

God's Name & Word

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[0:00] Isaiah chapter 29. We'll read the entire chapter. Woe to you, Ariel, Ariel, the city where David settled. Add year to year, and let your cycle of festivals go on.

Yet I will besiege Ariel. She will mourn and lament. She will be to me like an altar hearth. I will encamp against you all around. I will encircle you with towers and set up my siege works against you.

Brought low, you will speak from the ground. Your speech will mumble out of the dust. Your voice will come ghost-like from the earth.

Out of the dust, your speech will whisper. But your many enemies will become like fine dust, the ruthless hordes like blown chaff. Suddenly, in an instant, the Lord Almighty will come with thunder and earthquake and great noise, with windstorm and tempest and flames of a devouring fire. Then the hordes of all the nations that fight against Ariel, that attack her and her fortress and besiege her, will be as it is with a dream, with a vision in the night.

[1:12] As when a hungry man dreams that he is eating, but he awakens and his hunger remains. As when a thirsty man dreams that he is drinking, but he awakens faint with his thirst unquenched.

So will it be with the hordes of all the nations that fight against Mount Zion. Be stunned and amazed. Blind yourselves and be sightless.

Be drunk, but not from wine. Stagger, but not from beer. The Lord has brought over you a deep sleep. He has sealed your eyes, the prophets. He has covered your heads, the seers.

For you, this whole vision is nothing but words sealed in a scroll. And if you give the scroll to someone who can read and say to him, read this, please, he will answer, I can't.

It is sealed. Or if you give the scroll to someone who cannot read and say, read this, please, he will answer, I don't know how to read. The Lord says, these people come near to me with their mouth and honor me with their lips.

[2:18] But their hearts are far from me. Their worship of me is made up only of rules taught by men. Therefore, once more, I will astound these people with wonder upon wonder.

The wisdom of the wise will perish. The intelligence of the intelligent will vanish. Woe to those who go to great depths to hide their plans from the Lord, who do their work in darkness and think, who sees us?

Who will know? You turn things upside down, as if the potter were thought to be like the clay. Shall what is formed say to him who formed it? He did not make me.

Can the pot say of the potter? He knows nothing. In a very short time, will not Lebanon be turned into a fertile field and the fertile fields seem like a forest? In that day, the deaf will hear the words of the scroll.

And out of gloom and darkness, the eyes of the blind will see. Once more, the humble will rejoice in the Lord. The needy will rejoice in the Holy One of Israel.

[3:19] The ruthless will vanish. The mockers will disappear. And all who have an eye for evil will be cut down. Those who with a word make a man out to be guilty, who ensnare the defender in court and with false testimony to pride the innocent of justice.

Therefore, this is what the Lord, who redeemed Abraham, says to the house of Jacob. No longer will Jacob be ashamed. No longer will their faces grow pale.

When they see among them their children, the work of my hands, they will keep my name holy. They will acknowledge the holiness of the Holy One of Jacob and will stand in awe of the God of Israel.

Those who are wayward in spirit will gain understanding. And those who complain will accept instruction. As we come to know the God of the Bible, we find him to be a God of priorities.

A lot of things are important to God. But there are some things that he's placed right at the top. Indeed, David says there's two things that he's exalted above everything else.
[4 : 32] In Psalm 138 and verse 2, he says, You have exalted above all things your name and your word.

God cares about his name and his word above everything else. And he's very aware of what we're doing with his name and his word.

And here in Isaiah 29, we get to see what Judah was doing with these two things. And receive the challenge for what we are doing with them.

Now, there's a room in the White House called the Situation Room. Where day and night, senior military and intelligence officers keep watch.

Over all the hot spots, the situations that are happening either in our own land or abroad. But. And. Ever informing the president.

[5 : 33] Maintaining that control over all the armed forces around the world. The Situation Room. And I was thinking, wouldn't it be neat if we could have a spiritual Situation Room.

Where we could come in and see the hot spots for our week. Where we might meet up with temptation to sin.

And where there would be maps of our house. And where we go to school. And where we work. And where we do business. And where we recreate. And it's all there on the map. And on this map, the Lord himself would put red flags.

Where we would be tempted. A hot spot. Tempted to sin. Now. Imagine. That we had such a Situation Room.

And. That we had ten different maps. One for each of the ten commandments. And let's take the third commandment. You shall not misuse the name of the Lord your God.

[6 : 39] Or do not take the name of the Lord your God in vain. And so we pull that map up. And we're going to see. Where might we be tempted to misuse the Lord's name.

And we see. There's a flag. By my cell phone. Where I speak so often. And I may be tempted to text OMG.

A flag. And maybe a flag. In my television room. Where I sit. And hear God's name. Taken in vain. And do nothing. And think nothing. And say nothing. Or maybe that's in the locker room. Or at the break room. And all through this map. There's places where I am tempted.

To misuse the name of the Lord. My God. And then I look. And there's a whole cluster of flags. A whole red bunch. Of flags. All in the same place.

[7 : 38] And I. And I zoom in on that. And I want to know. Where is that? And I'm surprised. When I see. 535 South Berkey Street. Bremen.

And I say. Surely there's some. Some mistake here Lord. That's. That's. Where I worship. That's the church's address. I mean.

I never thought. That. I could misuse. The name of the Lord. My God. In the worship. Of God. And. Isaiah 29.

Is telling us. We need to think again. If we think. That. But rather. That. We may be. Never more in danger.

Of misusing. The Lord's name. And taking it. In vain. Than when we walk. Through those doors. And come in. To engage. In the worship. Of his name.

[8 : 35] Because we use his name. A lot here. Don't we? And we. We've already sung. His name. Probably. Dozens of times. Did we sing.

From our heart. Or did we just take his name. Unthinkingly. And without reverence. We've prayed. To his name. We've. We've prayed in Jesus name.

But. But has it just been. Wrote. Language to us. Or have we really hung. Our. Prayer. Upon the merits. Of Jesus. And his blood. We've heard this.

His name. In the reading of scripture. Now again. In the preaching. Of his word. But do we. Hold it. In the highest. Reverence. As we hear it. You see.

All of these things. Show us. That yes. This may very well. Be the one place. Where we. Are in most danger. Of dishonoring. The name. Of the Lord.

[9 : 34] Our God. We can take his name. Upon our lips. And yet. Not stand in awe. Of him. In our hearts. So could it be.

Actually. That we have more. To confess. When we leave this building. Than when we first came in. That is not only. A possibility. That was the reality. Among the worshipers.

In Jerusalem. They were misusing. The name. Of the Lord. Their God. And you know what. Where they were doing it. In his worship. And God complains.

Of that. That they. They come near to me. In their worship. With their mouth. And they honor me. With their lips. But their heart. Is far. From me. And so their worship. Of me. Is in vain.

It's. It's just made up. Of man-made rules. Now. In a man's. In man's court. Today. That would not even. Bring a slap on the hand.

[10 : 27] So what? But in God's court. In heaven. Such treatment. Of his name. Brings severe. Judgment.

And yet. As we've seen. In the book of Isaiah. Over and over. Judgment. Never has the final word. With Mount Zion. Mercy does. Grace does.

And so that's what we're going to see again this morning. That though. Though Judah is dishonoring God's name. And despising his word. Yes. God will punish her.

God will humble her. But then God will deliver her. Five points today. The first is Jerusalem's humbling. Jerusalem's humbling.

Chapter 28 began. By pronouncing. Woe on the northern capital. Of Samaria. The northern kingdom's capital. Samaria. Woe to them. Now chapter 29.

[11 : 29] Begins by pronouncing. Woe on the southern kingdom. Of Israel's capital. Jerusalem. Here also referred to. As David's city. As Ariel. And so on.

Judgment is coming. Upon Jerusalem. Because of what they've done. To God's name. And God's word. Oh yes. They maintain that outward form.

Of religion. And worship. But it was all empty. Of love to God. Of faith in God. Of awe. And reverence. Of God. God.

And they kept up. Their religion. So meticulously. That they thought. God ought to be pleased. With them. But God was not pleased. With their worship.

Or with them. And no amount. Of their heartless religion. Was going to ward off. This coming judgment. He tells them. You can just let.

[12 : 23] Your annual cycle. Of religious festivals. And worship. Roll on. And on. It is not going. To ward off.

My. Coming. Judgment. Because I will. Besiege Ariel. And she will. Mourn and lament. And she will be.

To me. Like an altar hearth. Now the very word. Ariel. Sounds like. Altar hearth. And so he's. He's got a play on words here. You're so proud to be. The. The place.

Where God's. Consuming fire. Dwells. There in the temple. And his presence is. But he says. I'm going to turn you. Into an altar hearth. Where my presence. And my fire.

Consumes. You. Notice in verse 3. How God says. This is something. He will do. Notice. I will encamp. Against you.

[13 : 18] All round. I will encircle you. With towers. And set up. My siege works. Against you. Now we need to realize.

That in a few years. The Assyrians. Were going to come. And do this very thing. It would be the Assyrians. That came. And set up. Their siege. Works. And they were known. For their. Machines of war. They would build. These tall towers. On wheels. And then. And then. Push them up. Against the walls. Of the city.

And on the bottom. Layer. Of that tower. Would be a. Huge log. A ramrod. And they would start. Swinging it. And pounding. On the gates. Of the city.

And men would stand. On the top. Layer. Of that tower. And shoot their arrows. Down. Over the wall. Into the city. Yes. The Assyrians. They were known. For this. They were on the roll.

[14 : 11] Even as Isaiah. Was prophesying. It would be. It would be. The Assyrians. Coming. But their name. Is not even mentioned. Is it? God wants them.

To know. You're not just. Dealing with men. In this matter. You're dealing. With me. Though it will be. The Assyrians. Who are his instrument.

He says. I am the one. Besieging you. I'm the one. Coming after you. And so. We're not to miss. The first cause. By being so focused. On second causes.

Yes. It will be. The Assyrians. But they will be. But the tool. In my hand. God is no. Idle spectator. On. The stage. Of world history. Or in.

The stage. Of the events. In your life. He's the main actor. And that's what he's saying. I'm the one. Who is doing this. And when God is done with them.

[15:09] They will be broken. And humbled. In the dust. They will be mourning. And weeping. They will be brought. So low. And so weak. That the most. That they can muster.

Is a whispered. Cry. For mercy. Just a whisper. God. And yet. With this. Whispered cry. Isaiah's prophecy. Makes a sudden. Turn. A sudden. Turn. We see that. From verses. Four to five. It quickly. Shifts. From Jerusalem's. Humbling.

And God. Judging them. To God's. Saving them. Or Jerusalem's. Deliverance. That's our second point. God comes to. Deliver.

The very ones. That he humbled. To that humbled whisper. God responds. In power. And grace. The one who besieges us.

[16:02] Is able. To save us. The one who wounds us. Is willing. To heal us. There's a lesson. In that. We must heed it. Verse five.

But. Your many enemies. Will become like. Fine dust. The ruthless. Hordes. Will become like. Blown chaff. Suddenly. In an instant. The Lord almighty. Will come. With thunder.

And earthquake. And great noise. With the windstorm. And tempest. And flames. Of the devouring fire. Not now. To destroy Jerusalem. But now.

To turn the fire. On. His and their enemies. Having humbled. Jerusalem. To a whispered. Cry for mercy. God now. Comes. To save them.

In answer. To. Their cry. For help. Help. He comes. To smash. Their enemies. To find dust. And blown. Chaff.

[16:58] And he does it. So suddenly. He does it. When it. When it seems like. Everything's gone. All hope is gone. Suddenly. He comes. They're down. Lower than the. The belly of a snake.

They're whispering. Out. Their cry. For help. From the dust. Of death. And then. He comes. And he beats. Their enemies. To powder. And blows.

Them away. Like chaff. Death. Now. We have. This prophecy. When did it happen? Well. There's both. A specific event.

And a general principle. In this. The specific event. We're going to get to read of. In chapters. Thirty six. And thirty seven. When we'll read about. Sennacherib. The king of. Assyria.

Who comes. And surrounds. Jerusalem. They're banging on the doors. Of the gates of Jerusalem. If you will. And suddenly. When it seemed like.

[17:50] It's just a matter of time. And they're so confident. That we're going to destroy you guys. No other gods. Or nations. Have been able to stand against us. It's over. You might as well surrender.

And when it seemed hopeless. Suddenly. The Lord appeared. For their help. And just. The angel of the Lord. Went out at night. And killed. One hundred and eighty five. Thousand. Assyrian soldiers. And in the morning. There were the dead bodies. Scattered all around. They broke camp. And went back home. To Assyria. Like a dog. With its tail. Between his legs. That's the event.

And we'll see. The wonder of it. God. First humbling. Jerusalem. But then. Coming to their. Deliverance. But there's also here. A general principle.

This was not an isolated event. It didn't just happen once. No. Rather we have here. A pattern. Of how God works. In history. It's something. He's often done. It's something.

[18:48] That he will yet do. And therefore. He can be trusted. He can be trusted. Even when we are that low.

And we see no help. On the horizon. We can trust him. Because this is the kind of God. He is. He comes to the help. Of those who cry.

For mercy. And he does so. When it seems. Like all hope's gone. And so. When the enemies of God. And his church. Are prematurely.

Licking their chops. Thinking we've got them. God comes. God comes and saves them. So there's Haman. The enemy of the Jews. And he's going to. To murder them all.

In the book of Esther. And especially that Jew. Mordecai. And he builds a. Gallows. To hang him. And it seems like it's over. The plans in place.

[19 : 42] He's got the king's authority. At his right hand. What will stop him? And at the eleventh hour. God comes to the help. Of his people. And it's. Haman himself. Who's hung on the gallows. And God's people. Are delivered. Acts chapter 8. And verse 3. Says Saul of Tarsus. Began to destroy. The church. He started.

He began. To do what? To destroy it. Not just to persecute it. But to destroy it. To bring it to nothing. But he didn't finish it. Did he? He didn't finish. Because God.

At the. At the eleventh hour. Came. And. And. And intervened. For his people. And saved them. That's the general principle. That we see in scripture. The very height of the enlightenment. Voltaire claimed. That by the early 19th century. The Bible would have passed. Quote. Into the limbo. Of forgotten literature.

[20 : 42] The last time I checked. It was still the world's bestseller. Just when it appeared. That man had become so wise. And man had become smarter than God.

That God's word. Oh the Bible. It will be nothing. In just a few years. And it may have looked that way. But God. Came. And. Upheld his word.

In 1966. John Lennon of the Beatles. Said. Christianity will go. It will vanish. And shrink. I needn't argue. With that. I'm right.

And I'll be proved right. We are more popular. Than Jesus. Now. I don't know which will go first. Rock and roll. Or Christianity. Well here we are. Forty six years later.

And Jesus Christ. Is still building his church. And Christianity. Is not. Gone. By the wayside. Jesus. Is reigning. And will reign.

[21 : 40] Until all of his enemies. Are put under his feet. And that's the pattern. That we see. In scripture. We can trust. Our God.

And savior. We can safely trust. Our lives. Into his hands. And Isaiah. Has a. A funny way. Of putting it.

These enemies. Who are so. Cock sure. Of their victory. Against. God's people. He says. Your victory. Is only in your dreams. Guys.

Only in your dreams. Kids. Have you ever gone to bed. At night hungry. Your stomach's growling. Yet. It's to bed. And while you sleep.

You have a dream. Of. Eating all your. Favorite foods. When you wake up. Is your hunger gone. Are you full. No.

[22 : 34] You say. I'm still hungry. Because dream food. Is nothing like. Real food. It doesn't. Satisfy. Like real food. And. And. God says. Through Isaiah. That's the way.

That the enemies. Of my people. Are. There's. They're so sure. Of this victory. But that victory. Will only be. In their dreams. In reality. They will not. Be able.

To devour. My people. How gracious. God is. Toward. These. Jerusalem. Sinners. Now.

Now. Remember. Who are. These people. That God. Is coming. To save. Inside. The walls. Of Jerusalem. These people. Of God. That down. Through history. He's.

He's come in. And swooped in. And saved. At the 11th. Who are they? They are the very ones. Who dishonor. God's name. And despise.

[23 : 26] God's word. And God. Humbles. Them. For their sin. And swoops in. And saves them. What is it.

That God. Is after. When he comes. To. To. To. To. To. Discipline. His people. What is he after? Well. We learn here. He's. He's after that whispered cry.

For mercy. That broken hearted. Humble. From the dust. Cry. That just says. Lord. Forgive me. I've not honored your word. I've not honored your. Your name.

Have mercy. So. So humble yourself. In the sight of the Lord. And he will. Lift you. Up. He opposes the proud.

But he gives grace. To the humble. He's just like that. That's the pattern. That's the way he works. So stop your fighting against God.

[24 : 23] Humble yourself before him. And enjoy his rich salvation. In Jesus Christ. Whether for the first time. Or. The hundredth chapter. Of his salvation.

In your life. God first humbles. And then delivers his people. And he knows how to do both. He's gracious. Jesus. But now Isaiah is preaching.

And as he's preaching. Jerusalem has not yet been humbled. The Assyrians have not yet come. So she's still proud. She's proud of her own self-righteousness. Her religion. Her worship. Her calling

on the name of the Lord.

She. She's still just. Just dishonoring God's name. And. Having nothing to do. With obeying his word. And that's our next two points.

We see the spiritual condition of Jerusalem. As Isaiah is preaching. First of all. God's word despised. Verses 9 through 12. Now. Though Isaiah's preaching was very plain.

[25 : 22] He pointed out their sins. Very plainly. As we've seen in this. This whole letter. And he showed what was coming. Because of their sin. And he showed the salvation. That God would bring.

If they just humbled themselves. And yet. They did not get it. It didn't sink in. The bells were not ringing. There was no light.

They were in the dark. They didn't understand his preaching. The Bible. Was like a closed book. Or as he was speaking.

A sealed scroll. It was. It was closed. They couldn't read it. They couldn't see it. They couldn't understand it. And Isaiah is saying. That.

You remember. At his commission. God told him. You will go preach to them. And they won't listen. And they will be hardened. And their hearts will be calloused. And their eyes will be blinded.

[26 : 16] And that's the way. It was. As Isaiah was now preaching. Even in chapter 29. But it was a guilty blindness. It was a guilty ignorance.

They couldn't see. Because they didn't want to see. We'll see next week. In chapter 30.

They were children. Unwilling to listen. To the Lord's instruction. Parents. You ever had any children like that? Unwilling to listen. To your instruction. That's the way.

We don't want to hear. What you have to say. Is what Israel was saying to God. Every time his word came. There is none so blind. As they who will not see.

They will not see. They hated the light. Of God's truth. They kept it at arm's length. They didn't value it. And so God gave them over. To the blindness.

[27 : 12] That they secretly longed for. Leaving them unable to see. This is a judicial blindness. As we saw. When we studied Isaiah 6.

It's a judgment. Of God. For having despised. His word. God blinds. Those. Who prefer. Not to see. He leaves them.

In their blindness. Be careful. What you. Ask for. Be careful. What you. Wish for. If you refuse. To hear his word.

Today. It just may be. That you won't be able. To hear. Tomorrow. So today. If you hear. His voice. Harden. Not your heart. And so.

Isaiah says. Go on. Blind yourself. And be sightless. Be drunk. But not from wine. Stagger. But not from beer. No one.

[28 : 12] Would disagree. With Isaiah. That a drunken man. Cannot think clearly. And he's saying. Neither can you. Judah. You can't think clearly.

Either. And your drunken. Stupor. Is not caused. By beer. Or wine. But by the Lord. Verse 10. The Lord. Has brought over you.

This deep sleep. He has sealed. Your eyes. And profit. The prophets. And he has covered. Your heads. The seers. And that's why. They're staggering. Like a drunk.

They're staggering. As a blind person. Who cannot see. Because God. Has left them. In their blindness. And the message.

Of the. Bible. Is a closed book. A sealed scroll. Both to the prophets. And seers. Who could read. And to the common people. Who couldn't read. Now remember.

[29 : 10] How we began. This morning. God is exalted. Above all things. His name. And his word. His word. He thinks highly. Of it. And so. Here are people. Who are despising it.

And ignoring it. And neglecting it. Who close their eyes. To it. Who shut their ears. And eyes to it. They don't want it. They're not interested.

They're bored. With it. And at some point. He came to Judah. And removed. His word. From them. He sealed up. The prophets. It's like. He put a bag. Over the head.

Of their seers. So they could not see. And the blind. Were leading the blind. And. And all the light. From heaven. That he was sending. Would be cut off. You know. There's 400 years.

Aren't there. Between. The last. Of the prophets. And the. The coming of the. Prophet Jesus. Between the old. And new tests. 400 years. Of darkness.

[30:05] Not a word. From heaven. The despised light. Became. The light. That was taken away. Do you know. That. This morning. There are portions. Of the globe. That are in. Darkness. Gospel darkness. They don't. Have. The knowledge. Of the way. To heaven. And. It's those portions. Of the. I'm speaking. Of their. Portions. In the globe. Where they're. In darkness. Where they once. Had the light. I think. Of Europe. And we think. Of the reformation. And the way. It swept. Through Europe. And the word. Of God. Was so clear. And the gospel. Was understood. And then. They became. Sick. Of the word. Of God. And they got. Smarter. Than the word. Of God. And they despised. The word. Of God. And now. The word. Of God. Is not found. There. It's a. Rare.

[30:59] Thing. There's hardly. Anybody. In churches. In Europe. There are. Denominations. Of churches. In our own land. That once.

Had the light. Of the gospel. That are today. In darkness. And they don't. Have the gospel. They have religion. Judah. Had religion. But they don't. Have the. The saving gospel. The way. For sinners. To be right. With God. Through a mediator. Jesus. They despise. The word. Of God. We know.

About human sexuality. We think. That homosexuality. Is okay. For preachers. In our denomination. We don't. Like. What God says. But we will.

Make our own way. And there is. Light. That has been. Taken. From them. There are individuals. Who for so long.

[31:54] Rejected the light. That God finally. Removed the light. Leaving them. In darkness. They say to God. In the words of Job. Leave us alone. We have no desire. To know your ways. And they come to a point.

There comes a point. In the lives of men. In churches. In nations. When God gives men over. To what they want. To the very darkness. They come to a point.

In the midst. And when that happens. And when you see people. Just not getting it. Completely. Misunderstanding. What the Bible is all about.

You can know that there is this blindness. That is the way it was. In Judah. They dishonored. Or they despised God's word.

And now they are blind. And point number four, as for God's name, they dishonored it. And we get to hear God complaining of the way that his name was being treated in their worship.

[32:53] These people come near to me, verse 13. It's all with their mouth and they honor me with their lips, but their hearts are far from me. And so their worship of me is made up, not of my words, but of their own words taught by men.

Now, let's not miss something here. And that's what God is after in worship. What is God after? He's after your heart. Yes, he's after your lips and your mouth.

But even more importantly, he's after your heart. He wants heart-to-heart dealings with you. He doesn't want to just be put off with a few mechanical things coming out of your lips.

No, he wants heart-to-heart dealings. Him speaking to you. You speaking to him. You pouring out your love to him and receiving his love to you.

You standing in awe of how great he is. How holy, how majestic, how gracious. And him revealing himself to you. That's the kind of God he is.

[34:04] He's a spirit. And so he wants his worshipers to worship him in spirit, with the inside. With our inmost being, our hearts.

And Judah's hearts weren't anywhere near him. And yet they kept up the outward mechanical performance. In the right place.

At the right time. Doing the right things with the right people. Singing the right hymns. Holding the right doctrines. That their heart was gone. Their heart wasn't in it.

And God comes saying, give me your heart. And they threw him the bone. Of external religion. And thought he ought to be satisfied.

They were dishonoring his name. Oh yes, we can take God's name in vain. Right in the very worship. Worship of God. Calvin says, without love in the heart.

[35:05] The seeming gift of worship. Is but mockery. Of the most high. Jesus, you remember. The son of God when he was with us. Looked at the religious leaders of his day.

And he said, well did Isaiah prophesy. Of you. You come near to me with your mouth. You honor me with your lips. With your hearts.

Are far from me. And it demeans God. It pulls him down. And it offends him.
And so he says in verse 14. He's going to astound them. With wonders of judgment. Not now upon their enemies. Like he did in Egypt. But astound them with wonders of judgment.
Upon their heads. And he will leave them. He will confound their so-called wisdom. And leave them with no understanding. And no real answers.

[36 : 02] When his judgment falls. Their belittling view of God. Dishonored his name. Verse 15 says.

They think that they can hide. What they're doing. From God. Their planning. Their actions. They think that he can't see in the dark. He doesn't see.

He doesn't know. And since we can't see in darkness. They think he can't see in darkness. Well. That's to. Think that God is like you are.

Boy. That's demeaning to his name. Isn't it? And so Isaiah says in verse 16. You turn things upside down. As if the potter.

Were thought to be. Like the clay. Shall what is formed. Say to him who formed it. He didn't make me.

[37 : 00] There's a lot of creatures saying today. About the creator. He didn't make me. That's turning things upside down.

Can the pot. Say to the potter. He knows nothing. Think about that. If the one that made you knows nothing. What does that say about you?

It just shows your own ignorance. To say such a thing. There's a lot of pots walking around. Saying. He knows nothing. We are wiser than God.

And that's to turn. Everything. Upside. Down. For the pot to call the potter stupid.

Is to be completely out of touch with reality. And reality is that. The potter. Knows everything.

[37 : 56] Even what's done in secret. Even what's done in darkness. It's as being done in life. Reality is that. He. Is all wise.

He knows. Perfectly. The best. Way. And reality is that. He created all things. And reality is that.

Since he created all things. He has the potter's rights. Which is to do with what he's made.

Whatever he pleases. Jesus. And so he has potter's rights.

Over the clay. Every one of us. He made us. He has the authority. To command us. To judge us. To do with us. Whatever he pleases. And no one can say to him.

What are you doing? What are you doing? What are you doing? What are you doing? What are you doing? What are you doing? What are you doing? Paul quotes this verse.

[38 : 58] In the New Testament. In Romans chapter 9. He's just said. That God is sovereign. In the salvation of sinners. He's sovereign. Over who he saves. He's just said that. In Romans 9.

He has mercy. On whom he wants. To have mercy. And whom he wants. To harden. He hardens. He's the potter. He can do with the clay.

As he pleases. He could have chose. To save all people. All sinners. And no one could complain. He could have chosen.

To save no sinners. And no one could complain. We. He has no obligation to us. We. We sinned against him. We turned. And went away from him. He doesn't owe salvation.

To one. But you know what he's done. He's not done either of those. He's not saved all. He's not saved none. He's. He's. Chosen. To save some.

[39 : 53] And not others. And there is something. In man. That screams. Now wait a minute. You can't do that. And Paul says.

You cannot complain. But it doesn't stop men. From complaining. And so Paul goes on to say. And this is where he quotes Isaiah. But who are you.

Oh man. To talk back. To God. Shall what is formed. Say to him who formed it. Why did you make me this way. Does not the potter.

Have the right. To make out of the same lump of clay. Some pottery. For noble purposes. And some for common usage. And he goes on to say.

Therefore it is God's divine prerogative. As potter. To make some sinners. The object of his wrath. To glorify his justice.

[40 : 50] And to make other sinners. Who are just as deserving of wrath. To become objects of mercy. To glorify. His grace.

Why? Because he is the potter. And if there is anything in that. That causes the hair on the back of your head. To flare. You see just how out of touch.

We have become. With our God. And who he is. He is potter. We are clay. And Judah dishonored God's name.

By denying his sovereignty. By denying his wisdom. By denying his creatorship. By denying his omniscience. And they drug him down. To man's level. So what did they do.

With the two things. That God. Had exalted above all things. His name. They dishonored it. His word. They despised it. And so we might be ready. To brace ourselves.

[41 : 49] To hear another round. Of judgment coming. Upon Jerusalem. Jerusalem. And yet. What we find. Is grace. Amazing grace.

That to such people. God would come. And show his. Salvation. He's still willing. And able to save. Even after.

They're despising his word. And dishonoring his name. Has brought judgment. Upon them. He's still willing. To save them. That's our savior. And so we come finally.

To the fifth point. The great reversal. The great. Reversal. Now in wrestling. When the man on the bottom. Is able to roll over.

And take control. Of his opponent. It's called a reversal. And it's worth two points. There's coming a great reversal.

[42 : 45] Isaiah says. A great reversal. Reversal. It's at this very point. With. With. With Judas sin. And guilt. Oozing. Out of the text.

That we have this prophecy. Of a great reversal. Coming. It won't always be like this. What is up. Will then be down. And what is down. Will then be up.

And those who turn things. Upside down. Will have God. Put them. Right side up. Changes. That any individual.

Or society. Undergoes. When they experience. God's great salvation. Isn't that something. That though we had turned. Things upside down. And put ourselves up.

Where the potter belongs. And put him down. Where the clay belongs. It's to such sinners. That he says. I'm going to reverse things.

[43 : 41] A reversal. Of. Change of heart. So deep. That it. That it will be like. A change. In the whole spiritual landscape. So that. Mountainous. Barren regions.

Like Lebanon's. Mountains. Will become like. A fertile field. And the fertile field. Will become like. A forest. And I want you to notice. Especially in the text. What will happen.

With God's name. And God's word. That we're up. And then Israel. Turned things upside down. And despised his word. And dishonored his name. Watch what happens.

To God's word. And name. In the great reversal. Verse 18. In that day. The deaf. Will hear the words. Of the scroll. And out of gloom.

And darkness. The eyes of the blind. Will see. Do you see. The reversal. That's coming. When God saves a man. He opens his sin blinded eyes. And he starts to see things.

[44 : 37] He never saw before. About God. How great he is. How holy he is. How kind he is. How good he is. About me. How sinful I am.

About Jesus Christ. What a wonderful savior. He is. And they have. New eyes. Given to them. They have new ears. Given. So that now. They're willing to hear. That word.

That they once. Stopped. Their ears. To hear. And the Bible. Becomes. A new book. You know that. Don't you Christian. Oh sure. You knew the. You knew the Bible. Beforehand. But when you. Had God. Come to your heart. And save you. This book. This book. Went from being.

A closed book. To being. An open book. At least. In two ways. It was closed. In that you didn't really see. You were blind.

[45 : 32] You really didn't see it. For what it was. The realities. That he speaks of. And it was also closed. Because you despised it. I'm bored with it. I don't like the Bible.

I don't need it. I don't read it. But when a man. A woman. Is born again. And gets a new heart. They get new eyes. They get a new appetite. They get new desires.

And they open the book. And they're thirsty. And they're hungry. And they can't get enough. And God reveals. That word to them. So that now. When it speaks.

Of him. Yes. They get it. And when it speaks of them. Yes. I see that. And when it speaks of Christ. They love him. They embrace him. They trust him. They serve him.

What a. What a reversal. From blindness. To eyes that see. And then. God himself. Becomes their joy. And delight.

[46 : 29] Verse 19. Once more. The humble. Will rejoice. In the Lord. And the needy. Will rejoice. In the Holy One. Of Israel. So those who once. Found no joy. In God. No joy.

In worship. No joy. In his word. Will now. Find joy. And gladness. In him. In him. And. In that day. He says. There will be a disappearance. Of the troublemakers. Those who made a living. On injustice. And who mocked God's laws. And used their power. And position. To take advantage. Of the weak. Well they will disappear. They'll vanish.

Those who have been on top. Oppressing. Others. Will find a reversal. And they'll be gone. Like the blown. Chaff. So in spite.

Of their present sins. Of dishonoring God's name. And despising God's word. God will keep his promise. To save. The salvation. Of his people.

[47 : 28] Is not some plan B. Well. Oops. They. They. They don't want my word anymore. What am I going to do now? No. There was no need. For a plan B. In perfect faithfulness.

You have done marvelous things. Things planned. Long ago. You don't think God knew. That. Men would despise his word. You don't think God knew. That men would dishonor his name. Of course he did.

That's why he sent his son. He's got one plan. And that is to fulfill that plan. That he announced to Abraham. To do. Saving. Bless. To savingly bless.

The whole earth. Those from every nation. And so Abraham is mentioned. Here in verse 22.

Therefore this is what the Lord. Who redeemed Abraham. Says to the house of Jacob.

No longer will Jacob be ashamed. No longer will their faces grow pale. When they see among them. The children. The work of my hands. They will keep my name holy. They will acknowledge the holiness.

[48 : 23] Of the holy one of Jacob. And will stand in awe. Of the God of Israel. What a different attitude. Toward God's name. That they once dishonored.

When. When they're saved. When they receive a new heart. What will happen? They will keep. My name holy. God says. They will have a heart.

That prays. As Jesus teaches us to pray. Hallowed. Holy. Sanctified. Be thy name. Lord. You are holy. Your name is exalted.

And I want to see it exalted. Exalted. First in my heart. And in everyone else's heart. Hallow your name. Lord. So they go from despising God's name.

And dishonoring it. To hallowing it. The great reversal. They now see how holy God is. And they cry.

[49 : 22] Holy. Holy. Holy. Is the Lord God almighty. You can learn a man's view of God's holiness. By watching how he lives. Those who regard him as holy.

Live. In accordance. With his holiness. Be holy. He says. Because I. Am holy. Holy. And you see that.

In those that he changes. They go. From despising his holiness. To revering it. And living in line. With it. And lastly. Notice the change of attitude.

Towards God's word. The last verse. Those who are wayward in spirit. Will gain understanding. And those who complain. Will accept instruction.

They will go from. Complaining. Like a teenager. Who's complaining. About. The instructions. That his mother and father. Are giving. Do I have to do this?

[50 : 23] Rebelling. Against. God's. Word. Wayward spirit. Whatever God says. Their feet. Rome. Why? Because they got a wayward heart.

And what's going to happen. When God saves. He's going to. He's going to. Take away the wayward heart. He's going to write his law. Upon their heart. And give them new desires.

To walk in his ways. And they will have the right. Understanding. And the fear of the Lord. Will be the beginning of wisdom. And right living. And they will come.

And accept. Instruction. Isn't that a wonderful thing? Parents. When your children. Go from. Stubborn rebellion. Into accepting instruction. That day.

Will happen. To each one. That God saves. And so they will no longer. Despise God's word. And go their own. They will come to it. And they will accept. Its instruction.

[51:19] And say. Oh Lord. We come to you. To be taught. How to think. How to love. How to trust. How to live. How to do marriage. How to do family. How to do business. How to handle money.

What to do with sin. They will come. To accept instruction. That's the great reversal. That God's salvation.

Makes. In his people. What a change. Toward God's name. And word. Now. We don't have time. And I don't need to tell you.

But I will. I will tell you. That we live in a world. That has turned things upside down. Amen. And the potter. Is no longer thought. As the potter.

But he's thought. As the clay. As if he exists for us. Rather than we existing. For him. So his name. Is not hallowed. People don't hold him.

[52:14] In highest awe. In reverence. But drag him down. As if he was just. The good buddy. And nothing more. The man upstairs.

This. That. And the other. He's referred to. And God's word. Is not being. Exalted. But drug down. Through the mud. But you know.

That's the world. And that's the way. The world has been. Ever since. Genesis 3. That's the way. It was in Isaiah's day. It's still that way today. That's not the surprising thing.

Folks. The surprising thing. Is when. The church. Is the one. To turn things. Upside down. When in the.

Redeemed community. Of Israel. Who was rescued. From bondage. In Egypt. When they. The professing. Church. Begins to.

[53:11] Take God's name. And drag it down. And no longer. Worship him. In awe. And reverence. And joy. And gladness. But just. Have a heart. That's far from him.

And yet. Take him. On their lips. When that happens. To the church. That's the devastating. Thing. That God. Is speaking of. In Isaiah 29. Oh yes.

It's the church. That's turned. Things upside down. And brothers. And sisters. Though I have experienced. That great reversal. And God.

Has conquered me. And he's. He's. He's. I wanted to be. The potter. In control. Of my life. And he conquered me. And he brought me. Down low. And I whispered out.

A cry for mercy. And he saved me. He forgave me. Of all my dishonoring. Of his name. And his word. And he started. To open my eyes. And teach me. And give me a heart.

[54:09] For his word. And a desire. To see him. Elevated. But there is still. Something in this heart. That wants to crawl. Off the potter's wheel.

And come up. And control. My own life. And live for my glory. For my kingdom to come. My will to be done. Do you know what I'm talking about?

We don't have to get far from this place. Before we start. Asking why. And we. We no longer submitting to him. As sovereign. And we're. And we're starting to say. I want this. And I want that. And pretty soon. We find ourselves. Up in the potter's seat. And so I'm going to invite you. To sing along with me.

A song that we sing. As the clay to the potter. Have thine own way Lord. Have thine own way. Thou art the potter. I am the clay.

[55:07] What a wonderful privilege it is. Just to. To be in the potter's hands. Nail scarred hands. He loved us so much. That he. He died for us. Those hands will not harm us.

What a wonderful thing. To be saved by him. To be shaped by him. And so let's take our place. Back on the potter's wheel. Again this morning. Let's. Let's keep coming back. To Jesus Christ. Keep. Keep crying out. We need to get low. And stay low. And keep crying out. God be merciful to me. And that's the one. That he delights. To come and save.

And to help. So let's come to him. As clay. To the potter. And confess our sins. Having heart dealings with him. Even as we sing.

Number one. In your grace. Hymns. Have. Thine own way. Lord. Let's stand as we sing.