

A Rod out of the Stem of Jesse

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Date: 21 March 2021

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- [0 : 0 0] I will resume my public worship of God, singing to his praise from Psalm 40. Psalm 40, and at verse 6.
- No sacrifice nor offering didst thou at all desire. Mine ears thou bore, sin offering thou, and burnt it's not required.
- Then to the Lord these were my words. I come, behold, and see, within the volume of the book it written is of me. To do thy will I take delight.
- O thou my God that art, he that most holy law of thine I have within my heart. Within the congregation great I righteousness did preach.
- Lo thou dost know, O Lord, that I refrain not my speech. I never did within my heart conceal thy righteousness. I thy salvation have declared and shown thy faithfulness.
- [1 : 1 0] Thy kindness which most loving is concealed have not I, nor from the congregation great have hid thy verity.
- And so on. Let us sing these verses. Psalm 40 from verse 6. 6 then says, No sacrifice nor offering didst thou at all desire.
- No sacrifice nor offering didst thou at all desire. No sacrifice nor offering didst thou at all desire.
- My dear, my dear, my dear, my dear, my dear, my dear, my Lord.
- To don't make up the prayer that God requires.
- [2 : 0 8] Then to the Lord's peace, where am I, my Lord?
- I come beyond the sea. With him and of all the wonderful fl marvelous things.
- Head proprietor. Oh, I am within my heart.
- Within the congregation, I righteous death with me.
- No matter the storm, O Lord, how direly repent not my sins.
- [3 : 5 8] I never did with Him my heart.
- Consider I will share. Thy life's salvation of these angels.
- I am within my heart. Thy kindness with most loving is.
- Conceal it, how would I? Nor from the complication.
- I am within my deity. Amen. Amen.
- [5 : 1 1] Amen. Amen. Amen. Amen. Amen. Let us come before the Lord in prayer. Let us pray. O Lord our God, as we call upon your name, help us to prostrate ourselves in your presence as sinners in need of salvation.
- We have sinned against you, and we do so in thought, word and in deed. We have become sinners through the fall of man as our first parents who were covenant heads on behalf of all mankind.

And all mankind descending from them, from Adam and from his spouse, they sinned in him and fell in him in his first transgression.

And we have added to that sin by our own wanton stubbornness, an inclination to sin that could not be contained.

And we find that in the way that we live our life in the world. And as your servant of all, confess that if we say that we have no sin, that we are misguided.

[6 : 54] That there is a serious error on our part. That we have not discovered the truth concerning ourselves.

That we know that all have sinned and come short of the glory of God. And we know that each one of us is guilty of that.

And whoever commits sin, your servant said, transgresses the law.

For sin is the transgression of the law. But the remarkable thing is this, that whosoever is born of God does not sin.

And we cannot sin because we are born of God. And that is the difference that your word says lies between your people and those who are not of that number.

[7 : 59] We give thanks that in the light of our experience and not just our experience but experience as it is judged by the light of your word.

That we have experienced translation from the kingdom of darkness to the kingdom of your marvelous light. That for a time we were content to live in that darkness.

Not only living in it but being part of it. And only by your own action on our behalf was that changed.

For you took us from darkness to light. We could not do it by ourselves and any who believes otherwise are confused or they are deliberately looking at the word and choosing to disregard it.

For service from that. For service from that. But have our hearts and our minds governed by the truth concerning each of us as your word brings it before us.

[9 : 16] We pray your blessing upon your word today. As we are under it. As we proclaim it. As we seek to water it. As you are able to water it.

Pray for that watering from on high. That the seed that is sown may be liberally soaked by that which would give the increase in due time.

So that all that is done in your name today, whatever it is done, by whatever means. That you would own and honour it with the blessing that you alone are able to confer upon it.

That you are the quickening spirit. That you bring life where it is extant. Where there is no sense of it.

There is no apparent presence of it. Just as we look upon the desert. There are occasions when the desert lies dry and arid and without life to all intents and purposes.

[10 : 25] But in the very driest desert. There are times and occasions when certain seeds which are deeply planted within that soil, within that sand, within that wilderness.

With a liberal sprinkling of rain from on high life appears. And that is a truth geographically. That is a truth spiritually. That there may be those who are hearing the word today.

Who have heard it repeatedly and yet who are dead in trespasses and sin.

Who have no interest in the things of God. Who have no inclination towards Christ. But in the power of your spirit, all it would take is one word, one motion from yourself.

And they are made alive through Christ Jesus the Lord. And we pray that that would happen. So that even those who have been under the world for many years would receive that sprinkling of heaven's water.

[11 : 39] Those who have heard it perhaps many years ago that you would touch their lives. Have removed that from you today. There are so many in this world.

And they have passed through it. And they have not yet experienced a saving contact with you. But they have experienced contact for all that. They have encountered your people.

They have read your truth. They have had it read to them. They have glimpsed it in the passing. And yet Lord they are still and saved. Your word to them today is why would you die, O house of Israel?

Believe in the Lord Jesus Christ and you shall be saved. We give thanks to you for the goodness of your love.

That it endures forever. And that you encourage us to rejoice always. And to pray continually.

[12 : 44] And to give thanks in all the circumstances that are ours, even the present circumstances. For this is God's will for us in Christ Jesus your servant said in a certain place.

And as we give every indication that we are emerging out of the pandemic as far as this nation is concerned.

Although these indicators might be false. We give thanks for everything that we have endured and everything that we have enjoyed in these days.

We pray that you would sanctify them to us and open the eyes of our understanding. That we may look unto Jesus through the gospel of his grace. And that we may see in him the wonders of salvation.

That we may decide it for ourselves. That we may appreciate who he is and what he has done. And what he will yet do before long.

[13 : 46] And we pray that you would remember all who are unwell at this time. We pray for those who have succumbed to Covid. We pray that you would aid their recovery. Strengthen their limbs and their organs and their mind.

And all the faculties of being that have been affected in a great way or a small way. We pray for those who are entrusted with caring for them.

In such places as are set aside for that. Hospitals, care homes. Places within our community that are ministered to by others. We pray Lord that you would remember families who have this burden.

We also remember those who have other forms of illness to deal with. That world in which we live is a sin sick world and there are all manner of sicknesses in it.

And we pray for those who are encountering such at this time. Those who are undergoing surgery and the aftermath of it.

[14 : 51] Those who are enduring treatment for various cancers. We pray for those who have suffered from strokes, from heart attacks. Those who suffer from dementia.

Those who have all manner of physical ailments. We pray that you would mercifully undertake for them and guide the hands of physicians. That they may improve.

That we may especially see you work through these things to remind us of the need that we have. Lord, for God who is able to heal the whole man.

We remember in your presence those who have suffered sorrows and sadnesses and who have griefs to contend with. Remembering those who are grieving within their own congregations and communities.

Lord bless them and pity them. Shine upon them with your face. Remind them that you are the Prince of life. That you are the God of all grace.

[15 : 55] That you are the one in whom they are able to find succour if they are so desirous of seeking it. So watch over us and all we leave in your care today.

Be they young or old. Remembering all that is done for us and through us and doing us. Bless the Sunday schools, the churches, the schools, the day schools and those who are part of that.

Remember the government of our nation and all who are part of that. So watch over us each one and all the nations of the earth. We leave in your care thankful that you are able to do for them what we cannot.

Guide us in the truth, forgiving every sin in Jesus name. Amen. I am going to read from the Old Testament Scriptures and from the book of the prophet Isaiah.

The book of the prophet Isaiah, reading from chapter 11. 1. 2. 3. 4. 5.

[17 : 01] 5. 5. 5. 6. 6. 7. 7. 7. 8. 8. 9.

9. 9. 10. 9. 10. 10. 10. 11. 10. 10. 11.

11. 12. 12.

12. 11. 12. 13. 12. 14. 14. 15. 15. 14. 15.

15. 15. 17. 16. 16. 16. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the factling together, and a little child shall lead them, and the cow and the bear shall feed, their young ones shall lie down together, and the lion shall eat straw like the ox.

[18 : 17] And the second child shall play on the whole of the asp, and the weaned child shall put his hand on the cockdreece den.

They shall not hurt nor destroy and mould my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign for the people.

To it shall the Gentiles seek, and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again, the second time to recover the remnant of his people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Iran, and from Shinar, and from Hamath, and from the islands of the sea.

And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

The envy of Ephraim shall depart, and the adversaries of Judah shall be cut off. Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

[19 : 43] But they shall fly upon the shoulders of the Philistines toward the west. They shall spoil them of the east together. They shall lay their hand upon Edom and Moab, and the children of Ammon shall obey them.

And the Lord shall literally destroy the tongue of the Egyptian sea. And with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over Dryshod.

And there shall be a highway for the remnant of his people, which shall be left from Assyria, as like as it was to Israel in the day that he came up out of the land of Egypt.

Amen, and may the Lord add his blessing to this reading of his word, and to his name be the praise. We are truly privileged to have the New Testament account of the birth and life and ministry and death and resurrection and ascension of the Lord Jesus Christ.

We have it in incredible detail, and everything that is necessary for the salvation of sinners is easily caught up in the Gospels and the teachings of the Apostles concerning Christ.

[21 : 32] However, we also have the Old Testament, and the Old Testament is not devoid of teaching concerning Christ.

And it is clear from the Old Testament that some of what is taught in the New looks to the Old and reminds us that what was promised through the prophets is being fulfilled.

We are thankful for the very words that we have read that remind us of the way Christ was anticipated by the Old Testament Church because of the revelation given by the prophets as mouthpiece of the Lord.

Now the words of our text should not be isolated from their context both historically and logically. Historically, the Davidic monarchy is coming to an end.

In chapter 9, the prophet describes for us how Jerusalem and Judah are to suffer God's judgment. But then when we come to chapter 10, his attention falls upon Assyria, pronouncing woe upon it.

[22 : 55] In verse 5 of chapter 10, O Assyrian, the rod of mine anger, the staff in their hand is mine indignation. Assyria is going to be destroyed like a forest with only dead stumps left.

Sometimes when we go away on holiday, we still remember what it is like, but when you're driving along certain parts of the Scottish mainland, you'll see very bare parts of the landscape there.

But they were not always bare, because some years ago, they were planted with trees, and a vast forest was there that stretched for miles and miles until the time came for these trees to be cut down.

And now you have vast swathes of land with the odd bare tree stump there.

And that's something of the picture that the prophet means to convey to us. In chapter 10 again, Behold the Lord, the Lord of hosts, shall lope the bow with terror, and the high ones of stature shall be hewn down, and the haughty shall be humbled, and he shall cut down the thickets of the forest with iron, and Lebanon shall fall by the mighty one.

[24 : 55] This is described as the axe of the divine judgment. And it's against this background that attention moves back to Israel.

God had held out hope of a remnant people who would not only serve but prosper. But this was only possible because of the one he himself was going to send.

So in chapter 7, these words that are often referred to, Therefore the Lord himself shall give you a sign.

Behold, a virgin shall conceive and bear a son, and shall call his name Emmanuel. In chapter 9 and verse 6, For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful.

Counselor, the mighty God, the everlasting Father, the Prince of Peace, of the increase of his government and peace, there shall be no end, upon the throne of God, upon the throne of David, upon his kingdom, upon his kingdom, to be ordered, to establish it with judgment, with justice, from henceforth, even forever.

[26 : 24] The seal of the Lord of hosts will perform this. Now at the beginning of chapter 11, he uses the metaphor of the forest, bare, barren, denuded, of glory.

But at the same time, he focuses upon a stump. And out of that stump is growing a shoot, which is the symbol of new life.

In the first instance, it's a picture of the Messiah. Secondly, how he disposes, or how he proposes, to carry out the work attributed to him.

And thirdly, there's a description given to us of the reign that he will carry out. The picture of Messiah, We understand that verse 1 is a metaphor of Messiah, confirmed to us by the scripture itself, as well as, of course, the ancient Jews' own interpretation of these words.

It's amazing that Jewish divines, Jewish theologians, read these words and see in them the Messiah, see in them, what he is going to be like, what he is going to achieve, what he is going to do.

[27 : 57] And yet, they have not, for the most part, been able to reconcile the promises that they identify as Messianic, and tie it in with the coming of the Lord, tie it in with the passion of the Lord.

Here, in this prophecy, the same prophet would describe Jesus as a roofed out of a dry ground. And the prophet Zechariah makes a similar claim.

Behold, he says, I am bringing forth my servant, the branch. People wonder why Jesse, and not King David, which have been, would have been the obvious connection.

As one divine puts, the prophecy reaches behind David to Jesse. Just as you find in various prophecies that set before us the ministry and the life of Christ reached behind Jerusalem to Bethlehem to understand and to underline Messiah's earthly, humble earthly beginnings.

The prophecy of Micah, chapter 5, But you, Bethlehem, Ephrathah, though you are little among the thousands of Judah, yet out of you shall come out to me, the one to be ruler in Israel, whose going forth are from of old, from everlasting.

[29 : 42] And in the Gospel of Luke, as it looks to the birth of the Lord Jesus Christ, she brought forth her firstborn son, wrapped him in swaddling clothes, and laid him in a manger because there was no room in him.

Messiah's humble origins are spoken of prophetically and fulfilled historically. In the Gospels, we also find that Jesus is recognized as Messiah for the way he fulfills the people's perception.

of how Messiah would behave. Do you remember when he encountered the woman at the well, the woman of Samaria?

She knew of the Messiah. She had heard of the Messiah. She had read of the Messiah. I know, she said, that Messiah is coming, who is called the Christ.

When he comes, he will tell us all things. And she understood the scripture. And she understood the scripture. And she understood what the scripture was saying. And it perhaps became something of a revelation to us, to her, as she was met personally with this Messiah.

[31 : 10] Now why this is so is seen in the description that follows in verse 2 of this chapter. And the Spirit of the Lord shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and peace.

The Spirit of wisdom and the Spirit of counsel and might, the Spirit of knowledge and the fear of the Lord, and shall make him of quick understanding in the fear of the Lord.

this passion that is spoken of will clearly possess the Spirit of God. We know, for example, that in the Old Testament an indication of being Spirit-filled was the fear of the Lord.

The fear of the Lord was something that marked out true faith. That marked out the person who knew the Lord.

Not just about the Lord, which is often what people are content with. But to know him is more than to know about him.

[32 : 32] When it speaks, the scripture speaks about David and tells us that David, the son of Jesse, was raised up on high.

He was the anointed of God in Jacob, the sweet psalmist of Israel. The Spirit of the Lord spoke by me and his word was in my tongue.

The God of Israel said, the rock of Israel spoke to me. He that ruleth over men must be just, ruling in the fear of the Lord and so on. Messiah was one who God was going to empower.

He was going to furnish him with all the needed spiritual gifts that would enable him to act as the redeemer of his people, charged with bringing peace on earth.

death. This was to be his role. This was to be the fulfilment of his calling. He was born for this very reason.

[33 : 39] E.G. again argues that this is more than the influence of the Holy Spirit. It is arresting as testified by his baptism. In the Gospel of John we read I saw the Spirit descending from heaven like a dove and he remained upon him.

And the testimony is I did not know him but he who sent me to baptize with water said to me upon whom you see the Spirit descending and remaining on him this is he who baptizes with the Holy Spirit.

Astonishing I saw the Spirit descending and he is told or he is made to understand that this is he who will baptize with the Holy Spirit.

As Paul said of Christ all the fullness of the Godhead dwelt in him bodily. What a glaring contrast we are given a tender shoot yet endowed with the power of God equipped to be the saviour of sinners to rule the world characteristics necessary to rule wisely and judge righteously excelling even the most honourable of human traits.

We know that John Owen insists when he speaks of the believers communion with the Holy Spirit he speaks of it as an anointing to the same purpose.

[35 : 21] Reading John 14 26 he says but the helper the Holy Spirit whom the Father will send in my name he will teach you all things and bring to your remembrance all things that I send to you.

Read on in the same gospel chapter 16 a reminder to us of the role of the Holy Spirit in the experience of the believer how be it when he the spirit of truth is come and he will guide you into all truth for he shall not speak of himself but whatsoever he shall hear that shall he speak and he will show you things to come he shall glorify me for he shall receive of mine and shall show it unto you in this first epistle the apostle John again looking to the same truth looking to the same Christ and to speak of the same Christ in a way that would have us understand who he is and what he has done chapter 2 verse 20 you have an unction from the holy one and you know all things

I have not written unto you because you know not the truth but because you know it and all lies of the truth verse 27 but the anointing which you have received of him abideth in you and you need not that any man teach you but as the same anointing teaches you of all things and is truth and is no lie and even as it hath taught you you shall abide in him the prophet Isaiah is looking to this fulfilment of prophecy something that appears so innocuous and so so much a picture of weakness and of powerlessness instead what the scripture says this is the source of all power in verse 3 again of chapter 11 and shall make of him quick understanding in the fear of the

Lord he shall not judge after the sight of his eyes neither he prove after the hearing of his ears but with righteousness shall he judge the poor and reprove with equity for the meek of the earth and he shall smite the earth with the rod of his mouth and with the breath of his lips shall he slay the wicked weakness infirmity powerlessness not at all he is the defender of the righteous this word will be the ultimate factor in deciding what is of worth and what is not the characteristics that mark a mouth are divine the Hebrew word used in verse 5 is not meant to do anything other than emphasize his moral attributes and as some divines have explained it show that he the son of God the Messiah was ready for service and righteousness shall be the girdle of his loins and faithfulness the girdle of his reins he's ready for action he is prepared to fulfill the tasks that entrusted to him for the salvation of his people who are sinners who need to be saved and by his grace those who look to him are a steward of that salvation may

God and his mercy help us to appreciate the truth of what this word brings before us we see Christ in the New Testament no doubt but we see Christ in the Old Testament highlighted for us as the one who is the Messiah the Prince of God the one who in this chapter that we read the one who is going to come and be a saviour to the world the following chapter concludes with the words cry out and shout thou inhabitant of Zion for great is the holy one of Israel in the midst of thee and that is where Christ is in the midst of his people whoever they are and wherever they are to be found may bless to us these words let us pray heavenly father bless to us the gospel bless to us the

[40 : 51] Christ of the gospel magnify his name and his persona his activity and his reign may it be magnified before us to the saving of our souls cleanse from sin now go before us in all we do have mercy upon us and may grace mercy and peace from God father son holy spirit be with you all never and always amen