

Displeasing or Pleasing the Lord

Knowing God

By Rev. Arnoud T. Vergunst

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Reformed Congregations of New Zealand

6 Howard Street
Carterton 5713
New Zealand

Website: www.rcnz.org
Online Sermons: www.sermonaudio.com/rcnz

Tonight let us consider Psalm 147. It's been on my heart, this verse, and looking at the work of sanctification in the last couple texts from Galatians and living to God's glory sometimes can feel real discouragement, especially when we feel that we come so short in living the way we want to, the way we desire to, or even the way we ought to. Verse 11 of Psalm 147 is a very special verse. The Psalm actually is probably written in the time of Haggai and Zechariah according to the researchers, probably to mark the completion of the temple in that time after the Babylonian captivity. Now there are some verses that would indicate, verse 2, for example, that God is gathering again the outcasts of Israel, and verse 13 and 14 about him strengthening the gates again and that was all broken down, so it's very likely that this was a Psalm written in that time.

You notice the Psalm is divided basically in three sections and each one begins with the same praise, "Praise ye the LORD," in verse 1; and verse 7 again, "Sing unto the LORD"; and verse 12, "Praise the LORD." And now not taking the time but if you read the Psalm you notice how many of these verses apply to your and my life, and how much of this is fulfilled in us and among us, how we got the scriptures, the last two verses; not many people in the world have the Bible like we have it since our days we grew up. We have still in verse 14, peace in our borders and we have prosperity in our cupboards. We are still safe and strengthened by the Lord. He gives in verse 8, he speaks about the weather and the rain and look at that, even today already we have such beginnings of rain.

But our emphasis tonight is verse 11,

11 The LORD taketh pleasure in them that fear him, in those that hope in his mercy.

This is a really important verse that really is also comforting and meant to be. Conviction of ignorance, Spurgeon says, is the doorstep into the temple of wisdom and comfort. Conviction of ignorance about God and about yourself is the doorstep into a temple of wisdom and comfort. And ignorance of God's glorious character is the most common cause for suffering and fear, and we're living in times of suffering and fear, and undoubtedly increase also in our borders. I was speaking to our moderator yesterday and

had had four funerals of coronavirus people in his congregation in two weeks. This is just flying through the country. Fearful days for young and old there again.

Now we live in times of insecurity in our days as well, and ignorance of God is a cause of more fear and more suffering, and we could be either disdainful of him and that brings suffering, or we would be terrified of him and that brings suffering. And look at verse 11, now this is such a tender verse, "The LORD takes pleasure in those that fear him, and those that hope in his mercy." It's a special verse for me, if I may be a little personal. It's on my wife's tombstone, this verse. My first wife was very fearful about herself and also when she faced death, never had a whole lot to say about herself, but I knew she feared the Lord and hoped in his mercy and this verse God used to soothe her spirit never again to be disquieted until she was home. And I just tonight feel a desire to preach this to you. Don't know why. Maybe God has a real good purpose for that but I just couldn't get away from the verse so no Catechism tonight, scripture on this verse.

So let's ponder this very sweet revelation in verse 11 and it is speaking about God's displeasing and pleasing, although the displeasing is in verse 10 so let's read it as well because there's the contrast.

10 He delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man. 11 The LORD taketh pleasure in them that fear him, in those that hope in his mercy.

So it's obvious there are people here that God is displeased in, and there are people here that God is pleased in, and for us it is, for a moment, to examine what that is and who they are.

So first, God does not hide that he is displeased. "He delighteth not in the strength of the horse," and that is a parallel statement to the second half, "he taketh not pleasure in the legs of a man." God doesn't hide that there are some people here that he is displeased with. It may not appear in providence, it may not appear in the circumstances because you must never make providence your Bible or your comfort. God's providence doesn't always match up with how he feels about you. I mean, look at this rain. As I drove into the valley this afternoon, I saw the clouds backing up and I said, "Lord, this is not what we deserve in this valley. I mean, the road was full of people driving everywhere but not the church. I haven't been doing the wrong thing on the Lord's day and here, look, God it's raining again." But that's providence. It's no indication that he is having a favor on us. You never look at your good circumstances, your wealth and your good business and your health of your body as an indication that God is pleased with you. That's what we need to really take to heart and that God is not pleased with someone is not a fact you should shrug off and say, "Oh well, we'll worry about that later." That's worse than playing with fire. That's really silly to think that.

Jesus tells us that many of our fears are misplaced. As we were reading in Matthew 10, he writes this to us, it says this to us, "And fear not them which kill the body." Now that could be anybody. It could also be a virus. "And fear not them which kill the body, but

are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." I mean, many of us are losing sleep about the developments in the world and rightfully so. If indeed your heart is not in the right place, I really hope that's what's happening, that he's keeping the sleep out of our eyes about the things that are happening and may yet happen. The plots and the plans of the wicked, as well as what is happening in the world, those are the least of the things you are to worry about, Jesus says. Now they may kill your body, but that's all they can do. Fear God for he is able to kill your soul and body.

Congregation, let's think about that a little bit more. We are so often deeply upset and troubled with things that are temporal, or the things that really are far more real are the things you don't see that are eternal. The things that we see are temporal but the things we don't see are eternal and how many of us are as concerned and troubled and exercised with that we are to face our Maker and come eye-to-eye with him? Psalm 96 tells us to fear God for he cometh to judge the world and he shall judge the world with righteousness.

So he's displeased with, who? Well, look at verse 10: with people who are relying on the legs of a man. That's a picture, he takes no pleasure in those who are taking not pleasure in the legs of a man, that means he's not taking pleasure in people who are relying on any source of strength or security or protection outside of himself. Any of us who are relying on man? Those are the self-sufficient or the proud or the one who can handle it who are leaning on their own wisdom, their own strength, their own strategies, their own ways of dealing with things, and have sorted it all out and this is what I'm going to do, this is what I'm doing, and relying on that and finding security in that. Don't count on that. God is frowning at you tonight and not taking any pleasure in that. He does not delight in that, he says.

Judah did that all the time. Israel did it all the time and maybe this is why this is in there again because they just came out of Babylonian captivity. Before that they were relying then on Assyria and then on Egypt. Listen to this portion from Isaiah 30:1, "Woe to the rebellious children, saith the LORD, that take counsel, but not of me; and that cover themselves with a covering, but not of my spirit, that they may add sin to sin: That walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh," and then they are here, and then they are there, but not on the Lord. "I don't take pleasure in that," he says.

I spoke to someone this morning, I had a conversation, of course, about the jab. "No, I don't have the jab but I have medicine in my cupboard I just got from India and I will handle it." You see, that's the one God is not pleased with. Don't rely on the jab but in rely on the bottle in my medicine cabinet. That's not what God is pleased with. That's the legs of a man. "I've got my measures to deal with this." No, God says. He's displeased with that and why is he displeased with that? Obviously because we ignore him as the source of wisdom, as the source of strength and the source of protection. And no matter which way you go with the means, it's always displeasing to God what means you use and you depending on that and he's displeased. That's clear of this scripture.

Our developed and unorganized world has thrown God out of the picture, haven't we? New Zealand doesn't think about God and the world doesn't think about God but God thinks about the world. We have grown beyond thinking we need God. We are fast embracing in the old ideology called Marxism and Communism, and that's based on the idea that God is an old-fashioned idea that belongs to the Middle Ages. We are educated. We're enlightened. We don't need God. We can handle life without God. God is frowning on that and God is throwing a major wrench in this world every time again, and as we heard yesterday, the new variant of coronavirus has appeared. "Ah, shoot, can't start again. The countries are crunching again. Gotta start lockdown and locking flights out of the country." Every time he throws a wrench in the wheel. Why? He doesn't delight in those that rely on the legs of a man.

This will go on and on and on until we're on our knees and I pray for that, that God will not allow the world to go on until we begin to listen to his voice. In the meantime, there are those who please God in the midst of this confusion and chaos of the world. Let's look at that verse. "The LORD taketh pleasure in them that fear him, in those that hope in his mercy." Now that says what it says, he takes pleasure, the means he delights, he smiles upon seeing a certain group of people. And who are they? Well, they're very easily described, they are those who love him. The word "fear" is equivalent to the word "love." To fear him and to love him, you find the word "love" more in the New Testament and "fear" more in the Old Testament but they're really similar.

Those who fear him are those who esteem his word. Those are the ones that Isaiah 66, the ones that tremble at his word. They love God and they love his word and listening to it, they're studying it trying to understand it but they're also trying to live it. They want to please the Lord. They want to live according to the scriptures. They really want to worship him not just in their devotions but they have their devotions, of course, but they also want to please him as they walk, and as they talk, and as they work, and as they live as people. These are the people that fear him. Those are the people who make a serious attempt to obey him. They want to obey him more and more, and they desire to do that. Why? Because they esteem God. They esteem his will and say, "Lord, I want to live for thee. I want to exist for thee. I want to do this for thee."

Those that fear him are those who truly try to walk worthy of the Lord in their home, in their marriage, towards their siblings, in their work, at school, in the classroom, on the playground. Wherever they are, they want to do the right thing. Those are the ones that fear him. You don't have to be old for that, you can be young. There are young ones in our midst undoubtedly who fear the Lord, children that want to live before God uprightly, loving him and loving others. They live quietly and tenderly because they don't want to offend the Lord. Now of course they do but they don't want to, maybe too shy to speak about it, but secretly they adore God and they love him. "Oh, I don't dare to say that," and they sincerely try to live a good and obedient life and that's kind of what it is, isn't it? Those that fear him.

Then he says he also delights in those that hope in his mercy. They go hand-in-hand. Now they hope in his mercy, mercy here is obviously God's grace revealed and mercy revealed in Jesus Christ so they're hoping in him. They see their fears, they see their shortcomings, they feel that they can't live up to God's glory. They see their sins, they feel their sins. They're broken about it, they're hurt about it and they have heard of the mercy of God and they turn to him, they look to him, they pray to Jesus, they say, "Lord, indeed I want to trust. I want to only trust in thee and not in myself or in anything I do." And it may be in very simple words they say that to the Lord Jesus. Be assured of it, children, even if you're young and broken in your prayer and if in your heart is this love to the Lord and this confessing, this speaking to him seeking his mercy, then as you bow in your bedroom or in the field maybe as you're doing some work, you just feel the desire to pray to God and you can't or you're maybe in the bathroom in school. I remember times I found a place, the only place in the school where I could pray without being disturbed was at a toilet way up in the top of the building. That's where you can pray and as we pray to the Lord in the mindset of love to him and that tenderness to fear him and to trust in him, then count on it, what this verse says and the Lord looks at you with a smile. He takes delight in that. He's rejoicing in that when he sees such humble souls in their guiltiness and sorrow turn to him in hope of mercy. He delights not in the strength of those that feel strong in their own measures, but he delights in them that fear him and hope in his mercy. That's a beautiful revelation of God's gracious heart.

Let's sing together before we conclude with that in some application. 233, verse 1, 3 and 6. "Bow down thine ear, O Lord, and hear for I am poor and great my need and preserve my soul, for thee I fear; O God, thy trusting servant heed." Verse 1, 3 and 6 of 233.

"Bow down thine ear, O Lord, and hear,
for I am poor and great my need;
preserve my soul, for thee I fear;
O God, thy trusting servant heed.

For thou, O Lord, art good and kind,
and ready to forgive thou art;
abundant mercy they shall find
who call on thee with all their heart.

In all thy deeds how great thou art!
Thou one true God, thy way make clear;
teach me with undivided heart
to trust thy truth, thy name to fear."

"The LORD taketh pleasure in them that fear him, in those that hope in his mercy." That verse is really God encouraging his own poor and needy people who often feel indeed they come so short in everything they do, those who seek to walk in fear and trust of God.

Now in the outline I put a quote from Tozer which is quite striking and important. "From a failure to properly understand God comes a world of unhappiness among good

Christians even today. The Christian life is thought to be a glum, unrelieved cross-carrying under the eye of a stern Father who expects much and excuses nothing. To many He is seen as a grim, irritable, unpredictable and extremely hard to please being." I don't suspect that that is a view prevalent among you but let it not be because nothing is more dishonorable to the God of heaven than to think of him as a grim, irritable, unpredictable and extremely hard to please being. That's so dishonorable but it's also ignorant. This is not what scripture reveals God to be. God is not some harsh slave-driver. He's not some kind of a selfish plantation owner who is never satisfied with the work of his workers, always wanting more and better, always seeing what's not done instead of what is done. He's not like a father indeed who often are like that too, or mother, always seeing what is not done well and always criticizing and always pointing out what is missing and what is not right. That's not what he is.

He's a God that taketh pleasure in those that fear him, delighteth with those that trust his mercy. He's a tender loving Father, caring, committed shepherd. Yeah, he looks out at his flock not to see, "Who can I pick on?" No, he looks on his flock, "Who can I carry? Who is wandering off? Who do I need to reclaim? Who's struggling to keep up? Who do I need to give a little push?" That's the shepherd, isn't he? That's the one who reveals himself by delight in those who fear me and who trust my mercy.

That's what our text says, congregation. God is pleased with those who trust and obey. No, no, they don't perfectly trust and, no, they don't perfectly obey. They try to trust perfectly and they try to obey perfectly but neither one ever do. They try. God knows their trust is not perfect and their obedience is not flawless. He knows our prayer life is far from what it needs to be. He knows that our love ministry is far from what it needs to be. He knows that our thankfulness and our sincerity and our faith and our following him is far from perfect. But guess what? He remembers that all his children are dust. He remembers their frame is poor and needy, stumbling and halting, weak and dependent, a sheep struggling to keep up. And with tenderness, he looks at those and remembers what we forget, he knows we're not finished products.

And Paul says, "For me to live is Christ," as we will look at hopefully next week. "He knows," this man says with that statement. "Don't look at me. That's all short in my sight." Paul did not think he was that great. He was just a man, carnal, sold unto sin, still falling and failing every day but he knew in Christ he was accepted with his Father.

So God knows we are in construction phase. He recognizes their best efforts are not perfect but he takes personal and sincere pleasure in those who trust and obey and that's obviously ultimately because God is pleased through Christ and in Christ to look at his people. And he doesn't look at them ever apart from his own Son and his righteousness and that's why he can say, "I am pleased with them."

But as I was studying this, I came along that thought of Isaiah 64, as we just the other day also looked at Isaiah 66, Isaiah 64:6 we hear that statement a lot, "we are all as an unclean thing, and all our righteousnesses are as filthy rags." So how can God be pleased with those that fear him and that obey him because even when I fear him and trust him,

it's just filthy rags, isn't it? It's all filthy rags, everything I do. Always and everything I am is filthy rags.

So it's good for us to think about that statement. He says really what God is saying about his people, who is God addressing in Isaiah 64, 65, and 66? He's addressing these formal Jews. He's addressing those who are ritual, formal, who are worshiping God and all the i's dotted and the t's crossed, bringing him the right sacrifices, and saying the right things in the right moment, and using the right cliches and the right all this and thinking that God is pleased with them. Those are the ones he's addressing when he says, "All your righteousnesses are as filthy rags?" There was no whole-hearted obedience and there's no sincere worship of God and all we do, congregation, is filthy rags no matter how good it looks and no matter how good it sounds. To God such worship is offensive, to God such worship is he can't stand it. Isaiah 1 begins with this and throughout the whole book it keeps on being repeated, he says, "Israel, hear these words, O rulers of Sodom. To what purpose is the multitude of your sacrifices?" So they are doing a multitude of sacrifices, they bring in the burnt offerings, "I am full of it. I am the fat of fed beasts; and I delight not in them anymore. And when you come to appear before me, who is requiring this? Don't bring me this any longer because I loath it." That is the righteousness that he's talking about and he calls them filthy rags.

That's what God calls filthy rags. Their so-called righteous deeds were filthy because they were not righteous at all. All they did was make a smokescreen of their religious things to cover their covetousness, and their unfaithfulness, and their neglect of the poor, and their injustice, and their slanders of their brothers. You take Isaiah 58, God is even disapproving of all their fastings. He says, "That's not what I want. I want this kind of fasting, you loose the bands of wickedness and you undo the heavy burdens, and you let the oppressed go free, and you break every yoke, and you give your bread to the hungry. When I see this, I am pleased," he says. "When I don't see this, I see all your religion, I am displeased because your righteousnesses are as filthy rags to me."

If you've read that for a moment, the text we just looked at, those that fear him and those that trust his mercy, yeah, they don't count in the work of justification. Let's be clear about that. My fearing of God and my trusting of God is totally not doing any saving. It's always short. There's always sin in it. There's always wrong in it. So in the court of justification, it's out, it doesn't count. Then it's filthy in God's sight but now in the life of sanctification, is it still filthy? No, he's pleased with it, delights when he sees in his children tender fear, walking in obedience, the lovingkindness that they show to others. Congregation, God is so displeased when we make our faulty deeds and our faulty fear and trust the basis of salvation or half a Savior. Then he's displeased. No, then we must say, yeah, if you base your hope on what you are and what you do, then God is displeased because he's not pleased in the legs of a man, but when God looks at his children's efforts, when God looks at the sincere attempt for them to do the righteous deeds, they're not filthy in his sight.

He's pleased with them. Right, fathers? When your young child has made this beautiful birthday card for you and it's chock full of spelling mistakes, what do you say? "I am just

thrilled with your birthday card," even though it's totally wrong English. He doesn't look at the details, he looks at the intention, right? When your son has done a great deed and you come home and the garage is totally cleaned up but every tool is in the wrong place, what do you say? Do you yell at the kid, "Oh, you did it all wrong! This is totally worthless what you did!" No, you give the guy a hug and say, "Man, this is awesome. Thank you so much!" God is pleased when he sees those small efforts to fear him, when he sees that trembling trusting in him. He doesn't look at what's missing, he's pleased with what's there.

That's what he's telling us tonight. Any time he as a father reveals in the scripture that he's well-pleased with your righteous deeds, yes, my friend, if you are a born again believer living in the fear of God and trusting in the mercy of God, it is possible for you to please God. Psalm 147:11 tells us but if you have your Bibles open, I listed on your outline a whole number of verses in the New Testament which says the same thing, that God is pleased with his people even though none of their labors are perfect.

Let me just walk you through a few of them. The well-known verse in Romans 12:1, a verse that every child of God indeed feels speaks to their heart. "I beseech you therefore, brethren, by the mercies of God," having tasted these mercies of God, "that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Now the word "acceptable" could also be translated "pleasing to God." Pleasing to God. When he sees one of his children sacrificing their body in a living sacrifice, giving their time, their effort, their energy, their talents, their gifts, as a sacrifice that is trying to be set aside, that's what the word "holy" means, it's not perfect and sinless, no, dedicated to him, he's pleased. You ask a child of God, he says, "Oh, there's so much selfishness in it yet so much imperfection. I'm so fickle. One day I feel like it, then I don't, then I do it out of duty." Yes, that's a struggle but when we are seeking to do that by the fear and trust in the Lord, count on it, heaven is pleased with it.

You read in Romans 14:18 in this chapter that speaks about the differences also in the congregation of Rome, look what God says. Verse 17, let me add to it, "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God," that is, pleasing to God, the same word again. He is pleasing to God. God takes pleasure in those people who so serve him and they are approved of men.

Now Colossians 3:20, children, look what God says to those children among us who are there described. Chapter 3, verse 20, "Children, obey your parents in all things." If in your heart, child, you want to serve your parents, you want to obey your parents, you want to honor your parents, you want to love them, you want to walk according to their instructions and do all that, guess what God says about you? He is pleased with you, "Children, obey your parents: for this is well pleasing unto the Lord." If it comes out of a heart, love and desire, no, you won't be safe because of that because it's imperfect, it's never perfect, the perfectness and the saving work is only in Christ but God is still pleased when we so honor our father and mother.

Let's do one more. Let's go to 1 Timothy 5:4 and you can yourself check out the other verses I listed on your outline but it's really quite abundant. In 1 Timothy 5:4 here we have some of the children of God, "if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and pleasing before God." He's speaking, again, to believers who are taking care of their elderly. That's pleasing to God.

In that same book in 1 Timothy 2, congregation, very important in the days we live in, "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority." We ought to pray for our Prime Minister and for the government and our leaders, "that we may lead a quiet and peaceable life in all godliness and honesty. For that is good and pleasing in the sight of the Lord." That's pleasing. That's the fear of the Lord in practice. Then we need to ask ourselves is that pleasing how I speak and think and talk and react about our leaders? So we disagree with them but are we praying for them? That's pleasing to the Lord.

So again back to our original text for tonight. "The LORD taketh pleasure in them that fear him, in those that hope in his mercy." Congregation, children of God, don't always imagine God as being so hard to please, always finding fault with our best attempts. No, keep this verse in mind. When I fear him and I base my hope only on the work of Christ and the Lord is pleased with me. That should encourage us. That should encourage us to continue to seek to walk in the fear of the Lord and seek to use our life and our day to serve him, never thinking, "I'm not measuring up." Not in your sight, you'll never measure up, but we do measure up in his sight, through Christ in whom I trust. Amen.

Let's pray.

Thank thee, Lord, for this so tender reminder tonight thou is a heavenly Father. As a divine parent of all thy children who in the various ways of immaturity or maturity fear thee and walk according to thy holy will trusting in thee. And Lord, what a beautiful testimony thou says thou art pleased with them, that thou takes pleasure and delight in such who walk in life before thee. And please help us, Lord, to continually remind ourselves of this, never accept it on the basis of anything we do. That's Christ alone, grace alone, faith alone and that we may live out of that, serving and seeking to sacrifice ourselves in the fear of God and thou hast reminded us tonight that thou art well pleased, that is acceptable with thee. So bless these words, O God, encourage us to sincerely seek to live before thee who are not basing their salvation on any of those things they do but desire to live a God-glorifying and a neighbor-loving serving life, and yet so often feel discouraged as we look and see all the imperfections. O enable them to live also by this verse and many others that we are complete in Christ and may in him be well pleasing to thee.

Lord, go with us now as we go in this week before us, now bless the labors of this week, thou protect us in our work and travels this week, thou bless our families, our mothers and fathers with children. Lord, may our homes be havens as well as little churches

where we nourish each other in love and in the truth of thy word. And those who have loneliness, Lord, may they find place of love and belonging, also live alone and maybe feel that also more in singleness or in widowhood, Lord, thou give that they may also sense this belonging to each other. But bless especially also our students sitting exams this week again. Give them the ability to recall and to apply themselves, Lord, to this critical time and what a joy if thou wouldst crown their efforts with success, and help those especially, Lord, who have difficulty learning to whom this is a nerve-wracking week and please, Lord, give them calmness. Bless our teachers and the school, Lord, with all the needs they face, our school boards with all the decisions they face as well. We commit them all to thee. Lord, hear our petitions. In Jesus' name we pray. Amen.

Scripture: Ps. 147

#17 Series: *Knowing God*

Singing: 256:1, 2, 5 – 88:1-3 – 233:1, 3, 6 – 403:1-3

Intro: Ignorance of God is both dangerous and damaging!

DISPLEASING OR PLEASING THE LORD

I. The displeasing of the LORD II. The pleasing of the LORD

I. The displeasing of the LORD

A. God isn't hiding fact that certain people displease Him (Ps. 147:10)

1. That's not a fact any should ignore or shrug off: Prov. 1:24-33; 29:1

2. Jesus warns that much of our fear is misplaced: Matt. 10:28 (Ps. 96:13)

B. Who among us is God displeased with? (vs. 10)

1. Those of us who *rely upon any source of strength beside Him* (Is. 30:1-2)

2. Why is He displeased with such?

3. If God is displeased with us, we ought to give earnest heed: Deut. 30:15-20

II. The pleasing of the LORD

A. The Lord takes real pleasure in certain people among us (Ps. 147:11)

1. those who fear Him:

2. those *who hope in His mercy*

B. God is encouraging us as Christians *who seek to walk in fear & trust Lord*

1. A. W. Tozer: *From a failure to properly understand God comes a world of unhappiness among good Christians even today. The Christian life is thought to be a glum, unrelieved cross-carrying under the eye of a stern*

Father, who expects much and excuses nothing. To too many He is seen as a grim, irritable, unpredictable and extremely hard to please.

2. He reveals that He is pleased with all you who trust and obey Him
 - a. not because your trust and obedience are flawless

- b. because He accepts you through Christ in whom you, by His grace, have put your trust

C. But what about Is. 64:6: *all our righteous deeds are filthy rags?*

1. Who did Isaiah address? (See Is. 66:3; 1; 58)

- a. without sincere (efforts at) obedience and trust in Him, He is offended by our most strict expressions of worship

- b. God is displeased when *we make* faulty deeds the basis of salvation

2. But God's children's efforts to do righteous deeds are not filthy in His sight

- a. Ps. 147:11 compared with

- Romans 12:1, 14:18
- Col. 1:10 & Col. 3:20
- 1 Thess. 2:4 - 1 Tim. 2:1-3
- 1 Tim. 5:4 - Heb. 13:16 - 1 John 3:22

When we take least notice of our good deeds ourselves,
God takes most notice of them. (M. Henry)

Although the Lord's disciples are to be seen doing good,
they must not do good in order to be seen.