

God's Second Home

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[0:00] Before we hear the preaching of God's word, we'll read Isaiah 57 in its entirety.! You offspring of adulterers and prostitutes!

Whom are you mocking? At whom do you sneer and stick out your tongue? Are you not a brood of rebels, the offspring of liars? You burn with lust among the oaks and under every spreading tree. You sacrifice your children in the ravines and under the overhanging crags. The idols among the smooth stones of the ravines are your portion. They, they are your lot.

Yes, to them you have poured out drink offerings and grain offerings and offered grain offerings. In the light of these things, should I relent? You have made your bed on a high and lofty hill.

There you went up to offer your sacrifices. Behind your doors and your doorposts, you have put your pagan symbols. Forsaking me, you uncovered your bed.

[1:20] You climbed into it and opened it wide. You made a pact with those whose beds you love, and you looked on their nakedness. You went to Molech with olive oil and increased your perfumes.

You sent your ambassadors far away. You descended to the grave itself. You were wearied by all your ways, but you would not say, it is hopeless. You found renewal of your strength, and so you did not faint.

Whom have you so dreaded and feared that you have been false to me and have neither remembered me nor pondered this in your hearts? Is it not because I have long been silent that you do not fear me?

I will expose your righteousness and your works, and they will not benefit you. When you cry out for help, let your collection of idols save you. The wind will carry all of them off.

A mere breath will blow them away. But the man who makes me his refuge will inherit the land and possess my holy mountain. And it will be said, build up, build up, prepare the road, remove the obstacles out of the way of my people.

[2:30] For this is what the high and lofty one says, he who lives forever, whose name is holy. I live in a high and holy place, but also with him who is contrite and lowly in spirit.

To revive the spirit of the lowly and to revive the heart of the contrite. I will not accuse forever, nor will I always be angry. For then the spirit of man would grow faint before me.

The breath of man that I have created. I was enraged by his sinful greed. I punished him and hid my face in anger. Yet he kept on his willful ways.

I have seen his ways, but I will heal him. I will guide him and restore comfort to him, creating praise on the lips of the mourners in Israel. Peace, peace to those far and near, says the Lord, and I will heal them.

But the wicked are like the tossing sea, which cannot rest, whose waves cast up mire and mud.

There is no peace, says my God, for the wicked.

[3:36] Where does God live? Well, according to our text this morning, God has two homes. One is high, the other is low.

One is rather expected, the other is just downright surprising. But oh so encouraging. Did you know that God is concerned about the encouragement of his people?

He's concerned not just that we get to heaven, but that we go there encouraged. And so he speaks to us words of encouragement. And though the book of Isaiah holds some of the most scathing words of warning and judgment, it also contains some of the most encouraging words found anywhere in Scripture.

We sang some of them today. Though your sins be as scarlet, they shall be as white as snow. So we get both the salt and the pepper in this book of Isaiah.

And our text this morning is just one verse, and it's full of encouragement. It's verse 15 of Isaiah 57. We'll read it shortly.

[4:50] But somebody says, well, that's in the Old Testament. Yes, it is. And Paul says in Romans 15 verse 4, For everything that was written in the past was written to teach us.

Everything written in the Old Testament was written to teach us new covenant believers. So that through the endurance and the encouragement of the Scriptures, we might have hope. So the Lord has written these things for our encouragement. That we might have hope. He comes today to bring us this word. Let us receive from him and drink in for the good of our souls this word of encouragement.

Now it's found in a very difficult chapter, isn't it? We wince to hear it read. God is laying out his accusations in chapter 57 against the Israelite nation that had turned their backs on him.

Though God had been true to them, they had been false to him. And they left his way to walk in their own sinful ways. And they were listed for us.

[6:07] Sorcery. Lying. Spiritual adultery. Mockery. Canaanite sexual fertility rites.

Child sacrifice. Idolatry. It's all here in verses 1 to 9. And though they were wearied by all their sinful ways, they would not say it is hopeless.

That is, they were knocked down, but they somehow didn't say, you know, I've got to give up my sin. That's my problem. But they somehow gathered up enough strength to just go on in their own sinful ways.

You found renewal of your strength. And so you did not faint. And God says, it's because I've long been silent. I've long been silent.

I didn't immediately judge you and destroy you. That's why you do not fear me. So God's patience was being misinterpreted as being a pushover.

[7:10] God's patience does not make him a pushover. God's patience makes his wrath, when it does come, all the hotter. So now God says, when my judgment does fall on you and you cry out for help, don't think that I'll save you.

Let your collection of idols save you. But in that day you will see that they cannot save you. For the wind will carry them all away. A mere breath will blow them away.

But the man who makes me his refuge will inherit the land and possess my holy mountain. The man who makes me his refuge.

So in the midst of this apostate people of Israel, there's a remnant of grace. There's a group of people who make God their refuge, their trust, their fortress, their hiding place.

And it's those people. God has not forgotten them. To them he gives these encouraging words of verse 15.

[8:15] For this is what the high and lofty one says. He who lives forever, whose name is holy. I live in a high and holy place.

But also with him who is contrite and lowly in spirit. To revive the spirit of the lowly and to revive the heart of the contrite. Now we're going to consider this verse this morning under three headings.

We're first told who is speaking. We're second told where he lives. And we're third told why he lives there. So first of all, who is speaking here in verse 15?

Well, God of course, right? This is the Bible. But notice how he introduces himself to us. For this is what the high and lofty one says.

He who lives forever, whose name is holy. He doesn't just say this is what God says. Though that would have been sufficient to tell us the one who's speaking.

[9:15] No, we're given a long description of who he is. Now you've heard speakers introduced before. Someone gets up before they come to the podium and say what a privilege it is to have this speaker with us tonight.

And then they don't just give you his name. But they spend some time spreading out something of his accomplishments and his facts. Facts about him. Why do they do that?

Why does the introducer do that? Well, probably for two reasons. First of all, to honor the speaker. But secondly, to secure your interest and attention in what he is about to say.

Here in verse 15, the encouragement bound up in these words is totally dependent upon the one who speaks them.

We must know who he is. And a shallow acquaintance with him will leave these words hollow of much of the intended encouragement that they convey. But if we get it, if we get who it is that

speaks them, then we will be blown away with encouragement.

[10 : 26] Filled with hope and joy, peace and praise. This is the one who creates praise on the lips of the mourners in Israel. So who is the speaker?

Well, he is the high and lofty one. The high one. The lofty one. The exalted. The lifted up one. Is what Isaiah is saying.

It's the same two words that Isaiah used when he saw a vision of the Lord Jesus in Isaiah chapter 6. And Isaiah said, In the year that King Uzziah died, I saw the Lord seated on a throne, high and exalted.

Same word. High and lofty. Lifted up. It points us to the transcendence of God.

How high he is in his majesty, his dignity. He's high. He's far above us. Now that's the language of royalty, isn't it? High.

[11 : 35] Lofty. Who are the ones that are ever addressed as your royal highness? Where's that language come from? Who's addressed in such words? Well, it's kings and queens, isn't it?

They're high. They're high, aren't they? The dictionary says this word, Highness. Is literally the quality of being lofty or high.

A term used of dignity and honor. To signify someone's dignity, rank, and honor. So the one who's speaking to us is the high and lofty king.

He's the sovereign ruler over everything. Lifted up. His throne is exalted. Lifted up in the heavens. That's the one who's speaking to us.

Now earlier in this book, Isaiah sought to elevate their thoughts about him. And Isaiah chapter 40 says, He sits enthroned above the circle of the earth. And its people are like grasshoppers.

[12 : 39] He's so high that we just look like little bugs compared to him. And in verses 15 and 17 of chapter 40, Compared to him, the nations are like a drop in a bucket.

What's a drop in a bucket? Your mom tells you to bring a bucket of water out to the garden. And on the way you spill a drop. You don't go back and fill up again. Nobody misses it.

That's the nations. The whole United Nations. The whole parade of nations at the Olympics. What are they? They're a drop in a bucket. They're nothing to him. He is so high in rank and dignity above them.

Now they're like dust on the scales. So you don't tell the person up at Woody's, Hey, before you weigh out my meat, will you please blow the dust off your scale? It doesn't weigh anything.

Neither do the nations. There's nothing to them. Yes, our nation, the United States of America included, We're like dust on the scales.

[13 : 41] Before him, all the nations are as nothing. That doesn't do a lot to build our self-confidence, does it? As nothing. You're a nothing.

They are regarded by him as worthless and less than nothing. Less than nothing? What is less than nothing? That's pretty low, isn't it? But compared to him, we're less.

The nations are less than nothing. Language is staggering, you see, to show just how highly exalted this God is. It's by his power and strength that not one of the stars is missing.

He's exalted in his power, in his greatness. Notice the singular. There's only one. He is the high and lofty one.

So there's nobody like him, is what it's saying. He's in a class of one. All else are far, far, far below him. Now, the fact that he's not like us is good news here.

[14 : 44] And that's what brings us the encouragement as we see him. High and exalted, ruling over all. Thank God he's not like us. He does not grow tired and weary like we do.

But he gives strength to the weary. He increases power to the faint. This is the high and lofty one speaking. Next, we're told he lives forever.

Who lives forever? And that speaks of his eternity. We were all created. We had a beginning. We all have birthdays. And one day we will have death days unless Jesus returns first.

Job says we were born only yesterday and know nothing. And our days on earth are but a shadow. Oh, but he, he lives forever, the text says.

Without birthday or death day. In the beginning, God. He already was. There never was a moment when he was not. We inhabit time.

[15 : 43] He inhabits eternity. He lives outside of and beyond time. He is the everlasting God. That's what he is saying as he introduces himself to us. Without beginning or end.

Before the mountains were formed or before I brought forth the earth. From everlasting to everlasting God. That's who I am. His eternity.

There's no one like him. In his eternity. That's who's speaking to us. That's the one we pray to. That's the one we're listening to this morning. As his word is broken.

He's high and lofty. He lives forever. His name is holy. His name is his nature. His very essence is holy. That means he's sinless.

He's morally impeccable. Spotless. John says God is light. And in him is no darkness. No none at all. A triple negative.

[16:43] Couldn't emphasize it anymore. He's light. Without anything of darkness. You know the sun's bright. But the sun has spots on it.

Dark spots. God is light. And in him is no darkness. None at all. His name is holy.

And throughout the entirety of his internal existence. He never had a taint. A slight stain. Of evil.

He's so holy that in his presence.

The sinless angel. Angelic beings. Cover their faces. And cry. Holy. Holy. Holy. Is the Lord God almighty. He's that holy.

That sinless creatures. Would cover their faces. And cry holy. He's so holy. That when. Isaiah saw him high. And lifted up. And his holiness.

[17:45] He confessed. His utter sinfulness. And said. Woe is me. I am undone. I'm undone. I'm a man of unclean lips. And I dwell among a people. Of unclean lips. But even more basic.

To the meaning of holiness. Than morally pure. Is the idea. That he is. Set apart. From all the rest. Here's everybody else. And God is holy. He's set apart. There's none like him.

So that goes for his purity. It goes for his eternity. It goes for his exalted. Sovereign rank. As king. King of heaven. And earth. None like him.

Entirely other. And that's the one. Who's speaking. To us. And that's for our encouragement.

Now sometimes the. One introducing the speaker. Will say something like this. Well our speaker this evening. Needs no introduction to us. Because he's well known. In the area.

[18:46] Well if ever such an introduction. Was appropriate. It was. Isaiah 57. Because God. Is the God of. Israel. He shouldn't have to.

Introduce himself. And explain who he is. He. This is Yahweh. Their covenant God. And yet.

They are the very ones. Who need these words. Of introduction. Why does God. Have to remind man. How exalted. How high. And holy. And sovereign.

And eternal. He is. Why does he have to keep. Reminding man of that. Well it's because. There's a tendency. Within every one of us. To diminish God. To pull him down.

In our thoughts. To shrink him. To make him. In our image. To think less of him. Than we should. To domesticate him.

[19:45] And. To diminish him. In our minds. Israel had done so. They treated him. As no big deal. So God gives commands. They cast his words.

Behind their backs. As nothings. You thought I was. Altogether like you. God complains. Of his people.

I'm not like you. But you thought I was. And. And you did not fear me. That was God's complaint. At the end of verse 11. You do not fear me.

You yawn at me. You ignore my threats. And friends. God. Is hardly being taken. Seriously today. Either is he. Not held in highest.

Esteem. Is God high. And lofty. Oh. Men think of him. As maybe a half a step. Above us. His laws are ignored. His words. Are scoffed at.

[20:42] His name. Is thrown around. His filler. And even within. The Christian community. A flippant. Casualness. Often. Has replaced. Reverence.

And awe. Before him. A holy fear. Is replaced. With a cozy. Comfortableness. To such a God. Belittling generation. God introduces himself. For this is what. The high. And lofty. One says. He who lives forever. Whose name.

Is holy. He's high. And he would elevate. Our thoughts. Up to him. He'd have us thinking. More highly of him. That's the very foundation.

Of all true religion. A right view of God. As exalted. As high. As holy. As great. And until we get that right.

[21 : 38] We can't go any further. That's the ABC's. To fear the Lord. To hold him in highest esteem. The little boy.

Who went with his father. To hear George Whitefield. The great evangelist. Preach. Returned home. And his mother said. Well. What was it like? He said. Mommy. He made God look big. He made God look big. That's because God is big. God is lofty. God is far above us. That he even thinks of us.

Is a mercy. That he stoops to help us. Is astounding grace. And so this great big God. Is the one talking to us. And that makes all the difference.

With what he says. Because what he says is this. He tells us where he lives. You know. There's a real place. Where this God lives. This great big God. Has a place.

[22 : 40] Where he lives. So where does he live? Well. Just as some people. Have two homes. Where they live. So God says. He lives in two places. The first place he lives. He says. I live in a high.

And holy. Place. Now we fully expect that. Don't we? For the high. And holy God. We would expect a high. And holy place. For him to live.

And that's exactly what he says. Isaiah 33. 5. The Lord is exalted. For he dwells on high. He himself is high. And so his home is high.

According to Jesus. Where does he live? Our father. Who art in. Heaven. In heaven. Hallowed. Be your name. He lives high. In heaven. Psalm 113. The Lord is exalted. High over all the nations. His glory. Above the heavens.

[23 : 39] Who is like the Lord our God. The one who sits enthroned. On high. Who stoops down to look. On the heavens. And the earth. So he's above the heavens.

Where the birds fly. He's above the heavens. Where the stars shine. He's in the third heaven. He's in the highest heaven. That's his home.

That's the place. Where he specially manifests. His glory. His name. His presence. Now where is this home? Well I don't have a clue.

The Bible doesn't tell us. But I know this. It's a high and holy place. Because the Bible does tell us that. I live in a high. In a holy place. Nothing unclean can enter there.

Only what's pure in heart. Only the pure in heart. Will see God. Without holiness. No one will see the Lord. Lord. He lives in a high and holy place.

[24 : 36] In heaven. But he's got a second home. And he tells us that next. I live in a high and holy place. But also. I live with him. Who is contrite.

And lowly. In spirit. Now this is the surprising place. For the high and holy God. To live. You see it. That he would live.

With the low. And sinful ones. It's nothing short of amazing. That he lives in the highest heaven. The one who lives in the highest heaven. Also lives in the lowest hearts.

Psalm 138.6 Though the Lord is on high. He looks upon the lowly. But the proud he knows from afar. He's on high.

He looks low. And when he's looking for a home. He looks low. Because he lives. With a contrite. And lowly. Heart.

[25 : 39] Now it's not all sinners. That he lives with. It's those who are contrite. And lowly. In spirit. Not sinners who are comfortable. With their sins. But sinners who are contrite. Over their sins.

Now the word contrite. Means crushed. Same word that Isaiah uses in chapter 53. When it says. That he was crushed. For our iniquities.

To be smashed. To be pulverized. To be pushed down. To be crushed. Contrite.

That's who he lives with. Hearts that are broken. Because of sin. Hearts that are broken. Under the burdens. And weights. Of this world.

This is no small source of grief. To them. Their sin. It's not that. That they're. The cause of their sadness. Is that they have no more friends.

[26 : 36] On Facebook. That they're no more popular. Or that they're no more athletic. Than they are. Or that they're no more rich. Than they are. Or no more beautiful.

Than they are. No. What crushes them. Is that they're no more holy. Than they are. The contract. They're smashed. Because of their sin.

If you asked him. He would say. His biggest problem. Is that he still sins. Against such a good. And gracious God. That's my biggest problem. In life. Contrite. In spirit.

When David's confessing. His sin to God. He said. In Psalm 51. You don't delight. In sacrifice. Or I would bring it. That's not what you're after. You don't take pleasure. In burnt offerings. No. The sacrifices of God. Are a broken spirit. A broken. And a contrite heart. Oh God.

[27 : 37] You will not despise. That's what he's looking for. So it takes pleasure in. That's where he delights to live. Broken. And contrite hearts. That had just committed murder.

That had just committed adultery. And he knows. That it's the broken. And contrite heart. That God delights in. And David was crushed. For his sin. And God says.

That's where I live. The broken. The contrite heart. The second word. Isaiah used. The Lord uses. The contrite.

And the lowly. In spirit. Spirit. Where does God come and say. Ah. This is home. And makes himself at home. In the contrite. And the lowly.

In spirit. It's another synonym. A similar word. Now in the Bible. The lowly. Are contrasted. With the proud. They're opposite.

[28 : 33] Psalm 138.6. Says. The Lord looks upon the lowly. But the proud. He knows from afar. Lowly. Proud. So what does lowly mean. You think.

Would be kind of like humble. Wouldn't it. The opposite of proud. Exactly right. The lowly. In spirit. In spirit. Are the humble. In spirit. God's grace.

Has brought them low. They're not self-righteous. The high view of themselves. They're not self-sufficient. They're not the people. Who have it all together. Who have life by the tail. They're not the people.

Who are such spiritual giants. In their own sights. Who got the spiritual life down pat. And who never sin. Or rarely. If at all.

No such inflated views. Of themselves. And these people. Rather. They see themselves. As they really are. Poor. And needy. Low. And if you heard them pray.

[29 : 34] You'd hear them saying. Things like this. Oh Christ. I am sinful. And guilty. I need your forgiveness.

Your mercy. And your grace. I am foolish. And ignorant. Oh Lord. I need you. To teach me. And to make me truly wise. I am confused. And perplexed. I don't have the answer. But oh Christ. You do. Lead me. Lead me.

In paths of righteousness. For your name's sake. I'm weak. I'm weak. And helpless. I need you Lord. To rule over me. And to defend me. To strengthen me. I'm prone to wonder.

Oh don't let me go. Don't lead me into temptation. Deliver me from evil. Hold me by my hand. That I not fall. And discredit your name. You see.

[30 : 31] They're lowly. In spirit. They know their rightful places. At the bottom. And so they take that place. The lowest place. Is for them.

And they esteem others. As better than themselves. As the apostle Paul. That chief of sinners. They don't know a bigger sinner. Than themselves. Because they see their inward sins.

And they don't see the inward sins. Of their neighbor. So with George Whitefield. They can say. Lord let me begin. To begin. To be a Christian. Not one day.

Into his salvation. But as a seasoned. Veteran believer. Lord. I read the scripture sometimes. And I feel like. I haven't even started.

To be a disciple. Of Jesus. Would you let me begin. Today. And the Lord says. That's where I live.

[31 : 29] In the contrite. Lowly. Spirit. That draws me. To that man. That draws me. To that woman. To take up residence there.

And to. To be at home there. In such a heart. They're amazed. That the God so high. Would stoop so low. As to make their heart.

His home. Now these are the ones. Jesus describes. In his beatitudes. Blessed are the. Poor. In spirit. The lowly.

Blessed are those who mourn. They're crushed. For their sins. What does it mean. To be humble. And contrite. Well it's further described. In chapter 66.

In verse 2. Of Isaiah. This is the one. I esteem. God says. He who is. Humble. And contrite. In spirit. And trembles. At my word. You see.

[32 : 23] The. The contrite. And lowly. Have a special attitude. Toward this book. Would you know. Who the contrite. And lowly are. Well. Take a look. At their attitude. Towards this book.

They don't set themselves. Up above it. As its judges. And its critics. And pick and choose. What they like. To hear from God.

That doesn't sound like. What I think. God should say. So. That must have been added. By a later redactor. I don't think of God. I don't like to think of God.

Like that. So. I don't listen to that. I don't like this commandment. Surely it's different. In the New Testament. It doesn't apply to me. They're above the word. As a critic.

And they dismiss. The word of God. That's not the contrite. And lowly. The contrite. And lowly. Take their place. Under the book. And they let it. Critique them.

[33 : 19] And they tremble. At the word. That's what God says. Psalms. Isaiah 66. They tremble. At the word. They have such a high regard.

For God. And his word. When he speaks. They tremble. They don't yawn. They don't think. God has spoken. Ten. Suggestions. For me to consider.

They come as commands. With all the authority. Of the high. And lofty one. Who lives forever. Whose name is holy. And when he. Speaks. I tremble. That's the contrite.

And holy heart. And that's where I live. Jehovah says. Do you know. Jesus said the same thing. In John chapter 14. Verse 23. Jesus replied. If anyone loves me.

He will obey. My teaching. My father will love him. And we will come to him. And make our home. With him. Where will Jesus.

[34 : 14] And the father. Come and make their home. In the heart. That listens. And obeys his word. That's the home. That God has. God's second home.

I live with him. Who is contrite. And lowly in spirit. Who trembles. At my word. Now do you see. The encouragement. In this. When God. Speaks.

Of his second home. He's not. Looking for perfect people. He's not looking for the. The super Christian. Who doesn't.

Mess up. Doesn't know anything about such people. They don't exist. But we sometimes think they exist. They're the ones that God loves to dwell with.

No. He loves to dwell with those who mess up. And who are crushed by their mess ups. Who are crushed that they would ever sin against such a redeeming.

[35 : 10] Loving God. Who gave up his own son for them. And God says. Ah. That's where I delight to live. The contrite.

The holy. Or the contrite. And humble. Yes. They stumble. Yes. They fall. And they're broken because of it. He lives in a high and holy place.

But also with him who's. Contrite and lowly. In spirit. So encouragement flows from that. I trust you're drinking some of it. Because you mess up.

But you're not like you once were. You yawned when you messed up. So what? But now you grieve. And now you mourn.

And now you come and say. Father forgive me. For Jesus sake. Look on him and pardon me. To help me not to go there again. To do that again. And God says.

[36 : 07] That's my home. That's where I live. Now. We come to the third question. Why does he live there? And the answer is given to us. In this purpose clause.

I live in a high and holy place. But also with him who is contrite. And lowly in spirit. To revive the spirit of the lowly. And to revive the heart of the contrite.

Do you know that we can get so low. And so crushed. That all the life is all but gone out of us. But he comes.

And he lives here. In order to revive us. Again. To revive our spirit. That word means to give fresh life to. To reinvigorate. To renew.

With his own life. It's as if they come to life again. And isn't that the Christian life? We fall.

[37 : 01] We stumble. Oh. We feel terrible. And life is drained out of us. And he revives us. Or we're worn out with life's trials. And we don't have any more strength to go on.

But he comes and he revives us again. That's why he lives there. He lives there. For the purpose of reviving us.

And so. Our strength is renewed. And we soar on wings as eagles. We run and not grow weary. And we walk and not faint. Believers.

You know. About the reviving presence of the Lord. That's why you're still a Christian. Because he keeps reviving you. He keeps instilling fresh life.

Fresh life. Remember who it is that lives in us. It's not just our buddy here. Who's as limited as I am. No.

[37:56] This is the infinite. Eternal one. And so all of his resources are infinite and eternal. And his love is everlasting love. And his power. All that he has.

You see. It's because of who he is. That this is so encouraging. That one. That high and holy one. Lives in me. And he lives here to revive me. To pick me up. To restore me.

To strengthen me. It's the life giving spirit. And he communicates his life to us. By his word. Quicken me according to your word.

Renew me according to your word. The psalmist prays. And so he works in us. To will. And to do. Of his good pleasure. And he empowers us. To put to death. The misdeeds of the body. And our battles with sin.

And. His presence. In us. He's there. In order. To revive in our hearts. Love. And joy. And peace. And patience. And kindness. And goodness.

[38:52] And faithfulness. And gentleness. And self-control. The spiritual life. He's there to revive it. He lives within. To heal. And cleanse us. To guide. And restore us.

He gives grace. To the humble. That's why he's there. To pardon us. When we're guilty. To comfort us. When we're crushed. To strengthen us. When we're weary. To give us hope. When we're despairing.

So that though our outward man is perishing. Yet our inward man is being revived. Renewed. Day by day. Because he lives there. Who lives there? That. That high and lofty one.

And so David says. He's my ever-present help. In trouble. When trouble comes. You don't have to call the police. You don't have to call for the EMTs.

He's already there. He's ever-present. He lives there. And he lives there. In order to help us. To encourage. And revive us. So do not fear. For I am with you. He says.

[39:50] Do not be dismayed. For I am your God. I will strengthen you. And help you. I will uphold you. With my righteous right hand. And when you pass. Through the waters. I.

Will be with you. Because I live. In those who are contrite. And lowly. And when you pass. Through the rivers. They will not sweep over you. And when you walk. Through the fire.

You will not be burned. The flames will not. Set you ablaze. You see. This passage. Of scripture. That God dwells in the contrite. And lowly hearts.

Are meant to encourage us. We go to. He goes to work with us. He goes into that difficult meeting. That we don't have resources for. Dealing with that person.

That we just can't. Know what to do next. He goes with us. You see. He's. He's living in us. To revive the spiritual life. He goes into the.

[40:44] The waters with us. He goes into the fire with us. I am with you. There in the fire. Some of you are in the fire. Some of you are in the waters.

They're going over your head. But he dwells in the heart of the contrite. In the fire. So the king's looking into the fiery furnace.

And he says. There's a fourth one in there. I put Shadrach, Meshach, and Abednego in there. But there's another one. Like is unto the son of man.

The son of God. And they came out unscathed. And God says in Isaiah. I live inside of you. So when you go inside.

The fire. I'm with you. You will not be burned. The flames will not set you ablaze. This is our glory. As the people of God. That he lives in us. And he lives in us.

[41:42] To revive us. To help us. But now there's a problem. Isn't there? God is holy. And we are sinful. How can the holy God live with sinful men?

Do you know that ever since Genesis chapter 3. When men fell into sin. The Bible has been all about that question. How can the holy God live with sinful men? How can he take up his home in our hearts?

Genesis 3 to Revelation 22. It's all answering that one question. How can the holy God live with sinful men? You know the answer? Through a sacrifice.

Through a substitutionary. Curse bearing sacrifice. And so in the Old Testament. He starts talking about this problem.

How it can be resolved. And so he says Moses. Build you a tabernacle. Why was the tabernacle set up in the wilderness? Have them make me a sanctuary.

[42:41] And I will dwell among them. Exodus 25. So there in the holy of holies. In the tabernacle. God dwelt among his people. But how can that be? He's holy. And we're sinful.

Well you know that the tabernacle. Had the whole sacrificial system laid out. And it's screaming at us. The only way the holy God. Can live among sinful people. Is through. The substitutionary. Curse bearing sacrifice. Sacrifice. And so the lamb was brought. And the hands were laid upon it. And confession of sin. As if the transference of my sin.

Onto the lamb was made. And then that lamb. Burying my sin. At his neck. Slit. And his blood shed. And placed on the altar. And consumed. That I might be forgiven.

Because that's the only way. That God can dwell among men. Later. It was not just the tabernacle. It was the temple. That Solomon built. And there was the holy of holies.

[43:39] And that's where God dwelt. Among his people. But these were only types. Symbols. Of the real things. And so Isaiah says.

The Lord himself will give you a sign. A virgin will be with child. And will bring forth a son. And will call him Emmanuel. Which means. God.

With. Us. God. Taking up his home. Among us. And then he came.

The eternal son of God. From everlasting. Became a man. And. Emmanuel was here. God with us. John looked at him. John saw his glory. John said. The word. Became flesh. And dwelt. Among us. He tabernacled.

[44:36] Is the word. Among us. Jesus. You see. Is the fulfillment. Of that whole. Picture. Of the tabernacle. The temple. How can God dwell among men. Jesus is that tabernacle.

Jesus is that temple. Jesus is God. Dwelling with men. What did he say to the people. Destroy this temple. And in three days. I will raise it up. They said. How can you. How can you do that. This thing's been built.

For forty some years. But he meant. His body. He is the temple. He is God. Dwelling among men. And on what basis.

Well Isaiah said. He was crushed. For our iniquities. Isaiah says. The punishment.

That brought us peace. Was upon him. And by his stripes. We are healed. You see. There must be a sacrifice. There must be a sacrifice. If he is to dwell with us. And to dwell in us. And so.

[45:31] The Lord Jesus goes to the cross. Doesn't he. And Christ redeemed us. From the curse of the law. By becoming a curse for us. And God made him. Who had no sin. To be sin for us.

So that in him. We might become. The righteousness of God. And Christ died for sins. Once for all. The righteous. For the unrighteous. To bring us to God. That we can live with God.

That God can live in our hearts. And so he comes. And lives in us. By his spirit. His precious Holy Spirit. And so since God. Takes up his home. In our hearts. What do we become?

We become temples. Where God lives. Among his people. Do you not know? Do you not know? That your body. Is a temple. Of the Holy Spirit. Who is in you. Whom you receive. From God. So believers. Let us draw encouragement. That this high.

[46:26] And lofty one. What is our privilege? That we are his home. And he lives in us. Let us look to him continually. Because he lives there.

To revive us. Do you ever need reviving? Is there any day. That you don't need reviving? Then look to him every day. Fix your eyes on him. Draw from him. All that you need. That is why he lives there.

That is why he has taken up. His house in you. Because you are contrite and lowly. He has worked that in you. He has brought that about himself. He is the one who creates such a heart.

And then he comes in and lives there. That you out of your sense of need. Might cast yourself upon him. And find him to be in you. A river. A gushing river of water.

That just overflows. Endless resource. A high and holy one living within you. And you will commune with him often.

[47:23] He lives inside. And just experiencing his presence. And talking with him. You know something of his reviving presence. He lives within us. That we might know him intimately.

Just like we know those who live in our house. We know them intimately. He lives inside. That we might get to know him intimately. Let's keep coming to him. For all that we need.

Cleansing from sin. That we might be fitting temples. For our high and holy Lord. You know an even more glorious fulfillment is coming. Because when Jesus returns.

Then the dead in Christ will rise first. And then we who are still alive and remain. Will be caught up together with them in the clouds. To meet the Lord in the air. And so we will be with the Lord forever.

God dwelling with man forever. And so John says. I saw a new Jerusalem. I saw a new heaven and a new earth. And I saw the holy city. The new Jerusalem.

[48 : 23] Coming down out of heaven from God. Prepared as a bride. Beautifully dressed for her husband. And I heard a loud voice from the throne saying. Now. Now. The dwelling of God.

Is with man. And he will live with them. They will be his people. And God himself will be with them. And be their God. And the name of that city.

That new Jerusalem. From that time on. Will be called. The Lord. Is there. That's where we're headed. Sin separated us in Genesis 3.

The very last book of the Bible. God is saying. Now. Because of what I have done. Through my eternal son. Now. The dwelling of God.

Is with man. Forever. And ever. That's our glory. To have the Lord's presence. With us. Let's live upon it. And enjoy it. God's spoken to us in his word.

[49 : 26] It's only right that we respond. We're not going to sing a. Closing hymn. I'm going to read you the words of. A hymn. I hope that we'll sing it. One day soon.

We don't know it yet. I think it's a fitting response. To what God has said to us. This morning. This is what the high.

And lofty one says. He who lives forever. Whose name is holy. I live in a high and holy place. But also. With him who is contrite and lowly.

To revive the spirit of the lowly. And to revive the heart. Of the contrite. You make this your prayer. Let's bow. And respond to God. In prayer.

Oh great God. Of highest heaven. Occupy. My lowly heart.

[50 : 24] Own it all. And reign supreme. Conquer. Every rebel power. Let no vice of sin remain. That resist your holy war.

You have loved and purchased me. Make me yours forevermore. I was blinded by my sin.

Had no ears to hear your voice. Did not know your love within. Had no taste. For heaven's joys.

Then your spirit gave me life.

Opened up your word to me. Through the gospel of your son. Gave me endless hope. And peace.

Help me now. To live a life. That's dependent on your grace. Keep my heart. Guard my soul.

[51 : 30] From the evils that I face. You are worthy to be praised. With my every thought and deed. Oh great God.

Of highest heaven. Glorify. Your name. Through me. We thank you our father.

For such encouraging words. That you would take. Contrite and lowly hearts. As your home. And for the sake of your son.

And the merit of his perfect life. And his death. That you would dwell. In us forever. That by your spirit now.

But one day. Face to face. We will see the Lord Jesus. And then forever. We will be with the Lord.

And we own Lord. That it is all because of that great stoop.

[52 : 30] From the highest heaven. To our lowly hearts. So. Work this in us. And work it in new sinners. This day. For the glory of your name. We pray in Jesus name. Amen.