

Wednesday, October 25, 2023 • Read Isaiah 28

Questions from the Scripture text: How does ch28 begin (v1, cf. 29:1; 29:15; 30:1; 31:1; 33:1)? Upon what is this particular woe pronounced (cf. v3a)? What sort of crown is it? What are Ephraim called (v1a, 1d)? How did they think of themselves (v1b–c, 4a–b)? But how long would this last (cf. v4c–e)? Whom does the Lord have (v2a)? Who will do what to Ephraim (v2d, 3b)? How strong is he (v2b–c)? Who will be the true crown (v5–b)? Unto whom? What two things will He be for them (v6)? How have the people erred so much (v7)? Especially whom (v7c)? Erring in what (v7f)? With what result (v8)? Since their “wise” officers are unable to teach and lead, what question does v9 ask? Why is longevity and maturity necessary for leadership and teaching (v10)? How from whom will this people learn instead (v11)? What message have they previously received (v12)? And how did they respond (v12d)? How did this rebellion and hardening proceed (v13)? Especially whom is the Lord now specifically addressing (v14)? How have they tried to escape the death that Assyria is bringing through the region (v15)? What does the Lord YHWH offer, instead, for an escape (v16)? What will this cornerstone be like (v17a–b)? What role will the suffering have (v17c–d, cf. v2b–c)? How will their hoping in their alliance with Assyria turn out (v18–19)? What is hoping in our own plans like (v20)? Upon whom had the judgments of v21a–b fallen (cf. 2Sam 5:20; Josh 10:10)? Now upon whom have the demonstrations of His awesome work fallen (v21c–d)? In light of what coming event is it imperative that they submissively learn their lesson (v22)? How does v23 call, again, for attention? To what does He compare His afflicting them (v24)? But what must the affliction give way to (v25)? From whom have plowmen learned to work in this way (v26)? How do they apply this wisdom (v27–28)? Who, therefore, will customize His own work (v29)?

What hope is there for a people under judgment for their pride? Isaiah 28 looks forward to the first serial reading in morning public worship on the coming Lord’s Day. In these twenty-nine verses of Holy Scripture, the Holy Spirit teaches us that **those (all of us!) who are under judgment for pride must abandon our pride and humble ourselves to receive salvation as a gift from all-wise, all-powerful, abundantly merciful God.**

Woe to our pride. This the first in a new series now of six woes (v1a, cf. 29:1; 29:15; 30:1; 31:1; 33:1). Each section deals with some aspect of why Israel is coming under judgment from Assyria—and how this is a danger for all sinners, who must escape a greater judgment that is coming, or else perish eternally. In this case the “woe” is “to the crown of pride.”

Pride puts man in the place of God. The doubling of the description emphasizes how Ephraim thought of themselves as “gloriously beautiful” (v1b, 4a) and took credit in their heart for the lush green valleys that sprawled below their cities (v1c, 4b). But whereas they were crowning themselves (v1a, 3a), the saved remnant are those who acknowledge that it is to YHWH alone that the crown truly belongs (v5).

Pride turns blessing into curse. Wine was a great blessing of the land that looked forward to the great blessings of the last day (cf. 25:6). But what happens when you credit yourself, rather than the Lord for your blessings? Rather than enjoying Him in them, you treat the blessing itself as the treasure. And rather than enjoying in accord with His good and life-giving law, you enjoy according to your death-bringing lusts. Look at how the “drunkards of Ephraim” (v1a, 3a) destroyed (v7) and defiled (v8) themselves!

Pride harms not only ourselves, but those to whom you ought to have been a blessing. By their pride, Ephraim didn’t just harm themselves, but the generations to come. The problem in v9 is the problem in Hebrews 5:12 “For though by this time you ought to be teachers, you need someone to teach you again the first principles of the oracles of God; and you have come to need milk and not solid food.”

In God’s ordinary way of working among His people, He uses one generation to teach the next. But Ephraim’s pride has made them spiritual infants (v9). Spiritual maturity comes through the cumulative formation of doctrine and life (v10, 13) in which God accommodates our slowness of mind. Even now, He will accommodate Israel by teaching them by means of foreign invaders (v11) to find rest and refreshment in Him alone (v12a–c), but they still will not hear (v12d, 13e–f).

Pride keeps us from the One True Hope. It’s not just Ephraim (northern Israel) who are proud. v14–15 remind us of Jerusalem’s pride. Remember back in 7:10ff, when YHWH commanded Ahaz to ask for a sign that He was going to save them from Assyria. But Ahaz responded as if he was being godly (cf. 7:12), when the real reason was that he was hoping in his own alliance with the Assyrian king (cf. 2Ki 16:7–9). He was afraid of Ephraim/Syria and trusted in Tiglath Pileser. And YHWH declared that trusting in their own conspiracy (cf. 8:12a–b), and fearing what mere man can do (cf. 8:12c), actually kept them from trusting YHWH (cf. 8:13) and made His salvation a stumbling block to them (cf. 8:14–15).

Now YHWH calls that covenant a covenant with “death” (v15a) and “Sheol” (v15b), and they will not actually escape when Assyria comes through (v15c–f, 18–19). Pride deceives us to trust in our own ideas, so that we trust in ourselves, or we trust in men, to such an extent that when the Lord YHWH lays a sure foundation of salvation (v16, cf. 8:14a), they stumble over it (cf. 8:14b–15c).

Oh how dangerous is the pride that so blinds us that we stumble over God’s salvation instead of resting upon it! When people are determined that they can somehow get themselves out of trouble, then when God Himself offers salvation, they treat it as if it is by works. A hear that is hoping to find out how to save itself will turn believing in Jesus into a work, making a decision into a work. It wasn’t just Ahaz who did this in the 8th century BC; unbelieving Jews were doing it in Paul’s day (cf. Rom 9:31–33), and unbelievers continue to do it in Christian churches.

STOP HOPING IN YOUR RESPONSE to the gospel, and hope instead in Him Whom the gospel announces to you! Don’t hope in your decision. Don’t hope in your faith. Don’t hope in how sorry you are. Don’t hope in how sincerely you mean it this time. Hope only in Christ, only in Who Christ is and what Christ has done! Our own works, even our believing, are marvelously illustrated in v20. You can imagine the feeling—perhaps you know the feeling—of a bed that is just a little bit too short, or a blanket that is just a bit too small. Such a bed seems to hold a promise of rest, and such a blanket seems to hold a promise of warmth, but either one results in a long night of misery! Such is any hoping at all in what we do; it is a stumbling over the stumbling stone.

Pride keeps us from receiving God’s chastening well. If we are humble enough to hear the Lord instructing us (v22a, 23), then we will be able to see His mercy even in afflicting us. v21 refers to 2Sam 5:20 and Josh 10:10, but we must remember what was just said, in the previous section, in 27:7. For those whom He is saving, the Lord’s chastening may be painful like the plow (v24a), but it aims at planting (v25–26), threshing (v27), and grinding (v28). At the end, there have been several different sorts of pain, but the outcome is a fine flour. This, of course, corresponds to what He has just said about gathering His remnant to Himself as good wheat and making sure that not one grain is left out (cf. 27:12). The Lord’s work in a believer’s life may include many phases of pain (cf. Heb 12:11a), but its outcome is a fruit (cf. Heb 12:11b) that fits us out for seeing the Lord!

God give us humility to learn from Him, to rest upon Him, to receive His chastening well, and even to be matured—here a little, there a little—until we can be used to teach this to generations to come!

What are some instances where pride harmed you in ways that are highlighted in this chapter? What would the corresponding humility look like? From Whom can it come? By what actions / attitudes can you seek it from Him?

Sample prayer: Lord, we see how self-destructive Ephraim’s pride was. But we too have often failed to learn from You. We have often failed to rest upon You. We have often failed to rest upon You. We have often received chastening without hope in Your purpose behind it. We see, now, how great are the workings of our remaining pride in each of these things. Forgive us for that pride, we pray. And give us humility by the merciful and powerful work of Your Spirit, we ask through Christ, AMEN!

Suggested songs: ARP9B “Sing Praise to the LORD” or TPH389 “Great God, What Do I See and Hear?”

For more Hopewell @Home devotionals, please visit hpwl.org/hah

(The following is a machine-generated transcription. PLEASE BE AWARE of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Isaiah 28. These are the words of god. Woe to the crown of pride. To the drunkards of Ephraim. Whose glorious beauty is a fainting flower. Which is at the head of the verdant, valleys. To those who are overcome with wine. Behold, the lord has a mighty and strong one.

Like a tempest of hail and a destroying storm like a flood of mighty waters. Overflowing Who will bring them down to the earth with his hand. The crown of pride, the drunkards of Ephraim. Will be trampled underfoot. And the glorious beauty is a fading flower. Which is at the head of the verdant valley.

Like the first fruit before the summer, which an observer sees. He eats it up while it is still in his hand. And that day, all we have hosts will be For a crown of glory and a diadem of beauty. To the remnant of his people. For a spring of justice to him who sits in judgment.

And for strength to those who turn back the battle at the gate. But they also have ired through wine. And through intoxicating drink are out of the way. The priest and the prophet of urd. Through intoxicating drink. They are swallowed up by wine. They are out of the way.

Through intoxicating drink. The air envisions, they stumble in judgment. For all tables are full of vomit and felt No place is clean. Then well, he teach knowledge and him. Will he make to understand the message? Those just weaned from milk. Those just drawn from the breasts for precept. Must be upon preset precept, upon precept, line, upon line line, upon line here, a little there, a little Forward stammering lips.

And another tongue he will speak to this people to whom he said, this is the rest. With which, you may cause the weary to rest. This is the refreshing. Yeah, they would not hear. But the word of y'all play was to them. Precept, upon precept, of precept, upon precept.

Line, upon line upon line here. A little, they're a little That they might go and fall backward and be broken and snared and caught. Therefore here, the word of yahua you scornful men. Who rule this people who are in jerusalem? Because you have said, we have made a covenant with death.

With seal, we are in agreement. When the overflowing scourge passes through, it will not come to us. For we have made lies our refuge and under falsehood. We have hidden ourselves. Therefore, thus says the lord galpa The whole night lay in Zion a stone for a foundation. A tried stone, a precious cornerstone.

They sure foundation. Whoever believes will not act. Hastily Also, i will make justice the measuring line and righteousness the plummet. The hill will sweep away, the refuge of lies. And the waters will overflow the hiding place. Your covenant with death will be an adult. Your agreement with sheol will not stand.

When the overflowing scourge passes through, then you will be trampled down by it. As often as it goes out, it will take you. For morning by morning, it will pass over and by day and by night, it will be a terror. Just to understand the report. For the bed is to short to stretch out on.

And the covering so narrow, that one cannot wrap himself in it. For y'all, we will rise up as that man. Parents him. He will be angry as in the valley of gibbian. That he may do, his work has awesome work. And bring to pass his act. His unusual act.

Now, therefore do not be mockers. Lest your bonds be made strong.

Now, therefore do not be mockers. Lest your bonds be made strong. For i have heard from the lord, yahlhey of hosts a destruction determined even upon the whole earth. Give it year and here. My voice. Listen. And hear my speech. Does the plowman keep plowing all day to sew?

Does he keep turning his soil and breaking the clods? When he has leveled, its surface. Does he not? So the black cumin and scatter, the cumin plant, the wheat, and rose the barley and it's appointed place. The spelled in its place. For he instructs him in, right judgment. His god.

Teaches him. For the black human is not threshed with a threshing sledge. There's a cartwheel rolled over the cumin. But the black human is beating out with the stick and the cumin with a rod. Bread flour must be ground. Therefore he does not thresh it forever. Break it with his cartwheel or crush it with his horseman.

This also comes from yahuweh of hosts. Who is wonderful in council. And excellent in guidance.

And then sends this reading of god's inspired. And an errant word. We come into a new section of the book of isaiah this week, the previous Um, Section, we had the Various judgments against. The nations. And how they anticipated the great judgment that's coming. In the last day. But now, the lord very specifically turns his attention to Ephraim.

Which is the northern kingdom of israel and judah and jerusalem representative of The southern kingdom of israel. And he pronounces a series of six woes. And here, instead of woes, on Um, Different place names. He gives wars on different names to the same place and he calls his people.

Uh, by names that identify their sin and Their offense before god and they're danger. To themselves. And so, the first one of these six woes is the woe. To the crown of pride.

The woe to the crown of pride. And we all have pride remaining in us and our collections. And it is a great danger to us. Whenever we think about pride, one of the first things we think about is that great and dreadful biblical statement that god opposes. The proud.

And so as he pronounces, wow, to their pride. He highlights multiple ways in which their pride has offended. God, harmed them. And just bringing Judgment and wrath down upon them. The first is that pride puts man, In the place of god pride puts himself. And the place of god, those who think that the crown Belongs to us.

That we have glorious beauty as the head of verdant. Valleys rich green lush. Um, full of life, valleys this phrase that is repeated in verse 1 and then again in verse 4, but that which we see think is so glorious about ourselves. He says here is a fading Flower.

And it's foolish because we're creatures and because we are Uh, We are so weak and we are so short-lived. And this is over against the true crown. The true. Glorious beauty. The true source of all life. Which is the lord himself verse 5. In that day. Your way of hosts will be for a crown of glory.

And the dired of beauty. To the remnant of his people. And so, When we wear our own pride, like a crown and are impressed with ourselves, we are putting ourselves in the place of god. And therefore, not only because of our creaturliness, not only because Of our short lived best but even Especially, because Our pudding ourselves in the place of god, we should be expect.

Uh, to be destroyed immediately. But the remnant, those who God preserves and those who will remain and will be his forever and ever. As we have heard several times. Now, in the book of Isaiah are those who do not Who do not put the crown on their own heads, but to see god as the one who is crowned, he's the great king and god who's beauty is glorious and whose glory is beautiful.

So that's the first danger, of pride. Pride puts ourselves in a place of god, if you are living your life. Either impressed with yourself or wishing that you could be impressed with yourself or that others could be impressed with you. You will, you are giving to yourself whether in your view of yourself already or in your desires, a place that belongs to god and you will not be able to see the greatness of god's glory or desire.

That god would be glorified. It is impossible. To live for god's glory and hope that people will be impressed with you. At the same time. We must be impressed with god and live as those who desire. That we ourselves would be more impressed with god, and that others would be impressed with god.

So, that's the first danger of pride. Pride puts man in the place of god pride turns blessing into a curse. We've heard several times in recent chapters, Um, 25. And the feast of the wines and the wines and the leaves and then 27 and the picture of god himself with his true vine, which is born, good fruit.

And he describes it as a vine of red wine. And this was one of the things that would come to israel. Uh, in god's mercy and in god's blessing to them that. The land would be productive and among the things that it was productive. Of for them was wine.

But when we are proud and we credit ourselves with the good that god has given us, Not only do we rob god of glory and thanks, but then we have a wrong view of the good things that we have. And rather than using them unto his glory and according to his law and an enjoyment of him, we use them unto our own pleasure and self-indulgence in breaking of his law, enjoyment of ourselves, and this leads to self-destruction, And so here you have the good wine which god has given them.

But because they are proud because they are full of themselves. They are being They are getting drunk on the wine. And the priests and the rulers. Who are then the most proud and the most self-indulgent. In this woe that is being pronounced upon israel. Are those? Uh,

Are unable to carry out their office, well because they are too drunk. To carry out their office. And so the priest, and the prophet air envision and stumble and judgment. Uh, the tables here. Referring probably to different preparation tables, and maybe even the table in the temple. With the showbread.

Where the priests are supposed to be offering that which is holy unto god, they're covered with vomit and filth because they're too drunk to carry out their service and their puking On that, which is holy. Uh, disgusting image just kind of physiologically. To us to our senses about how much more spiritually.

When we realize who those people were supposed to be and what this tables were supposed to be for, And so, Uh, dreadful dreadful. The way that pride. Um leads to lack of gratitude and lack of gratitude for god's. Good gifts leads to abuse of Of god's good, good gifts.

And the The better, the thing. The priest or the prophet and so forth. The more horrible. Uh, when our pride destroys it and this happens. Uh, not necessarily with the same physiological. Disgustingness. Uh, but for instance, when a preacher Or a father. As proud in himself and not learning from the bible and he's been appointed as God servant.

To announce God's words to his people. And instead, you have sermons that are full of Uh, man-made ideas and rubbish, which We see. Uh, to an extremely gross extent in mainline churches. Uh, but with which is possible in any church, our church with me. If i come to the passage and pride and i'm not submitted to it.

And then also in the analogy, A father or a mother. Uh, with his or her children. Who are also appointed and so pride turns blessings into curse. And so let us seek from god to be humbled before him and under his word. Um, That we might not turn the blessings, which he gives us, whether material or spiritual.

Into a curse. Uh pride also therefore harms not only ourselves. But those to whom we ought to have been a blessing. Um, Verse 9 is asking a rhetorical question in light of the fact that the prophets and the priests are all drunk. That's asking whom is god going to teach so that they can be the teachers of the people.

And he says they are all like they're all like nursing babes. Yeah, how you know how how can you Um, How can you teach someone who is still? Uh, like a nursing baby still. Um, has to be fed from the mommy and carried around and has have its diaper changed and Um, If, if their spiritually like that, how can they be the teachers of others?

And this is actually something that that hebrews asks, doesn't it? It says by now, you ought to by this time you ought to be teachers but you need someone to teach you again. The first principles of the oracles of god. You have come to need milk and not solid food.

He says in hebrews 5, Verse 12 and there. Um, The book of hebrews, the holy spirit is making reference back to gear. That if we do not grow, if we do not press on the spiritual maturity, which is not something that can happen overnight, It's not something that you can do by having like an intensive officer training course.

And you take people, you take men who are spiritual babies and turn them into elders through a 13 week class. No. It is line upon line precept upon precept here a little there. A little, the lord training us up through the slow. Uh cumulative process of maturing us, not only by the way that he builds the work of training, our minds and training, our hearts, by his word, day by day, the home and week by week in the assembly.

But then also in the increasing application. In the life. And so pride harms not only ourselves, but those to whom you ought to have been a blessing. The man who has least able to learn. Is not the one with small intellectual capacity. The man who has least able to learn is the one with a high opinion of himself.

Because he does not learn when he is taught. And so he misses, you know, someone with a small capacity, they can still learn a line. And a precept and a little. And god and his mercy, teaches them and trains them and matures them, many of us know. Um, for instance, in in our own congregation, i can think of someone Um, Being appropriate probably to to highlight particular individuals.

But people who are not that. Um, intellectually Uh book smart or even theologically technically smart. But over time, as they have learned and they have grown, they built at theological knowledge, But even more than that, they have built a spiritual maturity. So that the theological knowledge they have is applied.

In their interaction with god and their interaction with men, and the steadiness and maturity. Of their life pride. Prevents that from happening. Until one of the things that we most need, if we are going to be Useful to god's people and particularly

Excuse me. And particularly for you who hope one day to be useful, to a wife to Uh, your children. One of the things that we need is humility and you need to be now Learning and applying and growing and maturing. Because you're not going to be able to become a great husband, or a great mother or a great wife overnight, either Inflammatory must be built.

Over time. Pride also. Uh, we'll keep us from our one, true hope. The. The pride of the israelites. And the pride. Especially. Of jerusalem. You remember back earlier, when The lord was offering to as that. That the lord would. Give him a sign and the lord would preserve him.

But as had responded. Oh no, I wouldn't ask God for a sign in chapter 7 and verse 12. And why did he respond that way? Well, we know why he responded that way. When we look at second Kings, Verse 16. Verse 7 through 9. He has been responding that way because he already had hope in his own plan.

Here. God was sending a judgment, you know, death and she all were were coming. We're being sent. And, And Jerusalem and Judah and Ahaz in particular thought that they had been very clever. Uh, to enter into an agreement, a treaty with Tiglath-Pileser the Assyrian king. And so, he was unwilling to trust in God, saving him because he was trusting in a Syria to save him.

He was really trusting in his own cleverness. As a king who could make a treaty like this? And, Make sure that he won ups. Um, whatever is going on. And God says, no. Um, Your covenant with death and your agreement with Sheol isn't going to stand, what would have stood and what will stand?

Is the stone that he lays in Zion verse 16? The precious cornerstone, the shore foundation. But wherever we are proud whenever we trust in our own ideas whenever we trust in our own efforts. We make ourselves. Um, comfortable or sure in ourselves so that when God actually presents himself to us as our hope.

Which is ultimately what the gospel is, isn't it? God himself has come in Christ. God has given himself in Christ as our hope and as our salvation, he is the chief cornerstone. But the chief corners done becomes what. What we heard in chapter 8? A stumbling stop. And here.

Again, the cornerstone That is the chapter 8, stumbling stop. Um, God is providing a true hope. But what but pride prevents them from hoping in what God provides because they're hoping in themselves and what their idea was or what their efforts were. And in, Romans the end of Romans 9, beginning of Romans 10.

The Lord refers back to this passage and to the chapter 8 passage And he says, that's what's happening with the Jews. They had a law that would have led them. To trust in the Lord, Jesus Christ for righteousness. But instead of coming to the law by way of faith and hoping in God's provision of salvation.

They treated the law as if it was by works. And so hoping in their own efforts when God presented them with Christ as a foundation for salvation, they didn't trust in Christ. They just stumbled right over him and you know kept going on as if it were by works.

Whenever we, Take our comfort or find our safety. In how good our ideas are, or how good our efforts are. Even ideas about God. Even efforts forgot. We can even do this with the gospel. If my feeling of safety is because how sure I am right that, my theology is accurate.

That maybe my theology is accurate. But if that is, what I am trusting in, that's what I'm feeling safe in. Then I'm actually doing the opposite of what my accurate theology says, which is to trust only in God. To feel safe only in Christ. And so you see how the the pride?

Of Israel here thinking that they had found their own way of safety. With the Assyrian invasion. Let them not to. Take safety in the Lord who had offered it to them. And he tells them here, he's not going to let Covenant with death, their covenant with Assyria.

Excuse me. He's not gonna let their covenant with a serial workout. No, he is going to make sure that they too. Are destroyed along with everybody else. Only those who hope in the Lord. We'll be safe. And then in the last place. Pride keeps us from receiving well. The chastening of God.

And this is the last part with the The. Plowing and the threshing. And, And God, here tells us that he has taught the farmer. The different stages of his work so that we would be able to see in that a picture that there are different stages in God's work.

That. Yes, there are times. When our hearts, and our pride are hard. Like clods of dirt. That need to be. Plowed. And the The, the Plow comes through and cuts it in the cartwheel. Goes over it and smashes it. The plow goes through and cuts it and the the cartwheel goes through and smashes it and gets everything ready.

But then there's planting And planting sounds a little bit better. We don't like to be plowed and smashed. Okay. Planting, but after there's planting, what else has to be done. There's, there's the threshing in the sorting and then there's grinding All of that, sounds fairly unpleasant. But at the end, There is the The fine flower.

Just as in the previous passage. Um, A couple chapters ago. The Lord described his Not a couple chapters ago. Just as in the previous passage in chapter 27, verse 12. The Lord was gathering to himself as good grain. If we are proud, we are not going to humbly submit to.

God's wisdom and whatever he's doing in our lives. And so when we're in the middle of the plowing, or we're in the middle of the threshing or we're in the middle of the grinding, Uh, we will. Thank God has turned against me. But if we are humble under him, we'll say, God.

Showed me, even by the way. He makes the planting of these different things. On the way to having the fine grain and the fine flower at the end. God has shown me to be humble under his wisdom. What he knows needs to be done at whatever time and his intention towards me as good and I will open him.

And so pride keeps us. Not only from trusting in the one true hope at the beginning. But also in the midst of God's work in our lives, pride will receive keep us from receiving God's chastenings. Well, Right? Did Sofia. Have a question? Is that what you were doing? Something you want to ask her?

Should I Can you okay? She would like to know what is pride? Pride us, when we Uh, when we're impressed with ourselves. When we think that we are important and that we are great. Instead of thinking that God is important and that God is great. Now. The Lord does help us in many ways.

But the person who is proud will not say, oh, the Lord has been so good to me. I didn't deserve it. None of this is from me, it's so amazing that he would be merciful. Uh, to someone who has as weak as I am and as sinful as I am.

The. The humble person says it's amazing. That God would be merciful. To someone as weak as I am or as sinful as I am. The proud person says, I thank you God for how awesome I am. He sounds like he's thanking God. But his emphasis is on how he is awesome and other people are not So there's a very proud man in the Bible.

Who says I thank you God that I am not like other men especially that sinner right there. He's got. Technical theology of grace. He says, I thank you, God. He knows where it comes from. And so his sin is even worse. Because it's against knowledge. And so, when whenever you, Feel big in yourself or grit in yourself.

Instead of having big thankfulness to God. And feel that God has been great to you. Even though you are the opposite of great, Whenever you feel big in yourself or great in yourself, that is pride. And that's the dreadful thing. That God is pronouncing this wall against Because it puts us in a place of God.

That will turn even our blessings into curses. It harms not only us but others to whom we should have been a blessing, but we never got mature enough. To be a blessing to them. That keeps us from trusting in the hope that God gives us because we have made our own hope instead.

And it keeps us from receiving well. When God and his wisdom knows that something painful will do us good, but we're too proud to receive the pain the right way.

And we become angry at god. Or maybe even despairing. Because we're not humble enough to, to Have hope from god.

Let's pray. Our gracious god and our heavenly father, we do ask That your spirit would make us humble and that you would give us more grace Oh, lord, have mercy upon us and kill our pride. For your pose, the proud. But you give grace to the humble but o lord, how can Proud fleshly people such as we are even become those humble.

To whom you give grace, even that is only by your grace. And so we pray that your spirit would convince us. About ourselves of these things that we have been reading and hearing from your word. For, we ask it in jesus name. Amen.