

**Series:** Isaiah

**Lesson #7**

**Title:** One Husband, One Bride

**Scripture:** Isaiah 4: 1-6

**Date:** 10-8-08

**Place:** Sovereign Grace Baptist Church of Princeton, New Jersey

**Isaiah 4: 1: And in that day...**

As I pointed out to you in our last message from Isaiah, instead of looking at this with an eye to a specific period in history, let us look at this as the Lords' word of grace which he promises to bring to pass in the hearts of those he has everlastingly loved. Thus we will look at this with the view to what our Lord has done, and is doing in the hearts of sinner's when he comes to them in power and grace.

**Isaiah 4: 1: And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach.**

### **I. A WORD ABOUT CHRIST THE HUSBAND OF HIS BRIDE**

God created one wife for his beloved Son--she is the church made up of his elect people out of ever nation on this earth. God espoused this bride to one husband even Christ Jesus his own Son. He is her All and she is his all.

#### **A. THE BLESSING CHRIST BESTOWS UPON HIS BRIDE IS FOUND IN HIS NAME WHICH HE GIVES TO HER.**

1. The maiden name of a sinner--is that of our father Adam.
2. Our maiden name is a name of reproach--of disobedience to God, a name which declares we are dead in trespasses and in sins.
3. Christ gives his bride his name and his name declares her reproach is taken away by him.

**Jeremiah 23:6: In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.**

**Jeremiah 33:16: In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is *the name* wherewith she shall be called, The LORD our righteousness.**

#### **B. THE BLESSING CHRIST BESTOWS UPON HIS BRIDE IS FOUND IN HIS FULL PROVISION OF ALL HER NEEDS.**

1. Christ is the believer's Food (Life) and thus Christ's bride shall never be found begging bread.

- **He is the believer's Bread.**
- **The finest of the wheat.**
- **The honey out of the Rock.**

**John 17: 3: And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.**

2. Christ's is the believer's raiment of Righteousness.

**Isaiah 61: 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.

3. Christ the Son of God unites himself intimately with the believer which scripture terms the "the duty of marriage." The Son of God united himself to his Bride by partaking of our nature that he might make us partaker of his nature and thus Christ and his bride are made one.

Concerning his fulfilling the duty of marriage in making himself one with us:

**Ephesians 5: 30:** For we are members of his body, of his flesh, and of his bones. **31:** For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. **32:** This is a great mystery: but I speak concerning Christ and the church.

**Hebrews 2:11:** For both he that sanctifieth and they who are sanctified *are* all of one...**14:** Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; **15:** And deliver them who through fear of death were all their lifetime subject to bondage. **16:** For verily he took not on *him* the nature of angels; but he took on *him* the seed of Abraham.

Concerning him fulfilling the duty of marriage in making us one with him he says:

**Ezekiel 36:27:** And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.

**2 Peter 1: 3:** According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue: **4:** Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

**Romans 8: 9:** But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. **10:** And if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness. **11:** But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. **12:** Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

D. THE PROPOSAL OF THESE SEVEN WOMEN REPRESENTS THE BACKWARDNESS OF THE NATURAL HEART. THIS IS THE WAY ALL SINNER'S THINK THEY CAN COME TO GOD, BEFORE CHRIST DETRHONS SIN IN THE HEART:

Now look to Exodus 21: 10 and you will see what God says in his law concerning the responsibility of the husband to his bride: ***If he take him another wife; her food, her raiment, and her duty of marriage, shall he not diminish.***

Now look at the backwardness of these seven women:

1. They took hold of the man--The GodMan, Christ Jesus, takes hold of his bride.
2. Their proposal to the man--**We will eat our own bread, and wear our own apparel**--referring to what God commands in his law concerning THE husband's responsibility to his bride--comes down to this--we will fulfill God's law, instead of our husband doing it on our behalf
3. When they say, "**Only let us be called by thy name, to take away our reproach**"--they are saying what multitudes think, that all they need to remove their reproach is to be called by Christ's name.

E. NOW BE SURE YOU GET THIS...Unless Christ is our All--

- Unless Christ takes hold of us then the sinner will go on in this polluted idea that they are married to Christ when they are married to one who is anything but the GodMan, Christ Jesus the Lord, the husband of the Church.
- Unless Christ is the perfect fulfillment of God's holy law on the sinner's behalf then the husband to whom we say we are married is no husband at all.
- Unless Christ is our Bread (our life) we have no life.
- Unless Christ is our garment of Righteousness we are naked in our sin.
- Unless Christ unites himself in **the duty of marriage** with our spirit, we may call ourselves by his name yet it is nothing more than taking his name in vain. We still have the name of our father Adam and the reproach of sin remains.

These seven women illustrate the most popular idol of man's imagination.

II. WE HAVE SEEN THAT CHRIST IS THE HUSBAND OF THE CHURCH...SO HOW DOES THE LORD SAY HE WILL PROVIDE THE BREAD, THE RAIMENT AND THE DUTY OF MARRIAGE TO HIS BRIDE?

**Isaiah 4: 2: In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth *shall be* excellent and comely for them that are escaped of Israel. 3: And it shall come to pass, *that he that is* left in Zion, and *he that* remaineth in Jerusalem, shall be called holy, *even* every one that is written among the living in Jerusalem: 4: When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.**

A. The spirit of judgment has to do with the law of God written on the newly created heart.

1. The law of God commands righteous judgment: **Leviticus 19:15: Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour....35: Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure.**

- Without this Spirit of judgment we think it is righteousness to take Christ's name and attempt to provide our own life and righteousness--as the seven women did.
- Therefore, this filth must be washed from the daughters of Zion.
- This polluted blood must be purged from Jerusalem, both at the cross and in the heart.

The Lord declares through Isaiah a great calamity, a stripping away of every false way and of all those things men looked to for their provision (as the seven women thought they could fulfill the law and yet bear their husbands name), we have seen prophesied here that by Christ's work the land shall be left desolate and barren. And so when Christ sends forth the Spirit, in power and grace he makes our land desolate and barren.

When on the cross he cried out, "It is finished!" the veil in the temple rent into two pieces from top to bottom, declaring that Christ has satisfied God's broken law in the place of his Bride, Christ has fulfilled the righteousness of God's holy law on behalf of his Bride...as Paul said to the Colossians he, **Blot[ed] out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it (Colossians 2: 14-15.)**

There is now, no provision to be found in the "**rudiments of the earth**"--that is, in touch not, taste not, handle not--let us behold that the thought of providing any aspect of our standing with God is eating our own bread and clothing ourselves in our own raiment, it is unrighteous judgment.

2. But the spirit of judgment is created within us when the Lord writes his law on the heart, then as the **Psalmist said, 25:9: The meek will he guide in judgment: and the meek will he teach his way.** (Which is Christ the Way.)

B. The Spirit of burning has to do with a zeal which the Spirit gives the regenerated man for Christ.

1. When the Lord shall have stripped his people of these things, when he shall have washed away this filth by the spirit of judgment and given them the spirit of burning...

**Isaiah 4: 2: In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. 3: And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem**

C. The idea these seven women proposed are the thoughts of our old nature from which the Holy Spirit must separate the believer all our days.

1. We meet in several places in scripture where those whom the Holy Spirit has first quickened ask something like this:

- Acts 2: 37: **Men *and* brethren, what shall we do?**
- Acts 16: 30: **Sirs, what must I do to be saved?**

2. The thought we always had was **We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach.** That old nature remains in this sinful flesh which thinks we can somehow provide for ourselves and yet be fulfilling God's law in doing so. This nature is contrary to the new man created in the new birth.

3. But thanks be the triune God who sanctifieth, he continually separates the flesh and the spirit and here is how he makes the believer and his church, his bride to rest in him alone.

**Isaiah 4: 5: And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory *shall be* a defence. 6: And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.**

Get this: When he makes us to see that no fruitfulness can come from such a proposal as these seven women offered...that we can provide nothing for ourselves...when he purges away our filth and polluted blood by the spirit of judgment and creates a burning zeal for Christ then the longer the believer lives in spirit within this body--this body of death and sin--the more the Holy Spirit reveals the beauty and excellency of Christ.

- Acts 2: 37: **Men *and* brethren, what shall we do?**
- Acts 16: 30: **Sirs, what must I do to be saved?**
- We come to where the apostle Paul came saying, **I am the chief of sinners! God forbid that I should glory save in the cross of Christ**
- Galatians 2:20: **I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.**

The adornment of the Bride becomes her Husband.

- Christ the Branch is beautiful and glorious and therefore his Bride is beautiful and glorious.
- He is excellent and comely and by Him his Bride is excellent and comely.
- He is holy therefore those written in his book of life are holy.
- He is her cloud and smoke by day and her shining flaming fire by night
- His glory is her defense
- He is her tabernacle for a shadow from the heat
- He is her refuge and covert from storm and rain.

As the Spirit grows us in this new spirit of judgment and zeal we behold that Christ our Husband is indeed our Holiness and our All, we behold all the more that in our flesh is nothing good. This is how God makes Christ a Husband before our eyes; this is how he makes his church a faithful bride.

We will take our application from Isaiah up to this point:

**Isaiah 1: 18: Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. 19: If ye be willing and obedient, ye shall eat the good of the land: 20: But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken *it*.**

**Isaiah 2: 5: O house of Jacob, come ye, and let us walk in the light of the LORD.**

**Isaiah 2: 22: Cease ye from man, whose breath *is* in his nostrils: for wherein is he to be accounted of?**

**Isaiah 3: 10: Say ye to the righteous, that *it shall be well with him*: for they shall eat the fruit of their doings. 11: Woe unto the wicked! *it shall be ill with him*: for the reward of his hands shall be given him.**