

# A god that cannot save

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**Bible Text:** Isaiah 45:20-25

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If you will, look with me in your Bibles to Isaiah chapter 45 and I want us to read from verse 20 down to verse 25 and speak with you about a god that cannot save. That might sound a little bit surprising to you, because you hear me speaking so often about the God that does save, so who is this god that cannot save?

Well, let's read the Word of the Lord himself in Isaiah 45 verse 20.

Assemble yourselves and come; draw near together, ye that are escaped of the nations: they [that is the nations] have no knowledge that set up the wood of their graven image, [and here it is] and pray unto a god that cannot save. Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and there is no God else beside me; a just God and a Saviour; there is none beside me. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. Surely, shall one say, in the LORD have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed. In the LORD shall all the seed of Israel be justified, and shall glory.<sup>1</sup>

While many today are quick to denounce idolaters how bow in front of trees and worship sticks and stones, yet their supposed God that they cross land and sea to preach is nothing better than those that they denounce. I know that is quite an indictment against modern day so-called evangelism and missions. But I speak from experience having been on the other side, having been overseas for many years and having run into, again and again, so called mission organizations that put people from the United States and other parts of the world into these foreign countries for the purpose of turning them away from idols.

What I have to say is they did nothing but turn them from one idol god to another idol god.

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<sup>1</sup> Isaiah 45:20-25.

You say, "How so?"

Well, you know, they go about saying that God saves and yet what do they say? He can't save without you. They will sing very loudly, "Jesus saves," and yet at the same time they will say, "He cannot save without you."

Well, what is that but an idol god, then? If it requires for him to save me any work of my hand, it is nothing better than those that take a stick and carve it and put it on a shelf somewhere or take a stone and garnish it and put it over somewhere by their house. They have to place it. They have to put it somewhere. They have to do something in order for it to exist. And I don't mind. I mean as the Lord has taught me, I will say it on the radio. I will say it given any opportunity and any so called place of worship today, to declare that unless the God that you worship is the God who saves from beginning to end, the works included man's will being excluded, that you worship an idol god.

How many people today believe ... and here is the subtle difference. I am telling you this. Go out and ask God to give you discernment and listen to people. Don't just say, "Well, he preaches Christ. I heard him preach about the death of Christ. He preaches the grace of God."

Ask the Lord to give you a discerning heart. There are many that believe and preach that Christ died to make salvation possible, but that is still an idol god. There is no possibility with God. There is no probability. You know, Christ laid down his life and now it is probably that a certain number are going to believe. That is not what the Scriptures teach. You know, who defines then that probably if God doesn't. Everything exists because it is God who decrees it, God who ordains it. And that is exactly the God we see here when he says in verse 20:

"Assemble yourselves and come; draw near together, ye that are escaped of the nations."<sup>2</sup>

He has a word, a special word to speak to his own. Those that are escaped of the nations were those that had been sent away into captivity, but now he was bringing back and he is reminding them of why they are alive, why it is they exist. He said, "You have been in these nations and you have seen their idol gods."

There reason the Lord took them into captivity was because even in their own land the apostasy had become so great, the mixture, the compromise that any from the outside looking at it couldn't distinguish it, couldn't tell the difference between the true God and the other god.

I have to say that is the way it is in congregations today. Some of you have told me that. You have had to go a funeral. You have had to attend a wedding somewhere and you come back saying, "You know what? What you tell me is so true."

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<sup>2</sup> Isaiah 45:20.

Sometimes it sounds like I am exaggerating, but I am not. The meltdown, the compromise, the mixture, the leaven that is in messages today, where are those that exclusively give Christ all the glory in this matter of salvation?

Of course, we run into myriads that believe that there are those in hell for whom Christ died. You know, when you pop that question on somebody they ought to pause and think a little bit. Well, I guess there are.

Well, you have just revealed you are out of God then, because if Christ can die for a sinner and that sinner end up in hell anyway, what does the death of Christ have anything to do then with the salvation of a sinner? It must not have a thing to do with it.

And so, again, subtly what people are saying is the key is really in your hand. You know, if you believe, then he can save you, but if not that is like holding a rabbit's foot. Well, if you really believe this thing will work and people think that way, but that is not the God of Scripture.

How many do you know and have talked to that believe that there are those that God really wants to save and yet he can't because man's will is too [?]. You know, you will hear people say, "Well, the reason people are in hell is because they don't believe." Well, then I ought to be there, because I had that nature of unbelief and if Christ had paid the debt for every sin except unbelief he would have to send me to hell because that is what I am by nature, an unbeliever.

And so why such a plainness? Why this declaration? Why this warning? Well, first of all, for the conviction of those that are idolaters. And, again, I am not talking about people overseas now. I am talking to you.

I have had so many people over the years get upset because I refer to them as an idolater and that shows self righteousness right there. If you think you are any better than anybody that is face down right now in front of a tree, or of a stone or a piece of stick, a stick of wood, that shows your own blindness and folly.

Here the Lord clearly points to the problem, the issue in verse 20.

"They have no knowledge that set up the wood of their graven image."<sup>3</sup>

But you notice there is a comma there.

"... and pray unto a god that cannot save."<sup>4</sup>

I don't care how fervent a person's prayer is, how diligent, how devoted, if they are not praying to God through the Lord Jesus Christ alone and based upon his merits alone, and

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<sup>3</sup> Ibid.

<sup>4</sup> Ibid.

his righteousness worked out alone and that blood shed alone, they have no knowledge. They are idolaters. And I speak because that is what I was.

It is one thing to stand up here and talk about another person's testimony, but I am telling you how the Lord has been pleased to deal in this poor sinner's heart who for years lived under the delusion of a false profession, not knowing myself to be an idolater and yet I was.

And when it pleased God to reveal Christ in me, it was then that he gave me eyes to see. So this needs to be declared. You have friends that are idolaters. You have associates, acquaintances that are idolaters, but you are afraid to tell them. You are afraid to look them in the eye and say, "You are an idolater by what you say and believe," because you value and cherish your friendship and association with them more than you do the glory of Christ. That is the only reason why you are silent.

I have the same apprehensions. You know, I look at somebody and think we had a long time relationship. I am talking about preachers, but when it comes down to heaven, when it comes down to giving Christ the glory or man the glory, I pray God give me the grace every time to walk away rather than denounce my Lord for a friendship or an association and not give him all the glory. I can't be silent. I can't be silent.

Does it mean that we need to be mean? No. You know, we are not mean spirited by telling people that, but it is out of concern for them.

Here in verse 20 the Lord states it as it is. They set up the wood of their graven image.

You might say, "Well, I don't really have... this person doesn't really have a graven image in the mind."

Well, that is because you don't see it. It is in their mind. The word "idol" it comes from the word "idea." It is graven somewhere. It is graven in their heart. Anything that would cause you to halt or hesitate even for a second and wonder. Do I speak or not? It is due to this old depraved heart. But just like the Lord says here:

"They have no knowledge that set up the wood of their graven image."<sup>5</sup>

Wood, hay and stubble. Anything that is not to the glory and honor of Christ alone is wood, hay and stubble. It is no better, no different than that graven image that someone might take and carve. It is a god that cannot save.

And so when the Lord speaks... and you notice here in verse 20. There is a separating out. He is not calling all nations together. He says:

"Assemble yourselves and come; draw near together."<sup>6</sup>

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<sup>5</sup> Ibid.

<sup>6</sup> Ibid.

There is a fellowship among the Lord's people. There is a separating out from idolatrous worship, false worship, false professions to come together with those that are of like mind, one heart and one mind as the Lord has given.

It was impossible that these should stay out in the world. The Lord took them into captivity, but he would bring them again, you see? He took them there to teach them. The meddled with idolatry in the land. He said, "Ok, you want idolatry? I will turn you over to it."

Sometimes the Lord has to do that. He has to... he will cause his sheep to wander a little bit out here in the wilderness. You know, some of you know what I am talking about. You have had to go and see and the Lord graciously caused you to run hard the other way, back to him.

So this is stated for the conviction of idolaters. It is declaring it for what it is. It is setting up a refuge of lies. What is false is false. And so the Lord declares it to be such.

I don't know any plainer language than that, to pray unto a god that cannot save.

Don't try to make people believe that we are really believing the same God, but just kind of approaching him from a different angle. A lot of people like to reason that way. But just state what it is.

I used to worship your god, is a statement I have told some people. I know the little god that you are talking to me about because I used to worship him.

They kind of look at you funny like this. These are Christians, quote, unquote. These are ones that hold a Bible in their hand.

But when you declare them plainly, we don't worship the same God, stand back, because things are going to heat up, you know?

But the Lord didn't mince words, did he?

He called them idolaters. He said they had no knowledge that pray unto a god that cannot save. You take man's will and try to mix it in somehow and make it even in the smallest part of some importance in this matter of salvation, you worship a god that cannot save, because salvation is of the Lord from beginning to end.

That... you know, even more than warning men about setting up a refuge of lies. Do you realize what the real issue is here? It is the very glory of God. It is you setting up a rival with God. That is what an idol is. It is a rival with the one true and holy God. And that is why the Lord says, "Summon them all. Bring them near and let them take counsel together."

You see that in verse 21.

What do you have to say for yourself in defense of your god, little g o d, or that idol, that idea of God that you have made up in your mind?

He says there is no God else, verse 21, beside me.

That offends men, the notion that there is just one God and one way of worshiping him. You know, it cause always that remark from people we know of, do you think that you are the only one that is saved? Do you think you are the only one that is right?

It is not about me. It is not about what I think. It is about me being aligned with what God says and about him being right. He is the right one, the righteous one.

And so to have such a view of God, to have such a view of Christ that immediately in our heart and mind when the Lord makes it plain that that thought, that idea, I don't care how precious it seemed up to that moment, when he makes it plain to you that it is nothing but a rival and an adversity to him, that we would cast it down, that he would cause us to remove it. When he says here in verse 21:

“There is no God else beside me [notice] a just God.”<sup>7</sup>

You are going to find throughout Scripture that this is the one attribute by which God always declares himself to sinners. Everybody wants to hear about a loving God. Is he loving? Is he kind? Yes, but not apart from his justice being satisfied. He is a just God and a Savior.

See, people wan that backwards. There is a reason it is written in this order.

Well, let's just talk about him being the Savior. And then afterward we can learn about him being just, but let's talk first of all just about how he loves sinners. He loves the sinner, but he hates the sin. How are you going to separate that?

No, he is a just God and Savior. None beside him fit to be God because of the... if a god is not just he is not fit to be God.

He is a just God. He rules in justice. He executes justice and he saves in his justice. There is nobody that is every going to be able to stand up one day and accuse him of being unjust in how he has either saved a sinner or condemned a sinner. Either way he proves himself just.

And when it says, “there is no God else beside me; a just God and a Saviour,”<sup>8</sup> he is saying there is none beside me that saves. If God needed help that would be like a

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<sup>7</sup> Isaiah 45:21.

<sup>8</sup> Ibid.

drowning man when the lifeguard gets out to him the lifeguard says, “Ok, now, I am going to need your help getting you back in.”

What kind of a lifeguard is that?

You know, this is a dying man. This is a drowning man. Apart from being delivered by that lifeguard there is no hope. And so it is with God. As a just God he is also the Savior.

It is not only that he can save, but he does save those that he has purposed to save. There is no lose strings in his salvation. What he has purposed, the Son has purchased and the Spirit provides. The Spirit is the one who draws. And so he is the just God and the Savior.

So this message is declared for a warning against any that would align themselves with a false God. And I will tell you this. Everybody out there is aligning themselves with a false god, even those that hold this Bible in their hand who do not give God all the glory and his Son absolutely all the glory in this matter of salvation. Mark it down. Don't call them Christian. Don't give them. Don't enable them. If they have got a false god, don't enable them and say, “Well, they are still Christian.”

No. You can't take the name of Christ to your lips and not give him all the glory.

If you look over in 1 Corinthians chapter one you see how the Lord put it here in these inspired words in verse 29.

“That no flesh should glory in his presence.”<sup>9</sup>

If you attribute any part of your salvation even to your faith, or some today would say, “Well, we will give him all the glory. You still have to believe even... but, you know, he gives the faith, but you still have to believe.”

You are glorying in his presence. You are attributing something to the means other than Christ.

Here it says:

“That no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom...”<sup>10</sup>

You can't even take glory for whatever wisdom you have of Christ for salvation. And even knowing that it is of him. I have nothing to glory in.

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<sup>9</sup> 1 Corinthians 1:29.

<sup>10</sup> 1 Corinthians 1:29-30.

Or righteousness, how it is a sinner can be righteous before a holy God, or sanctification. I have heard so many messages say, “Well, righteousness, that is our justification, that is how we are justified before God, but now our sanctification, that is something we work on. He gives us by his Spirit the power to get holier and holier, better and better, sin less and less.”

That is how many people, preachers, preach sanctification. But that is not what this verse says. This verse says:

“...who of God is made unto us wisdom, and righteousness, and sanctification.”<sup>11</sup>

Christ sanctified himself unto the Father on behalf of sinners and because he sanctified himself under the Father, those sinners stay sanctified before him.

And then redemption. No part of our redemption can ever be attributed to ourselves. It is wholly through the shed blood of the Lord Jesus Christ. And it says in verse 31:

“That, according as it is written, He that glorieth, let him glory in the Lord.”<sup>12</sup>

If you ever wonder what the right interpretation of a verse of Scripture is, let this be the litmus test. Who gets the glory? Who gets the glory?

I was thrown out of a church, a congregation years ago up in Grand Rapids, Michigan over preaching what I am preaching to you right now. The preacher’s wife became so irate that after I closed the meeting in prayer she came running right down to the front, put her finger in my face and said, “You did not preach the gospel.”

I mean, this is in front of everybody.

“You did not preach the gospel.” 33:43.

So I know what I am talking about when I say you take a stand for Christ’s glory, you are going to find out who is and who isn’t.

And I asked her as kind as I could, “What are you talking about?”

And she said, “You didn’t preach man’s part. All you did was preach God’s part.”

I am telling you. This is taking place in front of a congregation about this size. Irate.

Do you know what I said to her? I said, “You must not have been listening.”

What is man’s part? It says here:

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<sup>11</sup> 1 Corinthians 1:30.

<sup>12</sup> 1 Corinthians 1:31.



“That, according as it is written, He that glorieth, let him glory in the Lord.”<sup>13</sup>

You have one thing to do and that is to give all the glory to God, period. No, if you want to find out what men believe, say the truth. Just state it as plainly as what the Lord himself is saying here. Apart from this you pray unto a god that cannot save.

All right.

So it is here for our warning. But, secondly, it is here for our comfort. These things are stated for the comfort of the Lord’s people. You are never going to comfort a goat. So quit trying to preach to the goats.

I had a preacher friend told me that a long time ago. He said, “Figure out as best you can who the sheep are and preach to them and don’t worry about the goats. Goats are always going to butt. They are always going to be contrary, you know, to this message.”

As far as, you know, sheep are dumb.

“All we like sheep have gone astray; we have turned every one to his own way.”<sup>14</sup>

You know, we wander. But one thing the Lord hasn’t made us with is horns. And when the sheep, Christ said, hear my voice, they do what? They don’t butt you. They follow him. They follow him.

I know you could accuse me of many things before I die, but on my death bed there is one thing that you will never ever be able to accuse me of and that is having given too much glory to Christ. I don’t care how much glory we give to him, we still haven’t been able to glorify him as he merits. And as long as he gives me breath, I don’t care whether people get upset. I don’t care whether they get mad. I don’t care if they run off and have roast preacher at Sunday dinner. That is their problem. I have got to glorify Christ and I have got to set him forth and if you have a problem with that, check whether or not you are praying to a god who cannot save, because all your devotion isn’t going to get you one inch toward heaven. All your willing... you want it matched up with a holiness of God. Have at it. Start building your little rocket in your back yard and seeing how far you get firing it off to the sun. Let’s just start with that. See how you do.

We are talking about the glory of a holy God, a just God that millions, myriads are facing an eternal condemnation because they thought something about their little pee wee idol will that works somehow mattered in how they live their lives. What a delusion, what a delusion.

So comfort is there here?

Well, look in verse 22.

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<sup>13</sup> Ibid.

<sup>14</sup> Isaiah 53:6.

“Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.”<sup>15</sup>

Now here, again, is where if God leaves you to a depraved heart you are going to think that there is some merit in looking. That is how some read this.

Ah, see, it says, “Look unto me and be saved.” How many preachers have you heard say there is salvation in just a look? Again, if you are giving glory to the look, then you have set up a rival with God. And you are praying unto a god that cannot save because I will tell you this. Your faith can’t save you. Faith didn’t die on a cross. Faith wasn’t sacrificed [?] to satisfy a holy God, Christ was.

No, there is salvation in him to whom we look. That is why he says, “Look unto me. Look unto me.”

Even there the Lord has to give you eyes to see.

Blind Bartimaeus remained blind no matter how he strained his blind eyes to look at this one that was passing, but it wasn’t until the Lord spoke the word that he saw. But he didn’t give any kind of credence to his looking. He said:

“Jesus, thou Son of David, have mercy on me.”<sup>16</sup>

That is what he cried. It was the object of that faith.

You know, God didn’t tell the Israelites, “When you see the blood, I will pass over you.”

What did he say?

“When I see the blood...”<sup>17</sup>

They put it on the door posts and the lintels on the outside. They are on the inside. They can’t see it, but that is not what is important. Whether I see it or not, that is not what is important. Has God seen it?

If you have some people mock you. I am telling you. These that... they will. Are you telling me it is not important whether you see or not? Not one whit. I am not even sure I see it the way I should. If God were to judge me based on that right now, he would have to send me to hell even for how I see it or I think I see it. But praise God that he has seen it. I wasn’t even there when Christ died. How could I see? But God was. He saw the blood and even before I ever knew anything about him or even cause to be concerned, he had already seen. He had already dealt with it. He had already taken care of that sin [?].

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<sup>15</sup> Isaiah 45:22.

<sup>16</sup> Luke 18:38, 39.

<sup>17</sup> Exodus 12:13.

You know, the command here and, again, others... others read this as an invitation. God has invited me to look. They try to get real soft and comfortable with if you will just... just look. That is all you have to do is just look.

I hear preachers get all as if someone it is in you. It is not. This is as command. Look unto me. Why are you looking over? Look here. We do that with our kids sometimes. They are... don't be looking around there. Look at me. That is not an invitation.

But, here, look. I have got something to tell you. That is what the Lord said.

“Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.”<sup>18</sup>

You know, Christ said:

“And I, if I be lifted up from the earth, will draw all men unto me.”<sup>19</sup>

That is, sinners from every tribe, nation and tongue. I will draw them. You can't tell me you come to Christ because it is something you have figured out. If it really isn't a look, do you know what you are saying then? That you are a little smarter than the guy next to you, because he hasn't looked yet. I can't say that.

Why do I believe? Why do I rest in this work of Christ and what he has accomplished?

Well, this Lord has drawn me, caused me to see, gave me eyes to see. And so it is the Lord's work to do, to give that look or to give that desire as well.

And the reason is simply that God be glorified as you see him in verse 23.

“I have sworn by myself.”<sup>20</sup>

God doesn't need your help. We saw that already in a previous message. God himself. He is not a... he is not a weakling God to where he needs man's help to get done what he needs to do.

“I have sworn by myself, [and notice] the word is gone out of my mouth in righteousness, and shall not return.”<sup>21</sup>

What he is saying is it is not going to return void. Whatever he has purposed in righteousness he does.

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<sup>18</sup> Isaiah 45:22.

<sup>19</sup> John 12:32.

<sup>20</sup> Isaiah 45:23.

<sup>21</sup> Ibid.

You say, “Well, don’t men have to line up?”

They... he will... they will line up with God’s purposes. And if he hadn’t they won’t. Let’s just continue that ... to go their way. But when he says here in verse 23:

“I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return.”<sup>22</sup>

He is talking about that righteousness being in his Son. Here is a prophetic statement as to what Christ would do when he would come. He would work out that righteousness. He would establish it. God himself would satisfy himself through his Son. And the reason I say that is because you recognize the last part of that verse 23, don’t you?

“That unto me every knee shall bow, every tongue shall swear.”<sup>23</sup>

That is what Paul quoted in Philippians two and verse 10 concerning the Lord Jesus Christ and what he accomplished.

So this is for the comfort of the Lord’s people. You know, I don’t sit and fret about whether or not I am looking hard enough or strongly enough or sincerely enough. You hear all these messages, people, you know, preachers trying to bolster up men’s faith.

I will tell you what. My faith is weak. Even today all it takes is some little wind to come and blow this ... this sinner down. You know, and all the Lord has to do is change a little bit of chemistry in your body and lay you flat on your back and you will be a blithering idiot. You will be squealing like a stuck pig, you know, because the Lord is completely turned your world upside down.

You know it is easy to say I believe when things are going well. But when he completely turns it upside down, wherein is your hope? It is not you holding him. You never were holding him. It is him holding you. It is him keeping you and strengthening you and that is why verse 24. This is a testimony of those that he Lord has saved.

“Surely, shall one say, in the LORD have I righteousness and strength.”<sup>24</sup>

It is not in how I came to the Lord. It is not in how I believed. It is not in how long I believe I believed. You know, it is not even in my believing, because in a moment that could all be gone. You know, this mind and heart just filled with doubt and despair. You know what I am talking about where you even question whether or not you are the Lord’s or not. Well the reason why you question is because you have been putting your confidence in your faith. That is not where it should have been anyway.

Is he keeping you or isn't he? Did he die for you or didn't he? Is God satisfied with his

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<sup>22</sup> Ibid.

<sup>23</sup> Ibid.

<sup>24</sup> Isaiah 45:24.

work or isn't he? It is not anything to do with me. But we think this world turns around us. It is like a man a preacher said recently, "Well, I am still alive, so God must have some purpose for me yet in this world."

How many times have you reasoned like that? Who said it had anything to do with you? It doesn't have a thing. This world isn't turning around you. It can just as easily spin you off of it any time he wants to. It all has to do with the glory of his Son and what he has accomplished.

Will he have everyone for whom he died? Absolutely. That is the God that saves. I will tend to believe that when I wake up in glory the greatest wonder of all will be that he was pleased to bring me there. And everybody is acting like they ... they are as sure of heaven as God's own name, their own name, you know. It is an entitlement. I believe everybody in glory is in wonderment as to why they are there and why God didn't cast them into hell.

Why me?

That is what it is all about.

"In the LORD have I righteousness and strength... even to him shall..."<sup>25</sup>

"Men" is in italics.

"...shall these come," these that he has been pleased to be merciful to, these that have no other reason when people say, "Well, by what right?"

You know, we used to ask that question, you know, if you were to stand before God and he were to ask you by what right he should let you into heaven, you know we had this cutesy answer. I believed on your Son or whatever we were told to tell.

You know, just that word "right" is wrong. I had no right. It is only by the righteousness of the Lord Jesus Christ. And if he be pleased to be my righteousness has been... shed his blood, then there is hope in there. But apart from that...

But, see, those that are the Lord's, that is where they find their strength. Do you notice?

"Surely, shall one say, in the LORD have I righteousness..."<sup>26</sup>

It is not in me.

"...and strength."

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<sup>25</sup> Ibid.

<sup>26</sup> Ibid.

Some people act like that is a not a very solid proposition to cast all of your care on him. I am telling you what. There is no hope apart from it. What to you seems to be an adversity to me is a strength, because the Lord has made it so. And he says there:

“... all that are incensed against him shall be ashamed.”<sup>27</sup>

Who are those that are incensed against him? Those that have some sort of pride in themselves, in their will and their righteousness or their works.

I had one lady said there, “You mean I have been teaching Sunday school all these years and you are telling me it amounts to nothing?”

Well, it not only amounts to nothing, but it is dung. It stinks. It is rotten, because you are putting some confidence in it, you know.

They will be incensed. That is what the weeping and gnashing of teeth inhabits. It is not people second guessing, wising, “Oh, well, I wish I really would have believed. It is anger. You know, there is no repentance in hell. So the more God exercises his wrath and that forever, the angrier they become at the notion that such a God rules and reigns over them. He always did. But they in their hearts said, “We will not have this man to reign over us.”

But verse 25.

“In the LORD shall all the seed of Israel be justified, and shall glory.”<sup>28</sup>

This was forward looking to the Word of Christ. He had not yet come. He had not yet paid the debt of those that were his in the Old Testament. He had this confession.

“In the LORD shall all the seed of Israel...”<sup>29</sup>

The seed of Israel is talking about Jew and Gentile. It is talking about ... because Israel, prince with God, is Christ. That is God’s Israel. Those in him and the Lord they will be justified and what? Shall glory, not in themselves, but in him, in him.

Well, I pray that the Lord will use that to encourage those that are his and if you are not his and you are mad, well, read what verse 24 says.

“...and all that are incensed...”<sup>30</sup>

It is not against me. It is against him.

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<sup>27</sup> Ibid.

<sup>28</sup> Isaiah 45:25.

<sup>29</sup> Ibid.

<sup>30</sup> Isaiah 45:24.

“....shall be ashamed.”<sup>31</sup>

They will be ashamed, confounded as the Lord deals in their heart.

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<sup>31</sup> Ibid.