

The Redeemer is Come

Book of Isaiah

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Bible Text: Isaiah 59:20-60:3

Preached On: Sunday, December 23, 2012

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If you will, look with me in your Bibles to Isaiah 59. I want to read from verse 20 all the way down to Isaiah 60:3. These chapter divisions were put in here by editors and were not part of the original. They were put in to help us in the reading of Scripture to know at least what portions to read. They were particularly put in for public reading of Scripture just as we have heard, but sometimes those divisions and those chapters stop short in the middle of a paragraph and so we want to make sure that we understand the entire context. But the subject of this message is very simply "The Redeemer is Come." The Redeemer is come.

Here in Isaiah 59:20, it says, "And the Redeemer shall come." At the time that Isaiah was directed by the Spirit to write this, it was still future and so we read, "The Redeemer shall come." But the good news of the Gospel is that the Redeemer is come as it was foretold. It says here,

20 And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD. 21 As for me, this is my covenant with them, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

1 Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. 2 For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. 3 And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

I know it's very popular to hear sung that hymn "Joy to the world." I find it rather curious sometimes what men use it to sell in commercials or what causes they promote by singing it or playing it, but the song, as you can remember the words, says, "Joy to the world, the Lord is come, Let earth receive her King." Then it says, "Let every heart prepare him room." Now, I'm all for rejoicing that the Lord is come and I'm all for declaring him to be the King that rules over all because he is and he does and many will

sing that particular portion without any realization of what they're saying. But the part that grieves me the most is how Christ is often presented to men and that is as a poor, helpless Savior that unless you make room for him, then it will be as it was when he first came to earth, no room in the inn.

As I mentioned in the message when we got together Tuesday night, that that was not a mistake. That was not an accident. Everything about Christ's coming and his appearing in this world and every detail of his life was ordained of the Father and the fact that there was no room in the inn and that he should be laid in a manger among the lowliest of conditions, was on purpose because "the Lord Jesus Christ came into this world to save sinners," Paul said, "of whom I am chief." There is no sinner that looking upon the Lord Jesus Christ might be able to say, "Well, he was born with a silver spoon in his mouth. He cannot identify with who I am or what I am." We know from the Scriptures that it says of him "as of a high priest who is not touched with the feeling of our infirmities and was in all things tempted such as we, yet without sin." There is not any that can be a greater and a more able and faithful representative of sinners than the Lord Jesus Christ. So it's not a matter of us making room for him but rather as the King, as the sovereign, as the Lord, coming into this world, he came with a purpose and he came with a people, a seed in mind, that the Father gave him and he it is that makes room in the heart of sinners. He it is that enters in and draws those sinners that he came and paid the debt to redeem. He draws them to himself.

Such is the Savior and that's what I want us to consider here in this portion of Scripture, this one who is come. It's a very simple outline but one I hope that by God's grace and his Spirit, will cause our hearts to look to this one. Verse 20 of Isaiah 59 answers the very simple question and that is: who? Who is come? Well, here it says, "The Redeemer." I don't know how much you know about Bible stories but the word in the original language that this word describes is that of a kinsman redeemer. The law provided for one who was poor, one who was desolate, one who absolutely had no way of making a living. And when I say that, perhaps your mind and heart turn to Ruth and Naomi when they were brought back from Moab and were desolate and had nothing and it was, as the Scriptures say, their hap, their blessing for Ruth to be directed to the field of Boaz who was a near kinsman and who took it upon himself to represent Ruth and Naomi before Israel, before the elders of Israel and fulfill all that was necessary. Not only to restore what had been lost because when Naomi and her husband, Elimelech, left Israel during a time of famine, they lost everything, but really they lost nothing because the Lord had provided that kinsman redeemer for them when they returned not only to establish them back in the land but even as is the case with the Lord Jesus Christ. He doesn't just forgive the sins of his people but he puts them in the end in a better state than they could ever have imagined. You've got the forgiveness of sins but you also have the imputing of that righteousness and even as Boaz, not only provided the legal conditions and satisfied them for Naomi and Ruth to have a place, but he went to the ultimate extreme and took Ruth to be his wife and married her and forever secured her state in that lineage which ultimately would lead to the coming of Christ into this world. What an unexpected result and yet the Lord had purposed it all along.

Well, that's the word that's used here of the Redeemer and it is forward looking to the person of the Lord Jesus Christ. If you'll look with me over in Galatians 4, this is the New Testament word that is used to describe this one who is come. There is a lot of talk today in different circles about the second coming of Christ and a lot of uproar and fantastical schemes of men who think they know how the world is going to end and yet so little and so few who have actually even understood his first coming and who it is that came and based on that, who it is that's coming again. There is no Gospel in a right view as far as the second coming. A lot of people try to make that a test of fellowship. They say, "If you haven't got all your 'i's' dotted and your 't's' crossed, then we can't have fellowship with you," who have never been taught the first coming and who it is that came and why he came and what he accomplished in that coming and where he is now. That's where the Gospel is and to be ignorant of that is to be lost. So what I'm telling you right now is probably the most vital revelation or truth that I could declare to you today, that is, who came and what he accomplished.

Here in Galatians 4, we read in verse 4, "But when the fulness of the time was come." Back here in Isaiah 59, it just says, "The Redeemer shall come to Zion." Many centuries passed and I'm sure just like so many today when you talk about Christ coming again, they mock and they say, "Where is the promise of his coming? Everything continues as it has been from the beginning," and they find in that a reason not to believe the Scriptures but, dear friends, he is coming again. Who is coming? The same one who came the first time, "in the fullness of," notice, "the time." This was "the time." This was "the hour" that God the Father purposed that he should come. Even men today debate over that date. I know that it's typically celebrated on December 25th, but if you look back a little bit into the history of what surrounded Christ's coming and the decree of Caesar Augustus that the people should be taxed, it would probably have been more around March or April, which for me, kind of excites me when I think about that because that was about the time of the Passover. It makes sense that God would in sending his Son as the Passover lamb, to die at that particular time would also send his Son to be that lamb and come into the world at that time.

Be that as it may, we know that it was "in the fullness of the time." "When the fulness of the time was come, God sent forth his Son," and notice how it's written here, "made of a woman." So, again, this was announced all the way back in the garden. This is a fulfillment of Genesis 3:15 where it says that there would be the seed of the woman who would come and crush the seed of the serpent, crush the head of the seed of the serpent.

It says, he "was made of a woman and made under the law," just as Boaz with Ruth had to fully satisfy all of the requirements of the law in order to be that kinsman redeemer. So the Lord in coming, he couldn't just look the other way to save a people but he himself had to be subject to that law. Unlike so many of our leaders and politicians today that love to make laws and yet don't subject themselves to those laws, they exclude themselves.

That's the nature of man, but here we see, "God sent forth his Son," and the idea of sending forth is with purpose. Herein, again, is such a difference in how the Scriptures

Speak of this one who has come and the world speaks. The world says that he came with the mission of trying to save everybody. Well, if that were the case, anybody and everybody, then he's a miserable failure when you consider the multitudes that end up going to hell anyway. No, dear friends, he came, as we're going to see, to save a particular people. A particular Savior with a particular mission and a particular sacrifice for a particular people.

God sent him, "made of a woman, made unto the law," and the reason I say that is verse 5, not to try to redeem but what? "To redeem." If Christ shed his blood for a sinner, that sinner is redeemed as sure as when Boaz satisfied every requirement of the law on behalf of Ruth and Naomi that they were delivered. You think about Ruth, the law condemned her. She was a Moabitess. It was declared that a Moabitess would not enter into the commonwealth of Israel and so you say, "Well, on what ground then could she be received?" On the ground of a representative actually going to work for her. She didn't appear before those elders. It was Boaz who appeared. In fact, Naomi said that, "Sit here until he has finished that work." That's what we do, we wait upon this one who came, lived, died and rose again and every hope of salvation is in him.

He came "To redeem them that were under the law." How were they under the law? Well, condemned by that law. As long as that law remained unsatisfied, even those that God purposed to save were under condemnation. They were under the curse of that law and that's why we read that he became a curse for them. Do you realize that the Lord in coming satisfied the law in two ways in the precepts? He had to obey it, not only in the letter, but in the spirit of the law and then in the penalty, he had to pay the debt, perfect though he was, but that was his work to do.

Why? In verse 5 it says, "that we might receive the adoption of sons." It wasn't for him. It was for those that God had purposed to adopt as sons. You don't just go out and haphazardly adopt children. There is a legal process that is necessary in order to make them legally yours. I love that about adoption. We have two adopted children and if you go back and look at their birth certificates, it mentions nothing of their birth parents. When you look at that certificate, everything on it declares they were born to Ken and Mary Wimer. I like that. You know, all the entitlement, all of the rights and privileges of being sons, Christ fulfilled to such a degree that he declares, God declares those that he came to represent as sons is every bit as much as when Ruth was brought into that commonwealth of Israel, she was declared to be a true child of Israel, one of the Lord's.

It says in verse 6, "And because ye are sons," based upon that work that he accomplished. You see, even when we adopted our children, they had no clue what was going on. It wasn't a matter of when we adopted them of them agreeing. No, it was done for them. Now, as they grew up, we had a little baby book, it was their adoption book. We didn't hide it from them. Right from the get-go we told their adoption story. A lot of people ask us, they say, "At what point did you let them know that they were adopted?" They knew from the beginning, but it was over time as they learned what that meant that the reality set in and so it is with us. It's not when we believe that we become the sons of God. This thing was settled when Christ paid the debt.

"To redeem," it says there, "those that were under the law and," notice, "because ye are sons, God has sent forth the Spirit of his Son in your hearts, crying," what? "Abba, Father." Every dad out there loves it when those first words come out of a little baby's mouth, "dada or daddy." That's what the Spirit causes those sinners that Christ has redeemed to do. It is revealed in their heart what Christ has accomplished on their behalf and they cry, "Abba." That word means "daddy, father." That's a term of endearment.

So coming back to Isaiah 59:20, this is that one who should come and is come in the fullness of time as the kinsman redeemer. The second point that I'd have you to consider though is in that word "come." What does it mean that he is come? Here it says, "The Redeemer shall come." Now, we know that he is come, but how did he come? How did he come? The Scriptures tell us that "unto us a son is born and unto us a child is given." If you go back and look in Isaiah 9 with me just a moment in verse 6. This is how he came. The Redeemer shall come but this is where God confounded the wisdom of the wise because all of Israel was looking for this one to come according to what the Old Testament declared, but they never imagined how he would come.

Well, it was declared in those Scriptures, the problem is that their eyes were blinded like so many today. When it says, "For unto us a child is born," he came as a man and that was necessary. To be the Redeemer, he had to be a man. God cannot die and so the Scriptures say "a body hast thou prepared for me." There had to be a body prepared for the eternal God and that's why Paul declares in writing to Timothy, "Great is the mystery of godliness." I'm declaring unto you something I can't explain. All I know is that in his coming, infinite took on finite. That one who sucked at Mary breast and drank of that milk was the very one who created those breasts and created that milk and was sustaining her all the while that he was that baby.

There is a song that I've heard. I wish they would play it and sing it more, but it talks about that grace has a face and certainly that is so, that a child is born. You stop and think about that he is of the seed of the woman. Now, normally the seed is of a man, not of a woman, but the Scriptures specifically state that he was to be the seed of the woman and that that holy thing is the way the Scriptures describe it in Luke 2. Not "thing" in a profane way, but just because of the mystery that that holy one that was within Mary was born, was put there in that womb, conceived by the miraculous conception of God himself, but a child is born.

That's his humanity but it says, "and unto us a Son is given." Notice here even the translators put "Son" in capital and so it should be. Whose Son is he? He's the Son of God. He did not become the Son of God, he became a man, but he has ever been the Son and, in that sense, in his coming the Son is given.

Therefore it says, "and the government shall be upon his shoulder." What government? Well, he had to fulfill the law. He came to deliver a nation, a people, sinners from every tribe, nation and tongue. The government, to govern means to be the sustainer, the provider, the ruler and so he is for his people.

It says, "his name shall be called," now, I don't believe there ought to be a comma between "Wonderful" and "Counselor." If you notice, every one of the others are a pair and I believe that this should be a pair also. He is that, "Wonderful, Counsellor, The mighty God," God in the flesh, "The everlasting Father, The Prince of Peace." So as you consider those pairs of words, that describes him for who he is; the sum totality of all of God's attributes was in this Son that was given. If you want to see God, if you want to know God, the only way you can or will is going to be in his Son.

He is the visible image of the invisible God. I mentioned that in our Bible class that it's the reason, I believe, the Lord said, "Thou shalt have no graven images before me. Men like to try to imagine what God is like and so they come up with religious designs and symbols. God never purposed it. That's why when you look around this room we don't have anything hanging on the walls because there is only one image that God has ever given of himself and that is his Son and he has come, lived, died, and risen again.

You know, he lived back in a day where, okay, they didn't have cameras but if he wanted to, he could have had some artist draw a picture and pass it around but he didn't. The image that he left of himself for us is in this word and I believe that it is through this word that he is revealed in the hearts of his people and therefore we come again and again and again to this word to learn of him. I would much rather have the impression of Christ's image on my heart as revealed in this word than I would have of any mortal's design or artistry trying to depict him. The day that I've by God's grace plummeted the depths of how his Son is revealed in this word, I might have some time to think of other things, but for the moment I'm busy and it has to do with how God has declared his Son here in this word. So this is the one who has come.

If you go over to 1 John 4 and here we come back to what I stated in the introduction, how important is it for us to know this one who is come? Again, all of the Gospel, dear friends, is in that first coming. Well, it's a matter of life and death. To know Christ is to know eternal life and in 1 John 4:1, we are taught to be discerning. There are many proclaimed Jesuses that are out there. When I listen to a preacher, I try to picture in my mind and heart whether what he is declaring about Christ is the one that is revealed here in the word and if not, I walk away and say, "That's not the Christ of Scripture. That's not the Christ I know."

We live in a day and age right now where you can go out there and just Google names. If you go out and Google "Kenneth Wimer," I'm surprised at how many Kenneth Wimers there are in the United States and if somebody were just to assume that I'm one of those Kenneth Wimers, they would be wrong because even though they had the same name, it's not the same person. I say the same thing with regard to preachers who declare, yes, they're declaring a Jesus, they're declaring a Christ, but if he does not match up with what God has declared in his word, then he is to be rejected. He is to be renounced.

That was true even back in the first century where John writes here in 1 John 4:1, "Beloved, believe not every spirit, but try the spirits whether they are of God: because

many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ," notice, "is come in the flesh is of God." So how vital is the declaration of the union of God in the flesh? Great is the mystery. God became flesh. I don't believe it means simply that he came, even the devils believe that and are lost, are condemned, but when it declares here, "Every spirit that confesseth that Jesus Christ is come in the flesh is of God," it's who came, and why he came, and what he accomplished in that death, and for whom he came, and where he is now. If I had to boil the entire Gospel down to just those five statements, it would be that. We've got to find out who he is. Find out why he came. Find out what he accomplished in his coming. For whom he accomplished it. And where he is now. The Scriptures declare but we're to be discerning. We're to test every spirit. We're not to believe every spirit.

I know there are some preachers that don't like you questioning them, but we ought to. If anything that is declared is not in line with what is revealed here in this word, it's to be rejected because verse 3 says that, "And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world." To deny this one who has come in the flesh.

So that is the second point that we see here, coming back to Isaiah 59:20. Not only who it is that is come, but how it is that he came, the Son of God, God in the flesh. But notice to whom he has come. Again, this is all in line with these vital questions, "And the Redeemer shall come to Zion." Now, Zion in the Old Testament was tied or related to Jerusalem as a city and you'll hear the word being used today "Zionists." It has to do with those that particularly have the Jewish people in view but particularly Jerusalem being the capital. They're considered to be Zionists and so there are many that still pursue the glory of a nation of national Israel.

But what's interesting when you look up certain words, and it is true, originally this is a name that was given to Jerusalem as a city, but there is nothing glorious in the name. That's why I love to take the words of Scripture and look them up for their meanings. Do you realize that the name "Zion" means literally "a barren place"? In other words, even in the history of Israel, it was a barren place until God brought in that people and caused it to be a flourishing place. But in its origin and in its geographical setting and location, a barren place. I've never traveled over there but I've seen a lot of pictures and I have to agree, there's a lot of barren land; there is a lot of barren geography that surrounds the city of Jerusalem.

But I believe, in this context, the interpretation of Zion would be in a spiritual sense and the reason I say that is down in Isaiah 60 where it speaks of "the light that is to come." So Christ is described as the Redeemer, but he's also described as the light. Of what importance is light? Well, the absence of it is darkness and that's how it's described. It says, "the glory of the LORD is risen upon thee." That's what the angels pronounced when they declared to the shepherds that, "Unto you is born this day in the city of David, a Savior which is Christ the Lord."

But it says, "the glory of the Lord shone all around." that's all depicting the glory of this one who is come, just as the sun rises upon the darkness. If you've ever been awake at night through a dark period and you wait for the morning, there is nothing better than to finally see that sun rise and such is the state of these that the Redeemer was sent to deliver and those for whom he came.

When it says, "The Redeemer shall come to Zion," Christ himself said he did not come to call righteous ones but sinners to repentance. If there were a righteousness that man could provide for his salvation, then Christ is dead in vain. That's what the Scriptures say. But the fact is there isn't. It took the Redeemer coming and verse 2 of Isaiah 60 says that, "For, behold," and notice how plain the Scriptures are, "the darkness shall cover the earth." I don't believe that refers to a physical darkness, but as the Scriptures declare, the whole world lies in wickedness. Such is the state of man fallen in Adam, it lies in wickedness. We've got psychologists, we've got politicians running around today trying to figure out why a young man would go into a school and shoot so many children and people are aghast and it certainly is tragic, but the one thing they're not talking about is the depraved nature that is in every one of us and but for God's restraining hand, every one of us would be a devil. Every one of us would kill their neighbor or be killed. Such is our nature.

The whole world lies in darkness and notice how it's described here in verse 2, "and gross darkness the people." So it talks about darkness and goes one step further and talks about gross darkness. Physically, the only thing I can relate it to is the time we were down in Mammoth Cave and went all the way down and they shut the lights out on us and we were told, "Try to see your hand in front of your face." There was a heavy darkness. It was so dark that we couldn't even see a hand. And you got to the point where it became so heavy you were hoping that the tour guide knew where the switch was to turn the light back on.

But here the gross darkness isn't physical, it's spiritual. How dead are sinners in their sins? So dead that they didn't even recognize the Son of God when he came, in fact, they crucified him. Scripture says had they known he was the prince of glory, they would not have crucified him. Such was the darkness and, dear friends, such is the depravity of this Zion today, a barren place, that unless God himself is pleased by his Spirit to cause the light of Christ to shine in the heart of that sinner, that sinner will remain lost forever. Such is the depravity of the heart of men.

But it says there in verse 2 of Isaiah 60, "but the LORD shall arise upon thee." The light is the Lord. It's like John said, "I'm not the light. He's the light." "The LORD shall arise upon thee, and his glory shall be seen upon thee." There are many that don't see the glory of this Christ that I'm declaring unto you. They are still blind and, dear friends, I would be of that number were it not for the grace of God opening these eyes, but I'm thankful that the Redeemer that was pronounced should come to Zion has come, because Zion is a barren place. It's a dark place until or unless the Lord himself is pleased to do his work of grace.

The final point, time is gone and there is much more here, but the final point that I'd have you consider here in Isaiah 59 is what is the effect of his coming? Who came? How he came? To whom he came? And finally, what is the effect of his coming? Well, it declares it right there in verse 20, "and unto them that turn from transgression in Jacob, saith the LORD." The literal translation of the original is a little different than that. It says, "and unto them who have been turned in transgression in Jacob." In other words, are captives to their transgression, would be a better way to understand that. It is to such that he has come. You can point the way to sinners all day long but unless the Lord himself is pleased to come and to deliver, to bring out of that captivity those who are in that captivity, none could come out. None could come out.

So the truth is that this Redeemer that should come to Zion, his mission in coming was to turn those who were in transgression in Jacob. Again, Jacob, it's just like the word "Zion," it means "a barren place." Jacob was a supplanter. He was a deceiver, and yet that's the name that is used to describe those for whom this Redeemer has come, to deliver, and he has done it, and he has done it through the person of the Lord Jesus Christ as verse 21 says, "As for me, this is my covenant with them, saith the LORD; My spirit that is upon thee," in other words, the Spirit of God was upon Christ, "and my words which I have put in thy mouth," every word that Christ spoke testified to the glory and honor of the Father, "nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever." What Christ has come to do is take those things that he has received of the Father and reveal them unto these who all their lifetime. were captive to their transgression, and the Lord came and purposed to turn them from that transgression as declared there in verse 20.

Deliver them. That's what Christ said, he said, "I will build my church and the gates of hell shall not prevail against it." The picture there is not of the gates of hell throwing themselves against Christ's church. No, the gates of hell stand as a barrier, if you will, of men ever getting out themselves, but Christ said, "I will build my church and the gates of hell shall not prevail." That means that he has come and entered in and brought out every one that the Father has given him and brought them to himself. He is the Redeemer. Here it says "shall come to Zion," but as we look back now at his coming and to his work at the cross, he is that Redeemer that has come and I truly am thankful.