

SERMON TRANSCRIPT

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SPEAKER

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SERIES

Make Known

PART

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TITLE

His Deeds In The Nations

SCRIPTURE

Isaiah 12:1-6



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In the beginning, God created everything. He created a world full of people to know Him and to be known by Him. This is the story of the Bible. God bringing people to Himself. And when we read the Bible, we see how God went to great lengths to do this and how much God cares about people knowing Him. You most likely already know this and you probably live somewhere where people have a general understanding of this great love story between God and humanity. And if they don't know yet, there's probably somebody in town who can tell them.

But did you also know that there are three billion people who will live and die without ever hearing this story? Not because they don't care, but because they don't have a choice. Nobody ever told them that once upon a time, God became a human just like them so that he could teach them how to know their creator. 40% of the world doesn't know this and they won't know this. Not unless something changes, not unless someone goes to tell them.

Jesus is our wonderful example. He left his natural home to come to us and then He tells us to do the same thing. Because we love Jesus and care about the same things that He cares about, we care about this. That the whole world would know Him. That every tongue, tribe, and people group would come and be able to worship Him. So the question is, are we doing this? Going out into the world to bring the gospel to every tongue, tribe, and nation?

Well, kind of. While churches do send people out, almost half the world still doesn't have any access to the gospel. But how is this possible? Aren't there people being sent? Well, yeah, there are about 400,000 people serving across the world today, but only 3% of them are actually going to the 40% who have never heard about Jesus. The other 97%? They're going to places that have already heard about Jesus. There's an imbalance. That imbalance leaves only one person for each 250,000 people who have never heard about Jesus. Put another way, we have a spirit-led calling to rethink our focus.

When you look at how we use our resources such as money, the picture doesn't look that much better. To be specific, Christians around the world are giving about 2% of their income to Christian causes and less than 7% of that is going to cross-cultural workers. And of that cross-cultural giving, only 1/100th of that 0.1% is actually going to those working with the three billion people who don't know Jesus, have no church or any Christian neighbors. The other 99% of all cross-cultural giving goes to the rest of the world that already has Christians, Bibles, and churches. Are you seeing the imbalance? Only 3% of our workers with only 1% of our cross-cultural finances are going to the three billion people who have never heard about Jesus.

So we have to ask ourselves, are we okay with this? We want those three billion people to hear about the Kingdom of God and how much God loves them. There are 17,000 ethnolinguistic groups in the world. People who share language, culture, and common history. 7,000 of them are considered unreached people groups. These are entire cultures who have never heard the amazing story of how Jesus loves them and came to save them. God has called us to pay attention to this, to love and care for the same things that He does. He

put this desire on our heart to see the unreached reached with the amazing story of the love of God.

We want to see lasting local church planning movements begin among these people groups that brings renewal and transformation among these cultures and societies. Why? Because God has moved our hearts to see the gospel transform whole societies among the unreached. We know this task is bigger than us. Many of the areas that are in need of the gospel are difficult and resistant places. It isn't something that can be accomplished overnight, but by the power of the spirit, we endeavor to preach the gospel where Christ is not known so that God can be worshiped by all peoples.

Well, Providence family, it is good to see you. If you have a Bible, I'm going to ask you to turn with me to Isaiah Chapter 12. If you happen to be a guest, we're glad you're here, and if you don't have a Bible in your hand, there's a lot of Bibles in the chairs near you. If you don't have one of your own, please take that home as a gift. There is nothing more true than that Jesus Christ is worthy of all the worship from all the people in the world. And as such, there is nothing more unjust than the fact that He is not worshiped by all the people of the world.

He's the only one who has lived without sin. He is the only one who is the son of God. He is the only one who is God's provision to take away wrath and anger towards sinners. He is the only one who died for our sin. He's the only one who conquered our greatest fear, and that is the grave. He's the only one, and so for the honor of our savior whom we love, this reality causes us to move.

In addition to the breach of His honor, there is nothing more fearful for people than to face death uncertain about their assurance and where they'll go when they die. And add to that, there's nothing more unsettling, nothing more unsettling literally in all the world than for people to be underneath the weight of guilt trying to live up to the exacting standards of a religion when they begin in a hole that they know they've already fallen short. And so not only for the honor of Jesus, but also because of the peril of man and the importance of people, god calls us to care and have a big heart as He has a big heart for people who have never heard.

Over the next two Sundays, actually three, if you count this one, we're going to do a little series that's called Make Known to make known Christ in His deeds to the people around the world, including our own city. At next weekend's, if you're not new here, you've probably heard there's a Missions Festival. That's next weekend, it's on Friday night. There's a big meal, there's still space for you, but you do need to register. Lots of testimonies from a lot of our partners around the world. On Sunday morning, we'll have services and then Sunday night there's a night to come and to pray and to sing and to worship and to pray specifically for our missionaries and for mission work and for more laborers around the world.

What I want to recognize is that there is literally one weekend out of the entire year where we ask you to prioritize not only in that weekend a Friday, but also a Sunday morning and a Sunday night. We know that's huge and we don't apologize for it. The reason we don't is because there is nothing more central to the vitality

of a church than to share the passion of the church's King, and that is that people would hear the gospel of Jesus Christ and they have the opportunity to turn and be saved, and so I ask you to participate and I want to pray for us now.

Father in heaven, we bow before you and we thank you that you sent Jesus to us to save us from our sin. And we pray as we consider these things and as we pray throughout this week that you would open up our eyes to how you would have us individually participate in a mission that is given to us collectively. Would you help us to see that we have a part no matter our age or stage, we have a part and we can play that part. So would you speak through weakness and inspire today the fresh hope and also a fresh zeal to talk about Jesus? And we pray all of this in Christ's name. Amen.

Isaiah is an Old Testament prophet. It's important just a little bit, there's one key that I would give you that helps you to interpret Old Testament prophecy. An Old Testament prophecy or prophet was a person just like you and me that God came to with a message and He says, I want you to share this message with my people and it's about something that's going to happen in the future. It's prophetic about something that's going to happen. He's telling them how to live in light of what is going to happen. What's interesting though, and the key that you need to know is that when the prophet is pointing forward, it's sort of like a mountain range where if you stand far enough away from a mountain range, it can look like in particular at certain times of the day when lighting isn't the best, that perhaps all of the peaks they're all together. That one's not behind another.

But what's fascinating is with the mountains, as you draw closer to them, you actually find that there can be certain peaks that are actually significantly larger that are in the back and can be miles in back of the ones in the front. And yet from where you're looking, you simply look and you go, wow, those are all those mountains right there, and yet they're staggered in distance. Well in prophecy, it's staggered in time. And so Isaiah is going to have a message for the people that's going to say something about the future, but that future in one statement or in one section that says, okay, this is coming. It's actually staggered over thousands of years and different installments of what was going to take place.

Now with that in mind, let me give you the context that leads up to Isaiah chapter 12. In Isaiah chapter 10, we're told that Israel was in just remarkable rebellion against God, and so God raises up the Assyrian empire, He calls them the rod of his anger. In other words, this was not a godly people. This was an ungodly empire that God said, I am going to use them as the rod of my anger in order to bring discipline, in order to bring humility and repentance to my people Israel, so that they will look to me in faith.

How they were going to do that as they were going to come in, invade, and bring the people into exile, meaning they were going to rip them out of their homes and even out of their culture, out of their language, out of their family, bring them to foreign places, and in those foreign places where they had no other structures for support, God knew that in that moment they were going to go, I need to turn back to the Lord. And so

God was willing to allow his people to experience tremendous difficulty in order to bring about repentance. This is true for us today, as well.

He then seeks to describe what this judgment is going to feel like, what it's going to look like metaphorically. He says in chapter 10, verse 33, "The Lord God of hosts will lop the boughs," that means cut the tops of the trees, He's going to take a forest and He is going to make it a bunch of stumps with terrifying power. If you can imagine what He is doing here is into the picture of this vast forest where nothing but jagged stumps, just destruction, everything is devastated. There's no beauty in it whatsoever. It's in this moment that God says, and in that day, I'm going to send to you the Christ, the savior of the world.

Isaiah chapter 11, he says it this way in verse one, he says, "There shall come forth a shoot from the stump of Jesse." The stump, you remember? Jesse was the father of David. David was sort of the father of the line of kings of Israel, and what it says is in the judgment is that not only all the other families, but also the family of Jesse, the family of David, the line of the kings, that it was going to be like a tree that was literally lopped off and it was just a stump. But there would come a day, there would come a day when there would be a shoot that would emerge from that stump. When everyone thought the stump was dead forever, He's saying there will come a king and He will be a king in the line of David.

What would this king be like? Well, the spirit of the Lord would rest upon Him. The Holy Spirit would literally fill Him. You remember Jesus Christ when he came in the line of David? Spirit came upon Him at his baptism and he did miracles and powerful things in teaching and the power of the Holy Spirit. This was a prophecy of Jesus coming. But then notice what he does in verse four. In verse four, he says, this is what He'll be like. "With righteousness, He will judge the poor and decide with equity for the meek of the earth." He tells us something of Christ's character. He's going to be righteous, He's going to be merciful to the poor, and He's going to be just.

In the context of verse four, He talks about He's going to be a king. If you remember, when Jesus came the first time, He wasn't a king, was He? I mean he was a king, but he didn't behave it. He was a servant. He came and he didn't have a palace. He had no place to lay his head. He gave his life. But the next time he comes, oh, the next time he comes, he's coming as the king of the world and everyone will know it.

You skip down to verse 10 and notice what it says of this stump, "In that day the root of Jesse," so now all of a sudden there's this root of Jesse, "who shall stand is a signal for the peoples and of Him shall the nations inquire." In other words, when Christ comes to the earth, not only will Jews come and say, "I am looking to this Christ," but the Gentiles, the nations, there will be an open door. There'll be open arms to all peoples, not just the Jewish peoples, and all peoples will flood to say, "I'm inquiring of the Lord about my salvation." You skip all the way down to verse 16 and then we'll read chapter 12, and this is what He says, "There will be a highway from Assyria for the remnant that remains of his people." And then what he does is he says, "as". He wants to make a comparison. This is so important you understand this because if you don't understand

this comparison, then you lose the weight and gravity of our text, which is the six verses in chapter 12. He says, “As there was for Israel when they came up from the land of Egypt,” in other words, he’s saying, you remember when our forefathers’ God rescued them out of slavery in Egypt and brought them to the promised land? Well, similar to that, this Christ who’s going to come, he’s going to provide an exodus out of the slavery to sin and death, and it’s going to be like that day when they sang a new song.

Then we get to chapter 12 and he says, and this is what a liberated people will say when they’re marching out with Christ, “You will say in that day: ‘I will give thanks to you, O Lord, for though you were angry with me, your anger turned away that you might comfort me. Behold, God is my salvation. I will trust will not be afraid for the Lord God is my strength and my song and has become my salvation.’ With joy, you will draw water from the wells of salvation and you will say in that day, ‘Give thanks to the Lord.’ Call upon his name, make known as deeds among the peoples, proclaim that his name is exalted. Sing praises to the Lord for he has done gloriously. Let this be made known in all the earth. Shout and sing for joy, O inhabitants of Zion, for great in your midst is the Holy One of Israel.”

How will a liberated people when someone comes to faith in Jesus Christ and he pulls them out of sin, he pulls them out of the anger of the Lord, what will we say? The first thing he says is that we will thank the Lord for his amazing grace. It’s fascinating that before he addresses collectively, he addresses the individual. In verse one, he says these words, “You will say in that day: I will give thanks to you, O Lord...” In fact, if you just look at verse two, you see other pronouns and they’re singular, they’re me. This you here is not a plural you. This is a singular you. In verse one and two, everything is about the individual.

In others what he’s saying is this, we will get to the collective community what we will do together in a moment. But before we get there, let me tell you what happens in an individual’s heart when they are liberated from sin because of Jesus and they know it and they feel it and they’re amazed by it. Those are the individuals who will turn to the Lord and say, “Thank you.” I wonder, do you feel compelled this morning to say thank you?

He tells us why we’ll say thank you. He says in verse one, he says, “For though you were angry with me, your anger turned away that you might comfort me.” Isn’t it amazing that he’s no longer angry with us? You see, the people that Isaiah was first speaking to, this had to be just a breath of fresh air when they got to chapter 12 and the reason is because repeatedly throughout the first 10 chapters of Isaiah, he says something else. Here he’s saying, look, in the future, the Assyrian empire is going to come, in the future there’s going to be a Christ, in the future He’s going to come and save us from her. In the future, He’s going to draw all people, and in the future he’s going to reign as a king forever and ever and bring everlasting peace.

But let me tell you right now, you’re going through a hard time and I’ve counted at least six times in the first 10 chapters and he says this refrain, “For all this, his anger has not turned away and his hand is stretched out still,” meaning the Lord still... It’s like a spanking. He’s like, okay, here we go. Let me just roll this up for

a second. This is the picture that he gives that God almighty is looking at the people and he's saying, look, a greater judgment is coming when I bring the Assyrian empire. But even before then, you're complaining and seeing the devastation and injustice of your own sin in your own heart and the world. And in spite of what you see in that devastation, he's still angry with you.

When you get to verse one and he says, you will thank Him for though he was angry, your anger turned away. How was it turned away? Well, Romans 3 tells us that Jesus came to the earth. He lived without sin. But this is what he says. I know that I talk about Romans 3, these verses a lot of times, and the reason is because these three verses literally encapsulate the New Testament message of the Bible. It says, "All have sinned and fall short of the glory of God, and are justified by his grace as a gift, through the redemption that is in Christ Jesus, whom God put forward as a propitiation by his blood, to be received by faith."

I want to talk briefly about these words that are underlined. This is what he says. This is what the Bible calls the gospel, that we have all sinned and fallen sure of the glory of God, and as a result of that, not only do we feel guilt, but we also have a debt before God that someone has to pay, and that payment is called a redemption price. It's simply too expensive for any one of us to be able to pay. God knew that we couldn't pay it. God in his love, he promised that he would send his son in Christ. You notice he was put forward. God the Father put forward his son Jesus Christ. Big word, propitiation. We don't use that word in America today. It means substitutionary sacrifice. It means we should have been bound but someone was bound in our place. We should have been condemned, but someone else was condemned in our place. We should have been crucified, but someone else was crucified in our place.

He bled. His propitiation caused blood to fall and that blood and his sacrifice on our behalf was sufficient to pay the redemption price, and yet not everybody that he died for is experiencing its benefits because it's only received by faith. If faith comes from hearing the gospel. When if you're here you're like, I feel like he's still angry with me. Listen, if you put your faith in Christ, what that means is you come to the Lord and say, I believe that I've sinned and I believe I can't pay the price, and I believe that you sent your son to the earth to pay that price. I believe he died in my place. I believe he rose from the dead and I confess Him as the Lord of my life as to receive in my faith and what happens to those who receive Christ by faith? He says, as a gift of grace, he justifies us.

Justification in the Bible is multidimensional. It begins by he takes a dirty heart full of sin and he forgives that heart, but he doesn't leave that heart empty. He then fills that heart with the righteousness of Christ. He literally deposits Christ goodness and obedience into our heart so then he looks at us and he says, you are justified, you are innocent, and in doing so, his anger is turned away from us.

If you're a believer, are you thankful today that his anger has been turned away from you? It is a remarkable gift. And so, what we know is this, when we go with the gospel, we go with the best news in the whole world. They're terrified right now of dying without assurance. They feel the anger of God and they have no means,

no means by which that anger can be lifted from them unless they hear the gospel and believe in faith. Some of us you hear all this, you think you what? I have a friend who doesn't know the Lord. This is for them. This is really a good message, a good part of the message for a non-believer. This was written to the church in Rome, to Christians.

If you are in Christ, these verses are first for us, not for the unbeliever. Why? Because Paul, the writer, is compelled to go to Spain to people who have never heard the gospel and he needs help. He knows that there's this church in Rome that he wants to pass through, and yet many of their hearts, because they're so complacent in their faith that ice has literally formed over their hearts, and so he wants to tell them the gospel, just like I'm seeking to tell you in order to thaw the ice from their heart to mobilize them to say, we've got to tell people who've never heard.

What will we tell them? Verse two, God who is once angry is my salvation and I will trust and will not be afraid for the Lord God is my strength, my song, and he has become my salvation. Christ brings salvation to the sinner. He brings strength to the weak and I love what he does. He becomes the song of the redeemed. You notice he says he is the song. Some of us we hear that we think, oh, he loves for us to sing songs to Him. He does, but that's not what it says. He says he will be our song. Some of us we have a song, right? We're married and we're like, oh, that's our song. It pops on the radio and we look at each other like there's our song and we turn it up. We're like, that's our song. Some of you are not married or whatever, there's still certain songs, you hear that song and you're like got to be a little bit louder and you're singing in the car and you're just dancing because it's your song. You feel it, you think it, you're hoping it.

What he says is this, is that when you recognize what Jesus did for you and gratitude wells up in your heart, he becomes your song. Someone says Jesus, and you're like, turn it up a little bit louder. Let me think about Him. Let me sing about that. Let me be amazed about that again. Are you amazed this morning that Jesus took the anger of God away from you? If you're not, the second point is so vital. He says that not only that, but a liberated people will draw from the wells of salvation. It's interesting. What he does now is he moves away from the individual and he moves to the collective you, a plural you.

In verse three, he says this, "You, with joy, you will draw water from the wells of salvation." Now, let's talk about this salvation, because sometimes we look at it and we're like, oh, that's what happened. It is, but it's really important you recognize salvation as a past, present and future rescue. Let me show you what I mean. In Ephesians 2:8, He says, "By grace you've been saved through faith," past tense, it's already happened. And this verse is speaking about a theological concept in the Bible called justification, which I just talked about where we are born again, we believe in Christ, He justifies us. That's a once and for all, it does it, it's in our past. But notice when he goes on. In 1 Corinthians 1, he says "To us who are being saved it is the power of God." Salvation is happening to us.

We all know this. This last week, there's been times where God literally rescued us from sin or rescued us

from saying something that we shouldn't have said and we didn't say it, and he rescued us from all of that guilt and shame and all that compromise. He's saving us through these days, as we look to Him. He's helping us. He's rescuing us during our journey. But not only that, Romans 13 says, "Salvation is nearer to us now than when we first believed." He talks about it's coming. And so these words, this describes justification.

This is a word in the Bible called sanctification where he's saving us, he's growing us today. This is a word called glorification, where most of the experiential effect of being saved is actually yet to be had because when we get to heaven, he's going to take away our capacity to sin and we will have every desire to worship and no desire to sin. Can you imagine? Can you imagine a perfect society? Can you imagine justice and peace and equity for everybody? Can you just imagine? Salvation is in all three of these. And you notice he says wells of salvation.

In Acts 4:12, He says, "There is salvation in no one else for there is no other name under heaven given among men by which we must be saved." And so when Isaiah calls these the wells of salvation, he's not teaching many saviors that there's a Hindu well and there's a Buddhist well, there's an Islamic well, there's there's a good works well, and you got to pick your well and they all get to God. He's saying there is one savior of the world, but the journey through life requires many fill-ups. Not necessarily of Jesus, he's in us, but many pit stops many times where we come back to the Lord and we need his refreshment again.

You see, if you are in Egypt and you have to get to the promised land and you have to go through the desert, you need a bunch of wells. One's not going to do. We don't walk through the desert a whole lot today, and so let me put it in a different way. If you want to endure a difficult marriage, you need lots of wells. If you want to endure as a parent all those years of being patient with your kids, you need many wells. If you want to continue to fight addiction or anxiety or lust, you need many wells. In verse two, he says that God is our salvation, so in verse three when he calls these wells of salvation, what he's talking about is this.

The wells of salvation are simply those times and places where in the midst of our life, we draw near to God in order to drink up the water of his word, in order to drink up forgiveness, in order to drink up guidance and hope and perspective. These wells, they can be anywhere and they are everywhere. They refresh, they never run dry, and they're available, they're available. There's a well in every hospital room for every believer. You simply have to turn and look to the Lord. Say, God, would you encourage me today, I'm going to open up your Bible. I'm going to read. Every boardroom, every office, every family room, every bathroom, every car can become a well when we draw near to the Lord and say, would you teach me? Would you forgive me of my sin? I look to you. I need your help.

What happens when we draw from this well? Number three, we will make Christ known in the nations. You know what happens when you put your face in this water and you come up? You talk. We do it sometimes without words. We drink something, we're really thirsty, and we're like, "Ahh." Other times, we're like, "That is so good, you've got to drink this." But here's the point, when you drink from a well and you're really thirsty,

you commend the water and this is what he says, verse three and four, “With joy you will draw water from the wells of salvation and you will say...” You see, when you come to the well confused and you leave with clarity and direction, you want to commend the water. When you come to the well utterly defiled and you leave the well completely forgiven, you want to commend the well to other people. You’ve got to go there and drink, it’s amazing.

What will we say? Verse four says we will say this: “Give thanks to the Lord, call upon his name, make known his deeds among the peoples, proclaim his name is exalted.” This is so important you get this, now notice the word, specifically. Isaiah is not saying this to us. Isaiah is saying that when we drink from this well, this is what we will say to others. Do you see that? With joy, you, plural, will drink from the wells of salvation and you will say, this is what we get to say to people who haven’t heard. We tell them the gospel and we say, give thanks for Christ came to save you from your sin, and we get to tell them, call upon his name. The reason is because Romans says that all who call upon the name of the Lord will be saved.

We get to appeal to people to say believe in Him, please believe in Him. We get to say, make known his needs among the nations. Now think about what he’s saying there. He’s not saying, Isaiah’s not saying to us, go make his deeds known. What he’s saying is this, is that when we drink this water, we will go to people and we will say to those people after we have called them to believe. Now, you know people and you need to take what you have heard and you need to make known his deeds to peoples, as well. Notice what he says, “We will proclaim that his name is exalted.” What that means is when we get there, we will not talk about a religion, we will talk about a savior.

We will commend Jesus, that he is exalted, that he is glorious, that he is the savior of the world. We will say, “Taste and see that the Lord is good.” Verse five and six says that we’re also going to tell them to sing, “Sing praises to the Lord, for he has done gloriously: let this be made known in all the earth. Shout and sing for joy.” Let me just say one word to those who may be here today who don’t have a relationship with Christ. Is there any reason that you would not put your faith in Him today? Do you see that you have sinned? Do you feel guilt? Do you feel the anger of the Lord? The Bible tells us that the guilt that we experience is God’s assistance in our life to look for a savior. So, do you know Him? You can call upon Him right now. You can stop listening to me and start talking to Him, God, I believe. And you’ll be forgiven. Now, for those of us who have trusted Him, let me close with two applications.

First, let me encourage you to consider how you will participate in the mission. When Jesus Christ died on a cross and he rose from the dead, he looked at his disciples and he said, “Go therefore make disciples of all nations,” which means for the Christian, there’s no intellectual integrity in saying that I have no responsibility or calling to people who live in other countries. It is not a question of if we are called, it’s a question of how in our life at this stage we are to participate in the mission. Not everyone is supposed to go.

What I want to ask you to do is this. This week, you notice there’s a card, it looks like this, in the seat back in

front of you. What I want to ask you to do is simply take this. There's also a little QR code, you can just put your phone on it and you don't have to take the card if you don't want to, it'll be on your phone. But if you just take this card, if you don't have a phone with you, and just pray every day this week, God, how would you have me participate? Next week, I'm going to ask you to say, hey, I think this is how the Lord would encourage me or call me to serve this year.

For some it'll be to pray. Some cannot go, some cannot give money. But we can pray. This is what God's calling me to do. If you sign up to pray, what's going to happen is that you're going to receive routine emails through the month from real missionaries that we compile and put together and send out to our teams to pray for our partners around the world. Others, you say, the Lord has perhaps blessed me financially and I want to be able to give. I give to Providence and I want to give. What are the needs?

We've compiled a list of needs from our missionary partners all around the world. The places that we just saw in that video, all those unreached people groups. We have a lot of people there and we seek to send a lot of resources there. As a result of that, sometimes they have specific needs and so we simply try to connect to say, okay, these are some of the needs, pray over these needs. You would receive an email saying, these are the needs, pray over it, and if you want to give to those, then you could directly.

Others may say, I want to serve, and there's just a variety of ways to do that. Things like helping pack the bags for the teams as they leave. Then others, this next year there's going to be somewhere between 20 and 25 trips that go overseas to encourage and some of us need to go. What I'm simply asking is that you would pray. There's be no pressure whatsoever, but as the Lord leads you, how would you participate?

The last thing is really, the Lord suffered today, but it's in an application that's so important and that is to protect our heart by drawing near to the well. Let me encourage you to protect your heart, and this is why. One of the great calamities for a Christian is drying up. When our heart dries up, our mouth dries up. When our mouth dries up, it goes quiet. And when a Christian's mouth goes quiet, there forms a famine of the gospel in the land. Let me encourage you to draw near to the Lord this week and let me encourage you to do so right now with something called the Lord's Supper.

If you have never put your faith and trust in Christ, we welcome you to do that. If you have just put your faith in trust to Christ, we welcome you to take of the cup and the bread. But if you haven't, the Bible tells me to tell you don't take it. For to take it, is to tell others that you treasure the realities behind these two symbols. For those of us who do know Christ, he tells us, don't ever take it unless we first examine our heart and confess our sin. Let me give you a moment of silence right now and simply ask the Lord, would you reveal any sin in my life? And you confess that to Him. Father in heaven, thank you for your promise that if we confess our sin, you're faithful in just to forgive us our sin. Cleanse us from all in righteousness. Thank you for sending Jesus to make that promise applicable to us. Pray this in Christ's name. Amen.

Jesus, on the night that he was betrayed, he took bread, he broke it, and he gave thanks, prayed. God, thank you for it. It's amazing he would pray, thank you, knowing what was going to happen the very next day. He was going to have his own life broken like that bread so that those of us who are separated from God could have a relationship with God. If you have a relationship with God and you know it's because of Jesus and in the depth of your heart, you look today and you go, I am simply so thankful for Jesus, take and eat in remembrance of Him.

Then Jesus took the cup, and in that cup there was wine that looked just like blood. He began talking about how his body was going to be broken so badly that it would bleed and that blood, when it fell, it wouldn't be wasted on the dirt, but it would inaugurate a new covenant where our sins would be utterly taken away. If you're here today and you know the guilt of sin, and yet the freedom, the joy of being forgiven, you know it's because of Jesus Christ, and you would say, I am so thankful that he shed his blood for me. Take and drink in remembrance of Christ.

Father in heaven, we bow before you and we thank you for sending Jesus and Jesus, thank you for coming, for willingly coming as a servant the first time, and we look forward you coming the next time as our everlasting king as the Lord of all. But until that day, we have learned from your goodness that you are worth trusting and following, and so would you give us the courage to follow anywhere? And would you help us to sing this song as an affirmation not only of our faith, but our willingness to follow you anywhere? We pray this in Christ's name. Amen.

Would you stand?

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