds of animals and human beings. To find sustenance.

And that is he says how my word is. That's a picture God is saying. Of my word. As the rain comes down from heaven. So he says. My word is.

And that comes forth you see. From my mouth. How did the universe come into being? People talk about the Big Bang.

[ 30 : 48 ] People talk about it always having beaten it. People will say. Well we don't know exactly what produced such energy. But we know that's how it came to take place.

What does the Bible say? And God said. And it was so. God's will. God's will.

God's mind. What was in God's mind. To produce. To make. To create. By his word. He brought it into being.

Where God speaks. Things happen. And the things that happen. As God speaks. Are exactly as they are in his mind. So shall my word be.

That goes out of my mouth. It shall prosper. It shall succeed. In the thing to which I send it. It shall accomplish what I purpose. Why is that a confirmation or reinforcement.

[ 31 : 52 ] Or an encouragement. For us. In regard to. This call of God. For us to come to. Well for. One reason.

At least is that. That salvation. That he offers. Does not depend. On my word. Or your word. It is God. Who produces.

In our hearts. What he himself requires. It is God's word. That brings us to life. That brings life to us. As Jesus demonstrated.

The grave. The sepulcher of Lazarus. I am the resurrection. And the life. He spoke into that sepulcher. He spoke. To that dead body of Lazarus.

Lazarus come forth. And as soon as Jesus spoke. Lazarus came back to life. People ask all kinds.

[ 32 : 48 ] Of unanswerable questions. About Lazarus. Where was Lazarus. The four days he was dead. Where was his soul. The fact is. We don't know. And the fact is. That even if we have.

Speculation about that. The point of the passage is. That Christ's word. Or God's word. Through Christ. Is so powerful.

And so effective. That where he has it in mind. To bring someone to life. Then he speaks. And that's it done. That's the God.

Who's calling us to himself. The God who's saying to us. Don't doubt. Whether it will be done. Or not. Don't doubt. Whether I can do it.

Or not. Don't doubt anything. About what I'm saying. Because. It is my word. That always prospers. You know.

[ 33 : 46 ] Sometimes we say to each other. And there's nothing wrong with saying it. When we're promising something. Or promising to be true. Or truthful. We say. I give you my word. I give you my word.

That that's what I will do. That that's how it will be. Well. When God says. I give you my word. You can build your whole eternity.

On the certainty of the truth of that. I give you my word. God is saying. And when you come to me. You will find.

That I am absolutely reliable. My word. Never fails. And the third thing.

In the confirmation. Is. What the future holds. You shall go out in joy. And be led forth in peace.

Mountains and the hills. Before you shall break into singing.

[ 34 : 47 ] And so on. To the end of the chapter. Well. You'll find a lot. In the. Writing of the prophets. In the old testament. About desert conditions.

Mentioned that a minute ago. And desert conditions. Are actually in a sense. Reverting back to. What the curse of God. Brought upon his creation.

Through our human sin. Or because of our human sin. Thorns and thistles. He said to Adam. It will bring forth to you. The ground. You shall eat bread. In the sweat of your brow.

The ground. Is cursed. For your sake. But here's a picture. Of reversal. Of a transformation. From. The curse of God. To the blessing of God. And it's in the language. Of Exodus. Isn't it? You shall.

Go out in joy. And be led forth in peace.

[ 35 : 47 ] And that takes your mind. A way back to the exodus. In the book of Exodus. The exodus of the people from Egypt. From the bondage of their slavery. To the Egyptians.

Into the freedom and the liberty. They had. Being led by God. Out of Egypt. And then into the land of promise. Eventually. The end.

The end. That's what he's really saying to us too. Let there be an exodus in your experience. He's saying. Let me lead you out.

Of the captivity of sin. Of the bondage of sin. Because I have provided for you. A way of salvation. Out of it. But come and take it.

Seek me. Forsake your own way. Return to the Lord. Let it be your conviction that. My thoughts are not your thoughts.

[ 36 : 41 ] And your conviction that. My word is always successful. And your conviction. That this is what the future holds.

For all who will do this. For all who are willing. To be led by him. The curse is turned to blessing. The bondage is turned into liberty.

Into freedom. The darkness and the dreariness of sin. Is turned into joy. Peace. You see. Even Isaiah.

This great man of God. Even under the inspiration of God. It's almost as if. He just hasn't enough words. To adequately describe. The difference.

That it makes to a person. To have come. To the Lord. And return to him. And come into his blessing. And into his favor. Because he's talking about things. Which we don't see really possible.

[ 37 : 41 ] In terms of. That physical possibilities. Where you find the trees. Of the field. Clapping their hands. The mountains on the hills. Breaking forth into singing.

Have you ever seen the mountains singing? Have you ever heard them singing? Have you ever seen a tree. Clapping hands? No. It's picturesque. It's imagery. It's words. That. Attempt.

To describe. For us. The sheer. Beauty. The sheer. Magnificence. Of grace. Of salvation. Of being in a right relationship.

With God. Can you describe. The joy. That Jesus gives. Can you describe.

The peace. That you know. In your heart. When you've returned. To the Lord. And come to know. Assurance. Of his love. No.

[ 38 : 37 ] Better felt. Than tell. You can't describe it. But you can experience it. You can't transmit it.

To others. But it is something. That shows itself. In your life. And he finishes. By saying. It shall make a name. For the Lord. An everlasting sign.

That shall not. Be cut off. And that's. Something like. What. Conquerors. Used to do. In these old days. Gone by.

When. They had achieved. Something memorable. A victory in battle. Or. Something. Particular to do. With their own reign. That. That they wanted. Commemorated. So they would.

They would. Order that a memorial. Be produced. A monument. Of some kind. As a memorial.

Would be produced. To preserve their name. And their fame.

[ 39 : 32 ] And their reputation. You know. What God is saying. Is. This is how I make. A reputation. For myself. I convert people. I change people.

I make them new people. I give them life. I bring them back to life. I bring them out of bondage. I bring them into this glorious. Wonderful land. Where there is joy.

And peace. And glory. And that's my memorial. In other words. Everybody here today. Who has come to know the Lord.

Is a memorial to his name. Is a memorial. Is a memorial. Are you that? Am I that? Am I concerned today.

To be a memorial. To God. That he will be remembered. Through my life. And through my return.

[ 40 : 33 ] To yourself. Let's pray. Gracious Lord. We pray that you would continue.

To assure us. Of your own truthfulness. And to deal with all the doubts. And all. That we find in our hearts. So naturally. Inclined against receiving your word.

Absolutely. We bless you today. For your call. In the gospel. For your confirmation. Of it. By emphasizing. What you are like. And what your word is like.

And what the future is like. For those who come to you. O Lord. Our God. You are such a great.

And positive God. We thank you. That you are patient with us.

Bless us now. We pray. For Jesus sake. Amen.