

# True Joy and Peace

*Book of Isaiah*

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**Bible Text:** Isaiah 66:10-14

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## **Shreveport Grace Church**

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If you will, look with me in your Bibles once again to Isaiah 66 and I want to read for you from verse 10 down to verse 14 and speak with you about what is "True Joy and Peace." Brother Bob just read Paul's epistle to the Philippians where he said, "Rejoice in the Lord, again I say rejoice." If we, by God's grace, can truly enter into just what he has done through his Son, the Lord Jesus Christ, for sinners such as we are, we would spend all our time rejoicing and yet, just like the parable of the sower and the seed, there is so much about this life that takes away that joy and that peace. It doesn't change who God is, it doesn't change who Christ is, it doesn't change who we are. Our state before God is not fluctuating. If he chose us in love from eternity and Christ purchased our redemption and the Spirit has drawn us, we're as close to God as we'll ever be in our state or standing before him, but in our experience, oh my, how things fluctuate just like the waves come and go. Those are the things that often come in and rob us and steal us of that joy.

So I would that God would teach us through this word today and show us the reasons to rejoice; show us who it is that has this joy and peace and truly rejoice in the Lord. That's how verse 10 begins, Isaiah 66, "Rejoice ye with Jerusalem." Remember here, we're seeing Jerusalem as a picture of the church, "rejoice ye with the Lord's people, his redeemed ones, and be glad with her." So this is something that is done together as a congregation, "all ye that love her: rejoice for joy with her, all ye that mourn for her: That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory. For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the LORD shall be known toward his servants, and," and it could be "but his indignation toward his enemies."

So many in the world today strive after joy and peace. That's what this is about here in verse 10, "Rejoice with joy with her." Do you see that? And then verse 12, "Behold, I will extend peace to her like a river." Much of what the world considers and pursues is joy and peace is at best momentary, that is easily disturbed depending upon the circumstances that one might be faced. I fear that many confuse happiness for you.

People are looking for the joy pill, but what they're really looking for is the happiness pill. "I just want to feel happy all the time." No, that's not normal. Happy is transitory. Joy is abiding. Even the word "happiness, happenstance," it depends on the circumstance, and therefore it's fleeting. But joy is abounding just like people confuse tranquility with peace. "I just need to get away and have a few quiet moments." Well, you can have tranquility without peace because what's the problem? You're taking your problems with you when you go to get away and as soon as you get quiet, all these things start stirring up in your mind again so it's really not a good place. You can get away for a few days but on the way back or even before that time is finished, what do you start thinking about? All the stuff that you've got piled up behind you, at least that's the way I think. Then all of a sudden it's like, "There's no rest. I might as well go back and face it, deal with it." That tranquility is just moments of calmness but peace is quietness in the storm.

I share with you before the story I read about the call to artists that went out across the nation to paint a picture of peacefulness and everybody kind of sent in their view of what it was. Some had nice quiet nature scenes and all these things you could imagine, flowing streams. But one artist sent in a picture of a storm. The clouds were ominous and you could see the wind, the way they depicted it, blowing the trees and you might look at it in a quick overview and wonder, "The artist got it wrong. I thought this was supposed to be peacefulness?" And yet over on the side is a tree bent with the wind and in that tree, not on the branch, is a bird's nest and there's a mother bird feeding a little bird in the midst of that storm. A picture of quietness. A picture of peace.

I've always loved that story because we tend to think that if I'm going to have peace, I'm going to have joy, then everything has got to be calm, everything's got to be quiet. It's like you see before a movie, "Quiet the set!" But it's never going to be that way and so when we're talking about in this life true joy, true peace, it's something more than happiness; it's something more than just quiet circumstances, but it is truly a joy and peace.

Let's just look at a couple of points here in this portion. Verse 10 tells us those that are called to true joy and peace. This isn't for everybody. What the world pursues, they'll never know outside of the Lord Jesus Christ, but what we have in Christ, the world cannot give us. This is not something that is natural to man's flesh. And it begins here with, "Rejoice ye with Jerusalem, and be glad with her." So, again, Jerusalem being a picture of the church and bringing forth children, growing. That's what we see here when it expresses in a few verses later, "that you may suck and be satisfied with the breasts of her consolations." Who is it that sucks at the breast but newborns? Babies that are brought in by God's grace. God determined from eternity who it is he would save and Christ came and accomplished that salvation in his death, but it's like it says in the book of Acts, "And there were added to the church such as should be saved." There's not any new names being written down in glory but in the outworking of God's purpose in grace and what has been accomplished in Christ, there is a growing church. In other words, as he calls individual sinners to himself, he'll call every one that he has chosen and Christ has redeemed in time and they are added to this number.

The instruction there is rejoice. This is really what is cause for rejoicing and that is that God is doing his work. No matter how evil things tend to be, no matter how troubled the world seems to be at this particular point, it's all according to what God has purposed. And I stop and think all the time about how the Lord may be shaking one nation or another to sift out one of his that would be a refugee, that would be displaced, that would be brought to a place even such as this where the Lord would cause them to be able to hear the Gospel and they themselves would say, "Had it not been for all that upheaval I would have never been brought to hear this glorious Gospel of the Lord Jesus Christ."

So there is a rejoicing, just as much as there is a rejoicing whenever there's a birth but, you know, there's nothing like rejoicing over the birth of a young one in your family. Here it says, "Rejoice ye with Jerusalem, and be glad with her." I get people all the time coming up and showing me pictures of babies and I say, "Oh, aren't they cute," and kind of think, "Well, I'm so proud of you. Congratulations." But when you walk away, that's their baby, but let it be your own... I never knew that you could get all excited about a grandbaby like I am. You know, it just does something to you. I thought this was all done. I had the kids and they grew up, but now the grandkids start coming and all of a sudden, I mean, there's nobody that is as excited and rejoicing about that grandbaby as the granddad or the grandmother or the father or the mother.

That's what this is about. There is no one as excited and rejoicing about the Lord's work wherever he's pleased to do it, as the Lord's people. I get excited about what the Lord's doing in Malawi. I get excited when I read about so many downloading messages from the internet. You don't know and I see it and Brother Mike sees it, but there are people contributing right now that are part of this congregation that I don't even know. I go out here and get the mail out of the box and bring it in and open it up and there's a check and I put it back there in the box. I don't even know them. All I know is somewhere, somehow, some place, the Lord impressed somebody to rejoice in this Gospel that we rejoice in and their way of expressing it, it's not exalting the preachers, it's not exalting the congregation, it's just their way of expressing it is, "I want to support this. I want to give." We don't preach about money or offerings and tithes and anything like that. In fact, I've had some come and sit here and say, "I can't wait for the other shoe to drop." This is so unusual. No offering plate passed. We don't even talk about it but the Lord always provides through his people. It's a family. There is a rejoicing in that work.

Notice the key there in verse 10, "all ye that love her." We have a hymn that says, "I love thy kingdom, Lord." And where the Lord has done a work of grace or the Gospel is being preached, there is a joy. There is a rejoicing in seeing the Lord do that work and bring these to himself.

"All ye that love her." There's a lot I don't love about the world, there's a lot I don't particularly love about religion, it gets you upset and made, but find me a sinner in whom the Lord has been pleased to do a work of grace and teach of his Son the Lord Jesus Christ, and he cause your paths to cross and we begin to share, all of a sudden you realize, "Well, that's how the Lord has found me." There is an immediate bonding, a oneness, a sameness of mine because of how the Lord has worked.

Look in Luke 15. Keep her finger here but Luke 15. This one matter of joy and it's to say we have every reason to rejoice because the Lord is at work. Look what he's done in you if you're one of his. Think about what grace it took to draw such a sinner as yourself to him. There is reason to rejoice. Even though you might see nothing but hardness out here, consider the hardness of your own heart and what you would be were it not for this grace. So we rejoice and we rejoice when the Lord causes one of his own to be found.

Look here in Luke 15 and this is interesting because this is what distinguished the true sheep from all others. Notice in Luke 15:1, "Then drew near unto him all the publicans and sinners for to hear him," then what? "The Pharisees and scribes murmured." That's the voice of Cain. That's the murmuring of people that are caught up in their own works and self-righteousness and no one has given them enough attention; no one has given them enough glory. God won't give his glory to another. He has one glory and that's his Son.

But these Pharisees and scribes murmured, saying, "This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders," what? "Rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost." That's an amazing thing when you stop and think that the one being described here is the Lord Jesus himself rejoicing over one lost sheep that he came to redeem and to save and bring to himself.

And he carries them in. If you stop and think about it, that sheep was lost and no one cared about it. The indictment is against the self-righteous Pharisees and scribes of the day that are so caught up in themselves they wouldn't know a lost sheep if it walked in front of them and that's the way it is. Most, I won't say most, all of them, these leaders in religion, they have but one interest and that's themselves. You can say what you want to, they can schmooze and talk kindly and whatnot, but ultimately they want that attention. They want to grow their little empire. That's what they're about. They don't know what a lost sheep is but the Lord does because the Lord came to seek and to save that which is lost and thankfully he doesn't leave us to men's devices. You think about us sitting here right now, why is it that we've come to hear one voice, not Ken's voice, but one voice, the voice of the Shepherd? Well, Christ said, "My sheep hear my voice and they know me and they follow me." There is a rejoicing of Christ in that lost sheep that he has found. We don't even say like the world, "Well, I found Jesus." No, he wasn't lost. I was a lost sheep, he found me. He brought me from the precipice. He laid me upon his shoulders and he carried me into the fold.

And whenever you find one like that, like it says here, he calls together his friends and neighbors. Who are those friends and neighbors? Well, that's those described back here in Isaiah 66, "Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her." You say, "Mourn?" This is talking about the

burden that the Lord gives us for the lost. I'm sure that if you're a parent, you are currently praying for your children that are lost. I do. That's a burden. We from time to time, the Lord reminds us to remember the lost among us. We don't know the state of those that come and go here but I would be foolish not to think that there aren't lost among us. I sat under the preaching of the word for years and was lost and didn't know it until it pleased God to reveal Christ in me. But I don't know too many that were praying for Ken Wimer because they just assumed he was already the Lord's.

I had been brought up in what to do and what to say and how to say it and how to witness and how to give and how to preach and all this stuff. There wasn't a soul praying for Ken Wimer, they just thought he was already the Lord's, but the Lord knew otherwise. And I found out when the Lord did find me and bring me back to the fold just like with these Pharisees, there was a bunch of murmuring. There wasn't rejoicing among the self-righteous and works mongers of religion that I had grown up in. In fact, there was isolation; there was a casting out just like they cast the blind man out of the synagogue because he gave the glory to Christ. I understand that, but I'll tell you, those that rejoice and the Lord has put me on that path with those who can identify with what it is to be lost and what it is to be found, and the glory isn't being given to a man or religion, it's to the Lord. It's to the Lord alone.

But that's that joy. "Rejoice for joy with her, all ye that mourn for her." Look in Psalm 126, I believe this will help us understand. This is what I say that joy is not an emotion. There is an emotion attached to it. You can tell when you're joyous, but it's not dependent upon an emotion. I can be at the same time burdened for my children and at the same time rejoicing in the God who directs all things and resting in him. You see, there is that quiet joy even though there is the burden. That's the connection here with mourning and rejoicing.

Psalm 126:5-6, we perhaps sung the song that's related to these verses. But I believe the sense here, if you go to the beginning of verse 1, "When the LORD turned again the captivity of Zion," think about the Lord turning again a lost sheep and bringing that one to himself. "We were like them that dream. Then was our mouth filled with laughter," there's the joy, "and our tongue with singing: then said they among the heathen, The LORD hath done great things for them. The LORD hath done great things for us." Do you see the difference? The world says it's for them, we say it's for us such as we are. "Whereof we are glad. Turn again our captivity, O LORD, as the streams in the south." Here it is, "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." That's what our Lord did. He was a man of sorrows, acquainted with grief and verse 6, he went forth and he identified with sinners through his sorrow, through his suffering but bearing precious seed. He is that seed that had to be sown in the ground and then cut off and die, but when it came forth, he was raised. He came forth bearing fruit and shall doubtless come again with the rejoicing, notice, bringing his sheaves with him.

That's every one that he has redeemed. I may not know who they are, but the Lord knows them and there may be some right now for whom I'm burdened that the Lord will take

me out of this world before I ever see them brought to Christ. That doesn't matter. If they're the Lord's, he's going to bring them. It might be my children. The Lord would cause me to go to my grave mourning over their lost estate but after being taken out, be pleased to do his work. There is that quiet joy and rest otherwise I couldn't put my head on the pillow, but that quiet joy in knowing that the Lord is going to do what he's going to do and to rest in what he has done. The Lord of glory. So these are the ones that are called to this true joy and to this peace.

But let's look at the second aspect here, coming back to our text in Isaiah 66, and that's in verse 11 and here we have the foundation of true joy and peace. The foundation. It says there, "That ye may suck, and be satisfied with the breasts of her consolations." Now, it's speaking here, obviously, of the newborn. When you stop and think about those sucking and being satisfied with the breasts of her consolation, "that ye may milk out, and be delighted with the abundance of her glory."

I have to have you turn over to 1 Peter 2. I want you to see this. 1 Peter 2 because this is a parallel portion that helps us understand these words that the Spirit directed Isaiah to write. Notice in 1 Peter 2:2 and 3, what does it say? "As newborn babes, desire the sincere milk of the word, that ye may grow thereby." Think about a newborn baby. What is their desire? It's to suck at that mother's breasts. There is a hungering, there is a thirsting that is there because there's life, okay? And that's what's described here but it says in verse 3, "If so be ye have tasted that the Lord is gracious," that you have tasted of the graciousness of the Lord that he has been gracious to you. Let's decide. A lot of people like to look in here and try to figure out, "Am I the Lord's or am I not?" My question is: what is your desire for Christ? Are you as a newborn even now? You see, this is not a stage you grow out of. Christ said unless you become as little children, be converted and become as little children, you can not enter the kingdom of God. That word "little children" is a sense of being a babe. We never get over being a babe in things that pertain to Christ.

So just as newborns desire, it says, "the sincere milk of the word." The idea over here in verse 11, "That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory." I don't see this as some say, well, that's the milk is kind of the easy stuff to understand so eventually you've got to get over it. They're telling us now that even as adults we need as much milk as we did when we were kids. People as they get older realize they're not getting enough calcium, not getting enough milk. My bones are starting to deteriorate. Well, so you go back to needing this milk.

Milk is a vital substance of life that we find in Scripture and even so here, the example, though, is of a babe constantly desiring that milk. Someone was telling me that the other night that they couldn't breastfeed a child and they had to take the milk and save it and then now the dad had to get up and feed the child every two hours, the baby. There was a cry, there was a desire for that milk. That's a sign of life. That's a good thing. That's what you want to see.

So the foundation of this true joy because it says there, "and be delighted with the abundance of her glory." The foundation of this true joy and peace is a spiritual work in the heart. It's a desire that the Spirit of God gives for Christ. When you talk here about breasts, that's less used, there are two of them. That ye may suck, and be satisfied not just with one but with the breasts of her consolations. What are the breasts of the consolations, plural? You see, we tend to think when we talk in terms of the blessing of being in Christ, the blessing of his work accomplished, you cannot describe it in just one term. It's like the rainbow of mercy. Multitudinous colors. You can focus on one for a while but then it transitions into another. That's what makes the beauty of that rainbow.

So it is with Christ and his church. When it says, "That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with," what? "The abundance of her glory." Let me ask you: who is the glory of this church? Isn't it the Lord? Isn't it Christ? Does that milk ever run dry? No, you can worry like in the case of this acquaintance, the mother develops an abscess in her breast and so can't feed the baby for a while, there's interruptions, but when it comes to Christ, when it comes to his grace and his mercy and all of his attributes and perfections and all that he is to the sinner that he has redeemed and saved, there is no interruption. There is no disruption. There is no fault.

There is a constant and the reason I say that, I don't want you to get the idea in verse 11 when it says, "that ye may milk out," that somehow, some time you're going to come and that grace is not going to be there. We know better based upon the word of God. In Hebrews 4 it says, "Let us come boldly into his presence that we might find grace to help in time of need." I'm pretty needy. I'm needy all the time. I don't know about you, but I've never found that source to be dry when the Lord has caused me to hunger and thirst after Christ; to come again and again and again. This isn't a matter of coming one time, but "To whom coming, as unto a living stone," we continue to come. "Disallowed indeed of men," that's the follow up there in 1 Peter 2, "but chosen of God, and precious."

So that's what we see here. I don't want to over-emphasize the nature of the two breasts here but it does come to mind because of how we see this used in other portions of Scripture, I'm thinking particularly in Song of Solomon, in describing the woman that Solomon loves. It's a picture of Christ loving his church and speaking of her breasts as part of her beauty. Stop and think about what are the two breasts from which we draw consolation? Well, I would have to say, first of all, Christ and his Spirit. You can't separate the two. Where there is Christ, there is his Spirit, and didn't he say to his disciples that he would not leave them comfortless but he would come to them? That's what Christ does. He has come and finished the work, satisfied God's law and justice and ascended on high. He is seated there at the right hand of the majesty of God on high, but he's not left us orphans. We have Christ but we have his Spirit which we don't know how to pray as we ought. If it was left up to us, we wouldn't even know how to begin but his Spirit is given to us to intercede for us with groanings that cannot be uttered, is what the Scriptures say, to draw us again and again to Christ.

I see that as representative here in these two breasts, but don't we have also the very covenant of God? Hebrews speaks of that and these two consolations being that God cannot lie and that what he has said and purposed he will do. That's his eternal covenant of what he's purposed and in that covenant you've got the promises. You see, as we read here in the Old Testament, all this of what we're reading here was yet to take place. It was talking about Christ coming and doing his work and drawing not just Jew as you see here, "the glory of the Gentiles like a flowing stream." He would bring in his people. So you've got the promise here of what he's purposed to do but you also see the fulfillment. Those two breasts, I don't care whether we're reading here in the Old Testament or the New Testament, the promise fulfilled, that's what we find.

Then again, even in the word "two breasts," the Old and the New Testament. You see, I grew up thinking that the Old was just that, old. It was like a dark closet where you had some old stuff stored away and you opened the door once in a while and turned on the light and there are cobwebs and you can brush it off and go back and read it, but then you shut the door and we're really in the New Testament era now. That's how a lot of people were taught, but they're one book. They're one Scripture united together and so whether we come to the Old Testament, whether we come to the New Testament, even as we saw in our Bible class in Psalm 81 today, that it's all about Christ and what he has accomplished for the salvation and for the justification of his people.

But ultimately as it says here in verse 11, "and be delighted with the abundance of her glory." That's not our glory even as a church, but it's talking about the one whom is her glory. That's Christ. We sing that song, "The bride eyes not her garment but her dear Savior's face." That's what this is about. I rejoice in being named among that number with those that God has purposed to save in Christ and therein is my joy and my peace. That's what this is all about. But the foundation of all of this, of the revelation of Christ, is the grace and mercy that comes through him and knowing him. The foundation is in this one who is her glory and that is the Lord Jesus Christ. He's the one to whom all of the glory belongs and to none other, okay?

So there we see the foundation of this joy and peace. Those who rejoice, the foundation, but thirdly, look with me briefly here in verse 12. What's the extent of this joy and peace? Well, verse 12 says, "For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees." You see, this is a part that those in Christ's generation missed. When it speaks of him being the Savior of the world, they didn't want to hear that. You know, today people misinterpret the word "world" to mean everybody. No, it means to a Jew here in the world it meant Gentiles. So when it says, "God so loved the world," he was stating that to Nicodemus, John 3, that whole context was to a Jew who was closed-minded and thought that when the Messiah would come he would come and just establish a Jewish kingdom. There are some today that still think that. That's why they turn thumbs-down on Christ.

But here it's already been prophesied in this word that the extent of this true joy and peace which would come through the Redeemer and the Savior, would be extended to



sinner throughout the world. And like a flowing river, the glory of the Gentiles like a flowing stream. Not just a few here and there, but a multitude that he'll be pleased to bring into this one fold. That's what Christ said there in John 10, "Other sheep I have who are not of this fold." He's talking about the Jewish fold. They were all closed-minded.

But don't we get that way? Let's be honest. Here we sit in small numbers; week in and week out this is a small fold. I'm telling you, this fold is as wide, if the Lord has established us in Christ and we're meeting here because of him, then our joy and rejoicing isn't just in who shows up here to hear the word, it's a joy and rejoicing of wherever this Gospel sound is carried knowing that there is a wide river that flows from the throne of grace and out into the world and that the Lord, through very small means. You stop and think about it, who are we sitting on this little corner of Baird Road and yet this place, this congregation, the message that is preached here is known throughout the world. It's not because of us. We're not anything fancy or fandango but it's the Lord who is being pleased to cause others to rejoice in joy in this same Gospel in which we're able to rejoice.

That's what it's talking about, "then shall ye suck." Do you see that in verse 12? The "ye" is the combination of both Jew and Gentile, bond and free. "Ye shall be borne upon her sides." You see, we all, it's like a mother carrying a child on her side. We all have the same foundation which is Christ, "and be dandled upon her knees." In other words, as little children together.

So the extent of this true joy and peace is extended to sinners throughout the world and that's why I don't look over there to physical Jerusalem today for any kind of hope. They'll be fighting until Christ comes again. There will be wars. There's not going to ever be, when I was growing up, you know, there were the peace talks between Egypt and Israel, Anwar Sadat and Menachem Begin and all this stuff. These names come back to me now. There was a lady before them and everybody was thinking, "Okay, this is it." Here we are. Things have not changed one whit and they won't, but that's not where our hope is. I'm glad that that doesn't have to be settled before we can have any kind of peace and joy. Our peace and joy is in knowing that the true Jerusalem, the true Israel, that foundation has already been laid. No other foundation could any man lay than what has been laid and that is Christ Jesus and him crucified.

So, one other point here in verse 13 and 14: what is the nature of this true joy and peace? Well, it gives consolation. We've seen that in verse 11 with the breasts of her consolations. Here again, "As one whom his mother comforteth." Think about when you were a little child and your mother in the storm would gather you near. I can remember being desperately sick and my mom not knowing what to do or say but in the heat of the night, in the middle of the night, not even knowing if I were to live or die, I remember hearing my mom pray and that was for God to spare me. That's a comfort at a time like that.

I don't know whether she remembers that but I do and that's how this is described right here, "As one whom his mother comforteth, so will I comfort you." I love how Scripture

takes things and causes us to be able to relate. If you're a mother or you had a loving mother, "so will I comfort you; and ye shall be comforted in Jerusalem." That's the effect of this true joy and peace. There is a comfort. There is a consolation in it and the consolation is in the one who is its foundation and that is the Lord Jesus Christ.

It says, "when ye see this," when you see this work accomplished. So again, it was something that was yet to be done. Again, in the context I believe it's in Christ coming and doing the work, laying down his life, accomplishing this salvation as we saw last time, in a day a nation was born. It's describing this nation. There are many we have not yet seen brought to him but he's not coming again until the last one is brought in.

We wonder what's keeping him? Well, I was talking to a lady this week and out of the blue she just blurted out, "I wish Jesus would come back and straighten this whole mess out." That's what she was saying as if he's at our beck and call. He's not. If he tarries, it's because there are still those that he will draw to himself. I look forward as long as this place exists here where we're allowed to meet, I look forward to that door opening as it has been for so many in our midst, and another one walking in as if the Lord drew them. Not that we went out and grabbed and brought in, the Lord has drawn them because it's here that they're going to be able to find this same consolation.

It says, then "your bones shall flourish like an herb: and the hand of the LORD shall be known toward his servants," but it says there, "and his indignation toward his enemies." You think about the alternative of being the Lord's, the wrath of God abides upon this world of sinners outside of Christ.

So in the midst of it all, just remember it's in the storm that this joy and peace manifests itself the greatest. The Lord is going to continue to exercise our hearts, turn our world upside down, keep us from getting our roots too deeply here and that's a good thing. What it does is draw our hearts to him and cause us to rejoice in the fact of the work that he's accomplished for sinners such as we are and the Lord causes us to know that true joy and peace in Christ.