

Jesus' Death Blow to Arminianism

By Shawn Reynolds

sermonaudio.com

Bible Text: Matthew 20:28

Preached on: Sunday, January 27, 2013

Grace Particular Baptist Church

5725 Imperial Lakes Blvd

Mulberry, FL 33860

Website: www.graceparticularbaptist.org

Online Sermons: www.sermonaudio.com/graceparticular

Let us pray.

Dear heavenly Father, how glorious thou art. I thank you, Lord, for this day, for the day that you have provided, the day, Lord, that thou hast set apart. Lord, glorify your name this day in this place. May you be pleased to bring forth thy truth. May you be please to bless thy children in this room with thy voice today, that thou would be pleased to speak to our souls and, Lord, may you reveal who we are in your sight and, Lord, may you give us a sight of who you are, the true and living God. Lord, I pray this day that you would watch over those who are not with us, Lord, you would unite us in thy Spirit and that you would bless their time together today, Lord, that you would be in the midst of them also. Father, I pray in this hour thou would lost my lips, temper the zeal that I have for what thou hast laid upon my heart and, Lord, may you fill me with thy love. In Jesus' name I pray. Amen.

I want to go ahead this morning and go right to the text this morning and read the text to you and then show you how we are going to divide that up. It is found in Matthew chapter 20 this morning. It would be Matthew chapter 20 verse 28.

“Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.”¹

When you first glance at this text and you see where Jesus said it, it was after the 10 were moved with indignation as two of them were asking about being closer to Christ, to sit on his right hand and on his left hand in the kingdom of God. And then the Lord set out to teach them about how to minister to one another, how in the child of God his work in the soul of the child of God is one of humility, is one of humbleness. It is not one of exalting self. But in verse 28 he ends this little section by saying:

“Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.”²

¹ Matthew 20:28.

² Ibid.

This text divides up very easily. The first part we will focus on is the first clause.

“Even as the Son of man came not to be ministered unto.”³

And I will say a few words about but to minister and then also to give his life a ransom for many. But I tell you what. I pray the Lord comes with such power to your soul today. If he ever speaks these words to your soul, it will be a death to Arminianism. It will be a death to the free willism that lies in all of us. When we fell, we fell hard. When Adam fell in the garden we lost the image of God. And we gained the nature of Adam, the fallen nature. And as Adam was put in that garden and as he was told to do this and live and as Adam could not do this and live, he set about the rest of his life and all of man that came after Adam has set out his life to please God, to do something for God. What does Jesus mean when he says:

“Even as the Son of man came not to be ministered unto.”⁴

He means he wants none of your help today. He wants none of your doings. He says to you today, to they child of God, you can do nothing for him. That may be hard for you to swallow this morning. It is hard for me to swallow at times, because we see our fellow man that is fallen. We see those that are in dire need of Christ and we set out to say something to them, to be a witness to them. But the Lord Jesus Christ said as he came he came not to be ministered unto. There is nothing that Jesus Christ came to do and did and anything that he finished for his children that we can add to. As I said, if the Lord is pleased, if he was pleased to bring this passage home to every Arminian in this world—and we all have Arminianism in us—you know this is a subject that is very dear to me because of my background. I grew up in it. I was indoctrinated with it. I was right there with Wesley’s creed to do all you could for man. And I don’t want you to misunderstand what that creed is saying. It is talking about the works of man and procuring and doing something for God toward his salvation, because God must be helped.

My Lord and Savior in this verse speaks to my soul today and says he came to be ministered unto. And if the Lord is pleased to say that to your soul, to wean you from yourself, your desires to make a difference I this world, your desires to speak to your neighbor, your desires to save the mailman as he puts the mail in your mailbox, your desires to go out in the marketplace and to do something for his kingdom, where does that come from? Where do those thoughts rise in our mind? It is our fallen nature. It is the old man. It is the part that always wants to do something for God. And it is contrary... and what it is, in he absolute core of it, is it is antichrist, because Christ said to his people:

“It is finished.”⁵

He either has finished everything for his children or he has performed, as David said, he has performed all things for me. Do you feel that way today? Do you believe that the

³ Ibid.

⁴ Ibid.

⁵ John 19:30.

Lord Jesus Christ has done everything for you? And I am not just talking about your salvation which we go, “Oh, yes, he has done everything for my salvation. Now let me go and live my life.” I am going to get up in the morning. I am going to do this. I am going to do that. Is Christ your life? As you get up every morning and you set about in your day, is Christ the giver of your life that day?

I have watched in the last couple of days as my wife has suffered more greatly with this foot trial. And it is amazing thing that when the pain comes so bad the Lord just knocks her right off her feet, literally. And I mean to the point it is a paralyzing. She can't do nothing. But why? Why is the Lord so good to his people that way to show us these things in our natural life? To show us that even in the getting up in the morning, in the going out in the workplace, in the going to teach the children, in the going to the market place, in the going and whatever we do, without him we truly can do nothing, because when we set out to be ourselves, when we set out to do things, what is at the core of it? That is the question that you ... we don't like that word Arminianism. We don't like it. Especially somebody like me whose background is in it. I will tell you right now. I hate it. I hate it with a holy hatred. I hate it when I hear it in those the I love and I hate it when it comes forth out of my life.

You say, “Well, haven't you been delivered from it?”

Yes. But as long as that old man is sitting in me, I still have a fallen nature that wants to gravitate to doing something for God, to doing something to help him out. It really is an amazing thing. If the Lord gives you any kind of insight today into your soul—and this is soul work—when he comes to your soul and teaches you and says, “What is it that you believe you have done this week? What is it you have done? Maybe you think you have made a difference in someone's life. Maybe you said this to someone. You walked away going, man, I might have planted a seed.

Do you know what that is in the core? That is Arminianism. It is the idea that we are helping and furthering the kingdom of God. And it is a horrible thing. It is a horrible thing. Man even the very first two that came and made an offering unto God, Cain and Abel, what set them apart? What set the two offerings apart? Well, we are told in Hebrews that it was the faith of the Son of God. It was the faith that was given to one and the other one didn't have it. One is all of his work. One is the creature's work.

I told the children this week in assembly the Lord laid it upon my heart at the end of that time that I spoke to them and I prayed that as the Lord raises me up to speak, as long as I have breath in this body, I pray that the Lord continually impresses that upon me the death to the creature and the life in Christ and Christ alone. The creature comforts, the creature works, the creature abilities, all of those things have been swallowed up in Christ Jesus for his people. And he performeth all things well. And he... when it means he is all in all, it does mean that he is all in all.

The Arminian will always say that the sinner begins with God. I want you to understand that. I want you to understand that in your own thoughts and in your own depravity of

how the time is you begin with God. Maybe it is in your prayer life. Maybe you say, “I am going to pray to God at this time. I am going to do this at this time. This is my time to read the Bible. This...” Arminianism says you begin with God. God says, “I begin with the sinner.” There is a big difference there. It is all of him. Dead works.

I want to take you to a few places this morning, very familiar places, to talk about this one clause first.

“Even as the Son of man came not to be ministered unto.”⁶

And our first place is a very familiar place and that is over in Ephesians chapter two. We could all quote these verses probably. They are all dear to us. But why are they dear to us? Why is Ephesians 2:8 so dear to us?

“For by grace are ye saved through faith; and that not of yourselves.”⁷

Because the Son of Man came not to be ministered unto. It is a gift of God. Faith, grace is a gift of God. There is a reason Paul so emphatically in the middle says that it is to of yourselves. Paul, too, was a creature debaser. He desired to lay the creature low, that the Lord the Holy Spirit would lay the creature low in his preaching, that he would lay the creature down to where the creature belongs. And that is what these words do.

“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.”⁸

And not only is that, verse nine says not of works? Well, why, Paul? Why to of works? Lest any man should boast. Aren't we full of that today? Isn't the religious world full of that today what they are doing for God, what their ministries are all about? what they are doing out in the community, what they are doing to save people going door to door. What are you doing in the missionary field? Oh, that is so important. But what has God done? And how true this is.

“Not of works, lets any man should boast.”⁹

The boasting that comes forth out of man, but I don't want to put this out to man because you and I know in the depths of our soul as the Lord reveals it to us, this is our cause. This is what the Lord says to us. This is what we are in the old man. How many times do we do things, have we made sure we put that little comment in there that people know what we did. Yeah, well, I was the one who did that. Yeah. Well isn't' that nice? Somebody did that. Yeah, I thought that. We might even say, “Yeah, the Lord laid that on my heart.” I want you to make sure you know that it was me who did it.

⁶ Ibid.

⁷ Ephesians 2:8.

⁸ Ibid.

⁹ Ephesians 2:9.

And Paul says:

“Not of works, lest ay many should boast.”¹⁰

Why? Because we will. We boast about the things we do. That is our carnal nature. Our carnal nature is always to do something for God. We want to be counted that way. We want to be looked at in that way. Lord, did you get that?

I told you in my early life I was always raised that the Lord had this big chalkboard up there. And he kept track of everybody’s sins and what they did good and what they did evil. And if the good outweighed the evil, you made it to heaven. That is the way I was brought up. That is what the Arminian way is. The more you do for people the more check marks you get on the side of good. And as long as you get more check marks over there you are going to go to heaven. And that caused me great pains of terror later in my life, because I knew which said the chalkboard had more on and it wasn’t that good side. And that was a very fearful place to be.

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God; Not of works, lest any man should boast.¹¹

And listen to verse 10. Tell me where you find the creature.

“For we are his workmanship.”¹²

Who is the we? It is the child of God. It is the Church of God. It is the Church, the bride of Christ. We are his workmanship. Wow. It is his work? Yes. And it is created in Christ Jesus unto good works.

Listen. I would never want you to walk out of here and say, “You know what? That preacher today preached against good works.” That is not the case. They had their proper place, but they are in Christ Jesus. They are created in Christ Jesus. They are brought forth from the child of God. They are his work. It is nothing for you and I to sit there and say, “That is our check mark.” It is his work.

“For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.”¹³

Where is the creature there? What are you and I doing? We are walking in the path of the way, the truth and the life in Christ. It is his path. It is the path that he has called for every one of his children and he will do it. As he calls you to walk that path he is faithful to do it.

¹⁰ Ibid.

¹¹ Ephesians 2:8-9.

¹² Ephesians 2:10.

¹³ Ibid.

That is just the beginning. Turn with me now over to John chapter 15. Once again, very familiar ground. We know he is the true vine. We know the Father is the husbandman, but loo at verse four.

“Abide in me, and I in you.”¹⁴

There is the union that every church member in Christ has with Christ. Every child of God has in Christ Jesus.

“Abide in me, and I in you. As the branch cannot bear fruit of itself...”¹⁵

You cannot go outside of Christ and say, “Lord, I have done this for you,” because the Son of Man did not come to be ministered unto. That is not his place. It is a place of sovereignty. It is a place of dominion. It is a place of rulership. It is a place of opening the store houses for every one of his children. And all that we have flows from him. He came not for you and I to add something to him, to help him out, to let him lead me to a spot where I say, “Lord, do I want to choose you or do I want to choose evil?” If that was the case, you and I would be lost, every one of us, because no one never in the fallen nature... Adam proved it in the garden, in a perfect garden. We would never choose him. We would never choose the Lord in and of ourselves.

“Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.”¹⁶

When the Lord said that to me with power, no more can ye, do you know what that meant to me? Put down your desire to do something for the kingdom. It is death. It is a never ending quest and it is a never fulfilled idea or goal, doing more. And there is people in my life today that I love down here on earth, that I see that have that in them every day. What am I going to do for the Lord today? And they have got to tell me about it, too. They are going to tell me what they did for the Lord that day. But do you know what I hardly ever here? I never hear what the Lord has done for them. It is a big difference I a child of God’s lips. It is not what we utter, what we have done for him. It is what he has done for us.

Verse five says:

“I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit.”¹⁷

We are like, ok, well, we understand. Lord, in you there is fruit. Outside of you there is no fruit. But the he makes it perfectly clear.

¹⁴ John 15:4.

¹⁵ Ibid.

¹⁶ Ibid.

¹⁷ John 15:5.

“For without me ye can do nothing.”¹⁸

That is the union we are talking about. Outside of the union the child of God has nothing, can do nothing, is nothing. When he started this and said he wants none of your help, there is nothing you can do for an almighty sovereign. Nothing you can do to help his kingdom along. Any minister of God that is a true minister of God knows he is just that, a mouth piece. The Lord can raise up rocks. He can raise up a donkey. He can certainly raise up somebody like me even with a background that I have. But do you know what? Without him, without his power coming to your soul, it doesn't make a thing what I say or any other minister. We know that it is all of him. Without him we can do nothing.

Now turn back to John six with me real quick. All of this under the head to let us know that the Son of Man... by the way, I love that title. It shows that he came, he humbled himself and came down here to save his people, took on the likeness of sinful flesh, took on the likeness of it. And this filth and mire of this world and the sin that is all around, the depravity of man, all the do gooders he walked around, the Pharisaism, the Sadducees, all of them they come up and they say, “We are doing this for God.” How do you think that made Christ feel or what do you think was on his mind? Well, he reproved them. And this is another one of those verses as even the disciples started to gather up and say, “What is it that we can do to sit on the right and the left hand?” See how that creeps up? What is it that we can ... what is going to make us more favorable? Do you know what grace says? Oh, we are going to talk about that in a minute.

Let's look at John 6:37.

“All that the Father giveth me shall come to me.”¹⁹

That is the sovereign gift of God to his Son.

“All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.”²⁰

I want you to look at in this passage the unity of the trinity.

For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.²¹

¹⁸ Ibid.

¹⁹ John 6:37.

²⁰ Ibid.

²¹ John 6:38-40.

All you see in this passage is the triune God, what he has done, what he is doing, what he has performed for his children, all in salvation, all in resurrection, all in life is in Christ, is in the triune Lord.

“And this is the will of him that sent me, that every one which seeth the Son...”²²

How do we see the Son? By the power of the Holy Ghost. How is it that we believe it and believeth on him? How do we do that? By the power of the Holy Ghost.

“...may have everlasting life: and I will raise him up at the last day.”²³

All of him, all throughout that passage, all of him. Why? Because he didn't come to be ministered unto. As he is sitting here in the middle of man there is nothing man can do for Christ. He accepts nothing. In fact, it is an abominable sin to believe we can do something for our Lord.

John {?} an English minister in the 1700s, you heard me say this many times, but the complete quote, “A man knows nothing of Christ till he has been in the stripping room.” Stripping of what. Stripping of the creature. The creature, the creature will, the creature desire, the creature dependency, the creature, look at me, the creature pride. All the creature must be stripped away.

I believe that whole heartedly. We don't know nothing of Christ until that is done, because everything that is in us is going to tank the view of Christ. We have an Arminian view of Christ until we are stripped down to be bare nothing, till the Lord shows us that this is what you are, a sinner. And if you are a sinner saved by grace, there is nothing good in you. There is no reason what makes me to differ from the guy out killing 20 people. Grace.

Toplady says this. In fact we sang it two weeks ago. Nothing in my hand I bring, simply to thy cross I cling. That was in *Rock of Ages* song we sang. That clause was in there. I hope you caught that. It is a beautiful thing. Nothing in my hand I bring, simply to thy cross I cling.

Now we go back to our text. I hope that the Lord uses those words sufficiently in your soul today to show you that even as the Son of Man came not to be ministered to, oh, I hope that he can spare us from the creature. Spare us from the desires of the creature.

I find myself sometimes doing that. I find myself... I might be raking in the front yard and somebody will walk by and that Arminian thought comes in my head. Maybe you should go there and say something to that person. Maybe this is your way of introducing them to Christ. How am I going to do that? How am I going to open the soul of someone?

Now, listen. I am not talking about an anointed power of the Holy Ghost to send you

²² John 6:40.

²³ Ibid.

somewhere. That is what Paul said. The Holy Spirit said, "Separate me Paul and Barnabas." That is the way the Holy Spirit works. Separate me Paul and Barnabas and I will send them out to preach the gospel.

That is all of him. That is how the Holy Spirit works. You and I look at the plight of man and there is something in us that sits there and goes, "Man, we probably could help out man." We can't even help ourselves. But we have that idea. We have that idea that maybe Christ did come to be ministered unto. Maybe we could help him.

As I said, may the Lord use that passage as a death blow to Arminianism, as a death blow to the remnant of Arminianism that still remains in us. May he put that down.

But then we come to the precious words, but to minister. Oh, Lord, yes, you came to minister. You came to minister all things for your people. That is what he is telling us. I didn't come for man to minister unto me. I came to minister for every one of my children. I came to perform all things. I am the way, the truth and the life. I am the way in this life. I am your truth in this life. I am your all I all. I am your life.

I went to some of my favorites. It is really... I can't exhaust the search in the Word of God because it all speaks of what he has done. I could have started two, three weeks ago and just started writing passages down and I still wouldn't be finished of what Christ has done and performed for his people in this world. But the Lord gave me a few.

2 Corinthians 12:9, one of our favorites.

"And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness."²⁴

We like that verse. We love that verse. Why? Because he ministers grace and he ministers strength. And you and I, the tried ones of the Lord, the ones that have been tried in the fire, the ones that have been to the stripping room. They know the weariness of this life. There is a lot of weakness in us. There is a lot of weakness each day. We need him every hour, but his strength is made perfect in our weakness. And as my wife can't walk this morning, he can. And he will carry you.

As it is hard for us to do things each day, he can. He is everything to his children. As you go to bed at night and you are fearful, he calms the storm. His perfect love casts out fear. My grace is sufficient for thee. Is it sufficient for you? Is his and everything that he has performed, is it sufficient for your soul? And I tell you. It is for mine, but it is only by his grace. Because I remember a time I kicked against the pricks. I remember a time I was on the other side to do all the good you could, to do all that you can for man, to do all of the kingdom of God.

Matthew 28:20 says:

"...lo, I am with you alway, even unto the end of the world."²⁵

²⁴ 2 Corinthians 12:9.

That is his presence. You want to know what he came to minister? He came to minister grace. He came to minister strength. He came to minister his presence, his presence to show his children that he is there with us in the depth of our falls when we are stripped, when we are stripped, when he brings that beautiful holy law and applies that rod to us and shows us that we are the man. We are the sinner. He is still there. He is there to wrap up and bind the broken hearted. He is there to lift and bear them up on his wings.

“...lo, I am with you always, even unto the end of the world.”²⁶

Wherever we go, he is there. He knows my down sittings, he knows up rising. He knows everything about me. He knows where I will go this week long before I ever knew. He knows where he will lead me.

John 14:27 says:

“Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you.”²⁷

You know the world’s peace, don’t you? We have got some of the world’s peace when we went to the doctor the last time for this same foot issue. You are going to have this medication. It is going to take away all of your pain. You are going to say goodbye to that pain. Now in three or four weeks if it comes back then do this. Well, not three or four days. That is the world’s peace. But Christ’s peace is I am with you always. My peace is for your soul. What am I teaching you in this affliction? What does he teach us in the afflictions?

“Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.”²⁸

And when the Lord says that to your soul, that is the only way you are not troubled. It is a fearful thing to be left to yourself. I fear that every time I come up here. And the Lord is faithful every time not to leave me to myself.

“Let not your heart be troubled, neither let it be afraid.”²⁹

Matthew 11:28 says:

“Come unto me, all ye that labour and are heavy laden, and I will give you rest.”³⁰

²⁵ Matthew 28:20.

²⁶ Ibid.

²⁷ John 14:27.

²⁸ Ibid.

²⁹ Ibid.

³⁰ Matthew 11:28.

The Arminian likes to jump on that and says, "See? That is an open invitation." You show me an Arminian that is heavy laden. You won't find one. The heavy laden one is the one that is burdened with sin, one that has been in the stripping room, one where the Lord has revealed himself as holy and just and good in all things and has revealed to you that you are a sinner in need of his blood to cover those sins, in need of that salvation to take you higher than you are to him.

"Come unto me, all ye that labour and are heavy laden."³¹

And that is what we hear from him. That is what we hear is rest. Our rest is in Christ, in Christ alone. Put down your armor. Put down your weapons. That is what the Lord says. Put it down.

I will never forget that. I always read that wrong, you know, when they were in the garden and Peter said to the Lord, I think it was Peter said, "We have two swords, is that enough?" Two swords. You have got thousands of army right in front of you. Two swords. Is that enough. And the Lord says, "It is enough."

He wasn't talking about the two swords. He was talking about himself. The Lord is enough. Our enemies in this life are not physical enemies. They are the wickedness, the spiritual wickedness in high places. They are the fears. They are Satan's darts. They are our own selves, our selfish fallen nature. It is our must dos, our have tos, our duties, our do gooders. Those are our enemies. And only the Lord can give us rest from them. Only the Lord can say, "I have put all of those down. I have put all of those enemies under my feet. And the last one that will be destroyed is death. And that is coming in due time."

When you and I we close our eyes for the last time that enemy will be destroyed. We will be taken to eternal life. We will be in Christ Jesus, eternal bliss, eternal communion with the triune Lord. Well, that just fills my soul with joy.

The last one I have jotted down comes from Jeremiah. You say, "Well, that is kind of strange. How could he say anything in Jeremiah?" Well, he tells us here, Jeremiah 31:3:

"The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee."³²

Do you understand that love doesn't go away and nothing can separate us from that love? He loves us even when we stumble. Oh, he doesn't love the sin. He loves the sheep. Praise be to God it is a washed sheep. It is made whiter than snow in his blood. We don't understand that. But that robe of righteousness covers and that blood of Christ covers a multitude of sins, all of them.

The last thing I would like to say about this text today:

³¹ Ibid.

³² Jeremiah 31:3.

“Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.”³³

Not for all, but for many. We have our Lord’s particular redemption. We have the reason we have particular in our name right before us, that he gave his life a ransom. Ransom means to redeem from captivity, bondage or punishment by paying an equivalent. The Lord paid our debt. And he paid it in full to satisfy the holy justice of his Father. He did that as he gave his life willingly, laid down his life to do so. And why is all of this important? That is... you know, I love John 3:16. I love it and it doesn’t matter how I was brought up to believe it and it doesn't matter what they say about it today and it doesn’t matter what man has done with it, because I know that whosoever, I know in my soul that left to myself that whosoever would not be me. I know that I won’t come to him. Whosoever believeth in him. And I know that left to myself that wouldn’t be me. I know that that world talked about in that beautiful verse is the world of he elect, because I see his power in it.

For God so loved his world, his world of his children that he gave his only begotten Son, that whosoever... do that on your own. Oh, I believe. Do you? The devils believe. Where is your faith? Is it the faith of the Son of God or is it your counterfeit faith? There is a huge difference. There is a great gulf fixed between the two.

Turn with me over to John eight. I guess we are coming very close to the end here. A couple of things I want to read about to give his life a ransom for many, to redeem from captivity, bondage or punishment. That is why I like these two verses in John eight. Look at John eight verse 32.

“And ye shall know the truth, and the truth shall make you free.”³⁴

Verse 36 Jesus says:

“If the Son therefore shall make you free, ye shall be free indeed.”³⁵

And when the Lord says that to your soul, he shows you that you are the redeemed. He shows you that he did give his life a ransom for you to set you free from the bondage of sin, to set you free from the bondage of the must dos, the have tos, the gotta dos and the ought tos, to set you free from the yoke in this life to what you can do for Christ, to set you free from Satan’s tyranny, to set you free from the bondage of keeping the law. Oh, yeah.

“If the Son therefore shall make you free, ye shall be free indeed.”³⁶

I would like to close today in Isaiah two. Two verses in Isaiah two, verses 10 and 11.

³³ Matthew 20:28.

³⁴ John 8:32.

³⁵ John 8:36.

³⁶ Ibid.

“Enter into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of his majesty.”³⁷

This is the Lord’s rightful place before us. This is in Christ Jesus the rock.

Verse 11 is our rightful place before him.

“The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day.”³⁸

And when the Lord comes to your soul as he does many times in the child of God’s life, to lay the creature low, he reveals to that creature that he must increase and we must decrease. And it is all of him to do so.

May the power of the Lord come to you today. May he come to show you that even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many, that he shows you in the power of him that he came to do it all and it is finished and there is nothing needed or asked for of you for he has performed all things for you and I if we be his children.

Dear heavenly Father, most gracious and holy Lord, search our hearts, reveal thyself all to the glory of thy name and for thy name’s sake. In Jesus’ name I pray. Amen.

³⁷ Isaiah 2:10.

³⁸ Isaiah 2:11.