

Let's Worship God

16th-21st December 2024

Isaiah



Isaiah

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Monday - Isaiah 64:1-3 - Please Come Down!

These are plaintive words, plaintive words that come from hearts that are grieving, grieving over sin in their own hearts, grieving because of the sin all around them. What Isaiah is wanting is for God to tear open the heavens, to come down even as He has done so in the past. Jehovah does not change. As He acted in the past is how He acts today and how He shall act. This gives hope. For though He is a holy God and He brings judgment upon the wicked as well as bringing discipline upon his erring children, at the same time, at the right time, He brings mercy and turns again to His people. Through the history of the people of God, up until Isaiah's time, God had come down many times to deliver and to bless His people in the covenant of grace. This great God, this covenant God, Jehovah, was strong to smite his and his people's enemies, moving heaven and earth to deliver them in the past. The people now cry out through Isaiah, oh, that He might do so again. That He might deliver us from the enemies round about and from the great enemy of sin within.

This cry, that God would rend the heavens and come down, is exactly what God has done in the person of His Son. There were shepherds abiding in the fields, watching over their flocks by night. The angel appeared to them, and after he was done telling them about the babe that was lying in the manger, suddenly the whole sky was filled up with these angels, the heavenly host. That's the rending of the heavens. God had come down. He had taken to Himself a real body and a reasonable soul. He came to deliver His people, to deliver any sinner who wants to come to Him. He came to deliver us from our greatest enemy of all, our own sin.

God came in the past. God is come in Christ. That's our blessed present situation. And Christ shall come again. That's the future. Christ is coming again to deliver His people from what remains of this sinful earth and to everlasting life. He is coming back in the same way He left - personally, visibly, physically, literally, and in power. He will come in great glory, and He shall come to deliver His people. God's people in Isaiah's day had a hope to look to. We have a hope to look to -- One Who has come. This person has been among us as Emmanuel. His work is completed, and He continues to save sinners and build up and protect his people!

Question

1. Name some times that God rent the heavens and came down.

Prayer Points

1. Give thanks that Christ has come to deliver us from sin.
2. Use prayer points from your congregation.
3. Pray for family matters.

Memory Verse

But now, O LORD, you are our Father; we are the clay, and you are our potter; we are all the work of your hand. Isaiah 64:8

Praise: Psalm 59 - See www.rpglobalalliance.org for Psalm tune helps.

Isaiah

Tuesday - Isaiah 64:4-5 - Rejoicing in Righteousness

The person who is saved, the person who glorifies God, also enjoys Him. He just plain enjoys God, just like you do with any of your earthly friends. The longer you spend with them, the more time you have with them, the more invested you are into the relationship, the more you enjoy being with them, and the harder it is to be separate from them. We joy to be in God's presence, too.

The same God in Christ, the same God in the covenant of grace who's come down into our midst to save us, the same God who has done wonderful things that nobody has ever seen or heard or dreamed of like we see in verse 4, is the same God who meets with His people. For those of us who are very aware of our sin, this is an astonishing thing. God truly delights in us. You are never a disappointment to God. Jesus is not thinking, "I never expected that. I wish I hadn't saved him. I wish I hadn't saved her." No, that never happens. It may be that for a time God, in a manner of speaking, turns His back. But it's to make you feel how much you miss Him, so that you're less and less likely to abandon Him.

How can this be? The entire testimony of the Scripture is that man is not righteous. How can we rejoice in righteousness? How can God meet with us? It is He Who provides righteousness. The Father chose us in Christ in eternity. He gave Him to us to live in our place and earn us righteousness. He gave Him to us to die in our place because of our guiltiness. And he gave Him to us to be raised in His and for our victory. That's where the righteousness comes from.

How do we appropriate or get hold of it? It is by believing in Jesus. You take hold of that righteousness by crying out to Him to rescue you from your sin. You take hold of Christ and you take hold of His righteousness. And it's put on your account. We have a full and free forgiveness of sin. The burden of guilt is gone. We have the Spirit living within us. We live more and more in a holy way. We want to obey what God says to do in His Word. We want to love our Father in heaven and be more like Him.

Who has ever heard of such a thing? Who has ever seen such a thing? And who among the heathen have ever imagined such a thing? He has taken us in His love, we the unlovely, and made us to be His, that we might rejoice in righteousness, that we might be mindful of His ways. And He delights to meet us there!

Question

1. Where does our righteousness come from?

Prayer Points

1. Pray that you would glorify God and enjoy Him.
2. Use prayer points from your congregation.
3. Pray for family matters.

Memory Verse

But now, O LORD, you are our Father; we are the clay, and you are our potter; we are all the work of your hand. Isaiah 64:8

Praise: Psalm 60 - See www.rpglobalalliance.org for Psalm tune helps.

Isaiah

Wednesday - Isaiah 64:5 - Sin and Salvation

Verses 5 through 7 are a confession of sin of the people of God. God does not overlook sin. God does not indulge sin. And when it is found in believers, His beloved children, they are put under discipline. You must learn that sin brings misery so that you will flee to the One Who will save you from sin, our Lord Jesus Christ.

These are the words and the hearts of the remnant of Israel. Sadly, the godly sin too. Even though you're in Christ, you're still stumbling and falling by times. It's a good sign when believers who have stumbled come to see and mourn their sin.

God is angry with the sin of His people. There is fatherly displeasure. There is a determination by your Father in heaven, to make you, His people, to hate sin, to hate its consequences, and to love Him and live for Him more and more. That is the nature of this anger. The anger of God for you, believer, is ultimately an anger at what sin is doing to you. God's aspect toward you is love.

There are a couple different translations of the last phrase of this verse. Either translation expresses what is taught elsewhere in Scripture. One translation is "in those is continuance, and we shall be saved." What are "those?" What else have we been looking at all along from chapter 63, verse 7 and on through here, besides the confession of sin by the people of God? Isn't it God's goodness that we've seen over and over again? His mercy, His grace, His kindness, His love? The people of God are pointed, not at their sin, but at God's goodness. The sin has been going on long, but the goodness of God continues. He came to save his people from their sin. In Jesus Christ, you're accepted not because of who you are; and you are loved, not because you are lovely. The whole basis for everything lies in the eternal purpose of God and the unending, ever continuing love of the Lord Jesus Christ.

We will still be sinning, some less and less, thankfully. But even as we confess our sin and grieve over and fight against our sin, we can still push ahead in holiness, in Christ-likeness, because although our sin has continued long, God's salvation continues ever!

Question

1. Why is God angry with the sin of His people?

Prayer Points

1. Give thanks that God's salvation continues longer than our sin.
2. Use prayer points from your congregation.
3. Pray for family matters.

Memory Verse

But now, O LORD, you are our Father; we are the clay, and you are our potter; we are all the work of your hand. Isaiah 64:8

Praise: Psalm 61 - See www.rpglobalalliance.org for Psalm tune helps.

Isaiah

Thursday - Isaiah 64:6-7 - Sin's Ugliness

We see that people left to themselves can do nothing but that which is unclean filth. They are like dry, dead leaves, and they are blown away and scattered. These are the words of tender-hearted people. Their trust had been in commending themselves by keeping the law of God in an adequate way. They were like the Pharisees of Jesus' day who would pray saying, "I thank thee, O God, that I am not like that guy over there. I do this, I do that, I do the other." That was the thought until God began working in their heart. There is none righteous! (Psalms 14 and 53) So these people, who thought they were clean, actually are not at all. Everything was unclean, everything was polluted.

What else is our sinfulness like? It is like dry dead leaves. For everyone who continues in their sin, they may flourish for a while and look beautiful, but they soon fade and are gone. We read that our iniquities, like the wind, have taken us away. The sin carries us away. The ones here whose hearts are being turned, who are now tender to their sin, realize how far they are from their God. They've been blown far away from Him, from His righteousness, from His favour and blessing.

In verse 7 the Holy Spirit is moving in the hearts of people who themselves are perhaps waking up, and who are seeing the spiritual slumber, the spiritual sleep around them. And they are crying out to God to wake the rest up, because they can't wake themselves up. And these people who are awake now or awakening can't wake the others either. They see that there is no one who is calling on God's name. No one is crying out to God to change the situation. No one stirs himself up. There is no one who thinks his sin is so bad that he needs God's mercy, that he needs God's grace. There is no one who yearns for his love and for his kindness. Nobody cares. And it grieves these believers most of all.

Why is it that this attitude is there? Because they are under the judgment of God already. The apathy and sleep themselves are judgment from the offended God. They've turned away from their God, so He has turned away from them. God not only has hidden His face but consumed them or made them melt away. The hypocrites would waste away unto death, but for the remnant this is so they would awaken and feel His absence and flee to God!

Question

1. How is sin described in these verses?

Prayer Points

1. Pray that God would awaken people from their sinful slumber.
2. Use prayer points from your congregation.
3. Pray for family matters.

Memory Verse

But now, O LORD, you are our Father; we are the clay, and you are our potter; we are all the work of your hand. Isaiah 64:8

Praise: Psalm 62 - See www.rpglobalalliance.org for Psalm tune helps.

Isaiah

Friday - Isaiah 64:8-9 - The Work of God's Hand

After the confession of sin, the people, through the prophet, say the words of verse 8. These are hopeful words of faith from those who are aware of great sin, but who are conscious of God's mercy and grace. They look to the One Who can, Whom they trust will, forgive. This covenant God is called Father, as well. He is Father to all believers, not as our Creator, but as our re-creator in Christ. This is a Father to Whom we can appeal when we have fallen flat on our faces again. And this is the Father to Whom the remnant did appeal, knowing He will always love us, though we have never been worthy of that love. Far more than a godly earthly Father, does He wisely and lovingly give to his people all that they need.

Lastly, the people appeal to Him as a potter. The remnant remember that they are but clay. There's no help in themselves. He takes and makes His people to be vessels of mercy. He does that of His own sovereign, holy, and gracious will. And He delights in the work of His hands. This is much reason for hope!

In verse 9 we see Him as the One Who continues to love but is offended at our sin. So it is that He must, and He will bring discipline for His people, to teach them, to help them learn to sin no longer, that their fellowship with Him might no longer be interrupted. They recognise the horribleness of their sin. They recognise, too, that discipline is completely needed. They cry out that God might temper discipline with mercy. They pray that He would not act in fury. How can they ask this? How can they be so confident that God will give it? They are calling upon Him as their covenant God, the One Who has spoken of redemption.

Believer, maybe you've done dumb, foolish, wicked things. Perhaps God has called you back and He has put you through some discipline to help you to learn it. There can be temptation to think that God no longer loves you or that you must somehow make it up to Him. The assurance here is that God's wrath and condemnation can never touch you. It's been poured out to the last drop upon Jesus Christ who suffered in your place. For the unbeliever, God is not yet your covenant God in the sense of these people. But He says that He will be if you will come to Jesus Christ. He forgives sin. He paid the price that sin brings. There is hope for you. Call upon Him in prayer!

Question

1. Why are these hopeful words?

Prayer Points

1. Give thanks that we have a loving Father.
2. Use prayer points from your congregation.
3. Pray for family matters.

Memory Verse

But now, O LORD, you are our Father; we are the clay, and you are our potter; we are all the work of your hand. Isaiah 64:8

Praise: Psalm 63 - See www.rpglobalalliance.org for Psalm tune helps.

Isaiah

Saturday - Isaiah 64:10-12 - The House Left Desolate

This prophecy is not looking at Jerusalem destroyed by Babylon, it is looking at Jerusalem destroyed by Rome. What are the holy cities that are spoken of here in verse 10? Zion (greater Jerusalem) and Jerusalem. Jerusalem and Zion are holy because they are where God chose for His worship. The kings ruled there. The prophets mostly came there to speak. The priests did their work of sacrifice and intercession there. This was all work that was pointing toward our Lord Jesus Christ. Isaiah is led to see a time when all of it was wilderness, a desolation.

We see the destruction of the temple itself in verse 11. All the homes where people lived, full of happy memories, are destroyed. But that's not the worst thing. The worst thing is the destruction of the Temple. This is what most afflicts them because this was the place where the Person and work of the Messiah was set forth in different ways, through the offerings and sacrifices, the holy days, and the priesthood. You could see, dimly perhaps, but really and truly, that One was coming Who by His blood shed would bring forgiveness of sin and new life. You would see Him, you could look to Him, you could cry out to Him. And in that faith, in Him Who would come, you would be saved. That was the beauty of the Temple. Now that is wrecked. It is all gone. There are no sacrifices. There are no high priests. There can be no holy days. Now the Jews of today try to observe them, but they cannot do so in the way which the Scriptures command. God in His providence, God in His judgment, ended the types, the shadows, the forms, to give us the reality. Redemption is no longer promised. It is accomplished in and through Jesus Christ. The only hope for the Jews is to trust in the One Whom God has sent. And that is the only hope for anyone.

The people, the remnant, these whose hearts are broken over sin, cry out at the end. Right now they are still in the effects of sin. They are in the misery that follows from it. Which, if indeed they are believers, is not for their judgment, but for their discipline. In that misery, though, they do not despair. No, they continue as weeping children, who, when they have been disciplined by their parents, run to their parents for comfort. So these run to Jehovah, they run to their Saviour, they look to Him to deliver them from themselves and from their sinful folly!

Question

1. What was the worst disaster for the Jews?

Prayer Points

1. Pray for the preaching and hearing of God's Word tomorrow.
2. Use prayer points from your congregation.
3. Pray for family matters.

Memory Verse

But now, O LORD, you are our Father; we are the clay, and you are our potter; we are all the work of your hand. Isaiah 64:8

Praise: Psalm 64 - See www.rpglobalalliance.org for Psalm tune helps.

The goal of Let's Worship God is to encourage and help you in your worship of God each day.

**God tells us that
Ezra read from
the book of the Law
day after day
and that
the people of God
were filled with joy!**

Let's Worship God is produced
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