

# Delivered By a Man Child

*Book of Isaiah*  
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**Bible Text:** Isaiah 66:5-11  
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Look with me in your Bibles to Isaiah 66. Isaiah 66. My text is from verse 5 down to verse 14. Not likely that we are going to get all the way through it, but I do want to read the entire portion and speak to you about a deliverance through the man child. The deliverance that comes through the man child. Verse 5.

5 Hear the word of the LORD, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed. 6 A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompence to his enemies. 7 Before she travailed, she brought forth; before her pain came, she was delivered of a man child.

There's the title.

8 Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children. 9 Shall I bring to the birth, and not cause to bring forth? saith the LORD: shall I cause to bring forth, and shut the womb? saith thy God. 10 Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her: 11 That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory. 12 For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees. 13 As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. 14 And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the LORD shall be known toward his servants, and his indignation toward his enemies.

Now in this portion, the one perceived, this particular portion that I've read, the prophet Isaiah, by the Spirit of God, has pronounced judgement against the hypocrites of the

nation, those that profess to know God and yet their heart is far from Him, and warns them of the impending doom and judgement that is upon all who merely go through the formality of worship, and I would say even particularly more so, taking the name of the Lord to do so. You hear people say, "God is my witness." You better be careful. Because the only witness that God ever testifies of in truth is that of His Son and those that are in His Son. All else is hypocrisy, rebellion, and will bring nothing but God's indignation. And so, having pronounced this judgement where in verse 4 we saw last time, "I also will choose their delusions, and will bring their fears upon them." While all is going well with people in religion and our profession they feel pretty safe, but let the Lord begin to shake their world a little bit, and the prospect of death, and suddenly they find out that that religion will not stand them in good stead. It never will. There have been many who have gone off into eternity with a false hope.

And I have often said that if you perish without knowing the Savior, that's one thing. But to perish having had a false Savior built upon a false hope, and you know what I'm talking about. Where these religious men come in at the last minute and try to provide some measure of hope to a dying soul and go through some prayer and incantation. I've been asked to do that, and I have always refused. I was standing outside the room of a family over here at Woods Night in Piermont several years ago when one of the family members came up to me and said, "Can't you do something? Aren't you a man of God?" And I had to tell him that the matter was in the Lord's hands. This man was so far gone, and that the Lord is merciful, but that He is only merciful in Christ, and far be it from me to give you or any other family member a false hope. That all I can do and have done is to commend his soul to the Lord.

We dare not try to bolster men up, because, as I said, it's one thing to go into eternity never having heard of the Savior and there are many that perish; there are parts of the world that never heard tell of even the need of redemption. They've lived out their lives; they've died as they lived. But "broad is the way that leads to destruction," the Lord said, and He was talking about that religious generation of people that had thought they had righteousness, and yet it was not that righteousness which the Lord Jesus Christ Himself had come and worked out and upon completion of His death God imputed to the account of that people.

And so, it's a sobering message. Yes. And it has to be declared, but in so doing even those who are the Lord's might begin to quake. Have you ever trembled under the thought of standing before a holy God? I hope so. I still do. This matter of dying and passing into eternity, it happens all around us every day, and yet here we are knowing full well that our time is coming, and that everything that I stand here and declare unto you I myself am being held accountable to. And I would be a liar to say that it did not cause this flesh to quake, and to tremble, and to think upon what it is to stand before a holy God.

I don't know how any fallen creature could ever aptly describe God's holiness. We think we know, but to see God in any other way than except through a mediator and an intercessor is certain condemnation. So all this boasting of standing before God one day and having an opportunity to defend ourselves and to reason, there has never been a

sinner that has stood before a holy God in that manner. In fact, in Matthew 25 when Christ describes that judgement, it's just simply dividing the sheep from the goats. And here are these sheep of whom Christ...there's only one speaking in that judgement. It's Christ saying unto them, "Blessed are you. Enter into the joy of heaven which the Father has given you, prepared for you." And the rest, what does He say? "Depart from Me you workers of iniquity. Cast them into utter darkness." There's not even an expression there of a person being able to question because when you're in front of a holy God, there is no question. He does what is right. The way He saves is just. The way He condemns is just.

So even now my mouth is stopped. You say, "Well, where is your hope and your consolation?" It's in the Word. And that's really who this Word is addressed to here in verse 5. "Hear the word of the Lord, ye that tremble at His word." There is no greater concern that a soul ought to have than indifference at the Word. We sing it. "Pass me not, oh gentle Savior. Hear my humble cry. While on others calling Thou art calling, do not pass me by." I trust that's how you have come this morning. That God would be pleased to so exercise our heart at His Word, not at my word. If I get you shook up, it's just a rattling of the bones, but if the Lord is pleased to cause this heart, that's otherwise just as rebellious as any heart out there, but cause it to be bowed to Him, and to look to His Son alone, and rejoice in that Son. You see, there is a message of rejoicing here in the face of condemnation of all that is false, and yet notice how many times it's said here, like verse 10. "Rejoice ye with Jerusalem." Jerusalem represents the Lord's people. "And be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her." We mourn the state of our own heart before the Lord, and yet, as that heart is turned to the Lord, we rejoice. It's like one of the old preachers said in his dying breath when they asked him about his hope he said, "I'm a great sinner, but I have a great Savior." That's a good thing. I'm a great sinner, but I have a great Savior.

And so, you say, "Well, where's the hope here?" Because historically Israel was facing 70 years of judgment. In Babylon, the Lord was going to punish them for their idolatry and their hypocrisy. Many times the Lord uses the sin of the creature as the punishment. Here they had given themselves to idolatry and so the Lord said, "Let Me show you what it's like to live in a nation of idolatry. Let Me just move you for 70 years. See how you like it." And all of a sudden, there are cries going up.

I think about it in terms of compromise. There are some people that think, "You're making too big of a deal of the Gospel, over Christ." So the Lord just might remove you. Put you in a desert. Put you in a situation where there is no fellowship, and all of a sudden, you begin to cry out. This is why these opportunities we have to meet together are the most precious times I have in life. Everything else, it's all going away anyway. But to be able to meet with the Lord's people, to gather together, for me to hear how the Lord is working in your heart, for me to be able to share how I believe He is dealing in my own heart. There is a oneness that comes in Christ that I pray I'd rather die than have this taken away. But there are some that think, "Nah. This congregation here. There's one down the road that we can go to." Well, why don't you go down the road then? Because what we have here is not something man made. It is the Lord that has brought together a body, a congregation, raised it up, and preserved it now for 18 years. Why? I don't know.

That's a long time. And I don't know whether He'll cause another generation to be raised up or not. I don't know. All I know is that He has given us now, this time, to rejoice and to thank Him for the privilege of being able to sit here and to hear the blessed Gospel of His Son. That's a bright spot for me in an otherwise religious, lost generation that surrounds us.

But this is what was being described here in verse 5 where it says, "Your brethren that hated you, that cast you out for My name's sake." It's interesting. Now when it says, "Your brethren," it's talking about fleshly brethren, it's not talking about spiritual brethren. I don't believe it's possible for one who is the Lord's to hate another one who is the Lord's where there is a oneness of mind and heart. Such is the love that the Spirit of God puts in our hearts. But there are many fleshly brethren, just like with the Jews, that would persecute those who were in their midst who were truly the Lord's. I think of Daniel. In the 70 years of judgement, the Lord brought him into judgement right along with the rest of the nation to raise him up and to put him into a position. But you remember there were enemies that sought to bring him down among the Jews. They observed how it was that he worshipped. They even got the king to make a decree that anybody that worshipped any other god than Nebuchadnezzar that they would be cast into the lion's den. And we know what happened. It didn't change the way Daniel worshipped, but that persecution came from his fleshly brethren.

Some of you are experiencing this right now in your own families. They're professing Christians, and yet they hate the very Gospel that the Lord has taught you. They say that they believe in the Lord Jesus, and yet when you talk to them of the Lord as He has been pleased to reveal Himself in you through His Word, they don't want anything to do with you. In fact, they will do everything they can to try to dissuade you from worshipping the way that God says He is to be worshipped and that's who is described here in verse 5. "That cast you out for My name's sake." I just don't believe it's possible for any that the Lord has taught to be able to sit in these congregations day after day, week after week, year after year, and not be discovered. There are some that will tell you that. "Well, I've been going over here for now 15 or 20 years, but I believe what you're preaching." Really? Do they know about that over there? "They don't know. You know, this is something that we talk about around the coffee table, but if I were to really tell them what I think, then they'd throw me out." Well, get thrown out.

David said, "I have believed. Therefore, I have spoken." The problem is that such if they can endure week after week preaching that is contrary to the glory of Christ and that in any way gives man any part of the glory in salvation, I have to say that in reality they're not riding the fence. They've declared themselves. They truly do believe like those that they are with otherwise, they wouldn't be there. Here it says, "That cast you out for My name's sake and said, "Let the Lord be glorified." In other words, "in casting you out, we're doing God good in getting rid of you." I've been part of those meetings. I've been cast out of the congregation and put under discipline for preaching the Gospel. It happened back in 1986 for the first time. Simply standing and endeavoring to declare to a congregation that had sent me overseas of a work of grace that the Lord had done in my heart, they couldn't tolerate it. They couldn't stand it. In fact, one lady that I had known

for 10 or 11 years, when I asked her what her issue was, she said, "If I accept what you're saying as the truth, that means I'm lost." Well, it better be lost, because that's who Christ came into this world to save is that which is lost. I'm glad the Lord in His mercy and grace caused me to be lost right in the middle of all of the activity of profession and what I thought to be, at that time, the truth, just laid me low, pointed me to Christ, drew me to Christ, and caused me to see that all of my salvation is in Him.

But there are those that, even Christ said that, if you look over in John 16. Look with me there in John 16. He's preparing them for His death but He says, "These things have I spoken unto you, that ye should not be offended." And then we read, "They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service." You see how that relates over here to Isaiah 66? "Your brethren that hated you, that cast you out for My name's sake, said, Let the Lord be glorified."

You say, "Well, where's the comfort?" Come back here to Isaiah 66:5. Read the last part of verse 5. "But He shall appear to your joy, and they shall be ashamed." There is a day of reckoning that was to come. Now here in the book of Isaiah, historically, they were taken into captivity. The enemy mocked and said, "Now where is their God?" And in His time, the Lord brought them back and the temple was rebuilt by Zerubbabel, and that was the temple that was still in existence when the Lord Jesus Christ came to this earth and entered in, and even then took that rope and chased out the money changers.

A man in his fallen state remains fallen. You think about sin. When God destroyed the world and spared only 8 souls, Noah and his family in an ark, reformists would say, "Ah, a new beginning. We've destroyed all that's evil. So let's start a whole new race over again." Well guess what? That seed that you're starting over again is just as fallen as the seed that was lost and the proof is, what have we got today? A world of fallen sinners. Can anything pure come from a woman? We're all fallen in Adam. It takes another means of deliverance, and so, even Israel, when they were taken into captivity, there were some that when they were brought back thought, "Ah, a new beginning." Reformationists. And yet, what happened? They rebuilt the temple and continued to do the same idolatry. They brought it into the temple.

You see, there has got to be something here when it says, "He shall appear to your joy." This isn't something that's within us. But there is a work described here that God would do, even though these sought to snuff out those that were the Lord's, there was a work that He would do. Notice, "He shall appear to your joy, and they shall be ashamed." Even in the midst of all of that religion after the temple was rebuilt right on down to Christ's coming, and you might look around and see a whole religious, lost generation, even as Christ described it. "Woe to you Scribes and Pharisees!" These were the ones that were the keepers of the Word. If anybody was to hear the Word in that day, they didn't have printing presses for Bibles like we have, they had to go to one of these synagogues. And whether you liked the guy or not, it was the only place you could hear the Scripture read. But there were some who the Lord drew to hear the Word. Some were like Simeon. An old man that one day the Spirit of the Lord drew him to the temple. Do you know what? The Lord appeared unto him to his joy that day because all around him was a lost,

religious generation. But when he saw that little babe in the arms and took that babe in his arms, he said now he could die. He said, "Mine eyes have seen Thy salvation." He was waiting for the hope of Israel. He was waiting for the consolation of Israel.

Now that's how the Lord taught me. It was in the midst of total chaos. I felt like I was serving the Lord. I was overseas. I had given up land, and family, and home, everything that I had ever been taught was the true, ultimate sacrifice. "Go serve the Lord in a foreign land. Build the church. Start a preacher's school." In the middle of all of that, I was found of Him that I sought not. If He had left me in that darkness, I would split hell wide open. But do you know what? He couldn't leave me there because He paid my debt, but now by His Spirit, He was going to bring me and appear unto me to my joy.

I thought I knew what persecution was back in that day. It was over in Russia. It was over in China. We had all of these testimonies of different ones that had been in prison and let go. They were kind of our heroes. We had prayer lists, and we were praying for all of these, but I found out what persecution was when I began to talk to different ones about how the Lord had done a work in my heart. Right out there in the middle of Africa. Set me apart. Isolated me out. Isaiah 6, brought it home to my heart, and I saw that I was that one who was undone. Woe is me. But I saw the Lord high and lifted up. And these that were happy to accept me over there originally and supported me, all of a sudden now, when it became a matter of "Oh, this is not the Christ that we know. This is not the message that we sent you over there to preach. Preaching a sovereign God. An effectual Savior. Irresistible grace." This was not something they would tolerate, and I found out from family and friends. And you know, over the years I thought it was a onetime thing and you're done. There is no one and done. The Lord continues to divide and separate you out. If you think what's done is done, just wait. There's more coming. People that come alongside and say, "Oh, what you're preaching is phenomenal." And you get attached to them. But then the next thing you know, they're casting you out. They find out that they really didn't believe the Gospel as much as they said they did.

But you know what? To those that are the Lord's, it says here in verse 5, "He shall appear to your joy." I'm not expecting everybody to rejoice in this Lord, but I'll tell you what: I do expect those in whom He has put His Spirit to rejoice. I don't expect a fight from them. You say, "What about them?" It says, "They shall be ashamed." Unless the Lord is pleased to grant them repentance, and bring them low at Christ's feet in the same way, they shall be ashamed. They shall stand before a holy God, much like those of whom Christ spoke in Matthew 7 when they said, "Lord, Lord, have we not done many mighty works in Your name? Have we not prophesied in Your name? Have we not cast out devils in Your name?" And He will say, "Depart from Me you workers of iniquity. I never knew you."

So where is the hope? Well, right here. Look in verses 6, 7, and 8 because this is really the heart of this message about being delivered of a man child. You know, it's a simple testimony if someone were to ask you, "Well, how do you know you're the Lord's?" "I've been delivered of a man child." "What?" "Well, that's what it says." Notice, "A voice of

noise from the city, a voice from the temple, a voice of the Lord that rendereth recompense to His enemies."

Now, there are two opinions as to what this voice is when you read certain commentators when it says, "A voice of noise from the city, a voice from the temple, a voice of the Lord that rendereth recompense to His enemies." Some see this as pertaining to the final destruction of Jerusalem that took place in A.D. 70 when the Lord surrounded that city with the Roman army and brought them in against Jerusalem, and the cries that went up from the city were of despair. The voice from the temple, these were these false priests who continued on even after Christ had died and the veil had been rent in twain from top to bottom. That should have told them something right there that it was finished, but they sewed it back up and went right on as if nothing was. And so, when the Lord brought in the Roman armies and destroyed that temple, there were cries coming up from the very temple in which they confided. But it was the voice of the Lord that rendered recompense to His enemies.

So there's that sense that it could be. The other is a voice of noise from the city, a voice from the temple could be that of the Lord's true people because the Lord said, "Vengeance is mine, saith the Lord, I will repay." And the voice is one of crying unto Him as He recompensed the evil of His enemies upon them. But either way, the point I want you to see there is that it's a voice of the Lord. That whether it's in the salvation of a people or in their judgement, it is the Lord who does His work even as we saw in verse 14. "When ye see this," this work that the Lord would do. Here he's speaking, the context is still in verse 5, of those, "ye that tremble at His Word." You that are the Lord's, even in the midst of all of this opposition and false religion, when you see this, "your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the Lord shall be known toward His servants, and His indignation toward His enemies." There's salvation toward those that Christ came to redeem, but indignation toward His enemies. We don't have to fight those that are enemies of the cross. That's not our business. When the disciples approached our Lord and told Him, "You know, the Pharisees are offended." What did the Lord tell them to do? "Gather them around and let's have a Bible study"? No, He said, "Let's leave them alone. Leave them alone." I don't know what there is to accomplish by debates that you see going on. Nowhere in Scripture does it say, "Debate the enemy." There is a reason why they are rebelling. It's because they are lost. Leave them alone. If they are the Lord's, He will draw them in His time. But if they're not, nothing that you're going to do is going to change their mind. It's like that saying, "A person convinced against their will is unconvinced still."

So, you stop and think why it is that you believe in this Savior. Why is it that you rest in His finished work alone for salvation? Well, you've been taught of the Lord. That's why. "It doesn't come by strength or by might, but by my Spirit, saith the Lord." And so, the certainty in verse 6 is that the Lord would do a work. And as you look back in history, that time did come. You think about that temple in Jerusalem when the Lord for 40 years after Christ had completed His work and had ascended on high, that nation of Israel continued to go on as if nothing was. But all the while, the Lord was sending out His apostles to preach the Gospel beginning in Jerusalem, then Samaria, Judea, Samaria, and

then the uttermost parts of the world. Nothing can hinder God from doing His work. He will cause it to grow even in the worst opposition. But when A.D. 70 came the Lord worked mightily in the destruction of that temple. You can go there today. The Muslims have built one of their most holy mosques right on the foundation of that old temple. There are still some old die hards. You will see them there bobbing their heads up against the wall. They call it the Wailing Wall. What are they praying for? The restoration of that temple. There is nothing that could be more rebellious than that. And yet, you've got supposed Christian groups over here in the United States sending money over there because they believe that somehow God's blessing is in a nation of Israel and they want to see that temple rebuilt and Israel reestablished fully in the land. Everything is on a nation, and they have missed Christ. There is one good reason why God wiped that temple out once for all, because Christ is the temple. There is no earthly altar to which we are to come. He is that altar. There is no sacrifice that we are to bring other than His sacrifice that He accomplished on behalf of His people.

And so, there is the deliverance and this is what we see in verses 7 and 8. I want you to see this. This promise of the man child deliverer wasn't anything that anybody expected. Everybody was expecting, they knew a Messiah was to come, but the way it's written, "Before she travailed, she brought forth; before her pain came, she was delivered of a man child." This is talking about, speaking of her here, it's like Zion. All that pertained to Zion suddenly, you know there were people even in Christ's day when He was born in the world, they opposed the Roman government. They were seeking to overthrow it. They were zealots striving to overturn that evil government and be reestablished, and suddenly, even before her full pain came, when you stop and think about all of the persecution that Israel as a nation suffered under the hand of Nero and some of those Roman emperors in the latter part of the first century, before all of that travail, it says, "She was delivered a man child."

Wasn't that the message that was announced by the angels? "Unto you is born this day in the city of David a Savior, which is Christ the Lord." Suddenly! But not in a way that men thought. They expected some sort of pompous and royal king to come. That's why they kept testing Christ. "Art Thou the Messiah? If You are tell us plainly. You're not acting like we think a Messiah ought to act." They were looking for somebody to establish a political kingdom, but He was there to establish a spiritual kingdom and He told them that. He said, "My kingdom doesn't come with observation. You can't say, 'Lo, here. Lo there.'" Why? Because it's in the hearts of His people.

But that's the work that was foretold here. That He should come and in verse 8, this is why I say it, "Who hath heard such a thing?" The way that God has purposed to save sinners through a man who would come to this earth, not to establish an earthly kingdom, but to lay down His life, that was an offense. "What do you mean, this one was to hang on a tree? Cursed is everyman that hangeth on a tree." But that's the way that God ordained and purposed that it should be accomplished because without the shedding of blood there is no remission of sin.

And so, "Who hath heard such a thing? Who hath seen such things?" And here's the question, "Shall the earth be made to bring forth in one day?" I love this, because when you consider history from the beginning of creation all the way to the end of time, in that one day there was a people born. There was a nation born. You say, "What day?" The day of the cross. When Christ went to that cross and laid down His life, there was a nation born in Him as the representative. The world didn't see it. They saw one man hanging there on the tree. They mocked Him. There was one high priest though that said something beyond His understanding.

Do you remember Caiaphas? Look at it over in John 11. John 11. This is amazing when they were plotting to kill Jesus. It says here in verse 5, "Your brethren that hated you, that cast you out for My name's sake." Christ came unto His own, and His own received Him not. You see? So, you think about where the crucifixion of Christ was plotted. It wasn't out in the streets. It was in the synagogues! Just like today. Where are the enemies of the cross being produced? It's in seminaries. It's in preacher schools. It's like a factory putting them out. But they are enemies of the cross. They don't hate their Christ that they've made up in their minds, they hate the Christ of Scripture just as much as He was hated in His day.

So here they are plotting Christ's death. Look at verse 45. "Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on Him. But some of them went their ways to the Pharisees, and told them what things Jesus had done. Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let Him thus alone, all men will believe on Him: and the Romans shall come and take away both our place and nation. And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; And not for that nation only, but that also He should gather together in one the children of God that were scattered abroad."

There was a nation that was to be born in Christ's death. Through His death, life. A people. You say, "Who is that people?" Well, not just Jew, but Jew and Gentile. Sinners from every tribe, nation, and tongue that the Father had given to His Son and that He should come and represent. And that's really what it is to be delivered of a man child as it says in verse 8. "Or shall a nation be born at once?" The answer is, "Yes!" That's where it was born. It was purposed in eternity, but born at the cross. That's why the church is called the new creation. It's the effect of Christ having paid the debt, and upon completion of His death satisfaction being made, and God the Father justifying once for all that people for whom He died. And it says, "For as soon as Zion travailed, she brought forth her children."

And here's what I love in verse 9. Isaiah 66. I've got to wrap it up, but we'll come back. I'm telling you, dear friends, that there are no stillborns with God. There is no would have, could have, should have. He says, "Shall I bring to the birth, and not cause to bring

forth?" Every one for whom Christ paid the debt He will have. "Shall I bring to the birth, and not cause to bring forth? saith the Lord: shall I cause to bring forth, and shut the womb? saith thy God." We just discovered who they are. No one expected Saul of Tarsus to be one of those. He was one that was breathing out hatred. I don't think there was a soul praying for his salvation. Probably a bunch were praying for his condemnation, but God wouldn't condemn him. Why? Because Christ had paid his debt. And in the time appointed, Saul said He was an apostle born out of due time, but it wasn't out of God's time. It was exactly when God purposed that He drew Him to Himself. That's our testimony. Stop and think, "Why should I be named among the Lord's?" The only reason is because of Christ, and that work, and what He has accomplished for sinners.