

God's Remedy For Sin

Video DVD

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I'd like to invite you to look with me in Isaiah 59 and I'm going to attempt to preach through this entire chapter. I know that's probably biting off more than we can chew but it is one particular subject and therefore I believe important at least to make an attempt to touch on it all. The title is simple, "God's Remedy For Sin."

You would think that if I was a professor in an institution of higher learning and I told everybody on the final exam it was going to be open book and you could go back and look up any answer to the question throughout your book and my purpose in this is simply that you make sure you learn the material, you would think that everybody would get 100% because it's open book. Yet if you've ever taught people you will realize that even with an open book, people miss the obvious, and I relate that even more so to the Scriptures. It's amazing, the Bible continues to be the number 1 book sold throughout the world and if I were to give an open book test to everybody that had a Bible with one question, "What is God's remedy for sin?" you would think going back and opening this book and sitting down and looking through the Scriptures that everybody would get the right answer but the reality is the majority miss it completely.

So we're going to see why that is. Is it that God is not plain in his word as to how he has purposed to save sinners? Well, we know that's not the problem. In fact, Isaiah begins with that here in Isaiah 59:1, "Behold, the LORD'S hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear." I have to pause here and just kind of chuckle. Imagine students blaming the professor because the professor didn't make it clear enough, didn't teach it plain enough, and so they like to blame the teacher for their missing the answer.

1 Behold, the LORD'S hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: 2 But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. 3 For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness. 4 None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity. 5 They hatch cockatrice' eggs, and weave the spider's web: he

that eateth of their eggs dieth, and that which is crushed breaketh out into a viper. 6 Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands. 7 Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths. 8 The way of peace [one way] they know not; and there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace. 9 Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness. 10 We grope for the wall like the blind, and we grope as if we had no eyes: we stumble at noonday as in the night; we are in desolate places as dead men. 11 We roar all like bears, and mourn sore like doves: we look for judgment, but there is none; for salvation, but it is far off from us. 12 For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions are with us; and as for our iniquities, we know them; 13 In transgressing and lying against the LORD, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. 14 And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. 15 Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the LORD saw it, and it displeased him that there was no judgment. 16 And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him. 17 For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloke. 18 According to their deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence. 19 So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him. 20 And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD. 21 As for me, this is my covenant with them, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

I will say that even though my intent is to cover this entire chapter, we will be coming back to these last few verses in the next message; there is too much there really to develop here.

If you think about God's remedy for sin, as I read it, could you see it if you just had but this one chapter to read and that was the open book test on this one chapter, define for me in a sentence or two, summarize what is God's remedy for sin? Many today are busy

about resolving political and educational, social, cultural issues and problems but how many do you know or do you run into day in and day out who are concerned about or even cognizant of the underlying cause of all evil? And what we see is really like the grass on the surface but what's the root? What is the problem? What do the Scriptures have to say about man? Well, Bob you read it in reading Romans 3 and how the Spirit taught the Apostle Paul and caused him to write those words in Romans 3, "There is none righteous, no not one." Actually it is confirmed here by Isaiah which I will not expect anything less that those that are taught of the Lord have the one message and when we're talking about God's remedy for sin, I would say that the problem with getting people on the same page is that they don't agree with the testimony of God. They don't like what the Scriptures have to say about them and so they go about to skirt around it and find some other answer.

But if that were the question on this open book test and I would ask you simply: what does the Bible have to say about man? The one resounding answer would be: nothing good. You see, that goes contrary to what men believe about themselves because every person you run into out there, even though there is no basis in their experience or how they live to prove it, they still believe in their heart that somehow man is basically good. Well, you just take a brand-new baby that is born, it doesn't take long for that baby to begin to express his selfishness. He doesn't care what time of day or night it is, when he's hungry, he's going to wail, and you might be tired and you have to get up and go to work and you're there to provide every means for him, but he just knows he needs to be fed, he needs to be cleaned, he needs to be changed, and your whole life from that point on for the rest of your life revolves around trying to keep that kid happy. I don't care, even after they turn 18, they're still not happy. After 30, they're still not happy.

That's what is underlying in our nature, you know, we don't have to go all the way back to Adam. A lot of times we say, "Well, you know, we're all sons of Adam." We just have to look at our own selves and understand why our children behave the way they do, because we're of the same nature. We spend our lifetime unhappy, dissatisfied and the truth is then how long it takes from sunrise to the time you register your first complaint. You might not do it publicly or officially but the thought, the mutter, the heart. That's our nature and that's how man is described here. The underlying cause of every evil in this world is man's fallen, lost estate. We are fallen sinners and few ever stop to consider what the Scriptures have to say about man or even about God's holiness. Most people think they understand about God being holy, not in our depravity, we're so far removed from even coming close to understanding what holiness is. If we truly believe and understood the holiness of God, we would never see any good in ourselves, but the problem is we still struggle with that self-righteousness in this flesh, somehow thinking that we deserve better when God brings something that is contrary to our will or our way; we get our back up or raise our fists, so to speak, in his face. The all-important question really then is not what man proposes with regard to the remedy, but what is God's remedy?

We've got a serious problem and that is our sin. You know, if you had violated the law somehow and were to stand before a judge who had the power to either condemn you or show you mercy, wouldn't you want to hear his solution for mercy? I'd keep my mouth

shut. I'm in the court. That judge has my destiny in his hands. I want to know what it's going to take for that judge to be merciful. But there are many today that aren't quite well enough to even find out. They assume they know but they don't.

So that's the first thing that I see here in this chapter in Isaiah 59 that if men languish in sin, and they do, and are lost, and they are, the problem is not due to any inability on God's part to save. That's clear, isn't it? The perception of men is to blame God and I attribute that to preachers. The reason why many are confused, they're confused already because of the hardness of their heart but then they go in and a preacher stands up and begins to pacify them and, in essence, put the power in their hands and they preach that God would really like to save you but, alas, he's not going to violate your supposed free will, so men go about believing that somehow they have the power to determine whether or not they'll be saved and, in essence, God's hand is shortened. Do you see that? They limit their God, that he cannot save. That is being preached right now even as I stand before you. I'm thankful that that is not the case. I don't know how to be any more plain than what's written right here, "Behold, the LORD'S hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear."

But again, men have been taught that the remedy to sin is much like the false prophets of Baal where they built their altar and they danced around it and it they began to cry and cut themselves. That's like modern religion. Elijah, to provoke them even more said, "Well, yell louder. Maybe he's away. Maybe he's on a trip and he can't hear." Such is the nature of religion today. They are going to gather around because they really believe that unless you do something, God can't save you. He's only going to come to a certain point but you've got to really do what's important in this matter of salvation. Dear friends, such is not the remedy for sin. I don't know how to make it any plainer. It is not in your hands and if God does not save a sinner, it's not because he couldn't, it's because he wouldn't. There is a big difference and it gets people mad. This matter of salvation, the Scripture says, is he shows mercy to whom he will. It's like, again, come back to our children, they have done something that is obviously against the rules and you're pointing out to them their fault in what they have done and they throw it back in your face as if they are entitled from you just to forget it and don't worry about it, even though they violated the rule. That's the way men think. They'll blame God in an instant.

But it says there that his hand is not shortened that it cannot save, nor his ear dull of hearing that it cannot hear. I'm so thankful that it's not by the multiplication of words. If I know it's a sin problem, the remedy isn't in us having to come together and form chains of prayer and prayer chains and prayer lists and these things and make sure we're all agreeing together somehow because God is deaf or it requires a certain number of petitions like you do with politics to get something done. Dear friends, far be it for us to ever think that God is such a God.

He is just when he is pleased to hide his face rather than show mercy. Again, I know that's not an answer that men like with regard to the remedy for sin, but that's what verse 2 says, "Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." Not that he cannot hear, but that he will not

hear. There are a bunch of people today that think the trial is still ongoing, but you know when Adam fell there in the garden, the trial was over. We as sinners in our representative Adam, fell and there is a great gulf that has separated between us and God and should God leave sinners in that state of lostness and condemnation, he is just in doing so. It is our sin that has hidden his face from us. We do not come demanding anything of God. Such is not the remedy for sin.

So if men languish in sin are lost, the problem is not due to any inability on God's part to save but, secondly, I'd have you note here that the remedy for sin must be with God alone. Why? Because we as sinners are beyond any remedy in ourselves. We're talking about a diagnosis here that is terminal. You have gone into the doctor and you have asked him what's the prognosis and he says it's not good, it's just a matter of time before your life is taken. This is our state before a holy God. Number one, all of our works are defiled. If they diagnose cancer in someone today, the one hope is that it is limited to one particular part of the body. But once it comes back that it is throughout the entire body, you pretty much say that it's pretty much over.

This is the diagnosis here that God has given's and so, again, in this open book test, as we look at what does God have to say about man, look at verse 3, "Your hands are defiled with blood." Isn't it interesting that this is the one thing that works religion preaches up, what you do; what you present with your hands before a holy God. Well, that's no solution. That's no remedy for sin because clearly it says here, "your hands are defiled with blood," and not only the hands but it gets very specific, "your fingers with iniquity." Anything you touch is depraved. Now, it doesn't mean that you're as evil as you could be. It's like a thief or a robber or a murderer that stops to give a child a pat on the back and everybody says, "Oh, he just did a nice thing. He recognized that kid." Well, you don't know who he is inside and that's the sense here, all men's works are defiled. It speaks of their hands; it speaks of their fingers; it speaks of their lips, "your lips have spoken lies, your tongue," I like the word "mutter's perverseness." You open your tongue and speak in there is nothing good in it. We can hide things. How many times we have greeted somebody and said hello to them and, "How is it going?" but inside the heart we're thinking, "Grr," and words formulate in your mind that if you spoke them they would be shocked. But that's what our we are by nature.

You say, "How bad is man tainted?" Well, look at verse 4. Man's concept of justice. Everybody wants justice until it comes back on them. I always want it for somebody else but when it comes to me, whoa, let's figure out a way around it. Man is always trying to work things to his advantage and that's what verse 4 says, "None calleth for justice, nor any pleadeth for truth." When the Lord is pleased by his Spirit to do a work of grace in our heart, we take sides with God against ourselves. We say he would be just to condemn us. Natural man can't say that. He's always going to try to wiggle out of it and that's our nature to do so.

When it says, "calleth for justice," that word is an interesting word in the Hebrew. It means "to sue for what is right." You know, there are none out there that really seek truth, that really want justice. I just want my way of justice. That's the way it's written here. No

one goes to law honestly and pleads his case in truth. They are always looking for a lawyer that is going to get them off. That's the way man would deal with truth and justice.

They trust, it says here, "in vanity." That simply means emptiness, worthlessness, futility. "Speaking lies." And it says there, "they conceive mischief, and bring forth iniquity." That would "iniquity" means "evil." That's what we are by nature and that's how we know that the remedy for sin is not in ourselves.

If I put down here a pile of truth and justice and told everybody to deal with it honestly, they recently did a study on 60 Minutes, I don't know if you saw that, where they gave kids two options: over here were some certain things that represented rewards and there were fewer but they could keep all those to themselves or over here and they were divided by color, this was green, this was blue over here, there were more of them but they could share or gave these to other kids along with themselves. What do you suppose every child chose, even though it was a smaller reward over here? They chose the one that they got to keep all for themselves. It didn't matter how much of this was over here, "I don't want to share."

That's what men do with truth. That's what they do with justice. If it were put out there and everybody was told to divide it evenly, there would be no even divided. It would be a fight. People would be trying to divide it up to their favor. That's how man is described here in verse 4. In other words, man's entire nature is depraved. It is depraved.

It says here in verse 5, "They hatch cockatrice' eggs," that's an adder, that's a type of serpent, a snake, "and weave the spider's web," and the one who eats their eggs dies or if they don't eat it and crush it, what comes out is a viper. In other words, God here is describing why it is that there is no remedy for sin within man because our nature is depraved. Dear friends, that's where evil is, it's in his heart.

If you go over to James 1. It's to such a degree that the Scriptures say that even our righteousnesses, whatever you think is righteousness is but filthy rags. Here in James 1:13, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived," see how it parallels Isaiah 59? It talks here about conceiving mischief and bringing forth iniquity. "It bringeth forth sin: and sin, when it is finished," if you were to take what this nature produces, even if it's eggs and if you were to eat them you would die, or if you were to crush them all that would happen would be more sin coming out. Take this heart of ours and any way you look at it and turn it, there is going to be nothing but evil that it produces. That is what it's describing there. It says here, "bringeth forth death." Such is our nature, dear friends.

Coming back here to Isaiah 59, again, we don't want the remedy to be with us, this matter of sin, it must be with God. Given the nature that we have, notice verse 6, any refuge against sin that we would build would be a false refuge, a false hope. That's what verse 6 says, "Their webs shall not become garments," in other words you think about how

garments are made. When I went to India, I saw plantations. I didn't know that that's how that silk is made and I'm way out of bounds here but it has to do with something of growing worms and certain silkworms and somehow from that silk is made. Now, if you were to tell a lady wearing silk that she was wearing something that was produced from a bunch of worms, she would go, "Ew!" But I don't know the process, all I know is that when I was over in India, I saw worm farms and there were silkworm farms and there was a lot of money supposedly in it.

But what it's saying here is, "Their webs shall not become garments, neither shall they cover themselves with their works." Isn't that what man typically tries to do? It goes all the way back to the fall. When Adam and Eve fell they, in their guilty conscience, ran back into the part of the garden that the Lord said they could partake of. You say, "Why did they do that?" Well, they're trying to act like nothing was wrong. It's like when a car pulls up and the kids are somewhere where they shouldn't be and the next thing you know they're sitting down doing their homework. No. You just got a sense that, okay, you weren't there 5 minutes ago.

Our Lord when he came to Adam and Eve in the garden, he found them in the very part that he said was their's but he knew, being all seeing, all-knowing and all purposing, he knew exactly their fallen estate even in that moment of time. Well, what else did they do? They covered themselves with fig leaves. That was a dead giveaway. Why would you need fig leaves? What are you covering? The Lord had made them naked and it was a beautiful thing but now in the fall suddenly there was shame. That's really what drives sinners. You know, they sense, they have this sense that God is holy. They have this sense that they are sinful, but rather than seek God's remedy, they endeavor to work out garments of righteousness of their own.

That's what is being described here in verse 6, their works. But how does God look on them? As works of iniquity. It's not anything that he can approve. "In the act of violence is in their hands." Given the freedom and choice, man's nature is ever going to be toward evil and never toward good. I hear this argument all the time, "Why does God have to decide? Why can't he just leave it up to man?" Well, read the Scriptures. If you want God just to leave you to yourself, then what he has done is condemn you.

He has condemned you, because your feet "run to evil," look at verse 7, left to yourself. "And they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting," or desolation, "and destruction are in their paths," or along their paths. "The way," notice singular, verse 8, "The way of peace they know not." There is only one way to peace, but men go about to establish many ways and that's, again, they are already fallen in their nature but they get preachers to band those wounds without healing them and they'll tell them, "Don't worry. All you have to do is be sincere and determine to love God and serve him and all will be well."

"The way of peace they know not," and it says there, "and there is no judgment in their goings." The word "judgment" is "righteousness." No matter which way they turn, there is nothing righteous about us and it says, "they have made them crooked paths." That's all

we can do. If you were to look at a life of a sinner as they are born in this world from above and take a look at it, it would be nothing but crooked paths. "All we like sheep have gone astray. We have turned everyone to his own way." Such is the description.

"Whosoever goeth therein shall not know peace." Not know peace. Man left to himself has a remedy, will not no peace.

It says there that, "judgment is far from us." In other words, any way of righteousness is beyond our being able to discern. Again, if I were to sit down with 40 people in a room and say take this Bible and each of you write how it is God can be just to justify a sinner, there is not a one of them that would get it right. Such is the nature of our depravity.

It says there, "Therefore neither doth justice overtake us," it says, "we wait for light, but behold obscurity," we only see darkness, "we wait for brightness, but we walk in darkness."

Look at Ephesians 4:18 and 19. I know what you're thinking, just like myself: this is a pretty grim report, but somehow it takes all of this in one chapter to see this and by God's grace never put any confidence in our own flesh. To this day, I don't want to put any confidence in my flesh. I don't want God leaving me to myself to discern the way. I need him.

Here in Ephesians 4:18, you see how this parallels what Isaiah was directed to write by the Spirit. "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: Who being past feeling have given themselves over unto lasciviousness, to work," what? "All uncleanness with greediness." Now, verse 20 makes the difference, "But ye have not so learned Christ." That's the difference that we're coming to here even in this portion of Isaiah 59. But it's just to underscore that men are spiritually blind and unable to discern truth from error. You see what we just read, "Who being past feeling have given themselves over unto lasciviousness." It would be like turning a blind man loose out there to find his way.

Here in verse 10 of Isaiah 59, "We grope for the wall like the blind, and we grope as if we had no eyes," because we don't, "we stumble at noonday as in the night." Remember, the problem isn't with God hiding this, it's clear in his word. The light is clear, but we stumble at noonday as in the night, "we are in desolate places as dead men." Oh, to be brought to that point by God's get Spirit to confess what we are. Such is our miserable estate.

It goes on in verse 11, left to our own devices, we would perish rather than bow. We all groan and growl like bears and mourn like doves. We look for justice but there is none, for salvation but it is far from us. I don't know about you, but I'm about ready to hear the remedy, aren't you? It's like a doctor, "You can stop reading the report, what's the solution." Well, that's what we come to here in the rest of these Scriptures.

What is God's remedy for sin? Well, you'll notice a transition between verse 11 and verse 12 in your Bible, "For our transgressions are multiplied before thee." What this transitions into now is a confession. If the Lord would be pleased by his grace to teach me what I am as a sinner, then number 1, and this is God's remedy for sin, the first thing is that he by his Spirit brings sinners that he has purposed to save to acknowledge that sin. They're not hiding it. They're not trying to cover it with fig leaves. They're not trying to be something that they're not and to confess even as it says here in verse 12, "For our transgressions are multiplied before thee." Is there anyone listening to me right now that has not been brought to declare that even in your heart? Even now as you read this word? "All that I am, all that I think, all that I do is nothing but transgression before thee."

Notice there are 3 words that are used in this particular Scripture that describes what it is to take of the blame. This is where it begins. This is how we know that God has been pleased to reveal in the heart of a sinner the remedy for sin. I truly believe God will never show a sinner his sin but what his purpose is to show him the remedy to save him. But it begins with seeing their lostness. It begins with his Spirit revealing unto you, taking out of your mouth any kind of excuse for who you are. You're not blaming your mother, your dad, you're not blaming your social and cultural environment. You're not blaming God. "I take the blame before God for who I am." There are a lot of people that are going through life right now that are in misery and they hate their mother, they hate their father, they have somebody to blame. "If it weren't for them, I wouldn't be like I am." They are not taking blame for themselves. Ultimately if the Lord is going to do a work of grace in their heart, that's where it's going to start. They're going to take the blame and say, "I am that sinner. I deserve condemnation. God be merciful to me, the sinner."

You know, that's what confession is. If you look in 1 John 1:9, I want to come back here because there are 3 words that are used to describe our blame in verse 12 but in 1 John 1:9 and I promise I'll sum this up and we'll come back to it. 1 John 1, how much this particular verse has been misunderstood. 1 John 1:9, a lot of people treat this verse like they do the disciples' prayer, "Our Father which art in heaven, hallowed be thy name. Thy kingdom come, thy will be done." You've heard people kind of just rattle through it. I've heard it before ball games. Crossing themselves and running out there. It's like rote regurgitate and that's how people see this. They say, "Well, if we confess our sins, God is going to forgive us so let's all get down on our knees and confess our sins now." There again, justice is perverted because people do that because they want something. Something is not going right so I'm going to come before God and pervert justice so that I can get what I'm after.

But dear friends, that's not what this verse is saying. It's saying that, "If we confess our sins," and the word "confess" there literally means "to say the same thing about our sin as God does." Not conniving. I'm not negotiating. "God, if you'll just forgive me and get me up off this bed." All this stuff that men in their depravity do, but just to confess our sins, I believe, is to declare just what we read here in Isaiah 59:12, "our transgressions are multiplied before thee." God has brought me to see the transgression and here are these 3 words, transgression means a law breaker. If you were to put that law in front of me,

"Every day, Lord, I couldn't keep even the first commandment. That's how I am brought low before you."

Then Isaiah 59:12, the second phrase says, "our sins testify against us." That word "sin" means "to miss the mark." It says there, "For we have sinned and fallen short of the glory of God." I'll always miss the mark if this depends upon me. Then the third word that is used is the word "iniquity," which pretty much describes what it is to wander and rebel. In equity, iniquity. Everything I have done has been against justice, against what is right.

So to confess that, there again, we're rebels by nature, to be brought in a heart to declare that before a holy God is not a work of man. It's something that the Spirit of God must produce, but when we do, it says, "he is faithful and just to forgive us our sins." Why? Because it's his Spirit that has brought such a one to declare that, otherwise you never would.

So that's the first remedy for sin that we find here. He is faithful and just actually to his Son because all those for whom Christ paid the debt, in time, his Spirit brings to confess their sin before God. Not just this sin and that sin, but confess their sinfulness. To confess as that publican did that beat his breast and dared not look heavenward, "God, be merciful me to the sinner," as if there were no other sinner in the world but me. If there were no other but me, it would still require the death of the Lord Jesus Christ to pay that debt and that's where I look, outside myself to him. That's what it is to confess, "and to cleanse us from all unrighteousness," never to have a thought again of going back to any righteousness in myself.

So that's what we see here in a Isaiah 59:12, that's the work of the Spirit. We're rebels. Do you see that in verse 13? "In transgressing and lying against the LORD." When he brings you to Christ in repentance you lay down your arms and you declare yourself to be as one having fought against the Lord and departing from our God and "speaking oppression and revolt, conceiving and uttering from the heart," notice it's from the heart. "The heart is deceitful above all things and desperately wicked, who can know it?" "Words of falsehood."

You say, "Is that all? Is it just confessing?" No, that confession, those that the Spirit of God brings to confess their sin and this is why I want to come back to this next time, down in verse 16, this is the remedy, the reason there is forgiveness with the Lord, the reason that he is faithful and just to forgive is because there is a substitute. Do you see it there? "He saw that there was no man, and wondered that there was no intercessor," among men, "therefore his arm brought salvation unto him." How did he do that? Salvation came in his Son, the Lord Jesus Christ. "And his righteousness, it sustained him." It sustained that Savior.

So I want you to look at this and read it prayerfully and carefully between now and next week because it speaks here of an intercessor. It speaks of one who came and put on righteousness. God didn't lower his standard to save sinners, but he sent one who would work out righteousness, who would establish it and God would approve and put it to the

account of those people, those sinners, those rebels, those lost wandering sheep that he purposed to save and he would be their Redeemer. You see in verse 20, "the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD." I'd like to come back to that, but that's God's remedy for sin. It's in the person of his Son, the Lord Jesus Christ. Not in man, not in our works, but in Christ.