

# Christ's Crown of Glory

*Book of Isaiah*

By Ken Wimer

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**Bible Text:** Isaiah 62:1-5

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## **Shreveport Grace Church**

2970 Baird Road

Shreveport, LA 71118

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

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I was looking up the origin of that hymn we just sang. Of course it was written by John Newton. But I was surprised to find that the editors of our hymnbook left out probably one of the most important verses that he wrote and it's one of the things that has always bothered me about what men consider to be great hymns. We know that it's only a great hymn if Christ's blood and righteousness is the foundation of all that we are singing and even though the verses that we have that we just sang speak of being on the rock, founded, etc., it just seemed to me to be a little bit unusual knowing John Newton and what he taught, what he believed and so, as I did some research, listen to this last verse that was left out and see if you don't agree that it probably should be in there. "Blessed inhabitants of Zion, washed in our Redeemer's blood; Jesus, whom our souls rely on, makes us monarchs, priests to God. Us by His great love He raises, rulers over self to reign, and as priests His solemn praises, we for thankful offering bring." There's the missing verse right there and on Christ the Rock we are founded, but we are blessed having been washed in our Redeemer's blood. That's where all hope is.

All right, let's take our Bibles, and for a few moments consider together Isaiah 62. I was looking at how many few chapters we have left. I don't know when we began our study through Isaiah, but it was some time ago. But here we are coming down toward the end of this great book, one that the Lord was pleased to use to the converting of the soul of the Ethiopian eunuch. This was a portion from which he was reading when the Lord directed Philip to his chariot, and, following that time of conversion, was baptized and sent on his way.

Isaiah, in his day when he was prophesying, from all that we could tell, saw very little evidence of the Lord working by way of converting of souls. There was a lot of religion, but there was not a lot of those whose hearts the Lord had been pleased to turn to Christ. And I would have to say the same thing today. A lot of religion, a lot that goes on in the name of Christ, and yet how few there are whose hearts have been truly turned to Christ. And I was thinking that we never despair. We continue to sow this seed, declare Christ, hearing the Word, and continue to look to God to do His work, because that's whose work it is. It's the Lord's. And He does have His people and this was Isaiah's burden here in Isaiah 62 when he writes these inspired words, "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." Now, when you see that word "righteousness," and you can take a pen and put right there in the margin "Christ," because Christ is Zion's righteousness. Christ is God's Jerusalem's righteousness. He is her salvation when it says, "and the salvation thereof as a lamp that burneth." Christ the light, the salvation of His people. So clearly, Isaiah was looking forward in time to that time when Christ would come and accomplish salvation for His people.

Verse 2, "And the Gentiles 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." So lest anybody think that Zion or Jerusalem here in verse 1 pertains only to national Jews, national Israel, the Lord directed Isaiah to write, "and the Gentiles," that word simply means "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." So this new name by which they would be called would be made up. It would be a people made up of both Jew and Gentile.

"Thou shalt also," verse three, "be a crown of glory in the hand of the Lord." And that's the title of this message, "A Crown of Glory." But notice it says, "and a royal diadem in the hand of thy God." Most people today when you start talking about crowns, they think of rewards. They think of something that when they get to heaven they're going to be strutting around and putting on, and even some commentators have it down to five different types of crowns that possibly you can earn to be able to wear in glory. That's the talk of religion. I read one commentator that said, "Well, five wouldn't be enough. There's got to be seven somewhere." So they've gotten two more that they've added to it, just to make it perfect and they describe the crown of glory as something that sinners wear somehow.

But notice here in verse three, "Thou shalt also be a crown of glory in the hand of the LORD," this people that God has purposed to save and has saved and redeemed by the blood of His Son, He calls them a crown of glory. They are a crown of glory together in the hand of the Lord. That's an important statement, because it's nothing in them that is glorious. But the "crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee."

So here we have clearly, I believe, a picture of God's work in the salvation of His people., and that's really what we are here today to remember, even as we do any time that we meet together. Here we see Isaiah the prophet burdened as a spokesman of the LORD for His people. It says there in verse 1, "He will not hold His peace. He will not rest." In other words, as a minister of the Lord, his one ambition and his one objective is for that people whom the Lord has purposed to save and for whom Christ came and worked out this righteousness on their behalf.

I know there are a lot of ministers today that are nothing more than court jesters. You watch them, and they are always looking for something funny to say or some way to entertain the hearers that come. But any whom the Lord has raised up, they have this two-fold burden. One, to glorify Christ alone and exalt Him. And then two, the good of the people, the good of the hearers. I do you no good today unless I point you as needy sinners to the Lord Jesus Christ. There is a lot of ceremony going on. There is a lot of pomp and circumstance that is associated with the death of the Lord Jesus Christ and all kinds of men's ideas that are mixed in with it, but I ask the Lord for this one determination today to know nothing among you save Jesus Christ and Him crucified.

And even as Isaiah says here, "For Zion's sake will I not hold my peace." Paul spoke of enduring all things for the elect's sake. Christ being the first elect in God. So for His sake, but then that people that He came to save in Him. And it was to that that he gave himself and would not rest, even as Isaiah says here, "For Jerusalem's sake I will not rest."

I remember when I was in Africa and going about preaching in different places, and some very remote, and people would ask me, "What are you doing way out here in this remote place? You, a white man." And I remember the answer the Lord always gave me, and that was that I was on the trail of God's sheep. That was my one mission. I wasn't trying to go over there and believe that everyone was going to be converted and I wasn't there trying to get sinners converted. That's not my job. Mine is to exalt and declare the Lord Jesus Christ, and God will get His sheep, every one that He has purposed to save and that Christ has redeemed He will have. But it's for Zion's sake, it's for the sheep's sake, it's for Jerusalem's sake that "I will not rest until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

In many ways, what Isaiah writes here of himself, could well be said of our Lord Jesus Christ. You remember that every prophet, priest, and king of the Old Testament is the type and a picture of the Lord Jesus Christ. And truly, Christ is God's prophet. Christ is God's priest. Christ is God's king come forth. And it could be said of Him, "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until" what? "Until the righteousness thereof go forth as brightness." Until He has established righteousness, that righteousness which the justice of God required in order for God to be just and justified and so, truly even in Isaiah's words here we have a picture of the Lord Jesus Christ Himself.

But the part that I want us to consider down here in this portion is in verse 3. What is the end? What is the effect of Christ's work? What is the accomplishment that He came to work out? We know here in verse 2 that there would be a new people that would be raised up. A lot of people today are still looking over at Israel. They even plan certain times of the year like this to go over there and do a pilgrimage. All the focus is on the land. It's on the physical land as if somehow there is some spirituality in taking that pilgrimage. But here in Isaiah 62:2 it says, "Thou shalt be called by a new name, which the mouth of the Lord shall name." So that means that whatever God had purposed through that tiny country called Israel today, and preserved it down through the years up until Christ came, when the Lord Jesus Christ came and worked out a perfect

righteousness and laid down His life, it would be for a people who would be called by a new name which the mouth of the Lord shall name. Even Isaiah, at this point, didn't know what that name would be. As we have the New Testament, we know how this body of redeemed ones, redeemed sinners is described. They're the church. They're the sheep. They're called the City of God. There are a number of different names that are used to describe this one body. But what is clear is that they are called by a new name, because Christ came and when He fulfilled all righteousness on their behalf, the Scripture says, "Old things are passed away; behold, all things are become new."

Now let me take you over to that particular portion of Scripture in 2 Corinthians 5, and we have had this discussion among us here previously. We all remember how this was at certain times in the past preached to us. And it was in this sense that once you're converted, once you're born again, then you become a new creature and "old things are passed away; behold, all things are become new." Most preachers today relate that to a sinner's conversion. Well, if we have truly had our hearts turned to Christ, we all know that in our flesh we're still the same person we ever were. When you get up and look in that mirror, you can see the image of Adam still there, our father Adam. When you consider your own flesh and heart, you know that that flesh, that heart, is just as evil as it ever was and so, any that would say that that refers to regeneration or conversion, they're really deceiving themselves. They're lying. I know there are some out there that will try to persuade you that they really are different, but you poke them enough you're going to find out that they're the same as they've always been. That's not what 2 Corinthians 5:17 is about. What it's about is described in the verses that follow.

And so let's read it this way, 2 Corinthians 5:17, "Therefore if any man be," you can see "any man be" is in italics. "If any are in Christ," is the way that that should be read. A new creature he is is implied. In other words, in Christ, Christ has made of that one something different and new than what he was before and so you can see how it's related here, "Thou shalt be called by a new name." So in what sense is that one a new creature? In Christ. When it says, "Old things are passed away," what did the Lord Jesus Christ accomplish for those sinners for whom He died? Well, He came to put away the Law. That's been done away. He came to defeat Satan. Satan has been defeated. He came to establish a righteousness on behalf of those people that they did not have heretofore. It was a matter of Christ's coming to fulfill it. So, they were under God's just condemnation up to that time, but being justified now, "all things are become new." In other words, God, based upon the blood of the Lord Jesus Christ, looks on everyone for whom Christ died as being righteous and justified before a holy God. If you were to ask me, "Ken Wimer, when were you saved?" Well, I was saved at the cross over two thousand years ago. "When were you made righteous, declared righteous?" When Christ died. That's when old things were passed away, and behold, all things became new.

Now in time, as the Spirit of God was pleased to reveal Christ in this heart, showed me that I was lost, and drew me to Him, it wasn't then that my sins were put away. You see, that's what's wrong with religion today. They have people making decisions. They have people saying the Sinner's Prayer. They make the point of reconciliation between the sinner and God to be when that sinner does something. That's works religion. There's

only one work that has ever satisfied a Holy God, and that's been the work of the Lord Jesus Christ and what He accomplished there at Calvary. And if you're taught of Him, if the Spirit has opened your eyes, you'll be able to testify with me that when the Spirit opened your eyes, He caused you to look to Christ alone, and to His shed blood alone, and that work accomplished at Calvary alone. You're not looking at your faith. You're not looking at your decision, like men do today. "Just walk this aisle and you can be certain of being in heaven as certain as your own name." All of this stuff that man has invented that is not what the Scriptures teach.

Here it says, "If any man be in Christ." If you sitting here today can declare with any certainty that you are in Christ and a new creature, it's because old things are passed away. God in Christ put away every condemnation that was against you. And "behold, all things are become new." That's that new name. What's my new name? What was I before? I was in Adam. Now my new name, I am in Christ. What was I before? I was under condemnation. What am I now? Justified. What was I before? Son of Adam. What am I now? Son of God based on the work of the Lord Jesus Christ and what He accomplished.

And that's really what the rest of the verses declare in verse eighteen, "all things are of God," notice, "who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit," or namely, "that God was in Christ, reconciling the world unto Himself." And again the world there, when you compare it to what Isaiah foresaw, not only for Zion's sake but the Gentiles, the world in the sense of sinners from every tribe, nation, and tongue, God was reconciling them in Christ.

It says, "Not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." That's what we do now. We go out and preach to sinners. I don't know which ones the Lord has chosen or not. I don't know for which ones Christ died. But you know, I don't have to know. What I have to do is point every sinner to the Lord Jesus Christ, and if they are one for whom Christ has died, the Spirit will draw that one. He will bring them to bow and to look to Christ alone and that's the word of reconciliation. Would you be reconciled to God? Well, it's not in your works. It's not in your doings. It's not in your ceremonies. It's not in your devotions. Would you be reconciled to God? It declares to us here the ministry of reconciliation is that God already in Christ, notice in verse eighteen, hath reconciled to Himself by the death of His Son everyone for whom Christ died, not imputing their trespasses unto them. Why? Because He put it to Christ. You see, in the death of Christ there was the charging of the sin of the people to Christ, but then upon completion of His death, there was the charging of that righteousness to them.

And so Paul says, "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." In other words, be brought to bow to the one way in which God Himself has purposed to save sinners, and that is through His Son the Lord Jesus Christ alone. And here's the reason, verse 21. There's not two answers. There's not two alternatives. You either have it right, or you have it wrong. "For He hath made Him to be sin for us, who knew no sin; that we might

be made the righteousness of God in Him." I don't know any Scripture that could put it more simply than that. There was a transaction that took place there at the cross whereby Christ was made sin.

Now, let's just say what the Scriptures say. It doesn't say He was made a sinner for us. No. The very next phrase puts that away, "who knew no sin." He knew no sin. But He was made sin. The whole burden, the whole weight of the sin debt was put to His account. That's what happened there at the cross. Then it says, "that we might be made the righteousness of God in Him." So complete was that work that He accomplished in putting away sin that there remained nothing but righteousness for God to put to the account of those for whom He died. That's our glorious hope. That transaction that took place there between God the Father and His Son, so complete that that new name by which we are called is what? Righteousness. Righteousness. That's how God looks upon everyone for whom Christ died.

Now come back here to Isaiah 62. Here in the context, we see two other names when it says, "Thou shalt be called by a new name, which the mouth of the LORD shall name." Oftentimes, the interpretation of a particular portion of Scripture is right there in the context. The first name that we see is in verse 3. "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, the first name by which the Lord's redeemed ones are called is His Crown. His Crown of Glory. And then verses 4 and 5, the name by which the church shall be called is The Espoused One or the Married One. You can see that "no longer shall you be termed Forsaken; neither shall thy land any more be termed Desolate: for the Lord delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee."

First of all, the fact that the Lord Himself would consider this people for whom Christ came, and died, and rose again to be a Crown of Glory. A Crown of Glory. This is somewhat difficult perhaps for any of us to understand, because we know our nature. We know what we are before a holy God. We know that we are sinners. We know that we are wretched. We know that we are undone. We know that there is no good thing in us which could ever please the Lord. And yet, if it says here, "Thou shalt also be a crown of glory in the hand of the Lord," what it's describing there is the completeness of the work of the Lord Jesus Christ, so that when He had finished His work, that people would be glorious unto God the Father. A crown of glory. That's something that a King wears.

And you stop and consider what is the glory of Christ as a Substitute, as a Savior, as a Representative, as a Redeemer? Well, it's that people that He came to save. So glorious is this people unto the Lord that He has purposed that they will be with Him forever in eternity. You know when He came, He said, "Behold, I and the children whom Thou hast given Me." When you stop and consider that once Christ took on human flesh, that He will throughout eternity be in that flesh. Even now there is a man in heaven. He is so completely identified with these sinners that He came to save that, imagine, throughout eternity when we get to glory there's going to be a man seated on the throne. Not just some mystical light like you hear people talking about that say they've died, and gone,

and come back, and they felt a fuzzy warm feeling, and they were drawn toward this loving light. You've heard all of the descriptions. That in no way fits what John saw in the book of Revelation, where he saw a Lamb, the Lamb of God, seated upon that throne.

There's a man seated in glory, and His people, even as it describes here, are His crown of glory. That's an amazing thing. When you consider that He was God, He's always been God, and so in one sense you could say that divinity is His crown of glory, but here it says, "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 precious is the blood of the Lord Jesus Christ to the Father that that people that He has purchased are in His hand a crown of glory.

But this is how our Lord prayed if you look over in John 17. Look over in John 17. This was His prayer even before He went to the cross. It was not for Himself that He laid down His life, but it was for this people that the Father had given Him. In fact, in John 17:9 He said, "I pray for them: I pray not for the world." This Jesus that's being preached today is not the Christ of Scripture that says, "Well, He laid down His life as a Sacrifice, and now He's offering," I heard a preacher say that this morning, "He's offering His life to you if you will just accept it." That's not what the Scriptures teach. If He laid down His life for that sinner, that sinner is saved. That sinner is justified before a holy God. That blood alone satisfied a holy God, and if He laid down His life for you, you are that crown of glory in His hand.

You are that royal diadem to Him, and that's what He says here beginning with verse 20, His prayer for His church. He says, "Neither pray I for these alone, but for them also which shall believe on Me through their word." He's talking about not just that group of disciples, but, over time, those that would be brought to Him by the Spirit through the preaching of the Gospel "that they all may be one;" verse 21, "as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me." Now here it is, "And the glory which Thou gavest Me I have given them." So if He has given them this glory, then for them to be the crown of glory is something He gave them. You stop and think about what Christ has given His people. He gave His life, but He gave His righteousness. Everything that we are and have before a holy God is what has been given. Any glory for us to be glorified, it's going to be because it was given in Christ.

It says, "that they may be one, even as We are one." There are not going to be degrees of glory in heaven. Put that out of your mind. People talk about who's going to be closest to the throne, who's going to be farthest away, will I have a crown, or will I have it without any jewels, or will I have a crown with some jewels? All this talk of men which is so contrary to Scripture. Here He says, "that they may be one, even as We are one." If any of us are in heaven and in glory, it is going to be because of one offering, one sacrifice, one righteousness, one Lord, one work, that of the Lord Jesus Christ.

He says, "I in them," verse 23, "and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me. Father, I will that they also, whom Thou hast given Me, be with Me where I

am." Don't you suppose that if Christ asks anything of the Father, He gets what He asks for? It says there, "Father, I will that they also, whom Thou hast given Me, be with Me where I am." That means that there's not going to be one missing. Not one. We've all heard that kind of preaching. That in heaven there is all of these reserved seats, and as I heard one preacher say, "Will your name be there, but your chair be empty?" Well, that's not going to happen. If your name is there, then you will be there, because Christ is the one who has paid the debt, "that they may behold My glory, which Thou has given Me: for Thou lovedst Me before the foundation of the world. O righteous Father, the world hath not known Thee," that is that lost religious world out there. In fact, no sinner know him apart from the Spirit of God revealing Christ in him. They are lost. "But I have known Thee, and these have known that Thou hast sent Me. And I have declared unto them Thy name," there's that new name. "and will declare it: that the love wherewith Thou hast loved Me may be in them, and I in them."

So you can see that that's one of the names that the Lord has given to His people. They're a Crown of Glory. The other one as I mentioned here in verses 4 and 5 to wrap this up, He shall call her His Spouse. I think about the story of Ruth and Naomi when they were first brought into Boaz's field and were gleaning from that field to satisfy their hunger and need. It was a physical provision for them that he cared for them. But herein is where we see how Boaz was such a picture of Christ, because it was not simply to provide a place for them, but, as was necessary, he had to be that representative that would provide a posterity. He would go all the way to taking Ruth as his wife. Espousing himself under her, and thereby the two becoming one.

Such is the work of the Lord Jesus Christ, and this is the greatest honor of all when I consider heaven and glory. Some people think of a place, and they talk to you about golden shores and if they've been a fisherman all their life, they talk about "some of the best fishing waters up there." They're thinking in terms of a place. Or if they golf, "I can't imagine a more perfect golf course," I've heard people talk about. In their mind, it's all about a place. But dear friends, it's not about a place, it's about a person.

And even here, when it talks about these being a crown of glory in the hand of the Lord, notice verse 4, "Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate." Okay. What does it say? "But thou shalt be called Hephzibah, and thy land Beulah." "Hephzibah" means "my delight is in her." So there is a relationship. And "Beulah" signifies "married." My delight is in her, and He has married Himself unto His people. That's why the Scriptures describe our meeting in glory to be as the marriage feast of the Lamb. But in reality, when did that marriage take place? Well, when he paid the debt. When he laid down His life and those that were separated from Him to that point, as far as being under that legal condemnation, when Christ died, that debt was paid and in time now, He draws such to Himself. He takes pleasure in those sinners for whom He died and as a bridegroom rejoices over a bride, so He rejoices over His people.

That's what it says there in verse 5, "So shall thy God rejoice over thee." People that are looking to their works, looking to their ceremonies, they don't have this hope. It takes the Spirit of God opening the eyes of an otherwise blind sinner to see that all their hope is in



Christ alone and in that work that He accomplished for them and in that, they are His crown of glory because of who He is.