

How Christ Makes a Difference

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Bible Text: Isaiah 43:8-28

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If you will, look with me in your Bibles to Isaiah 43. I'm going to read from 8 all the way down to the end of the chapter and speak with you on this subject: the difference that Christ makes. What difference does Christ make? We have a clear declaration and answer found here. In Isaiah 43, beginning with verse 8,

8 Bring forth the blind people that have eyes, and the deaf that have ears. 9 Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, It is truth. 10 Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. 11 I, even I, am the LORD; and beside me there is no saviour. 12 I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the LORD, that I am God. 13 Yea, before the day was I am he; and there is none that can deliver out of my hand: I will work, and who shall let it? 14 Thus saith the LORD, your redeemer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry is in the ships. 15 I am the LORD, your Holy One, the creator of Israel, your King. 16 Thus saith the LORD, which maketh a way in the sea, and a path in the mighty waters; 17 Which bringeth forth the chariot and horse, the army and the power; they shall lie down together, they shall not rise: they are extinct, they are quenched as tow. 18 Remember ye not the former things, neither consider the things of old. 19 Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert. 20 The beast of the field shall honour me, the dragons and the owls: because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen. 21 This people have I formed for myself; they shall shew forth my praise. 22 But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel. 23 Thou hast not brought me the small cattle of thy burnt offerings; neither hast thou honoured me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied

thee with incense. 24 Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities. 25 I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins. 26 Put me in remembrance: let us plead together: declare thou, that thou mayest be justified. 27 Thy first father hath sinned, and thy teachers have transgressed against me. 28 Therefore I have profaned the princes of the sanctuary, and have given Jacob to the curse, and Israel to reproaches.

The first thing that I would have you to consider here and this is a portion that we went over last time but felt led of the Lord to come back over it and consider this question: what fellowship is there between Christ and Belial? This is a question that Paul asked over in 2 Corinthians 6, if you'll look at it. 2 Corinthians 6. Now, by religious men's standards, they would have looked at Israel in the day and probably talked about adultery, probably talked about stealing and other sins that men consider to be worse than some and yet I don't find the Lord bringing up any of those individual sins. David said, "If the Lord should mark iniquity, who could stand?" By the very definition given by our Lord in the Sermon on the Mount, each of us sitting here would stand condemned as adulterers based upon not just the act of the law but the spirit of the law. Each of us sitting here were the Lord to mark iniquity would be condemned in the high court for being murderers. You say, "How so? I've never killed anybody with my own hands." Well, you've been angry. You've cursed under your breath at somebody. The Scriptures say that even calling a person a fool is to be guilty of hellfire. The thought of foolishness is sin before the Lord.

But that's not the focus of this particular portion of Scripture that we're reading. It has everything to do with worship. It has everything to do with how we as sinners are to approach unto a holy God and God himself makes a distinction between the ways of idolaters which is what we all are by nature, let's just say it. We're born idolaters. What's the idol we worship? Ourselves and we think too highly of ourselves. We're born in our depravity thinking that there is some good in us when there is nothing.

So when we talk about Christ making a difference, it's that God has made a difference. He has put a difference between those that he leaves to their own self-justifying ways and those that he has been pleased to redeem by Christ. So when you talk about Christ making the difference, it's God that has made that difference and here in 2 Corinthians 6:14, Paul says, "Be ye not unequally yoked together with unbelievers." Now, I've heard this portion of Scripture preached very authoritatively with regard to marriage saying, "Well, you shouldn't be married if one is a believer and one isn't." I've heard it preached with regard to business relationships that you should not go into a partnership with one who is an unbeliever because you both have different perspectives and directions. But if you look at this particular portion of Scripture, it has everything to do with how we worship and with whom we worship.

When he says here, "for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial?" Belial being another symbol of a term for Satan. "Or what part hath he that believeth with an infidel?" So it has to do with believing and unbelieving. It has to do with what is our hope. Now, here's where Christ makes a difference. God has made a difference in his people between Christ and the world and, again, in the context of worship, verse 16, "What agreement hath the temple of God with idols? for ye are the temple of the living God." Ye there is in plural. The church collectively. Those whom the Father has chosen and given to his Son and for whom Christ has died. "Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." So how we worship and with whom we worship, with whom we fellowship, with whom we commune says everything about the faith that we profess.

Back here in Isaiah 43:8 through 11, the Lord is clearly making a distinction here between the idolaters and these are among the children of Israel in the day. Here they had the temple. They had the way of worship that God had ordained. They had the priests. They had the sacrifices. All of these were given to them as types and pictures of the Lord Jesus Christ and how they were to approach unto God but men in their natural minds and we're talking about people among the children of Israel, nation Israel at the time, were doing just like the nations around them.

So the Lord calls upon them in verse 8 to bring forth these people, "Bring forth the blind people that have eyes, and the deaf that have ears." Such is the state of those who are lost. "Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things?" In other words, "Tell us one thing." This is like in a court of law. "Show us one evidence of one thing that your idolatry has produced and given you and brought to pass." Of course, the answer is silence. There is nothing.

"Let them bring forth their witnesses, that they may be justified: or let them hear, and say, It is truth." In other words, show us one thing that idolatry has produced. You know, those that make these idols and trust in them are just like them. When you think about even why there is a notion of free will today, it's man's imagination of him being. It's like Satan told Adam and Eve, "God knows that if you eat of the fruit you shall be like gods," and I truly believe that's part of the fall. That's part of the depraved nature that men today and we know ourselves, were it not for God having revealed his grace in us, we would very much have ourselves upon a pedestal thinking that our will had something to do with our salvation when it's God's alone.

But an idol is something that men take and shape in their minds. It's an idea. That's what the word "idol" comes from, idea. And men's thoughts are certainly not God's thoughts and so he says in verse 10, here's the difference. You see in verses 8 and 9 it's "them," but then in verse 10 it's "ye." You know, God has made this difference in Christ. "My servant whom I have chosen: that ye may know and believe me, and understand that I am he:

before me there was no God formed, neither shall there be after me. I, even I, am the LORD; and beside me there is no saviour." That's a simple declaration of faith but that's what distinguishes religious lost people, idolaters by nature and those who are the Lord's. This difference is God himself in Christ that has made that difference and we declare, even as the word says, that he, even he is the Lord and besides him there is no Savior. We don't look to ourselves and therefore we give him all the glory and take none of it for ourselves.

But secondly, in verses 14 through 21, in the first part we see that Christ has made a difference but in these verses we see how he has made a difference. How has he made a difference? In verse 12 he said, "I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the LORD, that I am God." He's talking about all the way back when he first formed them as a nation and when he says, "there was no strange god among you," in other words, there was but one way of worship that he established for them in the beginning. Strange gods entered in even like Balaam did with Balak. He said, "Invite them to your sacrifices and when you do, you'll have them." And so they did. Those places of worship were places of idolatry but they were also places of fornication and the people began to intermingle and leaven was brought in and the next thing you know, the people were led astray.

But the Lord is saying here in verse 12, "It wasn't so in the beginning. Go back to the beginning. Go back to when I first declared unto Moses that I would deliver a people or even all the way back to Abraham when I said that I would raise up the seed of his loins." And he said, notice verse 12, "and have saved." You think back of how he saved them, delivered them from the bondage of Egypt. It was through that Passover lamb.

"And have shewed." That word "shew" means over and again revealed unto you the one way of worship. Putting that tabernacle in your midst and raising up a priesthood among the Levites and having a high priest in Aaron and specifically declaring, "Shew you how it is that I'm to be worshipped."

He says, "You are my witnesses, saith the LORD, that I am God." In other words, there is no room for compromise. In men's hands, that's where the compromise comes in. "Well, maybe it's not so important every little detail." I hope you know and believe that every detail is important, especially when it pertains to the very glory of Christ and his sacrifice and what he accomplished. People say, "Let's don't make a big deal of it." Let's make a big deal of it. God does.

It's what he's saying here in verse 13, "Yea, before the day was I am he; and there is none that can deliver out of my hand: I will work, and who shall let it?" Where he is pleased to work in salvation, it's his work. Where he's pleased to work in judgment, no man can stay his hand or say unto him, "What doest thou?"

So we see how it is that the Lord makes a difference. He makes that difference in how he reveals unto sinners the person of his Son. In the Old Testament, it was done through types and pictures and that's why when we read the Old Testament we need to be looking

for those types. We need to look for those pictures and those prophecies and how they were fulfilled in the Lord Jesus Christ. It's the Lord that gives us eyes to see.

But in verse 14, again, how Christ makes a difference, those that he loves he chastens. You say, "Why didn't the Lord in the face of Israel's apostasy just destroy them? Just completely annihilate them?" Well, because he's faithful to his promise. He promised that he would bring his Son, the Lord Jesus Christ, through that seed and so to destroy them would be an undoing of that promise so he preserved a remnant and in verse 14, he's talking about that. "Thus saith the LORD, your redeemer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry is in the ships." He's talking here about that captivity whereby they would be taken away into Babylon for 70 years and then brought back again. And I believe here in these few statements in verse 14, he's describing the beginning and the end, "For your sake I have sent to Babylon," in other words, he took them to Babylon but also notice, "and have brought down all their nobles, and the Chaldeans, whose cry is in the ships." In other words, in his time, the same captor that came and took them away in the captivity in his time then he brought redemption.

Did the Lord purpose the fall of sinners in Adam? Some people have a problem with saying yes, but there is no question he did. One man's sin entered into the world and death by sin. So just as Babylon, they are being carried away into Babylon typifies that fall, so their deliverance from Babylon typifies their redemption, typifies our redemption. The redemption of sinners by Christ and that those that are the Lord's he cannot leave in captivity. He will not leave in captivity. That's my hope and confidence because every one of us is born into this world under sin. We're born in darkness. We're born rebels by nature. We're born sons of Adam and in many ways the Lord chastens us by our sins but I know this, that if we're the Lord's, he cannot leave us in that captivity. He will most certainly deliver us in his time and bring us out.

That's what he's saying here in verse 15, "I am the LORD, your Holy One, the creator of Israel, your King. Thus saith the LORD, which maketh a way in the sea, and a path in the mighty waters; Which bringeth forth the chariot and horse, the army and the power; they shall lie down together, they shall not rise: they are extinct, they are quenched as tow. Remember ye not the former things, neither consider the things of old." What he's saying there is, "Think of how I've delivered you from Egypt. In the same way I will deliver you from Babylon." Again, these are types. These are pictures of how in his time the Lord Jesus Christ will come into this world and rescue sinners to bring them to glory, the captain of their salvation and do it through that righteousness that the Lord Jesus Christ earned and God accepted and put to the account of his people and what a glorious and wondrous work of redemption that is.

If you have any doubt sitting there right now listening to me, look back to how he delivered Israel from Egypt. That's how he delivers any that are his that he has purposed to save is through the Passover Lamb. Christ our Passover is the way it's written in 1 Corinthians. If you have any question as to the Lord's ability to save to the uttermost, look how he delivered his people from the captivity of Babylon. He used means that were

outside the realm of anybody in captivity. They couldn't deliver themselves. They were there until such time as the Lord purposed to free them and that, in itself, pictures the Lord's grace in how he delivers his own.

When he says here in verse 19, "Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert." You see, the wilderness and the desert describe the sinner's plight before a holy God. Nothing but deadness. Nothing but dryness. And yet I think when it says, "I will even make a way in the wilderness," what does it say there of our Lord in Isaiah 53? That "he shall grow up before him as a tender plant," verse 2, "and as a root out of a dry ground." It says, "Make a way." Christ is the way. God did not save his people by decree from heaven. He decreed that they be saved but he also decreed the means. When he says here, "I will do a new thing; now it shall spring forth; shall ye not know it?" that word "spring forth" is like a plant out of a dry ground. Is not Christ that plant? Is he not the way in the wilderness? Is he not the river in the desert? He told the Samaritan woman that if she came to that well to draw water that she would thirst again but to take of him, the water of life, she would never thirst again.

All of these are pictures of the Lord Jesus Christ and what he is for his people so, again, it shows us how Christ makes the difference. Emphasis today by preachers is, "You make the difference for Christ." That's kind of the message. No, if I am anything, I'm nothing but that wilderness. I'm nothing but that desert. I'm nothing but that dry ground. But Christ is all. It is because of his coming, his doing and his dying that I am what I am. Is that your testimony? That's the testimony of the Lord's people.

How sovereign a God is he? Well, you look at verse 20, "The beast of the field shall honour me, the dragons and the owls: because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen." You think about the animals in the wild and we've got means today with technology to really study and look at some of these wild animals: hidden cameras and other things, webcams that show the habits of some of these wild beasts of the field that if a human being were to try to approach, their lives would be in danger. And yet the Lord is saying here that every one of those he controls. The most vicious described there by the dragons and the owls, the most elusive. I remember growing up we used to have an owl up in a mango tree and you'd hear him hoot-hooting at night and I'd go out there with a flashlight trying to figure out what made this thing tick and you'd see those big old buggy eyes looking down at you. If I started to climb up the tree to get him, he was gone and then he'd be over here hoot-hooting.

But to think that the Lord directs it all. His hand is even on the wildest of beasts and I'm thankful that it's so because you think about yourself, apart from the Spirit of God, that's all we are is wild beasts by nature. Yet it says here that the Lord just as he cared for them, he "gives drink to his people, his chosen." I think about the demoniac of the Gadarenes that nobody could tame. He lived up in the graves and the caves and anybody that tried to bind him he broke the bands. Yet when the Lord approached him and that's the key, it was the Lord approaching him, he ran toward Christ and fell on his face and worshiped him. And when the Lord cast the demons out of him and the people came and saw him,

what did they find? They found a wild beast that had been tamed. He was sitting fully clothed whereas before he had been naked, and having his right mind. Doesn't that describe what the Lord does by grace to sinners? How he makes the difference? It's him and that's in his time. That's as he is pleased to do it.

He says, "This people have I formed for myself," and look how that's put in verse 21 of Isaiah 43, "they shall shew forth my praise." I think of 1 Corinthians 4:7, if you look over there. When people say to you, "Who maketh thee to differ?" You know, what makes you to differ? Who makes you to differ? Well, here it is in 1 Corinthians 4:7, "For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" We have no reason to boast. We have no reason to glory in ourselves just like the people of Israel when the Lord was pleased to deliver them out of Babylon. There wasn't a one of them that could say, "It was because of me or what I did." It was the Lord that purposed it.

It says, "they shall shew forth my praise." Do you see how that differs from men's testimony in religion who are always talking about their good works or their will or what they did to honor the Lord? I have to speak of what he did in essence to honor his Son in me. How was the Son honored? Well, he gave him a people to save and they are sinners. Nothing good in them and yet it pleased him to come and to save them.

If you look over in Ephesians 1, I can't speak enough to this. These are reminders that we need again and again because our flesh, even as much as we know, would constantly make us think that somehow it's something we do. But here in Ephesians 1, beginning with verse 3, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us." You see, we're passive in this. He blessed us "with all spiritual blessings," notice, "in heavenly places in Christ." It was purposed in Christ in heaven. He came from heaven. He accomplished the work. Finished it. Went back to heaven where he is seated as the high priest of his people. That's where the blessings are, it's in heaven in Christ.

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him," again, punctuation wasn't in the original. I believe there should be a comma there, "in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will," and here it is, "To the praise of the glory of his grace," if it's grace, that means it's not of works, "wherein he hath made us accepted in the beloved."

When it says back here in Isaiah 43:21, "This people have I formed for myself," that's that word "made," alright? Here is the same word, it says, "To the praise of the glory of his grace," why does he say one and another? Why does he say one and not another? Well, what's that to you? If it pleased him to save you for Christ's sake, then that's to his honor and glory. That's to the praise of his glory, "who hath made us accepted in the beloved." And it says there in verse 7, "In whom we have redemption," how? "Through his blood." Not through our works but through his blood, "the forgiveness of sins according to the riches of his grace." So that's how Christ makes the difference. It's not when you believe that the difference is made. The difference was made when God

purposed to save such as you and me through the death of his Son and to his honor and glory.

Now, let's come back and look at one other point here in Isaiah 43 concerning the difference that Christ makes and we see this difference illustrated. We saw that that difference is made by Christ. We saw how it's made. And now we see it defined and described. In verses 22 down to verse 28, you can see the Lord's contesting with those who are among Israel but were not of Israel. That's the same sort of thing you see today. Where there is wheat, there's tares. There are some of you that can identify and rejoice in the work of grace and you are as that publican that beat his breast and dare not even look up to heaven but said, "God, be merciful to me, a sinner." But for every one publican that there is, for every one thief on the cross that cried unto the Lord, "Remember me," there is a multitude of others that the Lord describes here in verse 22 that are weary of him.

You can see what he says in verse 22, "But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel." I've actually had people to tell me, "I get so weary of you always preaching Christ. Always preaching Christ." Well, what does that say about you? I would be concerned to be left in that state because those that loathed the bread in the desert perished in the desert. Unless the Lord is pleased to make that difference and cause each of us hearing this message to know our need and to cry unto him for mercy, there remains nothing but perdition. Nothing but condemnation.

And you can see wherein they were weary of him, it's in the way of worship. You know, it's like people today will not attend a place of worship like this because they don't get any self-gratification. Some will say, "Well, why don't you ever at least say something good about the sinner? Why do you always preach as if we're lost?" Well, you know, if I preach that sinners are lost, if one is the Lord's among them, it's going to cause that sheep to seek after the shepherd. That's what he does. "My sheep hear my voice." That won't offend one of the Lord's sheep. The people that are offended are the ones that are told they're lost. They don't like to hear it. Some have said, "I'm weary of hearing that." Well, what kind of sinners did the Lord come to save? He came to seek and to save that which was lost.

But here in verse 23, the Lord tells them his point of contention, "Thou hast not brought me the small cattle of thy burnt offerings." The young animals, cattle, sheep that were in the prime of their life were to be offered. As we read in Malachi, they thought, "Alright, since the Lord requires a sacrifice, let's just go over here and get the old ones. Let's pull out the ones that are a little bit sickly. We're going to get rid of them anyway. Let's give them to the Lord." And all those are ways that the Lord said you're demonstrating that you're weary of me. You haven't brought the small cattle of thy burnt offerings.

"Neither hast thou honoured me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense." How is it that now I have become a burden to you? That's the question that the Lord asks here.

"You bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities." That reminds me of what the Lord told Cain, if you go back there to Genesis 4. There are two ways of worship: one true and one false. And Cain became angry even though the Lord had purposed that Adam and Eve teach their two sons the way that God had taught them. You say, "How did God teach them?" In Genesis 3:21, "Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them." He took off their fig leaves, the works of their hands, and clothed them with the skins of innocent animals that had been slain. God was the first to demonstrate the truth of the Gospel to Adam and Eve by slaying those innocent animals and clothing them with the skins. That's how Abel knew to bring a blood sacrifice. This wasn't just something that popped into his head.

But Cain, which the Lord is describing Israel here in their ingratitude, they were of Cain. These were natural minded worshipers among the people of God who were weary but the Lord puts it in another way: they were wearying him. That's human language. You say, "How were they wearying him?" Well, just like Cain here. It says in verse 5, "But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him." In other words, if you come in any other way but through that blood sacrifice, your sin remains. Those that continue to persist to come in another way, it's an evidence that their sin has never been put away.

The Lord puts it this way, "thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities." Think of how much is done today falsely in the name of Christ. That's mingling him with your sins, wearying him with your iniquities. There is only one way that God has approved and that is the death of his Son, the Lord Jesus Christ.

But he says in verse 25, "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." There he's talking to that specific people that are his and that he is pleased to teach, draw to himself.

To the others, when he says, "Put me in remembrance: let us plead together: declare thou, that thou mayest be justified," it's either the work of Christ or it's you justifying yourself based upon your own works. Which would you rather? Christ speaking for you, his work accomplished on your behalf or you standing before a holy God and attempting to justify yourself?

"Your first father hath sinned, and thy teachers have transgressed against me. Therefore I have profaned the princes of the sanctuary, and have given Jacob to the curse, and Israel to reproaches." He's talking about natural Jacob there. He's talking about natural Israel. He's talking about religionists, those even in so-called Christendom today that despise his mercy.

That's the difference. When we're talking about who makes you to differ, I would say it's in these three ways and then I'll be done: wherein men despise the mercy of God because they don't seek it, they don't ask for it, they think themselves too good for it. Where Christ has made a difference, we cry for it. You think about how many times, whether it was that Shunnamite woman that came on one basis, "Lord, be merciful." Whether it was blind Bartameus, "Jesus, though son of David, have mercy upon me." Whether it was the publican in the temple that beat his breast and dare not even look heavenward but cried, "Lord, be merciful to me, the sinner." Where did that difference come from? Well, it's the Lord. It's the Lord.

Secondly, in how we see forgiveness. They strived for forgiveness by acts of penance, I won't even say repentance but penance, whereas we repent when the Spirit is pleased to show us that our sins were already forgiven, already paid, already put away. You know, that's what the Lord was reminding them there in Isaiah 43 when he said, "I blot out. I, even I am he that blotteth out thy transgressions for my own sake and will not remember thy sins."

If you're one for whom Christ died and the Spirit ever shows you that, that will break your heart. That will cause you to look unto him in repentance, not in order to have forgiveness but because of that forgiveness. It's like he said of that woman that came in and wiped his feet with her hair, "They that love much, forgiveth much." That's why they love much. Religion has it backward, "Well, show your love and then maybe God will forgive you." No, that's coming like Cain. We know that apart from him having forgiven us, we could never repent but where he has been pleased to forgive us, it does, as he reveals himself, cause our heart to look unto him.

They, thirdly, seek to justify themselves before God but we rest in that justification that has been accomplished for us through the death of the Lord Jesus Christ. We have no reason to expect pardon. No reason to expect because of anything in us that God would receive us other than as it says there in Isaiah 43:25, "I, even I, am he that blotteth out thy transgressions," for whose sake? Not for our sake but for his own. That's the difference that Christ makes. It's all in him and it's to his honor and glory and I pray that that's exactly the heart that the Lord has given you and me.