

The Seed of Israel Justified

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I trust led of the Lord to come back and take a deeper look at what we find confessed here in Isaiah 45:24 and 25 where there is a crescendo, if you will, to everything that has been said up to here. And that crescendo in verse 25 is that:

“In the LORD shall all the seed of Israel be justified, and shall glory.”¹

And it begins there in verse 24 with:

“Surely, shall one say, [notice] in the LORD...”²

So verse 24 says, “In the Lord,” and verse 25 begins with, “in the Lord.”

Surely, shall one say, in the LORD have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed. In the LORD shall all the seed of Israel be justified, and shall glory.³

So very simple title and yet a very profound subject, “Israel Justified.”

Now there was a day when I heard the word “Israel” I immediately thought of that little strip of land over therein the Mediterranean in the Middle East called Israel. And astoundingly, there are many today who whenever they see that word “Israel” in the Bible, that is what they relate it to. They say, “Well, that is easy. That is talking about the Jews.” And there still is this notion today in many congregations and it is promoted by many preachers that somehow that people, that nation is still God’s favored son and that, in the end, he is going to swing things back around so that Israel the nation is glorified. And they hold on to verses such as we read here in verse 25.

“In the LORD shall all the seed of Israel be justified, and shall glory.”⁴

¹ Isaiah 45:25.

² Isaiah 45:24.

³ Isaiah 45:24-25.

⁴ Isaiah 24:25.

Well, what that does is propagates the very notion that was in the Pharisees' minds when Christ came. That is what they thought. And believe it or not, they were the very ones that turned thumbs down on Christ in his day. And I don't know about you, but when I run into these Zionists today and no matter what you say about Christ being the fulfillment of all of Scripture, they have still that very same spirit in them that, no, certain portions of Scripture have to do with Christ, but in reality the whole of it, the majority of it has to do with Israel.

And these are the ones that are out there still kind of scanning the horizon, looking at events that are taking place. Every time there is a cloud over in the Mideast they scurry back to their Bibles and they are trying to figure out how all that fits into prophecy.

And people are prophecy mongers. You now, put out in the newspaper that somebody is going to stand over at [?] on a Friday night and no music, no singing, no performances, just come hear about Jesus Christ and him crucified, no superstars, just hear about the five questions answered, you know. Who is Christ? Why he came into this world, what he accomplished in his death, for whom he did and where he is now. How many people do you think would darken the door?

But call a prophecy conference? Let's bring in the Tim LaHays. Let's bring in the top men and now today, I have to say, women that are going to take what is going on over there in the Mideast and in Iraq and Iran and now Libya and you come and bring the busloads and we are going to hand out prophesy charts that are going to explain to you what in the world is going on. You wouldn't have any trouble at all filling that place there.

But, again, when you walk in, it is not the Spirit of Christ, because that is not why they are there. It is like get out of the way. I am here to learn about prophecy.

I believe that, as I have said to you before, that the Lord has so written the Scriptures as to be a snare to any who read them and look for anything but Christ. You can pretty much find anything you want to with natural eyes. If you want to get a following, just go out and put on a bathrobe and grow a beard and walk up and down the beaches of California with a staff in your hand barefoot and pull out a few verses and start crying with a loud voice. You will have some people come out of the wood work thinking, "Oh, there is somebody to follow."

People are ready for something new. It was true in Paul's day. They gathered every day to see and to find something new to debate about, to talk about. But they are lost.

You know, there is probably no greater confusion in the minds and hearts of natural minded men and women than this one subject of what it is to be justified before a holy God. And yet people aren't even concerned about it. Everybody is an expert, especially on religious matters, especially on things pertaining to the Bible. They think they know it.

Next time you try to open up just a conversation about Christ and him crucified see how many times you get interrupted. They don't need you to tell them.

Here is what our preacher said. This is a book read. Here is a conference we recently had.

You know, people are just spinning the religious wheel and whatever subject is, ok, let's talk about that. It is anything but Christ.

But what is righteousness? And who are those that are justified before God? And on what basis?

Don't you think that is a pretty important subject to settle in your own heart and mind? Our time is not our own. There are some who thought they would be back here today that aren't. We don't know ... we don't wake up in the morning thinking today is the day that I will be ushered into the presence of the Lord most holy, most God.

But this is an age old question and the battle ground has not lessened with the passing of time. Do you realize most of the wars today that go on in the world are religious wars? That is the basis of the nature of it, our god versus your god. But it is all different little gods that people are fighting over. It has nothing to do with the true God.

The very first murder in Scripture was over how God can be just and justified, when you think about it. Go back to Genesis chapter four. How important is this subject? You know, most people when they see:

“ In the LORD shall all the seed of Israel be justified...”⁵

They don't even see the word “justified.” They see the word “Israel.” And their mind immediately goes to prophecy.

I work at it backward, I guess, from what most people do. I see the word “justified” and I want to know, well, who is he talking about?

Is it important for us to know how God can be just and justify? I will tell you. It is the most important question out there. And because there is so much confusion about it, we ought not to be embarrassed to keep coming back to it. You know people pick up other causes. We see people just this past weekend running a race for breast cancer, little pink ribbons all over because they want to inform. Every year, you know, it is a plague.

Here is something that has always amazed me, though. Do you realize more men die of prostate cancer than women from breast cancer statistically? And yet where was the last race you saw for prostate cancer?

⁵ Ibid.

We get on these little wagons. And I am not saying it is bad, but I am just saying these are causes that men take up keep in front of you day in and day out and yet when it comes to something that is just infinitely more vile how God can be just to justify that is an easy answer. It is based on you believing. That is what most people believe. It is something you do.

Well, if you go back to Genesis chapter four right at the beginning of this Word the Lord settled the matter. There was Abel. There was Cain. Abel was a keeper of sheep. It says in verse two Cain was a tiller of the ground.

“And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD.”⁶

What did he bring? He brought the works of his hands. He was a laborer. A lot of Bible story books portray these as two young boys. They were grown men. They were already working. They had their trades. Cain was a tiller of the ground. Abel was a shepherd, verse four.

“And Abel, he also brought of the firstlings of his flock and of the fat thereof.”⁷

And a very simple statement here in verse four. It says:

“And the LORD had respect unto Abel and to his offering.”⁸

If there was no other verse of Scripture, wouldn't that be of interest to you to find out why the Lord had respect of Abel and his offering? But what do people do? Just like with Israel.

I wonder who Cain's wife would have been? Where would they have found a wife? How old were they?

It is stuff that really doesn't matter with regard to the story, with regard to what took place.

It says there in verse five:

“But unto Cain and to his offering he had not respect.”⁹

Pretty cut and dry. That would be of interest to me. What is there that is the common denominator between these two? It is the offering that they were bringing, not who Cain was. It was not who Abel was. It is the offering, because they are mentioned in both.

⁶ Genesis 4:3.

⁷ Genesis 4:4.

⁸ Ibid.

⁹ Genesis 4:5.

But look at what verse five says.

“And Cain was very wroth, and his countenance fell.”¹⁰

His face fell.

Then the Scriptures use descriptive language. His face fell.

“And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted?”¹¹

Now doing well meant what? Go get you a sheep. Offer it. Shed the blood.

You say, “Where did this principle get established anyway?”

Back there in Genesis three and verse 21. They learned this from Adam and Eve when Adam fell and they tried to cover themselves with fig leaves. The Lord took off those fig leaves and made coats of skins and clothed them. There had to be a sacrifice made. You can’t skin an animal and not kill it.

The Lord was the first to preach the gospel to Adam and Eve. It was through the death of a substitute.

Can you imagine Adam and Eve standing there and watching the life blood go out of an animal for the first time and pondering. That animal did nothing and yet gave its life. that I might wear its skin.

That made such an impression on them that that is where Abel learned it. You know, he didn’t just one day come up with this. This was laid down by the Lord himself from the fall.

You say, “What was Cain’s problem?”

He was trying to go around it. He is like many today that think, “Well, let me try another approach.” And we see the result.

The Lord was, in essence, telling Cain, “There is no other remedy.” Do you see that in verse seven?

“And if thou doest not well...”¹²

Or, as brother Lane said in his reading, “You received not this one remedy which has been set forth in the shed blood of the Lord Jesus Christ...”

¹⁰ Ibid.

¹¹ Genesis 4:6-7.

¹² Genesis 4:7.

Then what?

“...sin lieth at the door.”¹³

That means that sin can never be removed. It is still there. I don't care how good you think you are. Apart from the blood sacrifice of the Lord Jesus Christ sin lies at your door. If Christ did not bear your sin there at Calvary, sin lies at the door.

“And unto thee shall be his desire, and thou shalt rule over him.”¹⁴

And it says there:

“And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.”¹⁵

You wonder why people get upset today when you make it an issue? You know, they get quiet.

I had this past week my administrator sit down and tell me that her daughter is going to get baptized this weekend, today. Even as we stand here it has been on my mind. And I think she expected me to show gladness, praise, happiness. But I just looked at her.

And I said, “Well, I have been that route.”

And she said, “How is that?”

So I told her my story. I told her how when I was 15 that out of fear of judgment. I knew about judgment. Out of wanting to please my parents at the time because they kept saying, you know, this was something I needed to do, make a profession. And out of what I had heard, you know, just read John 3:16 and put your name in there and if you can name it and claim it, you are the Lord's.

What was I doing? I was coming just like with Cain, with the works of my own hands. And I was dunked. I was dunked in the water. And I lived probably 15 years under the false notion that I was the Lord's because I had done everything that I was told to do.

You say, “Well, what made the difference?”

And here I am talking to my administrator.

¹³ Ibid.

¹⁴ Ibid.

¹⁵ Genesis 4:8.

I said, “Fifteen years later when I was at what I would have thought was the beginning of a life long ministry the Lord brought it all down to dust reading Isaiah six. I was just like Uzziah.”

Isaiah said:

“In the year that king Uzziah died I saw also the Lord.”¹⁶

That is what he caused me to read. So who was Uzziah? Well, the Lord has prospered him for 40 years. And he as lifted up in pride to such a degree that he thought that he could enter into that temple himself and put his hands on the altar. And some 80 priests attempted to stop him. You can read the story. It is in your Bibles. Surrounded him, begged him not to go in, but he felt that he had that relationship with God that he could bypass those priests and go right in. What was he doing but violating the type of the Lord Jesus Christ, just like Cain.

And the Scriptures say that immediately he was struck with leprosy. This is the king. He was Isaiah’s friend, had been for 40 years. Isaiah could walk in and out of his house at any time. And that incident so marked Isaiah that that is what we read his testimony in Isaiah six.

He said:

“In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.”¹⁷

And the angels, night and day did not cease crying, “Holy, holy, holy is the Lord.”

And what did he say?

“Woe is me! for I am undone.”¹⁸

You say, “Well, what made the difference between 15 and 30?”

I saw the Lord.

You know, here it was making a profession because that is what my parents wanted me to do, fear of judgment. I thought, “Well, I had better go ahead and settle this before I get too far down the line because who wants to go to hell?”

And then the Bible promise. It just says if you claim it, it is yours. That was the false notion I was under. I never understood, as we talked about in our Bible study this morning, the sinfulness of sin of Ken Wimer. And not so much why it is that God should

¹⁶ Isaiah 6:1.

¹⁷ Ibid.

¹⁸ Isaiah 6:5.

accept me into his presence, but to ponder why it is he ought to send me to hell and to know he would be just in doing so were it not for an acceptable sacrifice.

Is it any wonder in your minds and hearts, those of you that have been so taught of the Lord, why we cannot cease to tell people about how God is just and justifies sinners?

You know, those that have had cancer and survived, they make that their cause. They talk about it. And I know this. Sinners that have been taught of the Lord and have seen their lostness, they make that their cause to tell other sinners how it is God can be just and justified. And that is what Isaiah made as his theme.

But is an age old question, isn't it? It goes all the way back to Cain and Abel wherein God makes a difference.

If you look over in Job... They say Job is the oldest book of the Bible even though we find it right in the middle here, but in Job chapter 25 in verses four, five and six reading this if I didn't tell you it was Job 25, four, five and six, you might think it was from Romans. You might think this was Paul preaching. But it is the gospel.

Verse four.

How then can man be justified with God? or how can he be clean that is born of a woman? Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight. How much less man, that is a worm? and the son of man, which is a worm?¹⁹

That is what it took for God to justify sinners. It wasn't in a man. It took a man. It took the God man to take upon him the sin of his people. And that is really what the theme is here coming back to Isaiah 45 verses 24 and 25.

And, again, there is just as much confusion as to who the Israel of God is of whom Isaiah speaks here when he says:

“ In the LORD shall all the seed of Israel be justified, and shall glory.”²⁰

Now, imagine the numbers of the children of Israel that perished in the desert. Are you telling me that when he says, “... In the LORD shall all the seed of Israel be justified,” that means that if you were born a Jew you are in? Well, there are many that perished, many Jews in hell to whom that doesn't apply. So automatically our mind has to begin to ask the question. Who is this Israel?

And this is where a clear understanding of Scripture as it is revealed helps understand who is the Israel of God. I will tell you who it is. It is made up of sinners of every tribe, nation and tongue, Jew and Gentile, that physical nation of Israel God preserved only

¹⁹ Job 25:4-6.

²⁰ Isaiah 45:25.

until Christ would come and fulfill all that was written concerning him. And even Christ and going to the cross, when those women were weeping for him said, “Don’t weep for me. Weep for yourselves. Your house is left to you desolate.”

There is a reason why in AD 70 the Lord caused that temple to be destroyed for one final time. And yet you have got the so called conservative fundamentalists today, the Glenn Becks, Fox News ranting and raving. Someone was telling me about it and said, “You have got to see this rant.”

I went and clicked on YouTube. He is over there promoting the rebuilding of the temple. He is telling so-called Christians of the United States that we have got to get behind this movement to rebuild the temple even if it means a third world war, because there is a sacred mosque that is built right now, one of the holiest shrines for the Muslims built on that foundation that was destroyed. And he is over there asking churches, asking people. He is a Mormon, but he has got a bunch of Baptists and Pentecostals and other people behind him. This is his cause.

Like I said, you can take this Bible and make it say anything.

Do you know what his saying is? God said to Abraham, “And in thy seed shall all the nations of the earth be blessed.”²¹

And do you know how he interprets that seed? He is saying it is natural Israel, that if we support them we will be blessed. If not, God will pull the plug on the drain.

Boy, has he missed Scripture.

You say, “How so?”

Look over here. Who is this Israel? Look in Galatians. Let me... let’s just start there. Here it says:

“In the LORD shall all the seed of Israel be justified.”²²

Here is just one verse that you need to consider.

In Galatians chapter three when you begin reading down in verse 13.

“Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.”²³

²¹ Genesis 22:18.

²² Isaiah 45:25.

²³ Galatians 3:13.

That is taken out of the Old Testament law. And it is interesting. The crucifixion didn't come in until the Romans and yet the Lord had already determined to a Jewish nation how it is his Son should die, hang on a tree.

Back in that day that made no sense. You stoned somebody. You didn't hang him. But it was foreseeing the death of Christ that he should die.

And it says:

That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. Now to Abraham and his seed were the promises made.²⁴

Notice even here in Isaiah 45 and verse 25.

“In the LORD shall all the seed...”²⁵

Not seeds, but seed, singular.

“...of Israel be justified, and shall glory.”²⁶

And what does Paul say?

“He saith not, And to seeds, as of many; but as of one, And to thy seed.”²⁷

And how much plainer can it get?

...which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.²⁸

You see, it doesn't have a thing to do with being a natural Jew to be justified before God, but it does have everything to be in the Lord and to be of that seed of Israel, Christ, his seed, to be justified. And that is what the Scriptures teach us.

If you look in Romans chapter two and verses 28 and 29.

²⁴ Galatians 3:14-16.

²⁵ Isaiah 45:25.

²⁶ Ibid.

²⁷ Galatians 3:16.

²⁸ Galatians 3:16-18.

How plain is this? Verses 28 and 29.

For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.²⁹

How much emphasis today is put upon the outward even in determining who is saved and who isn't? Men looking to men, putting others under scrutiny, examining your life and deciding, ok, you are worthy to be called a Christian now.

It doesn't have a thing to do with that, but it has everything to do with work of the Lord in the heart. You know, when you think about circumcision it is removing the flesh and casting it away. What takes place when the Spirit of God is pleased to do a work in the heart of a sinner? That there is an acknowledgement, a cutting away of the flesh, an acknowledging and owning that in this flesh dwells no good thing.

Paul said to the Philippians:

“For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.”³⁰

And, “...whose praise is not of men...”³¹

See, people like to go around saying, “Good job. You got baptized. You are doing a good job. You are walking according to the book. You know, man, you have got a testimony.”

That is all praise of men. Where are the true Israelites, the Israelites indeed who have nothing good to say of themselves, don't want the attention of men and who, like the publican, dare not even lift their eyes toward heaven, but beat their breast and say, “God, be merciful to me the sinner.”³²

That is an Israelite, indeed. Those are the ones for whom Christ came and laid down his life. They are the ones of whom Isaiah said:

“In the LORD shall all the seed of Israel be justified.”³³

Because justification is not something we earn. It is something that the Lord Jesus Christ procured for his Israel, for his seed. And he did it to the utmost fulfillment of the law, paying the debt that those unjust sinners deserved and satisfied a holy God.

²⁹ Romans 2:28-29.

³⁰ Philippians 3:3.

³¹ Romans 2:29.

³² Luke 18:13.

³³ Isaiah 45:25.

If you look at Ephesians chapter two and I have just barely even gotten through my introduction here, but we will come back to this. We are not in a hurry.

Ephesians chapter two.

Who is the Israel of God? Who are they that have a hope of having been justified, declared righteous before God for which, as Isaiah wrote it, it was forward looking. He said, "Shall be justified." This wasn't accomplished by a simple decree of God to justify. He was looking forward to the day when the work would be accomplished just as Paul writes up here in Ephesians two.

Verse 11.

"Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands."³⁴

See, that was a term of derision. It kind of... there goes an uncircumcised one. You know? As if the Gentile was nothing and they were everything.

Verse 12.

That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.³⁵

In his death.

You see, when Christ came to the earth the Pharisees, if there was a Gentile that wanted to have any hope of salvation he had to become like Jew. He had to dress like one, talk like one, walk like one. There was an outward transformation change.

But you know what? You can take dead sinner and dress him up, teach him how to talk, teach him how to walk, what to say, what not to say, and in the end he is still a dead sinner.

What makes the difference? It is the blood of Christ.

Verse 14.

For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, [that is the true Israel] so making

³⁴ Ephesians 2:11.

³⁵ Ephesians 2:12-13.

peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby. And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit.³⁶

I know this. I cannot justify myself, neither can you.

Job said:

“If I justify myself, mine own mouth shall condemn me.”³⁷

Having once broken the law when Adam fell, we all fell. Forget that. It is done.

But I know this. If I ever am justified, have been, it will be because of the work of God alone in his Son the Lord Jesus Christ.

“Surely, shall one say, in the LORD have I righteousness.”³⁸

“In the LORD shall all the seed of Israel be justified.”³⁹

³⁶ Ephesians 2:14-22.

³⁷ Job 9:20.

³⁸ Isaiah 45:24.

³⁹ Isaiah 45:25.