

The Garments of Salvation

Book of Isaiah

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Bible Text: Isaiah 61:10-11

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Look with me in your Bibles to Isaiah 61. I want to speak with you on "The Garments of Salvation," but here in these verses in the context of wedding garments. Wedding garments here in Isaiah 61:10, we read,

10 I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. 11 For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause righteousness and praise to spring forth before all the nations.

As I had prepared this message, I listened to a commercial on tv that has just recently popped up, but one of the purposes of this particular clothing store is to get, I suppose, couples to come in and consider buying their wedding garments with this store and one of the selling points is that we treat each perspective bride and groom as unique. Every bride is unique; every groom is unique; every outfit is unique. I've been around weddings long enough to know that there is no bride after she has done all this planning that likes to be told that her dress was just like So-and-sos or that part of the wedding was just like So-and-so did. No one wants to hear that. You want something that is uniquely yours.

Well, we may never find that in this world but in this particular portion of Scripture that we have here, we have something that is unique and it is unique to the bridegroom, it is unique to the bride and there is nothing on earth that could ever match the garments that we find described here. Here we have a wedding that is foretold because it very specifically when it speaks of garments and a robe of righteousness, it says in verse 10, "as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." I believe we have here a wedding foretold that we find in other places in Scripture concerning Christ and his church that none could ever duplicate.

This is from God himself and a couple of portions of Scripture that are parallel to this, if you look over in Revelation 19:8, the relationship between Christ and his church is variously described in Scripture. Sometimes the church is referred to as wheat that the

sower of the field, which is Christ, goes and harvests and brings in. Sometimes that relationship is of a shepherd with his sheep. But here in my particular text is the relationship of the bridegroom to the bride and in Revelation 19:8, we see, go up to verse 7, "Let us be glad and rejoice, and give honour to him." Isn't that what a wedding is about, a time of rejoicing? And yet honor, notice in Scripture and I've mentioned this before and I don't know as anybody would dare to change tradition. I'd like to but you notice in Scripture all the honor is always to the bridegroom. I've often said, "What if instead of the bride coming down the aisle and everybody standing and waiting for the bride, what if the bride were standing down front and the groom walking down the aisle?" Notice here, "Let us be glad and rejoice, and give honour to him." Even as in my text in Isaiah 61:10, the very first person mentioned is not the bride, it speaks of "the robe of righteousness as a bridegroom decketh himself with ornaments." He's the preeminent one.

And it says here, "for the marriage of the Lamb is come, and his wife hath also made herself ready." So the wife finds her glory, the wife finds her value in who the bridegroom is and certainly with regard to Christ, I believe that's how he is to be seen. Also, look at Ephesians 5. I love how Scripture reveals the interpretation of Scripture. Here in Ephesians 5, Paul gives some instruction of the relationship between husband and wife. Verse 22, "Wives, submit yourselves unto your own husbands, as unto the Lord." Notice, "For the husband is the head of the wife, even as Christ is the head of the church," so there is another relationship, head to the body and that Christ is that head and "he is the saviour of the body," the provider, the deliverer. This is the way it was in Scripture. I know things have changed today where now people have gotten down to just talking about who your partner is, but it wasn't so from the beginning. This is as Scripture sets forth, a biblical marriage where there is one head and one body. Christ the head, the church the body.

Verse 24 says, "Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing." "Thing" is in italic, "in every way." There is a hierarchy, there is an order. But also, verse 25, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." It's like one woman told me, "Well, if my husband was more Christ-like I would submit unto him." In this flesh, there's always sin that is involved that affects this relationship, but the husband particularly is a type of Christ here, has the high responsibility.

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it." You think about how Christ gave himself for his church unconditionally. Unconditionally. "That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." So when you read back here in Isaiah 61 about this robe of righteousness, it is that which has been worked out by the Lord Jesus Christ and given to the bride.

Now, the reason I say that is verse 32 in Ephesians 5, "This is a great mystery: but I speak concerning Christ and the church." In fact, in verse 31, he goes all the way back to

Genesis 2. If you want a definition of what biblical marriage is, it's not in the pomp and the ceremony. It's very simply set forth here, "For this cause shall a man leave his father and mother." Christ left glory to come to this earth to become a man and identify with his bride. "And shall be joined unto his wife." Everything that Christ did in this flesh was for his wife. That's why he's named first. That's why he's decked with the ornaments of glory and grace. "And they two shall be one flesh." The Lord has so joined himself to those sinners that the Father gave him and that was the way it was done back in the day, the father chose the bride for the son. I remember telling my daughter that years ago and it caused a great laugh. "Somehow you're going to choose my spouse?" She has since come back and kind of told me, "Well, I kind of wish you had." Sometimes parents are a little smarter than what the kids give us credit for but, you know, all things are of the Lord. He ordains everything and they unfold as he has purposed.

But this is how Christ became one flesh, in his death. In his death, that reconciliation of his people to the Father was the fulfillment, accomplishment of everything we're reading here and that's what Paul said is the great mystery. Great is the mystery of godliness. God became flesh and dwelt among us. Then verse 33, "Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband."

So that sets the background for this portion of Scripture coming back to Isaiah 61 and I just want us to focus on two particular parts here. You notice in verse 10 it says, "he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness," so we see, first of all, garments of salvation, plural, and then we see the robe of righteousness that is mentioned. So what are these garments of salvation? Well, when you consider salvation in all of its aspects, there are many parts of that salvation that make up a whole. We can speak of "the salvation of God," but in the various parts of salvation when you begin to take it apart you see that there are different aspects to it. It's like me being dressed and standing before you today. I'm dressed in a garment but there are different parts to what I'm wearing. One person and one garment, and yet different parts. I believe that's how we see this being described here.

Now notice, as I mentioned, the first to be mentioned and the glory is given to the bridegroom. When it says here that "he hath clothed me with the garments of salvation," this is speaking of Christ being clothed with the garments of salvation. He is the one who is decked with the ornaments and the bride, which would represent his church adorned with her jewels. I don't believe that there is any way in the English language that is possible to properly interpret or communicate what we have here, but I'm going to attempt to do it. Actually in the original when it says "as a bridegroom decketh himself with ornaments," a little translation would be, "as the bridegroom decketh himself with a priestly crown." It's not just any ornaments. Here in just a few words is a description of Christ as the high priest who has come to save a people and the ornament of which it speaks here is that mitre of holiness.

Someone in the Hebrew language, once they see that word "ornament," they would immediately have thought of the priest, the high priest wearing that mitre much as we see

in Exodus 29. Hold your hand here and come back to Exodus 29. We have a description here of the consecrating of the priests and back then it was to be done with the blood of a bullock and two rams without blemish. Christ, of course, was consecrated with his own blood. But in Exodus 29:1, "This is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: Take one young bullock, and two rams without blemish, And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: of wheaten flour shalt thou make them." Every part of this is a type and picture of the Lord Jesus Christ. Even as we partake of the bread during our time around the Lord's Table, it typified his body: meal, flour. It typifies a wheat that has grown up and has been cut down, crushed, run through the mill, and then roasted with fire so all of this is significant.

"And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams." It wasn't sufficient that Christ be made a man which is what the unleavened bread typifies, but that that blood be shed unto death which is what the two rams typified. There had to be the body and the blood so all of this is significant.

Verse 4, "And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water." I mentioned this morning in the first hour Christ's baptism. It wasn't that he needed to be baptized for anything in him, but it was significant of a priest, a high priest and the ministry. Here it says they were washed with water. He entered into that water typifying the beginning of his public ministry at 30 years of age as a high priest. That was the age in which the priest entered into the ministry.

Verse 5, "And thou shalt take the garments," so when it says here in Isaiah 61:10, "he hath clothed me with the garments of salvation," this is the anointing, this is the mission which our Lord Jesus Christ received of his father to carry out on behalf of his people. "And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod." So you can see why all of this is called garments, different aspects, all significant.

"And thou shalt," here it is, "put the mitre upon his head, and put the holy crown upon the mitre." That word "holy crown" is the same as we have over here "ornaments." In other words, this is who is being described here, that mitre of the priest that expressed the holiness of God, but it also expresses his glory and it was worn for beauty. If you look in Exodus 28, just one chapter back, in verse 40, you'll see that. Is there a glory to Christ? Is there a holiness to Christ typified by these ornaments? Absolutely, but there's also a beauty when we sing that song, "Fairest Lord Jesus." To behold his beauty as the priest of God, as the Savior, as our representative, unless the Lord has given you eyes, you'll see no beauty. You'll see none of this. It takes the Spirit giving those eyes to be able to see as I read in John 3 a little while ago, the kingdom of God. The one who is God's King. The holy crown, the priest king.

Here in Exodus 28:40, "And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them," that's the garments of salvation typified, but notice, "for glory and for beauty." The implication is that they without these had no glory, had no beauty and yet with Christ, it was inherent in who he is.

So that's what we see in Isaiah 61, the first mention, and the glory is to the bridegroom as one that is decked with this priestly crown. You cannot come to Christ unless you're brought by the Spirit to bow to him as prophet, priest and king. I remember growing up and going to preacher's school and there was a big argument back in the day whether you could receive Christ as Savior but then sometime later bow to him as Lord. There is no such thing. If the Spirit of God has so taught a sinner, he is brought to bow to Christ as prophet, priest and king. Prophet, being the very word of God. Priest, being the very propitiation of God. And king, being God's prince. In Psalm 2 it was declared, "God said, I have set my king on my holy hill." You haven't come to Christ, the Christ of Scripture, have not been drawn to him unless that's how you've been drawn to Christ as prophet, priest and king.

But secondly here in Isaiah 61, again, with reference to these garments of salvation, we see the beauty of the bride and I liken this to the moon that shines. The moon in and of itself has no light, it reflects the light of the sun. What would be the bride without a bridegroom? We've all heard those horror stories where the bride has showed up at the wedding and all the guests are there and then they start looking around for the bridegroom. The bridegroom, for whatever reason, got cold feet, decided not to show up and took off and everybody is boo-hooing and you stop and think what would be the wedding? What would be a bride? She is nothing without that bridegroom, unless that bridegroom fulfills what he says he will do. We know that there has been many a broken heart as far as men are concerned, but I'm thankful that such is not the case with our Lord Jesus Christ. He is that faithful one. He is the faithful priest, the faithful king, the faithful husband, and the bride draws all of her glory in connection with the bridegroom.

So we see here in verse 10 of Isaiah 61, "as a bride adorneth," you notice "herself" is in italic just as "himself" is in italic. The translators obviously tried to fill in there but I believe just by leaving it out, it gives the full impression, "as a bride is adorned with her jewels," because anything that the bride wore, at least in this context, was given her by the bridegroom just like the garments at the wedding feast. You remember the parable that the Lord told of the man who got in without the wedding garment, those were provided by the father for the guests and so it is here. This bride would be nothing apart from what was given to her by the bridegroom.

If you look in Isaiah 49, this is not the first time that we have seen this. Look how it's put here in Isaiah 49:18. What I want you to focus on here is this word "jewels." Just like we saw the word "ornament" referring to the mitre of the high priest, there is significance here with this word "jewels" and we see that in Isaiah 49:18, "Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith the LORD, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth." Now, when it speaks there "all these gather themselves

together," it's talking about sinners that God is pleased to bring together into one body whether Jew or Gentiles, sinners from every tribe, nation and tongue that are brought to him. So the jewels, when it says "as a bride adorneth herself with her jewels" already foretold in this, is that this body, this bride, would be made up of sinners from every tribe, nation and tongue.

Not just a Jewish bride, but these jewels are sinners, are Gentiles, that would adorn this bride. Now, that went against anything that any natural Jew reading this would have ever thought of because when Christ came, they were thinking he's come to set up a Jewish kingdom. And when I read for you in John 3 where it says, "For God so loved the world," that word "so" is in this manner, "loved the world." You have to think about the context. It doesn't mean that he loves every single sinner in the world. That would go contrary to the rest of Scripture, "Jacob have I loved, Esau have I hated." Christ said, "I don't pray for the world," in John 17:9, "I pray for those that thou hast given me." But who were those that had been given to him? They were from every tribe, nation and tongue and these are the jewels. I don't want anybody to think like modern day works religion preaches that, "Make sure that if you get to heaven you've got some jewels in your crown." That somehow you're working for little rewards. No, none of that is what is being taught here.

How will we know this bride? Well, it is a bride who is adorned with sinners from every tribe, nation and tongue. Sinners that Christ has redeemed and that in time by his Spirit he brings unto himself. And certainly, that's what is being described here as we see in Isaiah 49:18. It says, "Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee." How do they come? It's the Spirit that draws them. And it says, "As I live, saith the LORD, thou shalt surely clothe thee with them all." You think about those that Christ came to save and you read about them, the worst of sinners and yet that's what Christ was called, a friend of sinners. When he was on this earth, he sat with the publicans and the sinners. He ate with them. He was criticized by the self-righteous Pharisees but that did not deter him. Why? He saw them as these jewels that the Lord had given him to redeem.

I know we don't see ourselves that way. We think, "How on earth could I ever be considered a jewel?" But when you think about where precious stones are found today, they're not of man's making. We're talking about a creation of God. I don't know as there has ever been a chemist or anybody that has been able to fabricate a true diamond, one that is a true diamond. It has to be found. It's in the ground. It's rare. Men can imitate it but its value is based upon whether it's a true diamond or whether it's an imitation. A difference in value, difference in importance. A true jewel would be one made of God and that man himself could never imitate, man himself could never fabricate.

So, again, this shows us that these that the Lord is pleased to call jewels are of his making. They're of his doing and not of their own, but when you think about in Isaiah 62, for example, verse 3. We'll be getting into this next time. Look how this is confirmed. Notice beginning in verse 1, "For Zion's sake will I not hold my peace," and here Zion, again, is the church. It's that body of elect sinners that God has purposed to save and that Christ has redeemed. He says, "For Zion's sake will I not hold my peace and for

Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." When did that righteousness go forth? That's when Christ came and fulfilled it. And when did salvation burn as a lamp? It's when Christ came as the light of the world.

"And the Gentiles," you see, this is the context, "The Gentiles," the nations, "shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name." Then look at verse 3, "Thou shalt also be a crown of glory in the hand of the LORD," this mitre that he as the bridegroom wears that says "Holiness" and that is his beauty and glory is actually that people that he has purchased and redeemed. That's why in Hebrews 2 it says, "Behold, I and the children whom thou hast given me." That's Christ's glory. What would be a Savior without sinners that he has saved? What would be the Lamb who shed his blood without an effectual sacrifice that actually has redeemed a people? That's why all this notion that somehow Christ has died for sinners who end up in hell anyway is not the Christ description. Those jewels in his crown are his people that he has redeemed and that's what it says there, "thou shalt also be a crown of glory in the hand of the Lord and a royal diadem in the hand of thy God."

So that's what these garments of salvation represent in verse 10. Now, what about the robe or righteousness? You can see there coming back to Isaiah 61:10, "he hath covered me with the robe of righteousness." Again, this robe is one that the Lord Jesus Christ himself had to wear as that high priest even as we read with regard to Aaron, those garments that were put upon him. Here this robe of righteousness represents a mantle, if you will, that covered it all. In other words, what's the purpose of it all? Well, it's to work out a righteousness that is satisfactory to God himself and that truly justifies sinners. That's that robe that Christ wore and upon completion of his death, when you talk about imputing righteousness, it's that very robe that the Lord Jesus Christ wore and fulfilled that the Father took and placed upon his people. Once for all. Every one for whom he died. That's the only way we could ever stand righteous before God.

I wish we had the time to look at it, but you think about the demoniac of the Gadarenes when the Lord crossed the sea to go deliver him. Here was a man that none could tame. He lived and dwelt in the tombs and every time they tried to tame him, tie him, he broke the bands and ran loose until it pleased God to cause Christ to cross his path. There we read that he came and bowed down to our Lord. The Lord delivered him. Those spirits that drove him were cast into the pigs and cast into the sea and when the people heard about it and came to see what had taken place, the Scriptures say they found this man, this demoniac of Gadarene, seated and it says, "fully clothed and in his right mind." Seated represents what? Rest. You think about where did he get that clothing? It must have been that Christ clothed him because there was none but Christ and him and in his right mind. The Spirit of God having caused him whereas before he had run like a wild man, now he was looking to Christ alone and his desire was toward Christ.

Such is the picture that we have here of that righteousness being worked out on behalf of the sinner and it's that robe which our Lord Jesus Christ wore, decked with the ornament. Just like in any wedding, and I'll conclude with this in verse 11, there is an increase of

the seed of that union. Here it's described, "as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause righteousness and praise to spring forth before all the nations." How did he do that? Well, in his Son. When Christ came, righteousness sprung forth. And "praise," notice, "before all the nations." When Christ came to save the world, it means that he came to save sinners from out of every tribe, nation and tongue and just as the result of two being made one flesh, there is a posterity that comes forth. Here it's described as "the earth bringing forth her bud and the garden causing things that are sown in it to spring forth."

We might, looking around, wonder whether anybody is believing this Gospel or not. Sometimes it gets a little discouraging and the Lord every once in a while will give us some encouragement. Somebody that he has caused to hear that you never thought about. Someone in an out-of-the-way place perhaps or through some by-the-way conversation, the Lord has used that seed sown to draw one of the redeemed ones to himself. But I can tell you this and we have every reason to be encouraged even with regard to our children, acquaintances, loved ones: if the Lord has redeemed them, he's going to get them and therein we rest. If he has bought them, that means that the Spirit will bring them in his time and it may not be in our lifetime. I don't know why we think it has to be. In many ways it's good that we're not knowing everything that's going on. We'd try to take some of the glory for it like people do. They'll say, "Well, that's because I prayed or that was the result of me having said something." No, we just need to have our mouths shut and believe that every one that the Lord has redeemed he will have.

That's his glory and he'll cause his work to prosper. Let's not be unbelieving in that just because we don't see great numbers today that are seeking after him. I will tell you this: every one is seeking after Christ that should be right now because the Lord has so purposed and may he cause our eyes to be on him. The bride eyes not her garment but her dear Savior's face and that's certainly where we need to be looking.