

Let God Be Glorified

Book of Isaiah

By Ken Wimer

sermonaudio.com

Preached On: Sunday, August 18, 2013

Shreveport Grace Church

2970 Baird Road
Shreveport, LA 71118

Website: <http://www.shrevegrace.org/>

Online Sermons: www.sermonaudio.com/shreveportgracech

Let's look together in our Bibles to Isaiah 66. We've been some time in the book of Isaiah and now to the final chapter but what a chapter it is, somewhat of a crescendo that you would expect if you were listening to some orchestra and here in this particular portion, verses 1-5, to consider the glory of the Lord. My title is taken from verse 5, "Let the Lord Be Glorified." We sing that song,

"To God be the glory,
Great things he hath done."

And we see him described here both in judgment and in hope. He is God. Verse 1,

"Thus saith the LORD, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the LORD: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word. He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations. I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose that in which I delighted not. Hear the word of the LORD, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed."

Now, you notice here in verse 5, it was actually the expression of the enemies of the Lord's people, "Let the Lord be glorified," that is described there how vainly men, sometimes, flippantly use that phrase and yet they're idolaters and especially in this case when they see one of the Lord's to be in trouble or to fall, so different is their god that they worship that when they see one of us who falls or who is afflicted in any way, they actually rejoice. Remember, the Lord told his disciples that, that they would drag them into synagogues and put them to death thinking to do God a service.

Now, don't you think that your loved ones and acquaintances aren't just that angry at your God. You say, "Well, they've never threatened me." Not yet, but if you could know their thoughts. If you could know just how much vehemence and anger there is toward the God of Scripture, the one that they profess to worship. You see, they are very religious outwardly, they are very pious before men and yet, as the Lord declares here, all of their oblations, all of their offerings unto him, he calls an abomination. Do you see that in verse 3? "And their soul delighteth in their abominations." What they call righteousness, God calls unrighteousness because it's not the one righteousness that God has approved and that is of his Son.

They find self-confidence in their own righteousness, their self-righteousness and when you confront them enough as to who God is and how it is that God saves sinners and where is the only hope for sinners, given the opportunity and God taking his hand off of them and turning them loose, so to speak, they'll do to you what Cain did to Abel. Cain slew Abel and the difference was over the offering, the fact that God approved Abel and his offering and rejected Cain and his offering. There's not two ways, there is no middle ground. It is either grace in the Lord Jesus Christ or it's works, but the world is full of works mongers.

You stop and think about where even the death of the Lord Jesus Christ was plotted. It wasn't in the streets. It wasn't out in the bars and in the brothels, it was plotted in the synagogues. It was plotted in those places of worship of that day where when they were brought face-to-face with who Christ is and him being God and him coming to save a people and not necessarily those that they thought he ought to save, sinners, that they plotted his death. And given the opportunity, God delivering his Son into their wicked hands, they crucified him and they slew him. They'd do the same thing today were Christ to return to this earth and go into many of these places of worship, that they call places of worship. Christ as he is seen and set forth in the Scriptures would be crucified and slain. But, regardless of who said it, even as it says here in verse 5, "Let the Lord be glorified," I would say he will be glorified and he is glorified regardless of how men deal with him.

And this whole portion begins with this expression, "Thus saith the Lord." Let us be ever mindful of whose word it is we hold in our hands. It's not man's word. The Lord used Isaiah to write this particular portion but when he wrote it so directed by the Spirit, he declared, "Thus saith the Lord." Whenever the Lord gives a word to one of his servants to declare, that's how it is to be declared, "Thus saith the Lord." There's far too much speculation, there is far too much feeding of men's minds and logic today in preaching. How we need a word from the Lord. Even here, "Ken, don't tell me what you think about what this portion is saying, declare it, Thus saith the Lord." That is my responsibility.

But how great, I have to confess, is our depravity and hardness and blindness of heart. How many times do we hear, "Thus saith the Lord," and it just goes off our back like water off a duck's back. It's as if we don't hear it. Our mind quickly goes to other things. We begin to think about what's ahead this week or what's happened this past week. It's like one that I asked yesterday, "Well, how are you enjoying your work?" And he says,

“It’s the weekend. I’m not talking about work.” I kind of assumed he didn’t want to talk about it because he didn’t have a good week. That’s just the way we are. Our minds quickly fall to grumbling and complaining and thinking about things and yet where are hearts truly sensitized to whose word this is, every time we hear, “Thus saith the Lord,” it ought to give us pause and consider and to hear and to listen. I pray that the Lord so deal tenderly in our hearts.

Who will hear it? Who will hear it? You notice the connection with verse 5. It’s those who are given ears to hear. How “Thus saith the Lord” strikes to the heart and causes that heart to tremble. Verse 5, “Hear the word of the LORD, ye that tremble at his word,” and that doesn’t mean, necessarily, just the first time we hear it and the Lord brings conviction to our heart, but that the Lord would so deal in our hearts that even the reading of it. You see, that’s why I value the reading of the Scriptures. Bob reads it, as Mike reads it, that our hearts tremble at his word, that we prayerfully consider what it is that’s being read because even without commentary, it’s the Word of the Lord, I would say particularly without commentary it’s the Word of the Lord. That the Lord would so deal in our hearts and give us a hearing. That word “hearing,” it’s not just physical ears, “Hear the word of the Lord.” Let the Lord be glorified in the hearing of his Word and may he, indeed, receive the glory.

But how is the Lord to be glorified? Here are some thoughts from this portion of Scripture that I would like us to consider. First of all, let the Lord be glorified for his sovereignty. You see that in verse 1, “heaven is my throne and the earth is my footstool.” How great a God is he. Now, this was being stated in the context of a temple that would be rebuilt after the Lord had taken Israel into captivity for 70 years and would bring them back. That great temple of Solomon would have been completely razed and when Zerubbabel came back to build the temple, you can read in the minor prophets, that those that had been of that prior generation and had seen and heard of the first temple, when they saw the second temple being built, they mourned. It was smaller, it wasn’t as great as the temple of Solomon. And so they set to regretting and looking back to what was before and the Lord had to correct them.

But the real correction is right here. Who are we to think that regardless of the size of the building, that somehow that inhibits God? Now, let’s be honest. Sometimes when you’re meeting in restrained quarters in a small corner somewhere with few cars in the parking lot, doesn’t your heart begin to question: is God in this place or isn’t he? Because you drive by these huge monstrosities and look at parking lots packed and people flowing to these places of worship. Dear friends, let’s never, ever been drawn aside by such a thought. When the Lord was pleased to begin a work in your heart and deal with you, I can venture to say, because I know how he dealt in my heart, it wasn’t in the masses, it wasn’t in the crowds. He pulled you aside and in the quiet of the moment spoke to that heart, opened that heart and caused you to see your lost estate and your sinfulness and gave you eyes to look to Christ alone.

You see, this is the God that he is. He is far above what men call worship. He’s far greater than even the most prominent, what men look at as a prominent, place of worship. Now,

“heaven is the throne of God and the earth is his footstool.” His glory. And it says “heaven is his throne.” Think about it: look at night at the sky and the universe and just think how vast and scientists tell us it's still expanding. When it says that God spoke and set in motion this universe, it continues to expand which doesn't surprise me. He's infinite, it represents an infinite God. No one could ever travel to the end of the universe and say we've come to the end. It's the mark of an infinite God who has created these things.

Heaven is his throne and he is pictured here as sitting. The heaven is my throne. This is the God of Scripture. He rules and reigns. He's not sitting on a chair, he's seated on a throne. And that throne depicts a king who rules and reigns and heaven is the throne. So, that describes an infinite dignity and dominion above all, even blessing and praise. When we finished even with a heart of grace given by the Spirit praising and honoring his name, we haven't even scratched the surface. That's why the hymn writer said,

“O for a thousand tongues to sing,
My great Redeemer's praise.”

Such a God is he. But also, notice it says “the earth is his footstool.” He's not a God removed or isolated or even as, I have to say it, our founding fathers of this country believed. They believed in a God who set the clock in motion, wound it up and set it down and now it's running on its own through laws and other things. And every once in a while, the clock kind of winds down and he'll reach down and crank it up again but pretty much we're to be the ones to determine, based on what he's given us, the direction of things. That's so foreign to what we find here in the Scripture. Not only is “the heaven his throne, but the earth his footstool.”

The Lord taught his disciples to pray, “Our Father which art in heaven, hallowed be thy name,” sanctified be thy name. “Thy kingdom come,” and he said what? “Thy will be done on earth as it is in heaven.” What we're really praying is for us to see that. All that we would have eyes to see that nothing takes place on earth but what he has ordained from heaven. To see his hand in everything: in the storm, in the lightning. I get as scared as anybody in lightning. I was in a tree that was struck by lightning when I was a child. I still remember that. You say, “What were you doing out in the lightning?” Well, I was a kid. I was climbing a tree and by the time I came to and ran into the house, my Mom said, I must've looked white as a sheet, she said, “What happened to you?” It just threw me right out of the tree and you go back and look and there's the spot. I was thankful that it hit the tree and not me. But my granddad always said that if you could see the lightning you're all right. That was the Lord preserving me alive. I didn't know at that time I was one of his.

But no matter what, I found driving back from Alexandria and that seems to be the open space there, to be one of the worst fields for lightning and I remember driving one time and it was just coming on every side. It caused me to cry unto the Lord but the peace and rest is that the Lord was directing every bolt. Oh, that we would see that in our lives.

But to see his glory. I believe this is the very first thing for God to truly be glorified and this was the mockery of these enemies in verse 5. As the Lord brought his people through trying times and affliction and even it does seem at times like the enemy overruns the Lord's people and the enemy says, "Let the Lord be glorified." They said in a mocking way, "In our heart, we declare, yes, let the Lord be glorified." That's not just a flippant statement. You know, God is good at all times. Most people say God is good whenever something turns to their good and they think, "Okay, God is good." He's good at all times. To be brought to say, "Let God be glorified, even in my deepest affliction." Like Job, given the grace of God, when all else was taken away, it says he sinned not with his mouth but he bowed and worshipped God.

If you look in Isaiah 6, and this is very personal to me, because this is the portion, you talk about a lightning bolt. The other that I referred to was physical but this was spiritual. This was the portion that the Lord used to show me something of his glory and who he is as God. And you notice it's the same word here in Isaiah 6. It's the same revelation even that John received when he was taken up into glory. He saw a throne and one seated upon the throne. I don't believe that anybody has truly been made to see God who does not see him as sovereign. I've had people ask me that, "Well, do you really have to believe he's sovereign in order to be saved?" There has never been a sinner saved but what the Lord has shown him that he is Lord of heaven and earth.

And here we see it in Isaiah 6, "In the year that king Uzziah died I saw also the Lord," what? "Sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly." You think about the seraphim that have never fallen. God created them as holy and yet their holiness is no match for the holiness of God. They are created beings and, therefore, it says they cover their face and they cover their feet and do fly. In other words, to do his will and his purpose.

"And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts," and notice, "the whole earth is full of his glory." So, you see the very same thing, the throne in heaven from which he rules and reigns but it says "the whole earth is full of his glory." He is not a God removed. So, let God be glorified for his sovereignty.

The second attribute that I'd have you see here in Isaiah 66, coming back to this portion, is let the Lord be glorified in worship. That's really what this is about. How are we to approach unto him? How is he to be worshipped? Let's don't be looking at the outward, at the appearance, because he says, "where is the house that ye build unto me?" And "where is the place of my rest?" In other words, if you're looking to a particular location or place then I would warn us, don't think that it's coming to a church building that worship begins. If the Lord has not given you a heart of worship at home or on the way, don't think by walking in a door in a confined environment that somehow now worship begins. No, this is a matter of the heart and the Lord dealing in our heart. And that's why, while I love to have everyone here as often as possible, I don't in any way even begin to think that because you're not in this place of worship that somehow you're out of the will of the Lord. And I do know that those that are the Lord's desire to meet with the Lord's people

but when there's hindrances and when there are things that would keep us from even being able to be with the Lord's people, that doesn't keep the heart from being drawn unto the Lord, this very one who is seated in the heavens. In fact, the Scriptures tell us that, to come boldly into his presence that we might find, what? Grace to help in time of need. I'm thankful it's that way and so, let the Lord be glorified in worship.

Now, this verse here Isaiah 66, if you'll hold your finger here and come over to Acts 7. This was Stephen's message, in fact, the last message that he preached and so angry were they against him upon preaching it, especially when he called them a religious generation, "stiff-necked and uncircumcised in heart and ears," verse 51, that they ran upon him and gnashed on him with their teeth and stoned him to death. You talk about a message having an impact. There the Lord caused them to truly hear what he was declaring but rather than being a hearing of grace, it was a hearing of condemnation and they stoned him. But there in that crowd was one that the Lord had set his favor upon, Saul of Tarsus. You see, while we would look at that and say, "Write them all off. They're all reprobates." Yet, even there, was one of the Lords' that he would yet bring in his time.

But look at what Stephen declared here in verse 47. It gives us the context. Remember, I mentioned Solomon, verse 47, "But Solomon built him a house. Howbeit the most High dwelleth not in temples made with hands, as saith the prophet. Heaven is my throne and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest? Hath not my hand made all these things?" So, you can definitely see the context here is the contempt that God has on any who put the emphasis upon brick and mortar as being the place where God dwells. I'll tell you what, that gets rid of 99.99999% of what goes on in the name of Christianity today because it's all about brick and mortar. It's all about budgets. It's all about buses. It's all about bigness. All the b's. And you want to start a firestorm and get people running on you and gnashing on you with their teeth and wanting to stone you to death, just stand and declare it as plainly as Stephen did, "Ye stiff-necked and uncircumcised in heart and ears." What was he declaring? You're lost. With all of your religiosity, you're lost. Well, they wouldn't hesitate to arrest you for standing out in front of one of these places and declaring the same thing.

Or, like Paul there on Mars' Hill. He said I perceive you're above all things devoted people. Look over there in Acts 17. Notice in verse 16, "Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry." That's exactly how the Lord looks upon, in Isaiah 66, their offerings, people that come before him. There's even a knowledge that there needed to be a sacrifice and yet no knowledge of the true and holy God and the one that those sacrifices represented. Their confidence was in, "Alright, I'll offer the sacrifice and then I'll be on my way." And the Lord said he that burneth incense as if he'd blessed an idol. You're not only condemning the building and all that goes on in it, but the worshipers that come there too are nothing but idolaters. You don't think people get upset? But that is, again, "Thus saith the Lord," and here we can see that, how Paul "was stirred in him when he saw the city wholly given to idolatry." Should our spirit be any less as we perceive what goes on in the name of Christianity and is far from it?

“Therefore, disputed he in the synagogue with the Jews, and with the devout persons and in the market daily with them that met with him.” It wasn't that he was a disputer by nature but they disputed with him and so he responded.

“Then certain philosophers of the Epicureans and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods.” Strange only because it wasn't their god. “Because he preached unto them Jesus and the resurrection.” So, when it says “preached unto them Jesus,” that means Christ and him crucified but not only crucified but risen again. How do we know that that one sacrifice God accepted, in one place, at one time, by one offering? Well, God raised him from the dead. That's our hope.

“And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is?” Isn't it interesting that the very doctrine that they contested, yet the Lord was directing that they should bring him into even a more public place to declare the message of Christ. Such is the sovereignty of God. Many times in seeking to mock this message, God causes it actually to be preached further.

I can remember a number of situations in Africa where edicts were put out by different organizations because they were inviting me to go around to all these churches. I preached in the Assemblies of God churches, I've preached in Christian Missionary churches, I've preached in Protestant churches, I've preached in Methodist churches, I've preached in Catholic gatherings, all because of someone saying, “This man is preaching something different, let's hear him,” and so, they'd bring me. And then when the leaders of those organizations would tell the people, “Don't go listen to him,” some of the people would say, “What is it that you're preaching that they don't want us to hear?” The more that they insisted on not hearing the message, the more the Lord opened doors for it to be preached. That's his sovereignty and I see that here with Paul. They are angry, they can't believe it, they don't understand it but here, come here to a more public place. Let's get some more people to evaluate this thing. What was the Lord doing? He will cause his Word to be preached where he has purposed it.

Verse 19, “And they took him, and brought him unto Areopagus...” Verse 20, “For thou bringest certain strange things to our ears: we would know therefore what these things mean. (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)” Isn't that what most so-called worship meetings are about anyway? The people come when there is some new thing and so preachers are always trying to come up with something new. It might be a new group they had not heard before or a new revelation, “Let's bring this man in to testify and stand up,” and people come. So, all the preacher has to do is to try to stay ahead of that, keep the flow, because it's a dead organization that if he doesn't try to pump life into it, there is no life. That's basically what it is. There is nothing new.

So, they came. “Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your

devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands." He's saying the same thing Isaiah said. Where Isaiah said in verse 2, "For all those things hath mine hand made, and all those things have been, saith the LORD." That's not where God puts his glory in brick and mortar. But you talk about defying, because here he stood here in Mars' Hill and was looking and pointing to one of the most religious, sacred in men's eyes, temples that was not far from there. But he said, "God doesn't dwell in temples made with hands."

Notice in verse 25, "Neither is worshipped with men's hands." Isn't that the message of most preachers today in works religion? You'd better bring something, you'd better not come empty handed? What have we brought before the Lord? If you stand before him one day you don't want to stand empty handed. That's what most people are being told.

So, they keep working on something to bring, but here it says clearly "neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us." There's the question that they might feel after him. It's talking there about from the heart, to be drawn unto him and find him. Any that find the Lord, the Lord found them. The Lord gave them this heart to seek him and to find him though he be not far from everyone of us. It says, "For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring."

Dear friends, we see how God is glorified in worship. It's not in the things that are made with men's hands. In fact, in John 4, one other portion and I know I'm taking a little more time than I planned on this, but the Lord is bringing this thought to mind so I'm going to go in this direction. You see, this woman of Samaria was all bound up in us worshipping here and you worshipping there as if it was a place and look what the Lord said in John 4:21 as he was drawing her to himself, "Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father." What hour was he talking about? He was talking about his going to the cross, laying down his life, that would forever put away all that ceremonial law. The temple wasn't important. Once that veil would be rent in twain, those priests would no longer have any significance. No longer would it be the blood of bulls and goats to cover or atone, that's all it could do was atone, for sin. "The hour cometh." He's describing there his death when he would offer himself up as that lamb, as that sacrifice unto God.

He said, verse 22, "Ye worship ye know not what." That could be said of most of religion today. We know what we worship. "For salvation is of the Jews." He's talking about "we" there in the sense of he and his people, he and that seed that he came to save. It would come through that Jewish line. "But the hour cometh," and notice, "and now is," he's on the eve of his dying here, "when the true worshippers shall worship the Father,"

how? “In spirit and in truth: for the Father seeketh such to worship him.” When he says “he seeketh” it doesn’t mean that he is looking out over and just seeing who is going to worship him. Seeketh in the sense of the shepherd going out and finding that lost sheep and bringing him to himself. He’s seeking and effectually bringing to himself those that he’ll have to worship him in truth. Such is his glory.

Verse 24 says, “God is a Spirit: and they that worship him must worship him in spirit and in truth.” You can’t disconnect the two. If the Spirit of God has done a work of grace in a heart, it will be in truth. Christ will be revealed in all of his glory. And so, let the Lord be glorified in this, in worship, and how he is worshipped.

But I’d have us look at one other point here and then I’ll stop and we’ll come back to this next time, but back in Isaiah 66 in verse 2, here’s a third way that I say let the Lord be glorified and that is in those that he saves. In the salvation, notice of who he saves: the poor and needy. See, that’s one thing that differs between the way of worship of the world and how God draws sinners to worship. There is a lot of pomp and circumstance, dressing up and carrying on that goes on in religion today. That, to me, is the first indication. If you have to dress up and put up in order to be right with the Lord, then it’s contrary to what we’re reading here.

Notice it says in verse 2, “saith the LORD: but to this man will I look, even to him that is,” what? “Poor and of a contrite spirit, and trembleth at my word.” You see, those are three attributes in a sinner that are not naturally there because we don’t consider ourselves to be poor and we have anything but a contrite spirit, we’re so prideful. And the last thing we’d ever think of doing is trembling at his word. So, where you find one who is poor in spirit and of a contrite spirit and trembles at his word, you can mark it down, the Lord has done a work of grace. That’s how he does it. He brings low the sinner and exalts the Savior. He’s not looking at all of what men put on as outward and self-righteous but he’s looking to those that come to him as poor and needy and trembling at his word.

I can think of one example here and then we’ll close. Look in Luke 18. Here’s the difference. Let God be glorified in these poor and needy sinners that are so described here, but here’s an example in Luke 18. You can see the contrast in verse 9, “And he spake this parable unto certain,” notice, “which trusted in themselves that they were righteous.” There it is. If we come with any thought that in ourselves is any righteousness at all to recommend us to God, then we’re obviously not poor. Think about being poor. You’ve heard people say, “I was so poor I didn’t even have two nickels to rub together.” Even two nickels would be rich in the sense of poor. Being completely deprived of any goodness or righteousness.

But notice here, they who trusted in themselves that were righteous, they were righteous “despised others.” Those two always go together. If you find somebody that is looking down their nose at somebody else and speaking out and always pointing at them and thinking, “Can you believe it? Did you see?” and all this stuff, that is a self-righteous person that is speaking and talking. I’ll tell you this: if the Lord ever shows you your

need, you won't even have eyes toward anybody else around you because your need will be so great before the Lord that all you'll be able to do is cry as this publican.

These two "went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself." That whole idea of even standing. But notice, "prayed thus with himself." Therein was his delusion and we're going to see that next time in Isaiah 66 where the Lord speaks of these having the delusion. "I will also choose their delusion." In other words, God is going to condemn men in their delusions. This man was deluded, thinking himself to be somewhat when he wasn't.

"God," he said, "I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess." That is the very thing that the Lord condemns. That's anything but a poor and a contrite heart or trembling at his word.

"And the publican," and just the word "publican." This man was hated. Publicans were the people that the Pharisees looked at as being outcasts, completely condemned. "The publican, standing," but standing, "afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner." In the original, there is a definite article there, the sinner. He saw no one else but himself. Here's the cry of Isaiah there in Isaiah 6, "Woe is me, I'm undone."

And it says, "I tell you, this man went down to his house justified rather than the other." He was justified in how he approached unto God. He came in the way that the Spirit was directing him to come, as a poor needy sinner. And when he said, "be merciful to me," that word "merciful" is the word Mercy Seat. He was looking to the Mercy Seat. It's not just that he had remorse. It's like here, it's not just having a contrite spirit. A contrite spirit that trembles at God's Word. Christ is that Word. A contrite spirit that is drawn to Christ and to see that our only hope is in that blood shed upon the Mercy Seat which is none other than Christ himself.

Therefore, it says "for every one that exalteth himself shall be abased." I don't want to stand before a holy God one day as a self-righteous Pharisee, there's nothing but condemnation but oh to be that sinner. And people say it, but the Lord must show us in our heart that we're nothing and continue to show us that we're nothing. We're brought again and again as that needy contrite sinner, trembling at his Word. Do I tremble when I read the law? I tell you, there's time when I read that law and I think, "If I were under the law, they'd have to stone me." But, thank God, let God be praised that there is a representative that has dealt with that law and took it on and bore the sin of his people. And that's what's described there, "he that humbleth himself shall be exalted." Not self-exalted, but exalted in the Lord Jesus Christ. Found in him, not having our own righteousness but that which is of God through Christ.

So, let God be glorified not only in his sovereignty and how he is to be worshipped, but in how he saves poor and needy sinners. We'll pick this up again next time, Lord willing.