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We are still considering. The failure that led to the exile.

So, we're in Isaiah. One. Isaiah 3 and Jeremiah 7. More help this morning. We We have to consider those but Basically, you had a church that Was mixing. The worship of God with. The worship of God, the way he had commanded with. Worship of their own ideas. And even that what she had commanded, they were Attending upon for their own purposes.

For their unselfindulgence. Rather than to enjoy him and a symptom of that was that when it came to, you interacting, with those who were made in his image, They were all too ready to indulge themselves in worldly things even at the cost. Of despising. Or farming, or pressing. Others.

So, the Lord Is talking to people who Love to approach him. This is related to, it's been a couple of weeks. Belmont now. Since we looked at Isaiah 58. Rather than an hour ago. Or 40 minutes ago. But just reminding you. Isaiah 58. He says in verse 2 and this is a description of what they were like outwardly.

Yet, they seek me daily and delight to know my ways. As a nation that did righteousness and did not forsake the ordinance. Of their god. They asking me the ordinance is of justice. They take the light. In approaching God and that hits close to home. It must hit close to home.

If we are those who delight in God and want to know what his word says, and our worshipping him. And then we find out that there are others before us who had those things and yet they did not have The inward work of God's grace, that made that an actual delight in him.

From the heart. And therefore it was not also displayed. Yeah, the violation, the first great, commandment loving the Lord. Our God, with all our hearts of mind and strength was not. Paired with loving neighbor as self. And so Lord has some pretty shocking things to say about what he thinks.

Of the worship of such churches and such members. Of his church. Who's going to start out? Well, it doesn't start out that way. We

We are. Jumping into verse 10 of Isaiah 1. We just don't have time to do. All of the exposition. And proceeding. Hear the word of Yahweh. You rulers of Sodom. He's, he's talking to Jerusalem. And Judah. Talking to the southern kingdom. In the wake of God's already having judged.

The northern kingdom and exiled them by way of it {period}. Hear the word of y'all but you rulers have sodom give ear to the law of our god, you people. Excuse me of Gamora. To what purpose is this is the multitude of your sacrifices. To me. Says y'all play.

I've had enough. Of burnt offerings of Rams. And the fat of fed cattle. I do not delight. In the blood of bulls or of lambs or goats. When you come to appear before me who has required this from your hand to trample my courts. In other words, Not impressed if they have a mega church.

And how excited they are to be there. The number of them and the enthusiasm is. I heard a beast spiritually. To him. When you come to appear before me, Who has required this from your hand to trample? My courts. Bring no more feudal sacrifices. Incense is an abomination to me.

Now, that might actually be true and worship. Now, this was incense that he had commanded as if he was to say our prayers. Or an abomination to him. Even when we say in Jesus name, Right as you as you've been hearing and Exodus the significance of the incense and how God provides it to show that he takes the light and that which comes through Christ through the way that God has commanded.

So, you can finish a prayer children by saying in Jesus name. But if you aren't trusting in Jesus and you don't have the life of Jesus in you by his spirit and he doesn't And he doesn't hear his son. And see his son in us, not how good we are, but how good Jesus is When we say in Jesus name, that may even be offensive to God.

The new moons, the sabbaths the calling of assemblies. Why I cannot endure iniquity? And the sacred meeting. Your new moons and your pointed feasts. My soul hates There are trouble to me again. This is these are things that were commanded by the lord. Not in an invented church calendar.

This was God's church calendar. This is the equivalent of him coming and saying your Lord's day keeping. Is an offensive to me. My soul. Hates it. That's pretty serious, isn't it? Did you think that that could be the case with us? But we could gather as a congregation for several hours and that we could have the public worship for a couple of hours.

And that God would hate it.

When you spread out your hands, I will hide my eyes. From you. Even though you make many prayers, I will not hear. Your hands are full of blood, wash yourselves. Make yourselves clean put away the evil of your doings from before my eyes cease to do, evil. Learn to do, good seek justice rebuke the oppressor defend the fatherless plead for the widow.

You see the connection between second grade, commandment and verse 17? And God saying if you're not keeping the second, great commandment, you don't keep the first You can have. The words. And the calendar. And the activities. That are associated with. Belonging to god. But not actually love him himself in all those things.

Not actually have for right now. Although, sometimes those word wounds us. It's the faithful wounds of our father who is performing surgery on us. And loves us and we come and we, We have that fellowship with our father like a child who has done something wrong. And has to go into that talk with his dad and you know, there's a lump in his throat that feels like.

It's made out of. And yet as he talks with his dad and his dad, had some serious things to say, and Some hard things to say. But he knows that he has fellowship with a dad who loves him and he remembers those things later. I hope this is the case.

For some of you who are older Not all of us had good daddies, but some of us did He remembers those times later. His days are great fellowship with my dad. When he loved me enough to, to address me, that way to speak. Those words of fatherly. Correction. But we would be in enjoying got himself as we study his word together now and then, especially when we come to him through Christ in the assembly.

To have him give himself to us and the means of grace. And get have him. Give us the means of grace, by which to give ourselves to him through Christ. And that, that would be the main thing in the worship. And that would be the main thing. In our study.

So, Not loving him himself and desiring. Him himself in. The act of worship was actually it actually corresponded to in their lives, not doing good, not seeking justice, not rebuking oppressors, not defending the fatherless, not pleading for the widow. And that on two accounts because as we have seen it and the one on the one hand, all those people are made and the image of god.

If God is precious to us, people will be precious to us. That is the most disturbing thing about the culture of death, that that we live in as a society. Not just that. If we didn't appreciate life, we wouldn't appreciate one another and the culture would fall apart because that's a necessary foundation of of National Cultural Societal survival.

I mean that's true. But the reason it ought to be so disturbing to us. I said the consider people who are made in the image of God. As worthless and their lives. Ready to And not a big deal to throw their lives away. Demonstrates that we do not love and recognize God himself.

And that's why. The failure of justice among them was so offensive to God, but even more Because they were a community, as we have seen, and the instruction is cumulative. So i hope you're remembering as we go along, and building, we aligned upon line where upon word This was a nation that was, especially redeemed to display what God was like and to treasure what God is.

Like, So, there's a way in which Jerusalem was worse before God than sodom. Which is exactly what Jesus said. When he came. And the way they responded to him yesterday, I've really been the last a couple months. It's really struck home for me. We even take that attitude in depth itself.

If you think, Going back.

Burn the body or a lot and burn the body to the Christian culture. Always preserve the body. But yet today, Now, nor Country over 50% of all burials bar like me. And so there's a lot of respect for even the body itself being playable, I'm really become more cleanly aware of how we knew that.

That's true of the culture generally. But just as with Isaiah here. It's particularly the churches that know how they're supposed to worship and they're doing it. That are in danger of being the most offensive. Because when we come with the outward forms that are supposed to belong, To being transformed renewed into the image of God and delighting in him.

Through the application of Christ character to us. The very things that ought to say we are here in Christ. We are here through Christ if we're not actually genuinely united to Christ spiritually. If we haven't been regenerated and don't come in faith, that is matched with repentance of the life.

The name Christ upon us gets. Blasphemed. And the Lord's describes that kind of worshipers recede of it as my soul hates it. Now, listen to this. Very familiar passage maybe with new ears. Come now and let us reason. Together says y'all way though, your sins are like scarlet, they shall be white as snow though.

They are red, like, crimson they shall be as wool. If you are willing and obedient you shall eat the good of the land, but if you refuse and rebel, you should be devoured by the sword for the

mouth of Yahweh has spoken. You see is saying you don't have sanctification because you don't have justification.

You're doing all of these external works in the worship, but not my faith in Jesus Christ, which would cleanse you and cleanse you twice once in his righteousness, being counted for you and you're justification, and you don't appear before God, as as filthy, but as pure in Jesus, But a second time.

Because he actually starts removing filthiness from our lives. By the life and power of Jesus by the holy spirit, making us Holy making us righteous. So, they had worship that was offensive to God. And the answer was. This reasoning, this reckoning with God, in which he declares us righteous through faith in Jesus Christ and then starts to make us more and more righteousness of character.

By the grace of the Holy spirit. And so, he He continues. We're going to continue to verse 23. But if you refuse and rebel, you should be devoured by the sword for the mouth of Yahweh has spoken. How the faithful city has become a harlot? It was full of justice.

Righteousness, lodged in it but now murderers. Your silver has become dross. Your wine, your wine mixed with water. By the way, just store that away and you're data banks for when you hear people try to explain away the goodness of wine in the Bible saying, oh that was mixed.

Well actually God. Does not like wine mixed with water. Your princess are rebellious. And companies of thieves. Everyone loves bribes and follows after rewards. They do not defend the fatherless. Nor does the cause of the widow. Come before then. So, Repentance. Is a necessary preparation. Unto worship that God accepts.

Right. Christ is the only worthiness of the worship. But Christ produces repentance in people. And if we don't have the repentance we come to God, and we say, I need Christ. So that when we come to God, we say in Jesus name at the end of our prayers. Or we have all of the, the wonderful worship and theology of worship that we have.

We come as those who have seen our native Christ, have abandoned all open ourselves have rejoiced in God's salvation. The work that he is doing. In us which includes loving our neighbor defending. The fatherless caring about the cause of the widow. That repentance is a demonstration or an indicator that God is really working in us.

Again, this is not earning The acceptability of our worship. This is actually being in Jesus Christ. A couple of. Chapters over chapter 3 verse. 13. Again, you always stands up to plead and stands to judge the people You always will enter into judgment with the elders of his people and his princess.

For you have eaten up the vineyard, the plunder of the poor as in your house's. What do you mean by crushing? My people. And grinding the faces of the poor. The picture there, people as Means to an end of wealth. Means by which, Yeah, you don't care about them except for how they can be used like a tool that you would grind as necessary in order to use it, but now the poor are your tool.

Says the Lord you all have hosts. Moreover y'all says, because the daughters of Zion are haughty. Daughters of whom. Daughters, he's not talking about girls in the world. Was talking about worldly girls in the church. And they walk without stretched necks. And wanton eyes.

Yeah. All of the social dynamics of girls trying to to draw attention and manipulate by giving attention Walking and mincing as they go. You're using a You guys use the word gate? A

matter of walking. Nobody uses that word anymore. You guys know what I'm talking when someone's gate.

Okay, thank God. Praise God. Okay. Yeah, they alter their gates to to look, you know. We have to draw attention to themselves and share their status, making a jingling with their feet. You know, they've got ankle jewelry. So that even the way that they move makes a little extra jingle.

Therefore, the Lord will strike with a scab. The crown of the head of the daughters of Zion y'all, they will uncover their secret parts. In that day, the Lord will take away the finery. The jingling anklets. The scarves. The Crescents. Dependence, the bracelets, the veils, the headdresses, the leg ornaments, the headbands the perfume boxes, the charms, the rims, the nose, jewels, the festival apparel.

Yes, the dance outfits. The mantles, the outer garments, the purses, the mirrors. It's like it's been a modern department store. The fine linen. The turbans and the rooms. Now, let me say something about the the prayer meeting. Tell me the discussion recently with my dad. The Lord answered years of prayer on my part by sending them a faithful pastor.

And they've been reforming different things and he said everything we do. Makes it look a little more like your church. Yeah, I said, but we still have women talking in the prayer meetings. I said yeah. Well And in first, Timothy 2. The women have a tremendous contribution to the prayer meeting.

But it's the men who lift up their holy hands without wrath and doubting with the women do. Is they come dressed for prayer? Not adorned with the stuff in the hair and the fancy clothing and the makeup. But, Having served God in secret. With that modesty in those good works.

That commend the church to God because what he has done in the girls and the women in their hearts, and they're working with their hands and all that other stuff, that he mentions a few chapters later. It's, it's so helpful to have like run just been through first Timothy with you all.

As the things that the widows, you know, the ones who achieve that that prayer widow who gives her whole life to prayer after the age of 60, that even before she gets the age of the age of 60, she shows up her prayer meeting and and Yes, the the men of the church are leading out loud.

But God sees and responds to his son. And his son is visible to him, not just in the speaking out loud of the men, but the lifting up of the hearts of those, ladies of those girls. Who knowing Jesus as their savior have been living out of love for him to serve others, not indulging themselves and not living to to be noticed or to have attention from others because they have the attention of their god.

And and so that, that dynamic in the prayer meeting in the first half of 1st, Timothy 2 is here too, isn't it? One of the reasons not hated the prayers and the worship of israel and was about to bring in Babylon to slaughter them and and to take them away.

Was because they didn't have real religion. And one of the places that that was demonstrated was Their daughters didn't learn. To love what God sees. In them. And they were so concerned. To be seen by men instead.

And so, it should be. No, he's he's matching the judgment now to what led to the judgment. Instead of a sweet smell, there will be a stench. Instead of sash, you know, beautiful kitchens a rope, that's the rope, pulling them away to Babylon. Instead of well, set hair baldness.

And that's not the baldness that comes by disease although that that could happen too. That's the boldness of slavery. Women who were were being hauled away in slavery and they were being sworn by their By their captors, instead of a rich robe. Grinding of sat cloth. Branding, instead of beauty.

Being marked by your new owner. Your men. So fall by the sword, you're mighty in the war. Her gates, sell lament, and mourn and she being desolate. She'll sit on the ground. You think you were desperate for the attention of men before just you wait until there aren't any?

And in that day, seven, women shall take hold of one man. Saying we'll eat our own food and wear our own apparel, only let us be called by your name. To take away our approach. In that day. The branch of Yahweh and who's the branch of Yahweh in it, in Isaiah?

It's the Lord Jesus isn't. It shall be beautiful and glorious and the fruit of the earth shall be. Excellent. And appealing for those of Israel who have escaped again. Christ is the answer to this. And think about, How part of the offensiveness of what Israel had become was, because of how it contrasted with what Israel was supposed to be.

Well, now think about what the church is supposed to be The church is supposed to be the Israel of God. The church is supposed to be the ones who are in the servant, the true Israel. Jesus. Who is? What the former Israel had failed to be? And shall we now the churches of God and Jesus Christ?

Replicate the the same spiritual. Disconnect between. What we claim and say, and present outwardly, and what is actually produced in the life. And how offensive that would be to God? But of course, the answer. The answer is Jesus. So we're under a constant threat of worldliness. Indulging, ourselves, primarily in, in earthly things.

One of the symptoms of this worldliness is indifference. Towards the poor towards the afflicted. And the underlying threat when we have this in difference towards others, is that This world and us for ourselves and in different towards others, is that it will unleash. An indulgence of the flesh. I want to arm you against a false teaching that has arisen around Sodom and the word sodomite.

From Ezekiel 16.

The social justicey type people in the church, the web type people in the church even like the PCA left. Well say, well, you know, Homosexuality wasn't really the problem in Sodom. And they'll turn to Ezekiel 16:49. And I say, look, this was the iniquity of your sister saw them.

She and her daughter had pride. Fullness of food and abundance of idleness. Neither, did she strengthen the hand of the poor and the needy? And so they'll say, you know, it was because, you know, it was because Sodom wasn't communist or socialist. I'm speaking a little bit telling your teeth but that's usually what what they mean?

When they're, when they're using this to defend their weakness. But there is a truth here. That pride and self-indulgence. Is connected to. Not caring about others.

But it's that self-indulgence and not caring about God and therefore not caring about those or in his image. That produces even. Worse. Abominations verse 50. So don't let them stop at verse 49. Make sure you get diverse 50. And they were haughty and committed abomination before me And that abomination is the sexual perversion.

That ran rampant in Sodom and that, by the way, is something that historically has arisen primarily in rich, cultures and wealthy cultures. Other cultures, where they got to work 18 hours a day, just to survive. If they get married. Stay married, have kids, who can help with the work.

Even even without the transforming work of the gospel, the Lord in his common grace has done that in some cultures, just because of how hard things were. But it's the wealthy cultures. That learn self-indulgence and have all this time on their hands that that have plummeted into the sorts of perversion that now played our society and are even being excused in some parts of the church.

So worldliness is a constant threat. And what worldliness does is it says I love these things that God made, but I don't actually love God himself. And it's one of its symptoms is not caring about others. Who are made in God's image and one of its consequences is the kind of perversion that we see in our culture.

See, if all. Probably just read James 5 and then I'll refer you to Jeremiah 7. And not and not necessarily deal with it. James 5, come now, you rich, weep and howl. For the miseries that are coming upon you, your riches are corrupted, your garments are moth, eating your gold and silver are corroded and their corrosion will be a witness against you and will eat your flashlight fire.

You have heaped up, treasure in the last day. Indeed the wages of the laborers who mowed your fields, which you kept back by fraud cry out. And the cries of the reapers have reached the ears of the Lord of Sabaoth. You lived on the earth in pleasure and luxury that you have fattened your hearts as in a day of slaughter.

You have condemned, you have murdered the just and he does not resist you. So again. Cheating in business, taking advantage of employees, you know, these these kind of real concrete every day. Areas in which their unrighteousness came out. It was a symptom of indulging one's heart on the earth and earthly things rather than delighting in God and eternal treasure and in God's good providence to us.

On Thursday, we'll have in the devotional on 1st. Timothy 6:17 through 19 which treats that that exact thing. Well, Jeremiah 7:1-19 is another passage that that teaches the same lesson and I welcome you to look that up. If you're interested just to have it further driven home, Our Father in heaven.

We pray that you would help us to love you that you would give us by your spirits to have that which is from Christ rather than that which is from ourselves. That into which we fell when we send in our first father, Adam. And we pray Lord that you would make us to love.

What you have made that the things that you have made pleasant, we would have pleasure in you as we enjoy them. But we pray Lord that loving you with all our heart would keep us. From having our pleasure in the thing itself, rather than in you who made it pleasant.

And we pray Lord that you would help us to see others as made in your image and love them for that reason. That we would delight. That you have made so many little pictures of yourself. For us to live among and that we would grieve. Over what has come into them and upon them.

By sin. And by guilt, We praise you for the gospel of your son, we praise you. That his sacrifice puts away. The guilt of all of your people, of all those whom you will bring to believe in him. We praise you, that not only. Do you make us righteous in him?

That we may be forgiven. But that you also then make us to be righteous like him, that we may be cleansed From all our unrighteousness. Will Lord are not done being cleansed, we don't claim that we have no sin. We refuse to call you a liar. And so we come before you and confess our sins, we confess that we have not cared so much about others.

We have indulged ourselves in this world. We have enjoyed being the center of attention. Wealthiness over. Good works. We are guilty of those things. Oh god. But we come to you in Christ. And in him, we are forgiven in him. We are righteous And we praise you that you are faithful and just both to forgive us our sins And to cleanse us from all of that remaining and righteousness.

Granted, we ask in Jesus name, Amen.