

# Who Is a Godly Nation?

*Book of Isaiah*

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**Bible Text:** Isaiah 60:4-6

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If you will, look with me in your Bibles to Isaiah 60. This is a very deep and full well of water we have here and certainly could never be exhausted, but I pray that as we go down through it, the Lord himself would be our teacher and just like you do with any well of water, you dip into it, you drink until you're satisfied and then you come back to it and that's what we're going to do.

But my text is taken from verse 4 down to verse 11 today and I want to ask and answer a question: who is a godly nation? As things degenerate even in our own nation, I hear a number of preachers and religious leaders standing up and saying, "We need to get back to being a godly nation." But it begs the questions: what is a godly nation? Who is a godly nation? I believe this particular portion of Scripture gives us God's answer to that so we'll read it and then I'll make some comments. Let's begin in verse 1 for the context.

1 Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. 2 For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. 3 And the Gentiles [that is, the nations] shall come to thy light, and kings to the brightness of thy rising. 4 Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. 5 Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles [or nations] shall come unto thee. 6 The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the LORD. 7 All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory. 8 Who are these [that's the question, who is this godly nation] that fly as a cloud, and as the doves to their windows? 9 Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he

hath glorified thee. 10 And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee. 11 Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles [or nations], and that their kings may be brought.

So here we have a very clear description of that nation which God has blessed and I would not preach this any differently than if given occasion even to speak in a public way to this nation or to the world. The message is the same and I want us here, by God's grace, to hear this message.

Now, in answer to this question, who is a godly nation, you get all kinds of answers from the world. I'm talking about from the religious world. I recently read this promotion and appeal for individuals and churches to turn the United States back into a godly nation. That's what caught my eye and I want to read this verbatim to you, not because I endorse it, but rather as an example of the mindset of what modern day Christendom is promoting. When I say Christendom, I put that in little c-h-r-i-s-t, modern day. But it's being promoting as godliness and it's being promoted through two ways and you'll hear this: it will be through personal spiritual renewal that if we want God to bless our nation than each of us has to get right with God and do something, that's the first thing; and then political reform where if you're hearing more and more today about the separation between church and state it's because there are a lot of political groups out there trying to bring about reform and enforce by legislation people into submission to certain rules and regulations.

But this and when I mentioned it to you, I'm sure you've seen it. I've seen little signs in people's yards that they are part of this movement and it's called "40 days towards a godly nation." So if we will just give ourselves to rededicating and renewing 40 days of this practice and I've seen it out on Facebook where each person puts out there and publishes what they've done today and they encourage different works of people doing things: praising God, thanking him instead of being complaining and all of this. It's like a wave at a football game. If we could just get enough people doing it, pretty soon we would be back to being a godly nation.

But here's what this states,

"Over 40 million Christians don't vote, and we watch helplessly as our nation slides into moral decay. But how do we turn our Nation back to God without being partisan, having people leave the church or getting in trouble with the IRS? How do we change our nation?"

I'm reading verbatim.

"This 40 Day Series can achieve that. We can turn America towards God if we are willing to awaken the Sleeping Giant of the American Church!

Start this non-partisan 40 Day Series in your church and educate and motivate your congregation.

"This book," and they're not talking about the Bible but,

"This book allows you as a pastor or teacher to show that Jesus was indeed involved in the politicians of his day and age. It also provides evidence of how Christians have transformed the world by getting involved in legislating morality like the laws against slavery, racism, child marriage, child labor and even animal cruelty. It will transform your church into a more giving, more loving more active congregation."

Now, there are people that would accuse even this congregation and myself and the smallness of it by saying we're not doing the right things, that if we would just commit ourselves to this 40 day series we would learn something about not only transforming this congregation but transforming this neighborhood and transforming this city and then ultimately, like a wave, transforming the nation. And this 40 day series includes a study guide. Now, I'm not making this up, but this is being handed out. This is what's being promoted and given to supposed church leaders.

In the world's definition godliness is defined in terms of living a happier, healthier, safer moral and loving life. Now, as we come to the word, I'm not opposed to being happier. I'm not opposed to being healthier. I'm not opposed to a safer society. I'm not even opposed to morality. I'm not opposed to a loving society, but I will make this statement that that does not make us godly. You can have all of that and be condemned and lost and hell bound. Godliness in Scripture and this is what I want us to understand if we don't understand anything else, godliness in Scripture is not something that man does to improve his standing or image either before men or God. Most people are doing these things to improve their reputation. You'll hear somebody say, "I used to be a drunk and then I realized what kind of effect that was having on me and my family so I realized I had to do something and so I joined this congregation and I will tell you now the personal benefits that it has been to me to turn back to God and to get things right and to clean up my life."

Well, you can reform a drunk and put on good clothes and shower him and teach him how to walk right and talk right and that reformed drunk still be a lost sinner. That's not what makes a sinner godly. Why? Very clearly the Scriptures state all of our righteousnesses, put them all together, it doesn't say all of our sins but "all of our righteousnesses are as filthy rags before him." Oh, that we would see ourselves as God declares us to be, totally from top to bottom unrighteous and the truth might be said of our attempts at godliness as it is often applied to people that pursue riches. I've heard so many people say that about a rich person. I think sometimes they're jealous because somebody has a lot of money and so they'll say, "Well, what does it profit a man if he gain the whole world and lose his own soul."

Well, what applies to material applies to spiritual. Whatever a man sets himself to profit a man and I will tell you that that's what religion does today, it seeks to profit man at the expense of the glory of God and robbing God of his glory. But what does it profit a man? If we went out today and started social programs to bring in the homeless and to straighten up the drunks and pull the prostitutes off the street and give them programs that would help them live better, all you would be doing would be, if that's all it was, dressing up people for their execution. It would be cleaning them up and preparing them for the day of judgment. That's all. It does not in any way change what man is.

I would rather learn what God defines as godliness and here we have such a description in my text and that's why I'm so grateful for the word of God. I'm grateful to see you have it in your hand and we're going to look at this together because here we have a description in this text as to how God has purposed to raise up a godly nation, but not in any geographical sense. You see, that's what disturbs me when I hear people referring to the United States of America as God's nation. God doesn't have a geographic nation that is his nation. As we read the Scriptures, God's nation has no geographical or political or cultural or social borders. The nation that is godly before God, that godly nation, is one of sinners from every tribe, nation and tongue that God himself has purposed to save and that Christ has paid their sin debt wherever they might be found. And that through the Gospel going forth and today by his mercy, that message at a click of a button is around the world. It amazes me when I send a bulletin out and within a minute I get a response back from Malawi in Africa. I mean, I can't dial that fast if I was to call. And thanking me for the bulletin messages that are written each week because what they do is take and translate those and so the message has always been, "Don't be late because we need these for next week." That's just how quickly God is purposing that the message go forth. But it's a spiritual nation, a nation of sinners whom God has purposed to save.

You say, "How does that relate to our text?" Come back here to Isaiah 60:4-5. A godly nation is described as sons and daughters who are drawn to Christ, the light. Now, there are some interpret the Scriptures as being Judeo-centric. We were just talking about this with the men and it's here in my notes. Those that read everything with regard to Israel and you'll even hear politicians in our nation arguing this way, that somehow we've got to defend Israel. Somehow we've got to keep promoting Israel as a nation if we want God's blessing and they read, for example, verse 3 here, "And the Gentiles shall come to thy light, and kings to the brightness of thy rising," and they refer that to Israel and that's why you have people looking over there. There was a lot of hope. Go back and read some of the articles that are in journals and even since of back when Israel was reestablished as a nation in 1948. There were preachers preaching that we were within a generation of the Lord coming back because now Israel has been reestablished and now there is going to be an earthly millennium over there in Jerusalem. Everything was looking to physical Israel, natural Israel, and even before the Lord taught me the Gospel, the preacher's school I went to, that was the focus. Looking for signs. Looking for evidence.

But this is how Scripture gets abused. The light here is not Israel. Notice it says, "the Gentiles shall come to thy light." It wasn't Israel that's the light, no more than the moon has any light that it reflects in and of itself. The light is already defined up in verse 1,

"Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee." So the light to which sinners come is Christ. Christ, the light. When he came, he said, "I am the light of the world." He was taking these Scriptures in every way and applying them to himself and it is to that light. Sure, he was born a Jew. He said that to the Samaritan woman, "Salvation is of the Jews." He didn't mean that salvation resided in being a Jew, but the Jew, the Jewish nation, would be that vehicle from which Christ would come. But he is the light. In fact, this is what Israel missed in his day. He is the true Israel of God, Christ is. We're going to see that here in a minute.

So when it says, "lift up thine eyes," do you see that in verse 4? "Round about, and see." What did Christ say? "Except a man be born again, he cannot see this kingdom." There are some that will be continuing to argue that the kingdom of God is here or it is there and they're Israel focused, they are Jerusalem focused, but Christ himself said, "If people tell you that, don't believe them." He said, "My kingdom does not come with observation." In other words, with physical observation, Luke 17.

"Lift up thine eyes round about, and see." It takes eyes to see. This is a word that is addressed unto these of the Lord's people and they're directed to lift up their eyes and see what? Well, it says, "all they gather themselves together, they come to thee." They come to this one who would be the light of Israel and verse 3 tells who they are, the nation. "And the Gentiles shall come to thy light." When Christ said that he was the light of the world, when John declared, "God so loved the world that he gave his only begotten Son," he was saying that Christ came to this world not just to save the Jew but the Gentile, sinners from every tribe, nation and tongue.

And what we're seeing described here in verse 4 is looking forward to, "Lift up your eyes and see, look round about, all they, all these Gentiles, all these nations, gather themselves together, they come to thee." In other words, they come to worship in a manner and in a way that God first revealed to the nation of Israel. He did. You look at the temple, you look at the sacrifices, you look at the priesthood, all of these things were confined as a prototype, if you will, in that nation of Israel but it had nothing to do with the nation of Israel. What it had to do with was what God would reveal later concerning his Son, the Lord Jesus Christ.

But the picture here is of great multitudes flocking to the light and wherever you turn your eyes, you would see these sinners hastening, running. I remember one time in Grand Rapids, Michigan when Gerald Ford was wrapping up his campaign and he was actually a pretty good guy. I mean, we did some flower beds for one of his neighbors there in east Grand Rapids, Michigan back in the 70s and so when I heard he was coming to wrap it up, we ran downtown and there was a mass of people running to get a good position. I actually had to step inside of a storefront and just let it go by. But there was an attraction. That's the picture here.

"See: all they gather themselves together." I believe that's what the Lord said as these Pharisees stood off just kind of mocking him. He said, "No, the kingdom of God will be taken with violence." In other words, when God is pleased to reveal Christ in a sinner,

that sinner is going to run to him and if you're the Lord's, you know what I'm talking about. Whereas before there might have been indifference with regard to Christ and salvation and we took these things kind of in an intellectual way, but when God is pleased to reveal Christ in the heart, there is a running, a gathering of these together to him.

Notice, "they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side." In the far eastern countries, mid-eastern countries, it's often that the mother would carry the child on her hip. You can see that. Many times they're on the hip and the reason is because they breastfed and so as they walked along, it was easy for the child to nurse and if that side got empty, they could put them over on the other side and continue to walk. That's the picture that is given here, that these that come will be fed. These that come will be nurtured. These that come will be strengthened by this one to whom they come. Again, that's what's true of those who come to Christ. They will be nourished at thy side.

Now, again, this particular Scripture, I believe, is fulfilled in the Lord Jesus Christ. As I said just a little while ago, Christ is the true Israel of God. When it says "shall come to thee," the Jews, this is how they missed Christ because they thought they were the center, that they were the focus of God's purpose. No, it was the one who was to come through them and so that's why they kept thinking that this Jesus of Nazareth couldn't be the Messiah because he's not establishing a political kingdom. He's not overthrowing the Romans. That's not why Christ came. He came to establish a spiritual kingdom, being the true Israel of God.

That was John the Baptist's message when he declared, "Behold the Lamb of God." All those sacrificial lambs pointed to him the Lamb of God. And I will tell you that nobody has understood or interpreted the Scriptures aright until they have seen that from Genesis 1 all the way to Revelation it's all about Christ. Everything was a type. It was a picture. It was a promise. It was a prophecy concerning the Lord Jesus Christ alone and it's to him that sinners come.

Let me just show you a few verses in this regard. Look at Matthew 2 with me and maybe this will be of some help to you. We don't have to go to another commentary, the Scriptures are their own best commentary. So here in Matthew 2, this had to do with the flight of Mary and Joseph into Egypt with the Lord Jesus when he was a baby. Notice as we read, Matthew 2, beginning with verse 13, "And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt: And was there until the death of Herod," now notice, "that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son."

You notice there is a reference there to Hosea 11:1. Now, the natural minded Jew when they read Hosea 11:1 where the Lord said, "Out of Egypt have I called my son," the

natural minded Jew said, "Oh, that's Israel. That's referring back there when we were brought out of Egypt," and that's the way they read the Scriptures. That's the way many read the Scriptures today. They relate everything back to Jewish history and they keep looking for some sort of Jewish fulfillment of the Scriptures and they miss Christ. I don't know how God could make it any plainer unless this is a blind man reading this and that is it might be fulfilled, in other words, this was fulfilled in Christ. Christ is that Son that he brought out of Egypt. It was actually forward looking, not going back to the old Egypt but forward looking to when his Son would be brought forth as a child and called out of Egypt.

Do you see how he is the true Israel of God? In other words, look back here in Exodus 4:22. Go all the way back when Moses was to stand before Pharaoh. Here is another example that people miss. Exodus 4:21 says, "And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go. And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, even my firstborn." So, again, a Jew reading this would say, "Okay, that's referring to natural Israel." Well now, wait a minute. Look over in Romans 9:4, "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." That's the sum of the whole Old Testament. "Whose are the fathers," but notice, "and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen."

So we can go back as far as Exodus 4 and say when Moses said to Pharaoh, "Thus said the Lord, Israel is my son, even my firstborn," he was as much saying as, "What is about to happen is a picture of what my Son, my firstborn, my only begotten, will accomplish when he comes for the salvation of his people." That's not stretching it. When the Scriptures say, "God so loved the world that he gave his only begotten Son," that term "only begotten" is a term that the Jews were used to applying to themselves so you can see why Christ would even say it to Nicodemus, the Jew. He was used to applying that idea that, "We're the only begotten of God." There was a nationalism that reigned and for Christ now to take that term and apply it to himself, you can see how that would just prickle a Jew.

It does so even today. I can remember back years ago being down in Miami, Florida and out talking with a gentleman that I had encountered and the conversation turned to the Scriptures and I began to talk to him about Isaiah 53 because he was, even then as rich as he was, you go down in Miami Beach and it's just nothing but rich Jews that own that whole property down there. But in his mind, they were the suffering servant. He was referring to Jews even today that, "We're the suffering servant." And when I began to take that portion that he was referring to in Isaiah 53 and tell him it wasn't speaking of Jews being the suffering servant but Christ, Jesus of Nazareth, he literally, the conversation stopped, he literally spit at my feet and turned and walked away. Such was the arrogance in his heart and I thought, "This is how they would have done to our Lord Jesus Christ." Such was the thought and arrogance that Christ would take these Scriptures and apply them to himself.

But, you know, I run into the same thing in so-called Christian congregations today over years as I have been able to preach and tear their eyes and minds away from how...you know, that's how people are being taught to read the Scriptures today. It's, "What's in it for me?" And when you take that away from them and say that these Scriptures are not about you but they're about Christ and his glory and his honor, you're going to get the same reaction. People are going to be upset. They get upset with you.

But such is the truth that we see here, coming back to Isaiah 60, that these sons and daughters that the Lord has purposed to draw to the light are those sons and daughters for whom Christ came and paid their sin debt, for whom he would be their head. That he, being the true Israel, those that are drawn to him are true Israel. That's what Paul said, "The Jew is not one who is outwardly. It's not the circumcision of the flesh in which they boasted, but circumcision of the heart." And what would be seen, as we see here in Isaiah 60, what would be seen would be the Lord drawing these. That they would gather together, not for warfare. You see, this was an amazing prophecy here that these nations would gather together not to destroy this nation but they would actually be flowing and running to the light of this nation which is Christ.

But let's look at a second aspect here of this godly nation and that is they are those in whom the Spirit of God has begun a heart work. This is a heart work in contrast to man's profession. We don't make a godly nation, dear friends, by encouraging people to do some sort of physical act in coming to God: walk an aisle, say a prayer, bow your head, raise your hand, shake the hand of a counselor. All this stuff is not coming to Christ. Not coming to Christ.

Notice here in verse 5, the second part of this verse, "Then thou shalt see, and flow together." The "seeing" is the work of the Spirit but notice, "and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, and the forces of the nations shall come unto thee." Now, when it says "then thine heart shall fear," that word "fear" isn't in the sense of being afraid, but it's to stand in awe that any that are the Lord's will stand in awe at this great work that God has purposed to do among the nations in raising up a godly nation and raising up a nation of sinners that God has purposed to save and for whom Christ has done the work.

It says, "they shall fear," they shall be in awe, "and be enlarged." In other words, to swell up with joy. That's what that means, that those that see this and perceive what God is doing. Now, we can get discouraged in one little place looking around and thinking it doesn't seem like anything is happening. It doesn't seem like God's bringing any effect at all to the preaching of the Gospel in this particular nation. It's religious, there is no question. There is a religiosity that has run over this nation just like it is in the rest of the world, but the question is: where are the true people of God? Where are those that God has caused to see his glory? You run into them every once in a while and then you rejoice because you realize that the Lord has taught them as he has taught you and this is the first time you've met. But the evidence is that they're not taking any glory to themselves, they're giving all the glory to God and in that you rejoice.



Well, that's what is being described here. "Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee." It's like good news from a far country. I love to get an email from somebody that came across the website and listened to a message on SermonAudio that I had nothing to do with. Didn't even know where the Lord would be directing but they sent an email and they write. I try to forward those to you because I want you to rejoice with me that the Lord is at work.

This Gospel is never preaching in vain and we need to be careful not to try to direct it where we think it ought to go. Sometimes we'll say that, "I want So-and-so to hear this message." Well, maybe in putting that message in the hands of So-and-so, it's not really even for them. They might take it as what happened with a school teacher in Africa one time. One of our Gospel messages that was on tape was found lying in a road, a dirt road, in the mud and a little student picked it up and took it to his teacher because the teacher was the only one at that time with a cassette player. The student said, "I found this in the road and I'm just wondering what it is." He thought it might be some music or something he could listen to. So the teacher put it into his cassette player, cleaned it up and put it in his cassette player and started listening and it was the Gospel. A message that had been preached there on the Ivory Coast and this was in another country. Somebody else had ordered the tape, it had been sent to them and they had no use for it somehow and threw it in the street but the Lord purposed it for somebody else. That school teacher when the student found out it wasn't music, the student just turned right around, he was a high school student, turned right around and walked out, but it caught the teacher's ear and the teacher began to listen. And on the tape, even though the address had been worn because it had been outside, was enough of an address to write and say, "I need to hear more," the Lord drawing that one. Never knew where the Lord would purpose it.

I believe and you know the rejoicing in my own heart when I heard that testimony. That's the rejoicing, I believe, as it says here, "because the abundance of the sea shall be converted unto thee." I know when I look around sometimes I get discouraged and think, "Well, no one is hearing." But then I go to the book of Revelation and I read that there is a number that no man can number that will worship this Lamb around the throne for eternity and I'm humbled in awe and somewhat convicted to think that because I preached and maybe no one heard that somehow the Lord's not going to use it. Who am I to even determine that?

We're to be just like the sower. In fact, I'm not even the sower, I'm the bad in which the seed sits and the sower is Christ who takes it and sows it. Let's never forget that. We're inanimate objects. He's the sower. He is the one who has sown the most vital seed that there is and that is his own blood. He said that. The seed first has to go into the ground and die and then it produces fruit. I just know this: whether I ever see it or not in my lifetime, and that's another thing, sometimes we get discouraged because we're praying for this one and that one and we think, "Well, you know, the Lord has passed them by." We don't know that. It may be the Lord takes you out completely first and then do his work. Why? So that there's no thought of glorying in yourself.

This in Isaiah 60:5 when it talks about seeing "the abundance of the sea that is converted unto thee," let's go to Revelation 5 and this is what it's talking about. It doesn't necessarily mean I have to see it in my lifetime, but it's to see it in the word. It's to see what God has said about it and this is that nation that God has declared righteous. Not in anything in themselves, but in that righteousness that Christ came and worked out. We see it here in Revelation 5, here was this book in verse 1, "I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals." That's the book of God's providence. That's the book of what he has decreed. It's written front and back. There is no way to add anything to it or take from it.

"And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?" That word "angel" is "messenger." It could apply to any preacher. What preacher is worthy to even open up the counsel of God and somehow be able to explain it and know where God is directing his will and purpose?

It says, "And no man in heaven," not an angel, "nor in earth, neither under the earth," what's under the earth but a dead person. We tend to look to leaders in the past, even certain preachers that are dead and gone. They're under the earth, but there is no power in a man. It says, "that was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying," here it is, "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth."

That's the godly nation right there. Not visibly identifiable to men, but every bit a nation which God has made godly through the death and righteousness of his blessed Son.

Well, I didn't even get through what I had prepared here. Verses 6 and 7 are the third description and we'll come back to it next time, of those that are that godly nation. They are those who worship God alone through the person and work of the Lord Jesus Christ. It says there, "The multitude of camels shall cover thee, the dromedaries of Midian." The picture is of a people coming and camels carried gold. Here it says, "they shall bring gold and incense." The whole concept there is for worship. In other words, as we see in verse 7, "All the flocks of Kedar," that's the sheep. Before Christ came, these sacrifices, the gold of the temple, this was fulfilled historically when God brought Israel back in the nation after the 70 years captivity and they rebuilt the temple that had been destroyed.

But spiritually, it's looking to, as it says there in verse 7, "shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory." Acceptance. What does Paul say there in writing to the Ephesians in Ephesians 1:6? "Ye are accepted," we are accepted, "in the beloved." It's only in, by and through the work of the Lord Jesus Christ but such is that nation that he has so raised up to his name and his honor and glory.