



Sermon – April 12, 2020
Wes Wilkinson

Verses Covered This Week

Isaiah 52:13 – 15

Isaiah 53:1 - 12

Amen. Good morning, church family. Happy Easter. It is a joy to be here worshipping with you. Welcome to those who are joining, perhaps visitors or guests who've looked up the live stream. It is a joy to celebrate the fact today that our Lord has risen. Amen. And I am assuming you amended that back. Church family, it's good to see that you have dressed in this year's fashionable Easter attire which is a single red polka dot. And if you go, "What is he talking about?" Don't worry. It's just a joke that I've stretched too far and we won't use after today ever again. This is an unprecedented Easter season. Never before in the history of the church have we celebrated an Easter season where we could not come together or health and safety reasons. Where we were scattered, not for persecution meeting in secret, but scattered because of a crisis the entire world is facing. But church family, I would, I would ask that today that you join me and as we look today that we would behold the Christ. That we would behold our Savior. And so if you've got your Bibles, I would ask you to turn to the book of Isaiah chapter 52. The book of Isaiah chapter 52. And for some of you, you may be typing that in on your app or you're the computer. If you've got a Bible and you're not sure where to turn. Let me encourage you to open it up in the middle. You'll end up in Psalms or Proverbs. Just go a couple books to the right. Psalm, Proverbs, Ecclesiastes, Song of Solomon, Isaiah. And you will find it there. We're going to be in Isaiah. We're going to pick up in chapter 52, verse 13. Where God speaking, says,

¹³Behold, My servant

Now who is the servant? The servant is introduced in Isaiah 42. God says, "This is My servant. Behold My servant." We find in Isaiah 42, the servant is the one chosen and upheld by God. He is the One who will bring justice to the entire world. He is the One whose cause will not be stopped. In Isaiah 49 he has a mouth like a sharp sword. What he says pierces. He is the one in whom God will showcase the fullness of His glory. And He is the one who will take salvation and reconciliation not just to Israel, to Jacob, to the kingdom, the people of God. But He will take it to the ends of the earth. This is the servant. And we find the pinnacle of His story, as God says,

¹³Behold, my servant will prosper, He will succeed, He will be high, lifted up, and greatly exalted.

Three terms that in the book of Isaiah are only ever used to describe God. So God says, “Behold my servant. My servant is distinct. He is unique. He will succeed and He is divine.” Who is the servant we are talking about church family? Let me just give you the spoiler. The servant is Jesus. It says,

¹³Behold, my servant will prosper, He will be high and lifted up and greatly exalted. He says, ¹⁴Just as many were astonished. Literally, appalled, shuttered, hid their face, because His appearance was marred, disfigured, more than any man. And his form more than the sons of man. ¹⁵Thus he will sprinkle many nations, kings will shut their mouths on account of Him; for what had not been told to them, they will see. And what they had not heard, they will understand.

This passage begins with this statement, this introduction statement where God says, “Behold my servant. The one who will succeed. The one who is divine.” He says, “The one who will be humiliated, who will suffer, He will be disfigured. It will be of such a kind that people are appalled. People will not want anything to do with Him. But out of this disfigurement, He will sprinkle a priestly word.” He will sprinkle, He will sprinkle not just anything, but we know from the rest of Scripture, He will sprinkle His blood as an atonement for our sins and His sprinkling, this act that He will have ramifications for the entire world. Many nations is what it says. And as kings as the rulers and the powers of this world observe this One whom God says from the beginning, He will succeed, high, lifted up, exalted. He will be beaten beyond recognition, but He will sprinkle the nations. It says that this was the truth which had not been made known. But now we will see, now we had not heard, but now they will understand on account of this, we will all, the kings will shut their mouths. Church family, who, who is this servant? How does this servant pictured? Why this statement? Well, join with me. Look back, Isaiah, as we move into chapter 53. The next part of the passage.

Our speaker has changed from God to now those believing community. It says,

¹Who has believed our message? To whom has the arm of the Lord been revealed?

And here is the message. Here is the revelation of the arm of the Lord, the One who accomplishes the Lord’s will. It says,

²For He grew up before Him. That is, the servant grew up before God like a tender shoot, and like a root out of parched ground; He has no form or majesty that we should look upon him, nor appearance that we should be attracted to Him. ³Rather, He was despised and forsaken of men. A man of sorrows and acquainted with grief; like one from whom men hid their faces. He was despised, and we did not esteem Him. We did not value Him.

Who is this servant? He is the One who comes in humility but is missed by sinful humanity. It says, who has believed our message? Who is the arm of the Lord been revealed? Here’s the

message. Here's the revelation of the arm of the Lord. The servant grew up before God. It says in Scripture that Christ, He kept increasing in wisdom and stature and favor with God and men. He grew up, He came, He grew up like a tender shoot. And that's an interesting little phrase in the book of Isaiah because it references a prophecy at the beginning that the Messiah would come out of the shoot of Jesse. Referencing that the Messiah will be of the line David. He grew up like a tender shoot, like a young, like a young branch from this. Like a root out of parched ground. He grew up painfully ordinary. Not only did He grow up painfully ordinary, unexpectedly, but His appearance was so average as to be dismissed. It says He has no form, no majesty, no splendor. Something that causes a person to look at someone as important and inspiring of awe. He has no brilliance that we should take delight in Him. Rather, what He was is He was despised. He was viewed with disdain and hated. He was forsaken, cast off from men. A man of sorrows, of pain, of suffering, a man of grief. That word grief, maybe in your Bibles it says sickness. Sickness meaning the misery that comes from the result of human affliction. He was One that we wanted nothing to do with. We despised Him and we did not esteem Him. That word's an accounting word, to look at something to determine its value. We looked at all that we saw of Christ, we looked at the One who comes humbly, the servant of the Lord, who we know will succeed. The servant of the Lord who is high and exalted, but who came humbly. And we valued Him as nothing. We see Jesus grew up before God, as God's chosen Messiah, but He grew up in an unexpectedly ordinary fashion. We know His birth was foretold, but only a few anticipated it. The signs of His birth were the talk of Jerusalem, but none came to Him save the shepherds, the Magi, Simeon and Ana at the temple. He did not come to wealthy nobility or a family of power. Rather He was born into dire poverty of humble means. He grew up in a backwater town working a run of the mill job in a society that viewed beauty as a sign of God's blessing and as a pointer to the greatness of one's destiny. Jesus was unimpressively average in His appearance. He lacked what people payed attention to. This is why the people of His hometown said, "Isn't this just the son of the carpenter?" We need to be clear today, church family, far from the idea that Jesus was a handsome, beautiful, powerful looking individual whose very build and presence demanded attention and commanded respect. What we find is one who comes humbly. One who comes taking on the sorrow and sickness. One who comes and was dismissed. As John says, who was in the world, but the world did not know Him. He came to His own and those who were His own did not receive Him. Church family, as we celebrate Easter today, as we ponder, "Who is this servant of God who will succeed?" We have to ask our self the question, "Are our expectations of who Jesus really is in line with who He really is?" Are our expectations of who He is really who He is or do, as we looked at last week, do we miss Him? Do we truly walk and follow Him or do we, we only follow who we think Him to be? Do we only relate to Him how we think He is? Or is it that when Jesus begins to lead us in paths that demand humility, to lead us in ways that would bring suffering and sorrow that we say, "Woah, woah Jesus. Not today." You see, who is this servant? He is the one who comes humbly. But He's not just this; continue on. It says in verse 4,

4Surely, this emphatic transition, surely our griefs He Himself bore, and our sorrow He carried; yet we valued Him, we viewed His caring of this as one who is stricken, smitten of God, and afflicted. 5But He was pierced through for our transgressions, He was crushed for our iniquities; the chastising, the punishment for our well-being, our peace, fell upon Him and by His scourging, by His wounds, we are healed. 6All of us like sheep have gone astray, each of us has turned to his own way; but the Lord has caused the iniquity of us all to fall on Him.

Who is this servant? He is the one who dies sacrificially in order to reconcile men to God peacefully. See what it says. Surely our griefs, there's this emphatic transition. It's, we miss it perhaps in our English, but it's undeniable in the Hebrew. Surely, there's this transition where all of the sudden, this one who came, who we dismissed, this one. The reason for His sorrows, the reason for His grief is because He is bearing all of our sorrow and grief. He is bearing the affliction and the plight of our broken humanity. It's the idea to say to think He would do this for someone like us. It says that we observed Him. He bore our griefs, our sorrows. He, Himself, He alone. Yet when we observed this, we did not realize what He was doing and said, we looked at Him just as they did 2,000 years ago, and we looked and said, "He is cursed of God." We miss the fact that what He was bearing was on our behalf. It says, He was pierced through for our transgressions. That is our rebellious and willful violation of God's law. The deliberate flouting of our crime. It says, He was crushed for our iniquities. Our iniquities, those feelings or actions that transgress. That which has been said is forbidden. Whether in feeling, speech, thought, or action. It says that the chastising, the punishment, that brought us peace. Peace, meaning shalom. That idea of a holistic harmony. That covers and pervades through every aspect of life that is built and rooted and being at peace and rightly related to God. The way that that happens was through His wounds which heal us.

Church family, we find that He bore all of the brokenness of you and me. All of the brokenness of the world. We find that He stands in our place. We find that our sin is serious. You notice what it says, it says all of us like sheep have gone astray. Each of us have turned. You see, far from us being able to say, "Well, I simply sin because other people did it." It says, we have turned. We have made a deliberate choice to turn to that which is wrong. We are all as individuals guilty. And sin is not simply a failure. It's not just a defect. If it was a defect, maybe we could say, "Well we're not to blame." No. We understand that sin is our choice. You and I choose sin. We're born in it. We choose it. We enjoy it. It is our deliberate act of will to violate the holy character of God. All of us like sheep have gone astray. There is no one not born in to the seriousness of sin which has separated us with a chasm that we cannot cross of our own accord from our God, from our Creator, from the One who make us, the One who for whom our hearts long. Church family, years ago, not two miles from where I stand right now, in the house I grew up in. I was up late one-night spending time with the Lord. And this reality was made incredibly clear to me. I was walking through the gospels and I came to Jesus praying in the garden of Gethsemane as He would have done this past Thursday night 2,000 years ago. And it says that as He prayed, it says, He began to pray more fervently. Being in agony and that His sweat became like drops of blood and I began to walk through knowing that medically this is possible. When your body is under unbelievable and powerful stress the capillaries will burst and the blood will seep out into your sweat glands. And I sat there in my time with the Lord and I said, "What could be so burdensome?" What could be so weighty as to take Jesus as to, as to in His prayer being in agony to cause so much and weight and burden that He would begin sweating blood? What could be so burdensome? And as I read and as I thought, I prayed and I said, I said, "Lord, what was so burdensome? What was so burdensome to cause this?" And the Holy Spirit ever so softly whispered to my spirit. "You are what is so burdensome." I am the burden that caused this. I am. And I began to process this. Well, what is, because everything Jesus is about to go through is on my behalf. He was pierced for my transgressions. He was crushed for my iniquities. The chastising for my peace fell upon Him. By His wounds I am healed. What is He about to go through? And I began to walk and think through as He gets up

from that time of prayer, He will be arrested. He will be betrayed by one of His own. He will watch the others of His disciples' scatter and flee denying their association with Him vehemently. He will watch the crowds, that five days prior shouted, "Hosanna! Hosanna in the highest!" He will hear them now cry, "Crucify! Crucify!" There's a pain, emotionally, of total abandonment. But that's not all He went through. He was tried unjustly. He was, and we'll see in a second, He was tried unjustly. He was taken. He suffered physically. It says that they took reeds, they blindfolded Him, and they beat Him in the head. Took blows to the face. It says that they scourged Him. And in that scourging they would take the cat of nine tails, a whip made of nine leather strands. The ends of which have shards of pottery and metal and bone. Anything that they could fashion that was sharp. And it was designed to wrap around the body of its victim and peel sheets of flesh off. In fact, when you study, when you study Roman, Roman scourgings, you find that many victims did not survive just the scourging. He would have been a beaten and bloody, battered mess. They took a crown of thorns and I don't know if when you think of the crown of thorns, if you think of rose bush thorns. But having been to Israel, I can tell you, they're not rose bush thorns. They're thorns. And they put that crown, it says they beat it into His head where you bleed most profusely. And here is Christ and they take Him to the cross. And on the cross they drive the nails through His hands and through His feet. The nerve endings screaming in pain. And as they picked that cross up, the jolt of it falling into the hole would likely separate both shoulders of Christ. And on the cross you don't die from pain. You die because you cannot breathe as you sag. And as you have to push on those nails and pull to bring yourself up, for a Savior who is bloody and weak, the physical pain is absolutely horrific and unimaginable. But here's the reality, church family. Jesus did not come, the chastising that fell upon Him for our peace, the burden that He was to bear for me was not to come and die a horrific, tragic death. It was the fact that on that cross the weight and seriousness of my sin and what it deserves He bore in its entirety. The cup of the wrath of God that my sin has rightfully earned, for the wages of sin is death. On the cross Jesus drank every last drop on my behalf.

The reality is, church family, you and I will never ever know, if you are in Christ, you and I, we can try to fathom the emotional pain. We can try to fathom the physical pain. We can try to fathom maybe the spiritual pain. But you and I cannot ever fathom the real reality that, of what Jesus bore. Because what He bore on that cross is the fullness of the wrath of God. It is eternal Hell for our sin. And you and I will never know a drop of the wrath of God or a taste of Hell. He is the one who died sacrificially to bring men to God peacefully. And praise the Lord that His sacrifice is enough. Whereas once the High Priest would sacrifice a lamb and on the other they would lay their hands on a second goat and confess the sins of the people and send it out. Here it says that God laid this iniquity of us on Christ. Because the blood of goats and bulls was not sufficient to atone for our sin. But Christ has made the sacrifice once for all that is good for us. He is the One who died sacrificially to reconcile men peacefully. See the goal of our salvation is not simply freedom from our sin. We want it, we need forgiveness from our sin, but we need to be forgiven so we can be reconciled to God. We have been saved for the purpose of knowing Him. As the One who died sacrificially, we find in this passage that He is one who suffered willingly. Look, verse 7, it says,

⁷He was oppressed and He was afflicted,

And the sense of the verb there in afflicted is the idea that He Himself, He willfully submitted Himself to the affliction.

yet He did not open His mouth; like a lamb that is led to the slaughter, and a sheep that is silent for its shearers, so He did not open His mouth.

Unlike lambs, though, who are silent because they do not know where they go, Christ was silent knowing where He was going. We find that He goes willfully. He submitted. He did not go as a resistant bystander. But He went intentionally. So by oppression and judgment, words that speak to the fact that He was tried legally through unjustly. It says He was taken away. And as for His generation, those who watched it happening, none of them considered that He was cut off from the land of the living for the transgression of my people to whom the stroke was due. Those who watched Christ, those who watched the events of Easter weekend 2,000 years ago, they missed it. They shouted, “Crucify! Crucify!” But they missed that Jesus, Jesus was not a victim of mere happenstance, but He was voluntarily choosing, willing to go where He was going. To suffer at the hands, violently and unjustly, He was going to the cross and they all missed it. That what He was doing on the cross was not a sign of God’s disfavor, but a sign of God’s heart and love for you and I. It says,

⁹His grave was assigned with wicked men, and He was with a rich man in His death, because He had done no violence, nor was there any deceit in His mouth.

In every way Jesus was pure, innocent, and there was nothing in thought or action where He was out of line. Yet, He was assigned a death of a criminal and a traitor. He died next to two who were guilty and deserving. But He was buried in the tomb of a rich man, Joseph of Aramathea. A tomb that had not been used. A tomb that would have been known and marked. And He did all this willingly. Church family, guests, do you and I understand today, do we understand and hear the grace of God and the heart of Christ? You see, you and I did not, it does not say anywhere so far in this passage that you and I cried out, that you and I said, “God, we need help! God, this brokenness is too much!” It says that you and I, we rejected Him. You and I paid no attention to Him. That what He went through, He went through on our behalf because our sin is serious. We did not ask for this, but He came and did it willfully. Why? Because by this, the love of God was manifested in us. 1 John 4:9 that God sent His only unique Son into the world so we might live through Him. And in this is love. Not that we loved God. But He loved us and sent His Son to be the atoning sacrifice, the propitiation for our sins. And He Himself is the propitiation for sins, not only for ours, but for the whole world. Do not miss, Jesus suffered willingly. For the joy set before Him, Hebrews 12, He endured the cross. For me, for you, brother and sister, and if there is someone watching who you do not know the Lord, He endured it for you too.

But church family, the passage doesn’t end here. The passage doesn’t end in this spot just like we don’t end after Friday night. And just like we have come together all around our homes, not for a memorial of a great sacrifice, but we have come together for the celebration of the fact that He is resurrected and He is risen. The grave did not own Him. Look at verse 10.

¹⁰But the Lord was pleased to crush Him, putting Him to grief; if He would render Himself as a guilt offering, He will see His offspring, He will prolong His days, and the good pleasure of the Lord will prosper in His hand. ¹¹As a result of the anguish of His soul, He will see it and be satisfied; by His knowledge the Righteous One, My servant,

will justify the many, as He will their iniquities. ¹²Therefore, I allot Him a portion with the great, or a portion of the great, I will divide the booty with the strong; because He poured Himself out to death, He was numbered with the transgressors; He Himself bore the sin of many, and interceded for the transgressors.

Here's what it says, church family. It says that everything doesn't end. It says that He is risen. It says that He pleased the Lord was pleased to crush Him. And don't miss this notice. We find at the beginning of the passage; God is in complete control. God says, "My servant will succeed." He says, "He will be high, lifted up, and greatly exalted." There is never a question as to whether or not the Lord is victorious. As to whether or not the grave is the end of the story. It never is. We find in Scripture the same idea. Genesis 3:15, God says, "I will put to the serpent enmity between you and the woman. Between your seed and her seed and he shall crush you on the head." It said from the beginning, God says, "I have a plan of redemption. I will send My Messiah, My Servant, My Son." And there is no shot of my plan failing. It's why in Acts 2, Peter speaking to the people at Pentecost, said, "Listen to these words. Jesus, a man attested to you by God." He said, "This man was delivered over by the pre-determined plan and foreknowledge of God. You put Him to death, but God was in control. You see, God was not mourning Friday night. Nor was the Father surprised Sunday morning. Jesus died successful. He said on the cross, "It is finished. The job is done." And He rose victorious. What I'm struck by as I read through the resurrection this week in my time with the Lord, is how the angels, how all the scene of heaven, they are not shocked and surprised. It's we who forget. It's we who do not remember. So may we behold and remember. You see what it says. It says, He will see His offspring. One who is dead cannot see. That idea is see with your eyes. He will prolong His days. His days will go on. They will be long. One who is dead's days are not long. They are done. It says, the good pleasure of the Lord. The Lord's will, the Lord's purpose will prosper, will succeed in His head. A dead man can't execute the will. He can execute the will; He can bring about God's redemptive purposes because He is alive. It says, by His knowledge He will justify the many. By His knowledge, Jesus, the righteous sacrifice, the One who lived the life you and I cannot, the One who when we come to Him and we say, "Lord, You are correct. I have chased after sin. I am broken and I am in need to be restored to You and I trust You, Jesus, that You are enough." It says, He will justify, He will set us right, the many, and we have to catch that. Because though His death was good for the whole world, the whole world will not all believe. It says, the many because the idea is that some will believe. The whole world will not believe. God's heart would be that the whole world would come. But only those who respond in repentance and faith. One who is dead cannot justify those who respond to Him. One who is dead cannot intercede for the transgressors. I says in Romans 8 that Jesus right now at the right hand of God intercedes on our behalf. It says in Hebrews 4 He is our great high priest. And it says that God has exalted Him. It says, I will allot Him a portion. I will divide the spoil. We find in Philippians, chapter 2, God saying the exact same thing. He says, being found in appearance as a man, Jesus humbled Himself by becoming obedient to the point of death, even death on a cross. And for this reason also, God highly exalted Him, bestowed on Him the name which is above every name. So at the name of Jesus every knee will bow of those who are in heaven and on earth and under the earth. And every tongue will confess that Jesus is the Lord! He was the Lord, He is the Lord because He is risen and He is alive. He is not dead. We celebrate and event that happened in the past but we celebrate today because today He is living. And this must be celebrated every moment in our lives. He is alive and He is on His way

back. Church family, behold, the Lamb of God who takes away the sin of the world, our risen Savior, Jesus the Christ.

So let me just ask you simply. How do we respond? The question there at the beginning of Isaiah 53, who has believed our message? There's a response to this passage. It's not just information to load our brains. There is a response. So let me ask. Some of you today, you do not know Him. Scripture says, today is the day of salvation. Scripture says that if you will come, if you will recognize the weight and the conviction as the Holy Spirit convicts you of the weight of your sin, that your sin is in fact weighty. Every little white lie to the worst offense you can think of. Every sin is weighty and separates us eternally from God. But you have One who came. Who went and suffered on your behalf. Who took the punishment that you and I deserve. And if you will turn, you who have turned your own way, if you will turn, repent is literally the word, to God. God, I was wrong. God, I am broken in sin. God, I need and I am looking to You to save me because, Jesus, You are the Lord. It says that if you will confess with your mouth that Jesus is Lord and believe in your heart that God raised Him from the dead, you will be saved. Your faith cannot be in your own self-religion; how good you are, good works do not save. Your faith cannot be in the fact that you've attended church. That's just another form of good works. It cannot be in the fact of who your family is. Your faith has to be in the fact that Jesus and Jesus alone is enough. Don't miss. Just because Jesus died in your place doesn't mean you are saved. There's not an offer, it's not universal salvation, everyone goes. That's why the time is now. That's why you tuned in today. To hear the gospel message. The message of Christ who came, whom you and I are in rebellion to, the message of Christ who came who took on your sin, who bore the wrath of God, and who right now calls you by name offering you His salvation. But church family, the call of response is not just for those who do not know Christ. It's for you and I who do know Christ. Because He lives we must ask ourselves the question, is He the object of our supreme devotion and love? Is He the hope that drives our life? Church family, I fear that in the American church, we have gone through many Easters where we get dressed up in our cute new outfits and we listen and we sing the songs. We listen to the sermons and we say, "He is risen." Only on Monday to run right back to the idols of our lives that we spend the other 364 days of the year worshipping. Church family, this year the idols, this is a unique time of contemplation. Really of what Easter means. Our idols have been shut down. There is no major league baseball game today. There is no college baseball game tomorrow. There's no Master's tournament this month. There's no new movies coming out in the theater. There's little celebrity gossip. For some of us, there are no jobs to go back to. There's no school to go to. Or your social standing is there. We find our economy decimated. We find death and despair, uncertainty for tomorrow abounds. But this I know and testify to you, church family, Jesus is alive! I am an eye-witness. I have seen the tomb with my own eyes. There is no body there. He is alive! And because He lives, we have a faithful and true High Priest to whom we can draw near with boldness and confidence. To find grace and mercy in time of need. Church family, because he lives, we can find that His grace really is enough. And His power is actually perfected in our weakness. Because He lives, all of the promises of God are amen in Christ Jesus. Because He lives we are never without His intercession on our behalf. Because He lives I can know the fullness of Christ as I comprehend the magnitude of His love. Because He lives truly we are never alone. He is with us always. Church family, because He lives, we have a hope that is alive. An inheritance that is unperishable, undefiled, and will not fade away. Because He lives, we are protected by the power of God for His salvation to be revealed. Because He lives, we can count it joy my brothers and sisters. When we encounter trials of

various kinds, because we know that the testing of our faith produces endurance. And if we let endurance have its full effect, it will make us mature and complete. Because He lives, we know that we are His and our name is written in the Lamb's book of life. Because He lives, He is preparing a place for you and I. Because He lives, He is on His way back. Because He lives, if you and I have to face our earthly death, we can do so with confidence and not despair. And we can say as the saints who have gone before us, as we face that moment, this is the end, but for me it is the beginning of life. Because He lives, I can face tomorrow. And because He lives, all fear is gone. And because I know He holds the future, church family, our lives are worth living just because He lives.

Father, oh that we would comprehend, we who forsook You. You took Your Son whom You love with a perfect love. Whom Your soul delights in. And you sent Him. And Jesus, You came. And Jesus, You came not demanding what You could rightfully demand as God, but you came in the most humble of means and circumstances. You came and fully identified yourself in the midst of our brokenness. You carried our sorrows. You bore our griefs. You went to the cross. You bore the punishment that we deserve. You did it willingly. You died. But Jesus, You rose and You are alive. So, Holy Spirit, as I know You are in each and every home, God, there are some watching who do not know You. May they hear Your conviction. May they know and may they respond to You today for the salvation of their soul that they would be reconciled to You. God, for my brothers and sisters, may we not be a people for whom Easter is a holiday. But for whom the fact that you are living drives every last breath we take.

With your heads bowed and your eyes closed, just like we have been these last few weeks, I'm going to give you a minute to just be silent. To just sit still before the Lord and to ask, "Lord, what would You say? Lord, speak for I listen." If you find yourself today and you say, "My faith has been in my works, my faith has been in my family, my faith has been in growing up in church." Or maybe you say, "I have never thought I've had faith, but I know today that I need to know Jesus." Let me just encourage you. You can right now pray. You can pray and confess the fact that you are a sinner and you need to be saved. You can turn and say, "Jesus, I understand the message. I am separated and I was made to be in a relationship with You. I was made to be reconciled to You and You have paid the price I deserve. Save me." If you're uncomfortable or you have more questions, I would love if you would call me or one of the staff. Our numbers are on the website. Let us know. We would love to walk through God's heart for salvation for you this afternoon. Brothers and sisters, church family, as God moves, as God shapes, can I just again call you. This is a unique time. It's a unique time for reflection. It's a unique time. We are one day closer to His return that we were yesterday. Will you have open hands? Respond as He moves.