

# Christ the Ransom

*The Book of Proverbs*

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**Bible Text:** Proverbs 13:7-8  
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Let's take our Bibles and turn again to Proverbs 13. Last time after we had gone through this portion, I mentioned that there are, in these verses, so many pictures of Christ that it would be beneficial, I trust, for us to come back and take a look at each one of these, even though last time I went through and did a study showing each of the pictures throughout this entire chapter. So today we want to come back to verses 7 and 8 and I want to speak with you about "Christ the Ransom." As the LORD directs me in reading the Scriptures, whenever I see these key words, "righteousness" or "wisdom" or "light" or "life" or as in this text "ransom," those are all signals to stop and pause and to consider how this pertains to the LORD Jesus Christ.

So here in Proverbs 13:7 and 8 it says, "There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches." So just the way these statements are juxtaposed are designed to make us think, not just to read quickly and move on. What does this mean, "There is that maketh himself rich, yet hath nothing." Well, I'll tell you there are many in the world today that think themselves rich. It's not just talking about material riches, which it could be. There are people that strive all their lifetime to attain a certain level of wealth and ease, but just like that man in the parable in the Gospels that filled his barns and yet the LORD said unto him, "Thou fool. Tonight shall thy soul be required of thee." There is an example of one that made himself rich yet hath nothing.

Riches are not the key to eternal life and in the end many that have made themselves rich, and we know all things come from God. We live in a nation where people consider riches to be a blessing of God, "How blessed we are." We see it on the front of a brand new vehicle, it says, "Blessed!" That's what people consider to be a blessing and yet they are lost, and left in that state they will spend eternity separated from God. Those riches will not help them in any way, earthly riches.

So God gives men what they desire so there can't be any complaint there, but in the end instead giving leanness to their soul, but also it says here, "there is that maketh himself poor." I don't know anybody that's going to go out and purposely make themselves poor financially, although there are some that do that just because of their habits and other things. They make themselves poor and are no better than the rich man when it comes to

the end, but here there is that maketh himself poor spiritually where Christ there in the Beatitudes said, "Blessed are the poor in spirit, for they shall see God." To make one's self poor is to be brought low by the Spirit of God and that's what God's Spirit does for everyone that Christ has saved by His shed blood. He didn't come to save the righteous but sinners and you stop and think about how we have been made poor in Adam. We're born in this world desperate sinners with nothing to recommend ourselves to God and yet it says here, "yet hath great riches." What could that be other than the riches of God in the LORD Jesus Christ, the riches of His grace, the riches of His mercy, the riches of that redemption that the LORD Jesus Christ worked out on behalf of sinners, justification, sanctification, glorification, eternal life. Those are true riches that belong to those who have been made poor. So being poor in that sense is a good thing.

Now, here's where the key word "ransom" we find in verse 8, "The ransom of a man's life are his riches." You stop and think that word "ransom" there means "a covering." It's actually the word from which we get the word "atonement," and it's also used of the ark that was pitched without and within with that pitch. It's the word "kaphar" which means "to cover." So it's speaking here of the covering of a man's life are his riches.

"But the poor heareth not rebuke." Now what this verse is saying is that if anybody is going to be sued, it's going to be a rich person, isn't it? One who is poor is not being pursued. In fact, in the insurance world whenever there's a car wreck, what is the first thing they want to know is how wealthy is this person because they're not going to go after a poor person. They're not going to spend time prosecuting a poor person but what they will do is prosecute the rich. Why? Because he has riches.

So this verse is saying that one who does have riches, those riches are his covering against any suit he has wherewith to answer every demand in every suit. So this is where I began to think about the fact that our LORD Jesus Christ was sued because of His riches. In other words, because of Who He is and because of the infinite riches in answering to God's just demands, what happened? He was sued and what happened to the poor? That's those that He came to save.

It says here "the poor heareth not rebuke." That's an amazing thing when you stop and think about how the LORD Jesus Christ stood in the place of wretched sinners such as we are and He bore that judgment. He bore what was due the sinner but He bore it in His flesh by working out that perfect righteousness that was necessary, and He satisfied every demand of God's law and justice by laying down His life. He's the only One that could have done that. So because of Him and that ransom that He worked out with His own shed blood, those that He represents, the poor, hear not rebuke. In other words, "There is therefore now no condemnation to those who are in Christ Jesus."

So that's what we're going to take a look at here in this message. Let's have a word of prayer as we continue.

*Gracious Father, I pray that as we open up your word once again, that you would be pleased to teach us of just how great grace there is in your Son, the LORD Jesus Christ,*

*Who for sinners such as we are, made Himself poor, out of the riches of glory that are in Him so that by His work alone, sinners such as we are, are made rich and enjoy what it is to be heirs and co-heirs with Him. We could never ever imagine such a blessing and yet that's what we have in Your Son, the LORD Jesus Christ. So I pray that You would be pleased to bring Light to our hearts, give us eyes to see and behold the glories of Christ even in this portion of Scripture. For that I give you the praise, honor and glory in our dear Savior's name, Jesus. Amen.*

So here in this portion of Scripture we've got the rich, poor man and we've got the poor, rich man. That's written, I believe, as the Spirit has directed in order to cause us to consider exactly the work of the LORD Jesus Christ. You think about Christ being rich and yet it says there in 2 Corinthians 8, we'll turn over there and look at that portion of Scripture, 2 Corinthians 8:9, that though He were rich, yet He made Himself poor. So we can look at it from the standpoint of the Spirit of God making us poor, showing us our poverty as we are as sinners before God, and certainly that is true, and yet having in Christ great riches, but let's not forget the other aspect of this whereby He Who was rich made Himself poor that we might enjoy the riches of God's grace in Him.

So here in 2 Corinthians 8, we see that all right in verse 9, "For ye know the grace of our LORD Jesus Christ." You think about for any sinner to be taken off the dunghill and to be made a prince with God, that is all the grace, it's not just the grace of God, it's the grace of God in His Son, the LORD Jesus Christ.

"For ye know the grace of our LORD Jesus Christ." You can't separate God's grace from His Son whereby God purposed to save sinners from eternity. It was because the Son was there already as that rich man, as that one capable of coming, and paying the sin debt, and how great that debt is, so great none could ever answer to that debt were it not for that rich man, the LORD Jesus Christ, that his Father sent in this world to be that Ransom, to be that Substitute on behalf of His people.

It says, "that, though he was rich, yet for your sakes he became poor." So there is the rich, poor man. Then when they looked on Christ, they saw nothing but a common ordinary man walking this earth, that glory that was in Christ was veiled to their eyes and it was only by the Spirit of God opening eyes, that any did perceive that this poor man is indeed the Rich Man.

He, for your sakes, became poor. That's what John testified there in John 1, "though we beheld his glory." He didn't see it in a physical halo over Christ's head as He marched from place to place. That's why they mocked Him, those that were left of their blindness. The fact that He, being a Man, would make Himself equal with God, they would not hear of it, and yet, that's Who He was as He walked on this earth, emptied Himself of that glory that He had with the Father from all eternity and came and took on Him the form of a Servant, became a Man, and not only become a Man but lay down His life. That's the reason a body was prepared Him, to lay down His life that He might redeem, ransom those sinners that the Father gave Him to save.

So we see this twofold here even in 2 Corinthians 8:9 that here's the rich, poor Man in that He made Himself poor, "yet for your sakes," that's substitution, "for your sakes," on your behalf, in your room and stead He became poor. Why? "That ye through his poverty might be rich." So that's the second part of what we see in Proverbs 3:7, the poor rich man. Who is the poor, rich man but one that Christ came to save.

We, too, I'll tell you as you walk through this earth, as the world looks on you and me, they don't see anything that is remarkable that would distinguish us as being the children of God. It does not yet appear what we shall be but we know that when we shall see, when He shall appear, we shall be like Him for we shall see Him as He is. Think about how many people honk their horn at you and drive by and get angry and they're cussing at you and all these things in this world, they don't realize that what they're doing is attacking a child of the King.

But as we appear in this world, we're destitute, we still are, and yet with what riches we've been bestowed in the person and work of the LORD Jesus Christ. It doesn't matter if we live our entire lives in material poverty. I'll tell you, most of us, all of us, receive more than we deserve, even with what we have; anything this side of hell is a mercy. But you stop and think about who we are as the children of God and what it means to have Christ as our Ransom, just as I read for you here, "The ransom of a man's life are his riches," our Ransom is because of the riches of the LORD Jesus Christ, therefore, "the poor heareth not rebuke." As far as God is concerned, whatever the world may have to say against us and turn their nose up at us as being just poor creatures, yet the riches of God's glory that we enjoy and have in the LORD Jesus Christ.

That's what's being described here and I'll tell you, when the LORD causes you to realize just how great is that rest, the One Who made Himself poor on behalf as such sinners as we are, it causes your heart just to melt and to think how great a God we have.

In Luke 16, if you look there, there are those that live like millionaires and yet in the end they're nothing but paupers. Then there are those who live as paupers, having nothing, and that's how we come before God, having nothing and yet are rich. Our LORD gave a parable here in Luke 16 to help us comprehend this particular Truth that's described here in my text in Proverbs 13:7-8, and you know this story well here in Luke 16, beginning with verse 19, "There was a certain rich man," here's the rich man who had everything., he "was clothed in purple and fine linen, and fared sumptuously every day," then on the other hand "And there was a certain beggar named Lazarus." Now if we were left to ourselves, if we had a brother, we'd say a brother being that rich man, verse 19. That's what the world perceives. "I don't want to die a pauper. I don't want to be called a beggar." But think in terms of spiritually the blessing of being that beggar, being a mercy beggar, having nothing but what Christ has wrought on our behalf. But as far as the world sees it, there was nothing to desire in Lazarus.

It says there in verse 20, "which was laid at his gate, full of sores." I stop and think about what my nature is before a Holy God, it's nothing but a putrid sore from top to bottom. That's who I am before a Holy God.

"And desiring to be fed with the crumbs which fell from the rich man's table." Remember when that woman came to Christ begging Him for mercy and the LORD told her, He said, "It's not good to take the children's bread and to give it unto dogs." Who was IT BUT the LORD drawing her all along? That didn't offend her. That didn't drive her off. She said, "Yes, LORD, but even the dogs partake of the crumbs that fall from the master's table." Oh, for a few crumbs of God's mercy, a few crumbs of God's grace at His Table, Christ's Table.

Here it says, "moreover the dogs came and licked his sores." So from the world's standpoint, you couldn't be any poorer than this man Lazarus, but there's a reason that the LORD uses these two examples just like we have there in Proverbs 13, the examples of the rich and the poor.

"And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom." Now this is the description up to where Christ paid the sin debt, then all that were chosen in Him for whom He redeemed, He took with Him into glory. He led captivity captive, but until then there was what was called Sheol where all the dead went. Sometimes the translators in the Old Testament translated it "hell," but it really is the word "Sheol." It means "the grave." And there were two parts to the grave where these souls existed until Christ came and redeemed out of the grave those who had lived and died up to the cross for whom Christ paid the debt. It wasn't everybody. So that's what's described here as Abraham's bosom.

"The rich man also died, and was buried," but now from that position, it says, "And in hell," that word actually is the word "Sheol," in the grave, that part of the grave where those were sent and remained until such time in the end of time all will be raised to be forever judged, but in hell "he lift up his eyes, being in torments," this is not a paradise, this is not a vacation spot, in torments "and seeth Abraham afar off." You see, all of the promises of God were made to Abraham and his seed, that is, Christ and His seed, and there was a divide even here in the grave.

It says, "Lazarus in his bosom." That's not that Abraham was the savior but he rested, Lazarus rested in the bosom of Abraham in the sense that it was there that all of the promised seed were together, the same promise made to Abraham that in him would all the nations of the earth be blessed. Here was where they were until Christ should come and pay the debt and take them into glory.

"And he cried," that is, the rich man cried, "and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." In this judgment, that's what the flame represents, God's justice, and that's what hell is. Left to hell, there is nothing but torment forever and the crying out is not going to be in repentance. There's none that will ever repent in hell. In fact, their crying out isn't even out of remorse, it's just as they lived, they died in a selfish desire to have back their comforts that they enjoyed in this life and never realized that in the end it was nothing but poverty.

I don't know if you've noticed or not but what's the problem here? He's looking to Abraham. He's looking to Lazarus for some type of delivery. That's not where deliverance comes. That's why I say even from hell, he's not looking to Christ as Abraham did. "Abraham saw my day," Christ said, "and rejoiced." Even here Abraham as well as Lazarus awaited that redemption that Christ should come and fulfill on their behalf.

But here Abraham answered in verse 25 and said, "Son, remember that thou in thy lifetime receivedst thy good things." There weren't any complaints, were there? You lived a sumptuous life. You see, people say, "Well, if God has made a choice as to who He saves and who He doesn't, that doesn't seem fair to me. What if somebody wants to be saved and they weren't chosen of God?" They'll never want to be saved. This rich man lived his life sumptuously and enjoyed every part of it. Left to himself, there was nothing for which he could accuse God as being unjust or unfair. That's what Abraham reminds us.

"Remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things." Now God purposed both, whether it's good or evil. We read there in Ecclesiastes where Solomon was directed to write that in the day of prosperity rejoice, but in the day of adversity consider because God hath put one against the other unless man should find out his end. Everything that takes place in this world good or evil comes from the hand of the Sovereign God.

But it says here the difference, you see, there is that is poor and yet is rich. Here's Lazarus but now it says, "he is comforted." You can take a sheet of paper and draw down the middle and put on one side the rich man and everything he enjoyed, and yet in the end it was nothing but condemnation, and over here Lazarus that represents the true children of God, that even if in this life they have nothing, yet in the end they're comforted knowing that in their poverty Christ is all of their riches. That's what true riches are, it's Christ and Him crucified, what He accomplished for sinners such as we are.

So "he is comforted, and thou art tormented. And beside all this," here it is, "between us and you there is a great gulf fixed." I liken this to either a sheep or a goat, you're either elect of God or you're a reprobate.

"There is a great gulf fixed." Who put that gulf but God? Let's never presume that who we are as children of God has anything to do with what we've done or accomplished or any works of our own.

There's a great gulf fixed and it says here in verse 26, "so that they which would pass from hence to you cannot." So much for free will, right, where preachers say, "If you would just take that step, you can go from condemnation over here to delight." No, that's not in our power.

"Neither can they pass to us, that would come from thence." So there's none that from the elect could ever be cast away. I love that. It's comforting to know that there is therefore

now no condemnation to those who are in Christ Jesus. Such is the debt that Christ paid. Such is that ransom whereby He was sued, He was charged with the guilt of the sin of that people that He came to save. I don't know as we ever can appreciate or value what that means when you stop and consider how great a debt. We sing about it. We talk about it. We read about it. But stop and consider what would be our state were it not for the grace of God in the LORD Jesus Christ. It's not by us deciding I'm going to come from here to here. That great gulf fixed is too great for any one of us to overcome. Such is the hole that has been dug. First of all, we're born in that spiritual poverty and nothing that we do, there is not a ladder tall enough to get us out.

Nothing we do can move us from one side to the other and God has so purposed. I'll tell you this, the bridge, the way that gulf is spanned is not a bridge. I was taught that that is what it was. We saw a little design here, here's God and here's you and now here's a bridge that He's put there, and they'll put the cross. So it's already there, it's a bridge, cross it whenever you want to, but the problem with that is you can come back also. That's not how the Scriptures describe this gulf, as if by any means we can move from one to the other. No, it's the hand of the LORD. The hand of the LORD is not shortened that He cannot save.

Just think of the hand of God that has taken and rescued such poor condemned sinners as we are and in His Son, the LORD Jesus Christ, by election He gave them to His Son, and by redemption Christ came and purchased their sin debt, and by regeneration now He gives His Spirit and calls them to Himself. That's salvation. It's in a person, it's not in a plan. People talk about the plan of salvation, God has a plan for the salvation... No, there's a person that takes the ransom. Job said that, "I found a ransom," and that's how it is that God delivers sinners.

He says in verse 27, "Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment." So now he's interceding on behalf of his brothers. I'll tell you, if people could see what we see here with regard to those who have died and now are in hell awaiting that final execution of God's judgment to be raised and then cast back into hell, wouldn't you think that funeral services would be different? Whereas on this side of the world, people are always talking as if that soul that passed is now in Heaven. I've never attended a funeral service where that person that has died has been preached into hell or even mentioned of being in hell. Perish the thought! People don't want to consider that truth or reality.

You know, the way that people believe today is your ticket to Heaven is just dying. You live your life and then we die, God's merciful and God is loving and God is going to receive everybody. Would that we would all stop and consider this testimony of this rich man from hell, that it's not as people think. Wouldn't it change all the pomp and circumstance and things that go on, where today they've decided to make it more positive, they call it celebrating a person's life. We're not going to talk about death, and especially, we're not going to talk about this soul being in hell.

People just like this rich man here, they want their brethren, everybody they know, that they think the circle won't be broken and yet Abraham said to him, verse 29, "They have Moses and the prophets; let them hear them." What's he referring to? He's referring to the Scriptures. Where is it that we are to find comfort for our souls? It's not in experience or emotion or what somebody tells us about what our eternal state would be.

"They have Moses and the prophets; let them hear them." In other words, this very Word that people take up today and read in many places around the world at this hour, are actually reading these same Scriptures and yet, they find comfort in what they think they need to do to improve their standing before God because everybody knows judgment is coming, everybody knows that death is a reality, none of us are getting out of here alive, but where is our hope? It's not in me telling anybody, "Oh yeah, I think So-and-so is in Heaven. So you'll be alright," and pat them on the back. We have no right to state that to anybody. I don't care if it's our relatives or loved ones, that is God's determination and I'll tell you, if God by His Spirit has not revealed Christ in a sinner and shown them their desperate need and pointed them to His Son, the LORD Jesus Christ and His blood and righteousness alone, there is no hope for that person. I don't care how nice a person people think they are. I don't care how wonderful a person they think they are or how many good deeds they did in serving people in the community and all these things. That's man's testimony. What does the Word say? I'll tell you, if anybody comes to you wanting you to give them some kind of assurance of salvation or hope in any way, what do you do? You point them to the Scriptures. "What saith the Scriptures?"

"They have Moses and the prophets; let them hear them." What did Moses say? God would raise up a prophet like unto him, what did he say? "Hear him." I'll tell you, if a sinner has not been taught of Christ and had their ears opened to hear His voice, don't call them a child of God just because they made a profession or somehow have lived in a family where the Bible is read and they grew up in some sort of Christian denomination, as they call it. None of that saves. So this is a serious matter. There's a divide. This is a gulf that's fixed between what God has to say and what man's testimony is.

"And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent." And here's the thing in verse 31 that seals the deal, "And he said unto him, If they hear not Moses and the prophets," you see, he's wanting some miraculous intervention here on the part of God. "Send a sign. Send a wonder," all these things, but Abraham comes back to this point, "If they hear not Moses and the prophets." What did Moses and the prophets testify? They weren't pointing sinners to works of the law, even though that's what Moses represented, but the law never was given as a means of salvation.

"If they hear not Moses and the prophets," notice, "neither will they be persuaded, though one rose from the dead." Who did rise from the dead? That's the LORD Jesus Christ. He came and paid the sin debt and it's only in that death, burial and resurrection that any sinners have hope, and that's through Him Who came, lived, died and rose again and set on high.



That's what that Ransom is. That's what it is for Him to be charged with the sin of that people that had no answer themselves. I certainly have no answer but my hope is in this One Who did come, lived, died and rise again. I don't need anybody else to come back from the dead to tell me, "Oh, this is the way it is. You'd better straighten up." Like you hear some of these that were in car wrecks and they say they died and went to Heaven for 90 minutes and now they come back and God has given this mission now to persuade people of the reality of it. Such foolishness. If they don't believe Moses and the prophets, in other words, the Word of God, any sort of believing outside of the Word is nothing but false faith. It's not faith at all. There is One that did come and did die and did rise again, and Moses' word to any about Him is, "Hear Him. Hear Him." That's why we sing that hymn, "My hope is built on nothing less than Jesus' blood and righteousness. I dare not trust the sweetest frame, but wholly lean on Jesus' name. On Christ the solid rock I stand, all other ground is sinking sand."

One other Scripture and then we'll be done here. It's still right here in Luke but it pertains to what we're studying in Proverbs 13:7-8, and just to reiterate again that Scripture in Proverbs 13:7-8, it says here, "There is that maketh himself rich, yet hath nothing." Maketh himself rich. You don't want to show up before a Holy God with anything that you have done. Maketh himself rich. Any sort of garment that you have sewn and put together by way of words or deeds before a Holy God, that won't stand.

I think of the parable there where the king, gave the feast to honor the son, and every one of the ones who had been summoned to that feast, in other words, who received their notice to attend, were all given a garment by the father in honor of the son, but then there was one man that came in that did not have that garment, and when the king looked around and saw that one man and I'm sure he showered, I'm sure he cleaned himself up, I'm sure he probably sought to wear his best, and yet it was indicated that he wasn't one of the elect. He wasn't there by appointment. So what did the king do? He told his servants to take that man and cast him into utter darkness. That was a story that was told with regard to the people of Israel who thought themselves just based on their heritage, like so many today, they think, "Well, I grew up in a Christian home. I grew up in a Christian faith." That's the way they reason, "And so I'm pretty sure of Heaven." No. You'll be like that one when the King looks over those that were in attendance that saw that one dressed, made themselves somewhat, and cast out into utter darkness.

But, "there is that maketh himself poor, yet hath great riches." That's what we see described here in Luke 18. Again, this is something that you, I'm sure, have read many times but see how this pertains in verse 9. "And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others." We're not talking even about murderers here, we're not talking about bank robbers, we're not talking about serial killers. What was his one condemnation is that he trusted in himself that he was righteous and despised others. That describes the whole world that have made themselves rich and yet hath nothing.

It says here, "Two men went up into the temple to pray; the one a Pharisee, and the other a publican." So if you relate this to our passage in Proverbs 13, "There is that maketh

himself rich, yet hath nothing," that's the Pharisee. Then the publican would be, "that maketh himself poor," knows himself to be poor, "yet," again by God's grace and the work of Christ alone, "hath great riches."

It says these both "went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus," but notice how every word of Scripture is important, "prayed thus with himself." There is only true prayer. People say, "Well, what about unconverted people praying?" Unless the Spirit of God is in them directing their heart to the LORD Jesus Christ, it's not prayer. I don't care what they call it. Well, you call it what the Scriptures call it, "praying thus with himself." It's just people talking to themselves. You might as well say that.

If you want to pray, just stand up and talk to yourself because that's what he was doing although putting God's name to it, and you can see even how he pronounces the name of God, it's like people today that won't speak of the LORD Jesus Christ, it's not politically correct when asked to say a prayer or give an invocation or give an inspiration. I was in a meeting not too long ago and that's what they said, "We've got So-and-so here to give us an inspiration." I don't even bow my head during those times. We're not talking about the same God, but they'll use the generic 'god.' Not Father, because that's how Christ taught His disciples to pray, "Our Father which art in Heaven." You can't call God your Father if you've never been taught of His Son. So people use that generic 'god.'

"God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican." So that's what he was doing, like it says there in verse 9, he trusted in himself that he was righteous. On what basis? Not being like others. So there is your man that makes himself rich in his own eyes and yet hath nothing. It's just vain repetition of words.

He goes on, "I fast twice in the week, I give tithes of all that I possess." But then we read here in verse 13, here's an example of a man who has made himself poor, the Spirit of God being the One Who has made him so. "And the publican, standing afar off, would not lift up so much as his eyes unto Heaven, but smote upon his breast, saying," now notice he didn't just say God, what did he say? "God be merciful to me a sinner." You know, that word "merciful" there is the word "mercy seat." God be my Mercy Seat. He was, by the Spirit of God, looking to the LORD Jesus Christ and His finished work alone as the Mercy Seat. He had nothing else to ask but for mercy, pleading the Mercy of the Court, but that's the Good News because the riches of a man are his ransom. Here is Christ now in God's Court of law has already been charged with the debt and the payment of such a sinner as this one right here and that's why we read in verse 14, "I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

Well, I'll tell you, given the situation of the rich man or the poor man, I'd rather be that poor man, that one that has nothing yet looks to Christ alone, Who has all the means, all the riches to redeem such sinners as we are.

Alright.