

# Good Tidings

By Ken Wimer

sermonaudio.com

**Bible Text:** Isaiah 52:1-8

**Preached On:** Sunday, February 5, 2012

## Shreveport Grace Church

2970 Baird Road  
Shreveport, LA 71118

**Website:** [www.shrevegrace.org](http://www.shrevegrace.org)

**Online Sermons:** [www.sermonaudio.com/shreveportgracech](http://www.sermonaudio.com/shreveportgracech)

I'd like to invite you to look with me in Isaiah 52:1-8 and speak with you on "Good Tidings." Good tidings. That's really what the word "Gospel" means. I know we refer to it and we say it but it really means "good news" and the good news is not God telling man what he needs to do, there is no good news in that, but rather it is God revealing in those sinners that Christ has redeemed the truth that Christ paid to the last farthing their sin debt and that is good news indeed to the ones delivered. That's what this is about here in Isaiah 52:1-8.

1 Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. 2 Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion. 3 For thus saith the LORD, Ye have sold yourselves for nought; and ye shall be redeemed without money. 4 For thus saith the Lord GOD, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause. 5 Now therefore, what have I here, saith the LORD, that my people is taken away for nought? they that rule over them make them to howl, saith the LORD; and my name continually every day is blasphemed. 6 Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak: behold, it is I.

Then this portion that Bob read for us from Romans 10.

7 How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! 8 Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion.

We could continue to read but I believe what we've read so far shows us what the Lord God had in store for his people even though at the time that Isaiah wrote this they had not yet been taken into captivity into Babylon. Some of the previous chapters that we studied talked about what would happen when the Lord took them into Babylon where they

would stay in captivity for 70 years but it was to be a temporary captivity and in the Lord's time, he would bring forth his people again with rejoicing. I see so much in this a picture of how it is that God saves sinners and if you are one of the Lord's in whom he has revealed Christ, I don't know how you can read this portion of Scripture and not identify with the state of these that would be found in captivity and there was to be a 70 year captivity at the hands of the very ferocious enemy, surrounded by idolatry and yet none of that would restrain the hand of the Lord in being able to deliver this people out of the hand of the Babylonians and reestablish them again in the land.

I believe the captivity in Babylon is a picture of our fall in Adam. You talk about the restraints that are put upon us as being in Adam; by one man's sin entered into the world and death by sin and so death passed upon all because all did sin. All have sinned; they did sin in him. I can't think of any greater captivity than that, than to be a fallen creature and given a thousand years could not escape were it not the Lord himself to be the Deliverer. So this was the state of Israel in their captivity but it also is a picture of what happens when the Lord is pleased to deliver.

Over here in verse 6 when the Lord said, "Therefore my people shall know my name: therefore they shall know," and notice, "in that day that I am he that doth speak: behold, it is I." The Scriptures speak a lot about "that day," in that day when the Lord Jesus Christ lay down his life, in one day he led captivity captive, the Scriptures say. He took the prisoners that were bound and that has to do with every one of his elect and when he died, justice was paid on their behalf, and when he rose again, they rose again, their sin having been put away. The victory had been accomplished in that day, one day. Scripture calls it "the day of salvation."

But also here in that day. You say, "When will a sinner be made to know of Christ, one that Christ has redeemed?" In that day. Paul wrote of it when he said, "When it pleased God to reveal Christ in me." You see, the work was accomplished at the cross and so my deliverance was complete there if he died for me, but when did I know his name because that's what he's talking about here? "Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak: behold, it is I." Well, in that day when it pleased God to reveal Christ in me. That's how we were brought to know the one true God and that's how we were brought to renounce all other false gods.

The Lord was pleased to bring the word home to our hearts in that day and the response then is that that we see in verse 7, "How beautiful upon the mountains are the feet of him that bringeth good tidings!" We don't worship the messenger, but we recognize that it was the Lord that brought a messenger to teach us of Christ and you think about feet, that's not usually what you look for as being the most beautiful part of the body and yet here the cry and the expression is, "How beautiful upon the mountains are the feet of him that bringeth good tidings!" how we are brought to thank the Lord for that messenger that he sent and caused our ears to be opened, and eyes to see and glory in the Lord Jesus Christ.

"That publisheth peace," it says there in verse 7. You see, there is a peace with God that was established there at the cross and that was accomplished before any of us were even

born and yet there is a peace of God that comes through the message of Christ and the Gospel to the heart that causes that sinner to rest in what God accomplished through his Son, the Lord Jesus Christ and when the messenger or the word is brought home to the heart, that's where that peace is published. I can't think of a better message that I have to declare to you today than what was declared to my own heart. In many ways when I preach, it's doing nothing more than testifying to you what the Lord has done for this poor sinner and how he has been merciful and gracious to one who totally was undeserving.

"Publisheth that peace; that brings good tidings," of good. There is nothing good in a message of conditions that says, "Well, God really has all this blessing to give to you but you've got to do some things first." That's like setting people out to find some secret key that opens the door and there is only one and it is hidden somewhere in the world. What kind of message would that be of hope? We're talking about sick and dying and dead sinners. They don't need a message of what you need to do to get to Christ, they need a message to hear what Christ has done to come to the sinner and do for the sinner and pay the entire debt. It's like one old preacher said: even if you took the sinner and laid him at heaven's door and all he had to do was reach up and turn the knob, he couldn't do it. He couldn't do it. It takes the shepherd going out and finding that sheep that's lost. Lost means to be totally unable to find your way back, and to pick that sheep up, carry that sheep on his shoulders and bring him completely back to the fold. That's good news. That's good tidings. That's what is described here, "that bringeth good tidings," of good. It doesn't tell you to go and get it. You see, every word of Scripture is vital, "that bringeth." It's the Lord that sends the messenger; it's him that brings the word home to the heart; and when he brings it home to the heart, he's bringing that message of good tidings of good.

I like to read that, "of good tidings of the good one," because there is only one good and that's Christ, and sayeth undesigned, "Thy God reigneth." That's the foundation stone of the good tidings of the message of Christ. The message of grace is that God reigns, not only in whom he saves, you see, he has determined that. None of us deserves it. Who will know his name? He says in verse 6, "Therefore my people shall know." There is a people that God foreknew and that he foreordained that would be his out of all of fallen humanity; a distinctive grace; a distinctive love that he set upon that people. And he reigns, not only in who he chooses and who he is pleased to save and for whom Christ died, but he reigns in bringing them in his time. It's not when you determine it. It's not when I determine it. No matter how much we care for our loved ones, it's not going to be by your determining. Paul wrote that in Romans 9, "It is not of him that willeth nor of him that runneth but of God that showeth mercy." It may be in some cases that the Lord be pleased to remove us completely out of the picture before he be pleased to do a work of grace. That is so that he gets all the glory. We can't attribute it to our prayers. We can't attribute it to how we brought up our children. None of these things. It's going to be when it pleased God to reveal Christ in them.

So that gives you in broad strokes what this message is of good tidings and how important it is that any that preach the message of Christ stick to what the word says.

We're not sent out on our own. We're not given the liberty to preach what we want or what we think. Let us declare simply what God has said. So that being said, come back here to Isaiah 52:1. You notice the contrast with what we saw in the previous chapter in verse 9 of Isaiah 51, where the call was for the Lord to awake, "Awake, awake, put on strength, O arm of the LORD; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon?" Here was a cry for the Lord to do his work and to deliver his people and certainly when the Lord burdens our hearts for lost loved ones, that is what we cry. We know that there is no strength in us, there is no strength in those for whom we pray, but all of the strength is with the Lord and so the cry is that the Lord would awake and put on strength, not that he's asleep but that he would be pleased to move in the hearts of sinners.

I trust that that's your prayer even for yourself as we gather for worship each week. So many times we're focused on someone else when in reality I trust your prayer for yourself is, "Awake, O Lord, and put on strength and arm yourself with grace toward me, the sinner." But here in Isaiah 52:1, we see the Lord stirring up his people in preparation for their deliverance. They cried, "Awake," and here the Lord says, "Awake, awake; put on thy strength, O Zion." We are totally unable to come to God or come to Christ unless he be pleased to give us the strength and give us the grace and give us the faith to come.

When he told that man with the withered hand, "Stretch forth your hand," he was telling him to do something that was totally outside of his capability and yet because Christ spoke the word and gave the command, the man stretched forth his hand. We don't need to sit and wonder and argue that when it's the Lord's time that a sinner will come to Christ, he will. I've seen it over the years. I know it to be so in my own case. Two people can hear the same message such as this, "Awake, awake; put on thy strength," one hear it and one not, but the one who hears it, it's because the Lord purposed in that time, in that moment, at that hour and that second, that that sinner hear the call of Christ and I'm thankful it's that way. If it were left up to me in preparing these messages and preaching, I'd have everybody hear it, but that stands in contrast even to what God's purpose is. There are some he has caused to hear and some he won't. It matters not whether a thousand people or ten thousand or one is listening to the radio broadcast, if that one is that needy sinner that the Lord is pleased to cause to hear his voice, then that's the one that matters and none of the rest.

So, "Awake, awake; put on thy strength." The message of good tidings is addressed to sinners in desperate need and it's addressed to particular sinners here when he says, "O Zion; and put on thy beautiful garments, O Jerusalem." He's not speaking to everybody. He has in here a specific people that he has purposed to save. Some people get offended when you make that distinction that the good news of the Gospel is not for everybody. But it's not. Even the Lord said that. He said, "I didn't come to call the righteous but sinners to repentance." He himself made a distinction. In John 17 he prayed, "I pray not for the world but for those that thou has given me." That's his Zion. That's his Jerusalem. And that's the ones who will ultimately awake. That's the ones who will hear in his time.

It's good news, it's good tidings to them, but you can see when he says, "put on thy beautiful garments, O Jerusalem, the holy city." He's not speaking here of an inherent holiness. That's obvious because that's why they were in captivity is because they had none, but declared holy, again, because of a work accomplished on their behalf. And the beautiful garments of which he speaks here are not garments that they have made by the works of their hands. That could not be, but he is speaking there of the very garment of the righteousness which the Lord Jesus Christ himself worked out. This is forward looking. This goes beyond even the historic bringing of Israel back into the land after their captivity in Babylon.

Everything that is done historically had in view a greater work of the Lord Jesus Christ and so complete is that work that is described here in verse 1 that the Lord is able to say, "for henceforth there shall no more come into thee the uncircumcised and the unclean." Now, we know he's talking about something more than just earthly Jerusalem because we know from history that the uncircumcised and unclean came into the earthly Jerusalem once again and has continued to do so. When Rome, even after Christ arose and ascended on high, some 40 years later Titus led the Roman army into earthly Jerusalem and completely destroyed the temple and razed it and it has been razed to this day. There is such confusion even today about who owns Jerusalem, earthly Jerusalem. Everybody has got their stake and they've got their corner and they've got their demands. Politically, politicians don't know what to do with earthly Jerusalem and the Lord has purposed the chaos lest anybody ever put confidence again in earthly Jerusalem. But here, he's talking about a Jerusalem that is spiritual. He's talking about this one for whom Christ would come and pay the debt and those beautiful garments being that righteousness that he worked out and God the Father imputed, put to their account on completion of his work. That righteousness and that people, that Jerusalem, that Zion of which he writes here, that no uncleanness could ever, ever undo or take away what Christ has established.

If you'll look with me just a couple of portions of Scripture in the book of Galatians. Let's just look there for a minute in Galatians 4. There are some people that would accuse us of allegorizing. They say, "Well, you can't take a passage like this in Isaiah 52 and where it talks about Zion and Jerusalem make it speak of something spiritual." Well, the Apostle Paul did and these words are inspired of the Spirit so I prefer to rest my case upon one of the writers of Scripture than any other human.

Here in Galatians 4:21 Paul says, "Tell me, ye that desire to be under the law." You see, there were always these that wanted to have him go back and bring people under the law; preach circumcision; preach some of the ceremonies; bring it back. He says, "do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory," uh-oh, Paul used the word himself; it's inspired by the Spirit, "Which things are an allegory for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children." So not even Paul put any confidence in earthly Jerusalem at that time and it wasn't even destroyed yet.

But he says, "But Jerusalem which is above is free, which is the mother of us all," in other words, those that are the Lord's that he has redeemed. "For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband." I don't know if you have marginal references in your Bible but look at these verses that are being quoted from the very book we're reading in Isaiah, that from Isaiah 54:1, the one verse 26, from Isaiah 2:2.

"Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman." That's talking about Abraham having to turn Hagar loose. "So then, brethren, we are not children of the bondwoman, but of the free."

Look with me over in Hebrews 12. Again, we don't know who was the writer to the Hebrews, we know that it's the same message as all of those that the Lord used. But you can see this distinction made in writing to the Hebrews. These are the Jewish believers of that day. Begin in verse 18, Hebrews 12:18, "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, And the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more: (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: And so terrible was the sight, that Moses said, I exceedingly fear and quake)." That's that old Jerusalem. That's that old Sinai.

Verse 22, "But ye are come unto mount Sion," so here in Isaiah 52, "Awake, awake; put on thy strength, O Zion," "ye are come unto mount Sion," it says here, "and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn." Who is the firstborn? That's Christ. "Which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect," justified men having been made perfect in that justification, in other words, the work of Christ because verse 24 says, "And," but that's not in addition to, it can be translated, "even to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven." You know that song, that hymn that is sung, "Heaven came down and glory filled my soul." Heaven was shaken. Not just the earth but heaven was shaken when Christ came from heaven, from glory to earth. Philippians 2, "He being in the form of God thought it not robbery to be equal with God but humbled himself and took on himself the form of a servant." He humbled himself as a man and took on himself the form of a servant, "and became obedient unto death, even the death of the cross."

There was a shaking and verse 27 says, "And this word, Yet once more, signifieth the removing of those things that are shaken," in other words, the putting away of the old. So quit being focused on old Jerusalem. Don't get caught up with these that are following their preachers and sending money over there for the rebuilding of the temple and the establishing of Israel and that somehow that's the way to advance the kingdom of God. God is through with it. When Christ came and laid down his life and fulfilled all things pertaining to the law and he said, "It is finished," it's finished. It is finished.

Here he is speaking of the removing of those things that are shaken, verse 27, "as of things that are made, that those things which cannot be shaken may remain." What are the things that cannot be shaken? Well, when the Lord here in Isaiah 52 told Zion, "put on thy beautiful garments, O Jerusalem, the holy city," he's speaking there of a righteousness that can never be taken away. A holiness that has been established on behalf of his people that can never be undone.

I hear some people say it would be great if we could just reverse time and go back to before the fall, if only Adam had not sinned. I don't want to go back there. Number 1: God purposed the fall. But I don't want a state of perfection like Adam had because it was fallible. If he fell, even put back in that situation myself, there would always be that likelihood of me falling. No, I thank God for the good tidings. That's the good tidings, is that there has been that work of righteousness established, a righteousness in the last Adam that no one can ever take away and could never be undone. For eternity we are going to be in his presence singing, "Worthy is the Lamb that was slain." Those are those beautiful garments that those that are awakened take upon themselves. God's true Zion. God's true Jerusalem. And I'm thankful it's that way.

So the good tidings call us to not look to our own works. Like I said, there is no good tidings there, but look to the work of Christ alone. Come back to Isaiah 52 and what that means. Verse 2, it means, "Shake thyself from the dust." I like the way it says, "arise, and sit down." It doesn't say arise and get to work. You know, when the Lord healed that Gadarene, that demoniac of the Gadarene's and the people of the town came back and found him, how did they find him? They found him sitting fully clothed and in his right mind. What a shock because this was a demoniac that had lived up in the caves and cut himself with rocks and when they tried to bind him, they couldn't bind him. He broke every band they put on him to try to restrain him. That's a picture of the law. That's a picture of men's rules and regulations and of men trying to reform men.

This matter of salvation, dear friends, is not a reformation. That's not good tidings to try to bring people in and sit them down and teach them how to live. The good tidings of salvation, again, is the work of Christ brought home to the heart of those sinners for whom he has done the work and when they do, we see what happens, "Shake thyself from the dust." The dust of your own works because that's all it is. "Dust thou art and to dust thou shall return." If that's really where your hope and confidence is, come the day of your death there is no hope. You'll die with it. Those works will die with you.

But, no, "Shake thyself from the dust; arise." You see, the good tidings is when the Spirit of God does a work of grace, there is an arising. Being raised from the dead. "I was lost but now I'm found. I was blind but now I see." But it's an arising to what? "Sit down." What is sitting down? Rest. The picture of Israel back there in Egypt that could not rest, in fact, Pharaoh was such a taskmaster that they kept multiplying so he made them go and stay busy gathering even the straw for their bricks, that wasn't even provided. Such is works religion. There is no rest in it. You can't rest. You always have to be about doing and about believing or about conditions. Something, some obligation.

That's typical of captivity and such was the case in Babylon, a reminder of what had been their case in Egypt and yet when the Lord delivers and, again, this is the message of good tidings, when the Lord delivers, there is that shaking off of the dust and arising and sitting down. A resting as he says here, "O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion." The only way it can be loosed or you can loose yourself is that it has been loosed and when the Spirit brings home to the heart that work of the Lord Jesus Christ, there is that resting and that's the message of good news.

You notice all the glory belongs unto the Lord. He reminds them in verse 3, "For thus saith the LORD, Ye have sold yourselves for nought," and that's really what sin does. We have sold ourselves. We cannot blame God for our sin. When Adam fell, he was our representative. "Ye have sold yourselves for nought." But look here, "ye shall be redeemed without money." How you sold yourself is not how you will be delivered. You sold yourself but you don't save yourself.

"Ye shall be redeemed without money." In other words, without price to you. Aren't you glad that this message of good tidings is not a conditional message that like men say, "You take the first step and then God will take the rest"? You can't even take the first step. The first step toward holiness? The first step toward believing? Who here would raise their hand and say that they have believed unto salvation? I could never believe unto salvation if that were the requirement, "You just believe and then I'll save you." No, even faith to believe, the revelation, God bringing the word home to the heart is a necessary work in order to believe and that's an evidence of salvation.

So, again, these are key points in this message of good tidings. Are we redeemed? Yes, but without money. If you go forward here to Isaiah 55 and I don't like the way the editors put it in this Bible; it's not a great invitation, but it's a great summons. It's just like here in Isaiah 52:1, "Awake, awake; put on thy strength," that's a command, and here the same, "Ho, every one that thirsteth," Isaiah 55:1, "come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk," but underscore it, "without money and without price." Such is the marketplace of free grace that you come in need and you come because the Lord has made you thirsty and you come to the waters but not having any money. You have nothing with which to commend yourself to a holy God so how are you going to buy? Well, buy wine and milk but do it without money and without price.



"Wherefore do ye spend money for that which is not bread? " You think about the number of your friends and acquaintances right now that are being told something to do, "If you'll just tithe a little more, God will bless you. If you'll just witness a little more, God will bless you. If you'll just pray a little more." The list goes on and on. Preachers of works religion never lack for something to tell people to do. They go to seminars to learn a little bit more, twelve steps, there are 12 steps of religion. But why do you spend money for that which is not bread? That's not the salvation of God.

"And your labour for that which satisfieth not?" It's like one old preacher said: you can get down on your knees every night and repent and expect God to save you but after you get up off your knees and get into bed, you need to get back down there and repent of your repentance. There is no satisfaction in such labor because it's a false hope. There can't be any true hope in what's false.

"Hearken diligently unto me," and he says, "and eat ye that which is good, and let your soul delight itself in fatness." Well, what is that which is good? It's interesting, the same word we saw over here concerning the good tidings of good. Eat that which is good, that's partaking of Christ and the Lord said, "My flesh and my blood, my flesh is meat indeed and my blood is drink indeed." You think about what he's saying, those two things. It doesn't mean to be a cannibal and literally chew on Christ's physical body or drink his physical blood. That's nowhere to be found. Thankfully that's not a condition, but it's what his flesh represents, him becoming a man; and what his blood represents, that satisfaction to a holy God without which none could be saved. Therein is my hope. Like the hymn writer said,

"My hope is built on nothing less,  
Than Jesus' blood and righteousness.  
I dare not trust the sweetest frame,  
But wholly lean on Jesus' name.

"On Christ, the solid rock, I stand;  
All other ground is sinking sand."

So the good tidings is that it is God that does the doing, it is God that does the calling, it is God that does the redeeming through the shed blood of his Son. Again, the Lord reminds them, coming back to Isaiah 52:4-5, how they went down into Egypt to sojourn there. Initially when they went down, it was under good terms. They went down to find a livelihood and yet all they found was bondage and slavery. The Lord says, "Did they go down? Were they taken away for nought?" In other words, did he bring them into captivity for nought, that "they that rule over them make them to howl, saith the LORD; and my name continually every day is blasphemed." This shows us a little bit of God's forbearance in this world and I think particularly of what goes on every Sunday around the world. Sunday is a day of worship but you think about God's forbearance in people that are in these places of worship where the name of Christ is not exalted and the blasphemy every time a preacher stands up and preaches up man's free will. It's blasphemy every time he points men to something to do or works. It's blasphemy. I know

that sounds like strong language but that's the language Paul used to describe his religion, that he was a blasphemer until it pleased God to reveal Christ in him.

Yet you say, "Why doesn't God wipe it all out? Why doesn't he just destroy it all?" Well, he will in his day, but the reality is that in those places there may yet still be one of his sheep that he's going to bring out and if he does, he's going to bring them out just like he brought these out. He's not going to allow them to remain in captivity or under a false message. He's going to cause them to come forth just as he did with you and with me in his grace and mercy.

So we can say with the Lord's people that he is the one who has caused us to know his name. He is the one that in that day he caused us to see that it was him, just like verse 6 says, "behold, it is I." Behold, it is I. You think about the different ones that were blasphemers until it pleased the Lord to reveal Christ in them. The thief on the cross, he railed right along with the other thief but in a given moment when the Spirit did a work in his heart, his eyes were opened and he said, "Remember me when you come into your kingdom." It was the same with the Apostle Paul, Saul of Tarsus. You take two men of two extremes. Here is one that had nothing to show for life but being a thief and then you look at this other one that had nothing to show for life but being a moralist. Two opposites and yet they both were brought to the same place of owning Christ and acknowledging him. Their souls awakened and hearing the good tidings, both needing the same message. Paul, for his self-righteousness and this thief for his rebellion, both needing the blood of the Lord Jesus Christ and both confessing Christ. When he was brought low on the road to Damascus and Christ arrested him, he said, "Who are you, Lord?" Who are you, Lord? It was a different God and we're not just sliding into a different profession.

When the Lord is pleased to reveal Christ in the heart, there is a change of gods. What I was before, what I thought I knew before, I now see I was lost, but when the Lord said, "It is I, the Lord, the Redeemer," in that day, that's where his name was made known and that's where we cry, "How beautiful! How beautiful on the mountain are the feet of him that bringeth good tidings." I see that as referring to the preacher but I see it most of all referring to Christ, his feet, that were nailed to the cross that sinners such as we might be saved. The fact that he being God became a man, even to talk about his feet. That woman that washed his feet with her tears, dried them with her hair, was caused to see how beautiful the feet of him that bringeth good tidings. The good tidings are in him, dear friends, and I trust that that's where your hope lies as for myself.