

# Christ the True Husband

*Radio Broadcast*

By Ken Wimer

sermonaudio.com

**Bible Text:** Isaiah 54:4,5

**Preached On:** Sunday, January 20, 2013

## **Shreveport Grace Church**

2970 Baird Road

Shreveport, LA 71118

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

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

Welcome to the Grace Abounding Broadcast brought to you by the congregation of the Shreveport Grace Church that meets at 2970 Baird Road in Shreveport, LA. My name is Ken Wimer and it is my privilege to bring to you today a message that seeks to exalt the Lord Jesus Christ and his glorious person and finished work of salvation accomplished for sinners at the cross. Please stay tuned.

My text today is taken from Isaiah 54 in just two verses, verse 4 and 5, and I want to speak with you on what it is to have Christ as a true husband. Here in Isaiah 54:4, we read,

4 Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. 5 For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.

We read a lot of books today or at least see the titles and hear seminars about what it is to be a true husband. I'm not here today to try to tout any qualities that I might think I have in that regard. I really have none. I know that any way that I love my wife and care for her as a husband is only because of the grace and mercy of the Lord Jesus Christ alone. But if I'm to speak to you today of what it is to be a true husband, I must point you to the Lord Jesus Christ alone and in this particular portion of Scripture that I have read for you already, we find numerous comforts to those sinners for whom Christ is the representative, those who by God's grace have been married to Christ, what a comfort it is.

The very first is expressed in verse 4, "Fear not." Think of a woman who has many needs and has many concerns about how to make it through life and then there is that one that she meets and love develops and grows and there is that relationship whereby the man proposes to marry her and then takes her to himself and suddenly now this one that has married her and taken her to himself is able to provide in every way for her. All of that

fear, all of that trouble, all of that unsettledness that was before now goes away and this is the very language that God uses to comfort his people. "Fear not; for thou shalt not be ashamed." With the right representative, in the right relationship, with the right person who is the head of the household, there is no reason to be ashamed or to be confounded.

The Scripture says, "for thou shalt not be put to shame: for thou shalt forget the shame of thy youth." Whatever had taken place prior to that marriage and that union can be forgotten. In fact, whatever outstanding bills, whatever outstanding legal matters that there may have been when that husband takes that wife to himself and legally binds himself to her and her to him, then he becomes responsible for all that. I don't care who the debt collector is that knocks on the door. He knowing the situation is able to answer on her behalf and what a comfort that is. This is how the Lord speaks of those who have been married to Christ. Sinners, yes, by nature and yet he taking them to himself becomes their, not only representative, but their advocate and therefore there is no condemnation.

It says, "and shalt not remember the reproach of thy widowhood any more." As the years go by and that love relationship grows, that life prior to the marriage becomes further and further away in the mind and memory of that one and so it is with those of us that have been married to Christ.

So here the Spirit of God is bearing witness to those who are the Lord's and verse 5 of Isaiah 54 tells us the conclusion then, the reason why it is that those who are the Lord's need not fear or be confounded or be ashamed in spite of their sin. It is because, verse 5, "For thy Maker is thine husband." In the original, the word "Maker" is actually in the plural, "thy Makers, thy husband," is the way it should be read. You say, "Why is that in the plural?" Well, God is Father, Son and Spirit and the three are one in such is God for those sinners that he has purposed to save. The Father chose them and the Son paid their sin debt and the Spirit has drawn them. So the three are one.

But, "thy Makers, thy husband." Any that are the Lord's cannot claim to be his by any choice of their own. If I'm the Lord's and if I can declare that he is my husband, then it's because he it is that made me. He it is that married me to him. I know this goes contrary to many of the wedding vows that you hear today where man and woman are presented as partners. That might be so in today's society but that's not the definition of marriage as we find it in Scripture. I can remember several years ago having written out the vows for a couple that I married and the gasping that took place in the congregation when the bride-to-be declared her allegiance and submission to her husband to love and obey him. There were gasps that went up and even comments afterward that that is the old traditional vow but not something that is relevant today. Well, dear friend, as long as this Bible is the word of God that it is, then it's relevant and the picture of marriage is of the man or of Christ being the husband and the wife being in subjection to him. The bride takes his name. He is espoused to that wife and the wife to him but he's the head and so this is the picture that we have here.

Now, we find in this portion then who it is that is the true husband and that we saw in the Triune God. It's the Father, the Son and the Spirit but not three different Gods, one. It is

this Triune God that has entered into a covenant with a people that he has purposed to save and the Lord Jesus Christ has worked out all of the requirements to the satisfaction of the Father. You see, this even goes back to old school marriage where the son would have to please the father of that one that he sought to marry and satisfy the father, ask of the father the bride's hand. So we find the Son satisfying the Father in all things and then the Spirit wooing and drawing that one to the Lord Jesus Christ in love and joining them, the two becoming one flesh.

We see who is the husband but the second point I'd have you to consider is how. How is this relation affected? Well, we know, first of all, that the Lord Jesus Christ himself had to come to the bride. It's the matter of Christ seeking the bride for himself and we find that here in verse 5, "For thy Maker is thine husband," and it says, "the LORD of hosts is his name; and thy Redeemer the Holy One of Israel." When you see that word "Redeemer," think of Boaz who took Ruth, the Moabitess, to himself and agreed to satisfy all of the legal requirements that she might be brought into the commonwealth of Israel even though she was not born by nature an Israelite. She was brought in through the legal representation of Boaz who not only took care of the land that it might be bought back for Naomi and Ruth, but actually took Ruth to wife and from her seed, from that descended the Lord Jesus Christ and that's a beautiful picture that we see here of Christ the Redeemer coming to the sinner and paying the sin debt of that sinner, all that was necessary in order that that sinner be one with him.

So that's how this relationship is affected. There are some societies today that still have a dowry where if a husband-to-be wants to take a woman to himself to be his lawfully wedded wife, that he pays a dowry to the father and once that dowry is paid, then the wedding is considered to be legal. Well, Christ paid the debt to the Father. It was the debt of sin and so cannot even be compared to any earthly dowry, but with his own blood he shed and paid the entire debt that he might freely bring sinners to God through that death that he accomplished. So that's how this relation is affected and eternity will be a celebration of this debt paid.

In the book of Revelation we read of the marriage feast of the Lamb. Why is Christ called the Lamb? Well, because he shed his blood and the wedding feast, the marriage feast, is really in honor of the Son. Here, again, tradition has it backward. We have the bride walking down the aisle and all eyes on the bride, but here, dear friend, all eyes are on the husband. Wouldn't that be something that if in a wedding ceremony instead of the bride coming down the aisle, the bride would be waiting down front and it would be the groom coming down and all eyes on the groom. That's the way it is in Scripture. All the glory belongs unto the Lord Jesus Christ and any relationship that there is of the sinner with God is only in, by and through the Lord Jesus Christ as the husband.

So that's the first and foundational way that this relationship of a husband to a wife of Christ to the sinner is established, it's through his shed blood. That's why the word "Redeemer" is used there, "and thy Redeemer the Holy One of Israel." That word order is important. None could stand in relationship with a holy God apart from redemption. First the Redeemer, and then the holy one of Israel.

But secondly, this relationship is established through the work of the Spirit in the heart because apart from the Spirit of God, none of us could know Christ. We would be busy marrying or seeking to marry many other types of husbands other than the Lord Jesus Christ and we have run into people like this that have been through three and four and five and numerous marriages and when you ask them, "What has happened?" They say, "Well, I still haven't found the right one." Well, that's the way our life spiritually would be, running after this husband or that husband, seeking peace, seeking rest, seeking hope, and such would be our lives to the end were it not for the Spirit of God coming and taking these otherwise wandering and lost hearts and drawing them to the Lord Jesus Christ.

To be espoused to him by the Spirit of God is a work of grace and we know that everyone for whom Christ paid the debt, he will draw. Christ said, "And I, if I be lifted up, I will draw all men unto myself." It doesn't mean every single person. Just like a man is not a husband of many but there is that one that he seeks and he draws to himself, that one whom Christ came to seek and to save is that which is lost and that is sinners from every tribe, nation and tongue that Christ sees as one because God the Father has been pleased to give them to his Son and this from all eternity that they should be brought to him.

So these are the ones that enter into that relationship with the Lord Jesus Christ by the Spirit of God, the Spirit of grace. You've heard the expression, "Christ bought them and the Spirit sought them and brought them." I like that. The foundation was laid in the death of the Lord Jesus Christ; it required him coming, living and dying and rising again in order to redeem them and satisfy all of the just demands of the Father. But now the Spirit of grace in time comes and draws those souls to the Lord Jesus Christ; brings them and gives them a heart to know Christ and to yearn after him as their bridegroom. It's then that they truly enter into the blessings and enjoy the comforts of this God-given marriage union.

So that's the second way in which this relationship is affected. It's foundational in the death of Christ but it's through the Spirit working in the heart secondly. But thirdly, it is by the faithful preaching of the Gospel. In 2 Corinthians 11:2, the Apostle Paul speaking to the Corinthians said, "I have espoused you to Christ." This is like the father of the bride giving the bride away in a ceremony. "Who is it that gives this woman to be the wife of this man?" And the father says, "Her mother and I do." There is an espousing of that bride to Christ. Now, we know that the preacher is nothing but it has pleased God to use the foolishness of preaching to save souls and to cause them to know Christ and look to him through the preaching of the Gospel. In 1 Corinthians 1:18, the Apostle Paul said, "For the preaching of the cross is to them that perish foolishness." If it was just left up to man to believe the message of the cross which is the Gospel, none would believe. To them that perish it is foolishness, "but unto us which are saved, it is the power of God." Unto us that have been saved by God's electing grace, been saved by the redeeming work of the Lord Jesus Christ and now drawn to Christ by his Spirit.

The preaching of the cross is the very power of God. Even now, if you're the Lord's, you can enter into what I am declaring unto you because the Spirit of God has already

revealed Christ in you and you rejoice. You can say with all gladness, "That's my story. That's the story of my marriage to the Lord Jesus Christ. The Father chose me. The Son redeemed me. And the Spirit has drawn me." But this is not something that men by their natural wisdom can enter into because Paul says that in verse 20, "Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?" Men left to themselves in their natural minds continue to pursue other ways and that shows their foolishness, but "After that in the wisdom of God," 1 Corinthians 1:21 states, "the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." If any do believe, it's because God purposed that by faithful ministers of the Gospel through a message such as I am declaring unto you, he has caused sinners to hear and eyes to see and has espoused them to his beloved Son. So it's in the work of the Lord Jesus Christ, it's in the Spirit of God revealing Christ in a heart, but it's by the faithful preaching of the Lord Jesus Christ and the exaltation of him through a message that is faithful to Christ in accordance with the word that sinners are espoused unto him.

Now, in conclusion as we consider these thoughts that I have attempted to open up for you, just as an affectionate bride will glorify her husband and rejoice in all that her husband is and what he has done, can speak nothing but kindly of her husband, so it is for those that Christ has redeemed and who is their husband spiritually. It says here in Isaiah 54:5, "For thy Maker is thine husband," and the last part of the verse says, "The God of the whole earth shall he be called." It's not that everybody in the earth will come to God by him. There are those that God in his eternal purpose has passed by and left to themselves. They are not his bride but those that are his bride throughout the earth, that's what it's talking about. He is the God of the whole earth. He is over the whole earth and we can be confident of this one thing, that this whole earth is his to do with as he will. But he will, in time by his Spirit, call out from every tribe and nation and tongue those for whom Christ has paid the debt and they will own him and they will rejoice in him and they will declare him to be their God. Just like Ruth said of Naomi, "Thy God will be my God. Thy people shall be my people." Such is the case of those whom the Spirit draws.

Verse 6 of Isaiah 54 expresses that, "For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God." He hath called thee and then verse 7 says, "For a small moment have I forsaken thee; but with great mercies will I gather thee." That's what he does. He reveals Christ in those sinners for whom he died and he draws them and what can all the powers of earth and hell do against him? He is the God of the whole earth. This is to comfort our hearts to know that there are no cases too difficult for the Lord. I don't care how far removed someone may be and it might be a loved one for whom we're concerned even now and it seems that they are running headlong the other way in rebellion against God and they are, and yet if they are the Lord's, if the Lord has chosen them, if Christ has paid their debt, then he must bring them. Many times the Lord lets a sinner run just as far as he will run up to a certain point. It's like the sea: it comes up so far and then goes back. Many times the Lord will give a sinner enough rope to hang themselves. In other words, come to the end of themselves and despair of themselves. That's a good thing because it is for such that the Lord Jesus Christ paid the debt. Not the righteous, but sinners.

But in order for this to happen, God must be the God of the whole earth. He ordains all things. He purposes all things. He directs all things. He is the Lord God, the omnipotent Savior. It has to be that way. He's not standing there begging and pleading with sinners, "Won't you please come to my Son? Won't you please make a decision for me?" No, that is not the God of Scripture. He is the omnipotent God and Savior who not only saves but keeps everyone that the Lord Jesus Christ has redeemed and paid their sin debt. Every glory belongs unto him and he is the husband and all glory is due unto his name.

Now, fools will deny this. That's the foolishness of the world that I spoke to you about or read about earlier. Fools deny this but to those taught of the Spirit, he is their wisdom. He makes them wise unto salvation and therefore they believe, they worship and they glory in Christ as their Redeemer and as that holy one and he is to be honored. Scripture gives him all the honor. Paul wrote to Timothy in 1 Timothy 6:16, he said, "To whom be honor and power everlasting. Amen." And so remember that if you've been married to Christ, then it is forever. This is an eternal union.

I'll close just with this particular thought:

"Wedded to the Lord, what vile me,  
O wondrous grace, O matchless love!  
Lord, ever keep me chaste to thee,  
That I may all thy goodness prove.  
All other lovers I would forsake,  
My Lord thy love has won my heart,  
For tho' I am poor, wretched and weak,  
Christ is my all, in him I've part."

Is that your testimony? May the Lord be pleased in his grace and mercy to make it so and he will if you are one of those for whom Christ has paid the debt.

You've been listening to the Grace Abounding Broadcast brought to you by the congregation of the Shreveport Grace Church in Shreveport, LA. We meet at 2970 Baird Road and invite you to join us each Sunday beginning at 10 a.m. For more information, please visit our website at [www.shrevegrace.org](http://www.shrevegrace.org) or call 318-687-4943. Please plan to join us again next week.