

Christ The Surety

Radio Broadcast

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Bible Text: Isaiah 53:10-11

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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.

I'm reading today from two portions of Scripture to begin with and I want to speak with you on this subject: Christ the surety. Now, the first portion of Scripture from which I'm reading is found in Isaiah 53 and verses 10 and 11 where we read,

10 Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.

11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

There is no question that this portion of Scripture pertains to the Lord Jesus Christ because it was the portion that the Ethiopian eunuch was reading on his way back home from Jerusalem when the Lord directed Philip his way and he got up into his chariot and when the Ethiopian eunuch asked him who this portion of Scripture pertained to, Philip said that it pertained to the Lord Jesus and he started with this portion and others in the Old Testament to point the Ethiopian eunuch to the Lord Jesus Christ.

All of Scripture is of Christ and to him and for him and about him and so it is speaking here particularly of the Lord Jesus Christ being God the Father's servant for the accomplishing of the salvation of his people, in other words, to be the substitute. You see, sin has to be punished. God is a holy God and therefore cannot overlook sin. Even in the saving of the sinner, he cannot set aside his standard and so the only way that God can be just and declared just, sinners such as we are, there must be just payment. So this is what all of Scripture is about, how the Lord Jesus Christ is that just payment and the surety of sinners that God has purposed to save. Now, the difference between a surety and a

guarantor when you go to the bank and you have to co-sign for somebody, you're a guarantor. What you're assuring the bank is that if that creditor tries to collect first from the debtor and can't, then they're going to demand payment from you, the guarantor. Now, that would be fine except that we have already all defaulted in our sin. When Adam fell, we fell. The Scriptures say, "For all have sinned," or did sin, "and come short of the glory of God."

So in no way is God looking to any of us to pay that debt. It's too much. Nor is he looking to his Son, the Lord Jesus Christ, to be a guarantor as if somehow he's going to make up for what we can't pay. No, what the Scriptures teach and what God requires is a surety and you can go and look in some legal documents and find even today in our laws this word used but it's a scriptural word. The surety assumes the entire debt upon default of the debtor so when you consider that when Adam fell we fell in him, then we have already defaulted but the glorious good news, dear friend, of the Gospel is that even before Adam fell, Christ Jesus was there as the surety that God the Father had established for those sinners that he would save in time.

So in Isaiah 53:10, "it pleased the LORD to bruise him." Christ had to pay the debt. The wage of sin is death. "He hath put him to grief." You see, that's the substitute. That's the surety. He takes the entire debt upon himself and how great is that debt? Well, Isaiah 53:10 says, "when thou shalt make his soul an offering for sin." It wasn't just the physical suffering of the Lord Jesus Christ but a soul suffering. His soul was made an offering for sin. He bore that sin in his body; the curse of it, the debt of it, he bore. And so successful was his work that even Isaiah, before Christ came and accomplished it said that God "shall see his seed." He would see that seed, his Son, and would "prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied." You see, that's what a surety does, satisfies. There was a satisfaction made unto God the Father for sinners and all for whom that satisfaction has been made because of the strength of the surety, God has saved, does save and shall save.

But notice, the Scripture gives all the glory to Christ as his servant for the accomplishing of salvation. Isaiah 53:11 says, "by his knowledge shall my righteous servant justify many." That word "justified" means "to declare righteous; to acquit." Not everybody, but it says "many." Who are the many? Well, everyone for whom he bore their sin, bore that debt and put it away and that's what Isaiah 53:11 says, "for he shall bear their iniquities."

Now, in Psalm 40:6, we have another Scripture that talks about the Lord Jesus Christ and his sacrifice. It says here, "Sacrifice and offering thou didst not desire." There it's referring to the lambs and the bulls and the goats that were offered up. None of that could put away sin. Those were but symbols. They were types and pictures of the one sacrifice of the Lord Jesus Christ but none of those could put away sin. So we read in Psalm 40:6, "mine ears hast thou opened: burnt offering and sin offering hast thou not required." Then verse 7 says, "Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart."

So the blood of bulls and goats, that's the sacrifice and offering that God the Father did not desire, if those could have put away sin, then they would not have required the Lord Jesus Christ to come and accomplish salvation; that would have been sufficient. But the book of Hebrews tells us that the fact that they had to continue offering those sacrifices throughout the Old Testament era was proof that sin was not put away. Now, this is an important point because it says here in verse 6, "mine ears hast thou opened," because, "burnt offering and sin offering hast thou not required." In other words, it took Christ to be the servant or the surety to come because verse 7 says, "Lo, I come: in the volume of the book it is written of me." So it took God purposing the salvation of sinners but it also took his Son, the Lord Jesus Christ, coming and accomplishing it.

Now, when it says, "mine ears hast thou opened," that could be understood in two ways: 1. in the sense of obedience; one whose ears are open, they hear and therefore they obey. But we know that the Lord Jesus Christ did not require any opening of his ears in order to make him obedient. He, being the Son of God and one with his Father, was harmoniously united to him in every way and when he came to this earth, was given the Spirit of God without measure as a man to obey his Father and to offer to his Father that obedience that was required of God's justice. So I don't believe that's the sense here. When it says that the Lord God "hath opened mine ear," yes, it was to hear most freely and to obey most freely as a servant would his master, but when you go back to Exodus 21:5, for example, there is a whole context behind this statement of "mine ears hast thou opened," and it has to do with one being a bondservant. I'm going to read this in Exodus 21, beginning with verse 2, "If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing. If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him. If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself." Here it is, "And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free: Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him for ever." I believe that Psalm 40:6 when it says "mine ears hast thou opened," it is referring to this, what took place between the master and his bondservant, Christ being that bondservant to his Father. It's expressive of that voluntary obedience as the mediator and to his Father engaging it and performing with the greatest readiness and cheerfulness, that great work of redemption and salvation of that people that the Lord purposed to save. So we find here a picture of the Lord Jesus Christ being that surety for his people.

Now, how was this accomplished? Here is where I want to spend the rest of this message in underscoring two particular points. You see, in this matter of salvation, it was given to the surety which is the Lord Jesus Christ, the surety was the one who was to come and pay the entire debt because of the default already of the debtor. Even before we were born, Adam had fallen and all of us as descendants of Adam are born in this world already as sinners. The Psalmist said that we come forth from the womb speaking lies. You don't have to teach a baby to do wrong. You do have to teach a child the truth but just let a child go long enough and pretty soon you're going to see, if not right from the beginning, this sin nature with which every one of us is born. We're born dead in our

trespasses and sins. We're born rebels and unless God intervenes to teach us the truth and to reveal Christ in us, and unless Christ himself has paid that sin debt, we'll be born rebels, we'll die rebels. But here is the matter of salvation, dear friend, that it is summed up in the covenant of God that he purposed and made between the Father and the Son.

Now, this is clearly set forth in Isaiah 42:1-6. Now notice, all of these Scriptures are taken from the Old Testament. They were written, they were declared even before the Lord Jesus Christ came and accomplished these things. And when we see in Psalm 40:7-8 where it says, "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God," in what book was it written that Christ should come to do the will of God? It wasn't only in the book of the law and the prophets that we're reading, but also in the book of God's decrees. So everything, the unfolding of salvation in time, was purposed by God, revealed through his word and then accomplished by the Lord Jesus Christ. So it's based upon this covenant that God the Father purposed to be accomplished in his Son.

Isaiah 42:1 says, "Behold my servant, whom I uphold." Here's the Father speaking of his Son as his servant for the accomplishing of salvation. Now, we know that the Son is eternal with God, "In the beginning was the Word. The Word was with God," it says in John 1:1, "and the Word was God." But the Word became flesh, so there was that equality between the Father and the Son in their essence eternally so and yet there was in time his humiliation, his coming as a servant to accomplish salvation that the Father has purposed and so he calls him his servant here in Isaiah 42, but he also calls him "mine elect." There are some that kick against the truth of election and that God himself has chosen out of fallen humanity those that he will save. Well, even before he chose sinners and now I'm speaking logically because chronologically this was eternal, but in the choosing of those sinners, there was already the first elect, God's Son.

It says here, "mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles," or to the nations. So it shows us that God's purpose of salvation wasn't just for one particular race but for sinners from every tribe, nation and tongue. That's what the word "Gentiles" means, the ethnicities. No matter what particular tribe, nation or tongue, God has already chosen a people in his Son that he has purposed to save, but he has put his Spirit upon his Son to come as their surety in order to accomplish their salvation.

So verse 2 says, "He shall not cry, nor lift up, nor cause his voice to be heard in the street." The idea there is of a politician or an educator going around and standing in an open marketplace and trying to convince people. No, the Lord Jesus Christ is different. He is the way; he is the truth; he is the life, John 14:6. He didn't come just to show the way. He didn't come just to speak the truth or to talk about life, he is the way and he said, "No man comes unto the Father but by me." Such is the narrowness of this covenant that God has established with his Son for the salvation of sinners. It's all in his hands.

Now, it says here in verse 3, "A bruised reed shall he not break." It shows us here the type of sinner that he came to save. It's not a person that is good for the most part and

now he has to come and fill in the rest. You see, that would be like a guarantor. You're doing a pretty good job paying off your debt but, alas, if you happen to fall, the guarantor is there to pick it up and then you can go back and finish. No, sinners are described here as a bruised reed. That's a picture of a reed as you walk along a pathway, a blade of grass or a stalk that is broken and just hanging there.

Now it says, "A bruised reed shall he not break," he's not going to take that which is already broken and completely tear it up. Or, "the smoking flax shall he not quench," it says in Isaiah 42:3. That's a picture of a lamp with a wick that is about ready to go out. He's not going to reach in and snuff it out with his fingers, but if it's a smoking flax, his purpose is to give it life, to lighten it up again. So he'll "bring forth judgment unto truth." The whole Scripture here is describing the glory of the person of Christ but also his work that he came into this world to save sinners. He himself said, not the righteous but sinners he calls to repentance.

So this is all based upon a covenant, this very covenant of which God the Father says of his Son, "Behold my servant." Now, I've been quoting Scriptures in the Old Testament, but what is declared in the Old is revealed in the New and when you come over to Hebrews 7, concerning this very what is described here as the priesthood of Christ. You see, those Old Testament priests were a type and picture of the work of the Lord Jesus Christ and we read in verse 26, "For such a high priest became us, who *is* holy, harmless, undefiled, separate from sinners." So when it says that he came to bear our sin, he did not come as a sinner but he came to bear, to suffer, the curse and consequence of our sin and read on, "made higher than the heavens." But it also says, "Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's." You see, in this he distinguished himself from those Old Testament priests. They had to first offer for their own sin because that's what they were, sinners, and then for that of the people, but he was holy, harmless, undefiled, the true surety. It says in Hebrews 7:27, "for this he did once, when he offered up himself." It says, "For the law maketh men high priests which have infirmity; but the word of the oath," you see, that's what we're looking at here, God's covenant in this oath is that it says here, the word of the oath "which was since the law, maketh the Son, who is consecrated for evermore." So this is the work for which the Lord Jesus Christ was set apart to accomplish.

So in a covenant, you've got the oath, you've got the declaration of what would be accomplished, but then you also have the accomplishment. That's the second part of the covenant that is so important. Some confuse this. They read this and say, "Well, if God decreed it from eternity, then it was done in eternity." Well, it was sure from eternity but it wasn't done until it was done and that's why we're reading here in Isaiah 53:10 where it says, "he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand." So you've got the pleasure of the Lord, that's his purpose, shall prosper. In other words, the success of it being given him would be worked out. Again, in Psalm 2:8 we read, again, the words of the Father to the Son, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." So we see God purposing to save sinners through his Son, but we see the Son coming and accomplishing that salvation.

That's why, coming back to Psalm 40:7-8, we read that, "Lo, I come." You see, it took the coming of the Lord Jesus Christ into this world to accomplish this salvation. "In the volume of the book it is written of me, I delight to do thy will, O my God." So we already saw that. In the volume of what book? In the book of the law and the prophets, the Old Testament, yes, but also in the book of God's decrees. What Christ came to accomplish was decreed from eternity. Now, there is a verse in Revelation 13:8 which sums this all up and it says, "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear, let him hear." Now, when it's talking about people whose names are not written in the book of life of the Lamb slain from the foundation of the world, it's talking about those whom God justly has passed by. You see, in this matter of salvation, man is fallen and it's the grace of God that chooses out a remnant that God gave to his Son to honor his Son as the surety, but all whose names are not written in the book of life of the Lamb slain from the foundation of the world are condemned. They don't worship God in the way that he has ordained through his Son that come to him through their own works and that defines most of modern religion. I don't care what name you put on it. But the point I want you to see here is that those who do worship him, they worship him because their names have been written in the book of life of the Lamb slain.

Now, when it says "from the foundation of the world," it's not that the Lamb was slain from the foundation of the world. He had to come and die in the flesh. That was Christ shedding his blood to accomplish this salvation. But their names have been written in the book of life of the Lamb slain. In other words, from the foundation of the world, God has already determined and decreed those who should benefit from the death of the Lord Jesus and they do. I'm happy to be able to tell you, dear friend, that Christ is going to have everyone for whom he paid the debt. He himself said that, "Of all that the Father has given me," in John 6, "that I should not lose one. I'll lose nothing."

So, dear friend, this is Christ the surety. It's the word itself, the title, "The Surety." Sureness. Satisfaction. Substitution. Oh, how I rejoice in this truth as a sinner, that apart from Christ's work, I could have no hope and, dear friend, you could not either. We're talking about a work that is too great for any of us to accomplish. We're talking about a righteousness that given a million years we could not even begin to accomplish and yet we have here in the Scriptures the truth that the Lord Jesus Christ, the surety, God's servant, his elect, has come into this world and fulfilled this covenant, this agreement, and sealed it not only with an oath of promise but sealed it with his own precious blood that in the fullness of time, Christ came and was born of flesh and blood to die for that people that God the Father had given him and to satisfy God's justice on their behalf. That's why they're called a holy people in Isaiah 62:12. But it also says, "The holy people, The redeemed of the LORD." That's the only way that any of us can hope to have holiness, it is through the redemption that is in the Lord Jesus Christ and it's to him we look.

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