

God Provides for himself a King

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[0 : 00] Well, we can turn back to that chapter that we read together in 1 Samuel, chapter 16. We're going to be looking really at verses 1 to 13, the narrative that you find there.

If I said to you that the Old Testament was all about Jesus, I wonder how you would respond to that. Some people maybe want me to qualify exactly what I meant by that.

But with God's help and looking at one particular theme at the Old Testament today, the theme of kingship, I want to try and show you that that is indeed the case.

It's very easy when we read the Old Testament just to come to it and find morals, find lists of do's and don'ts, examples of how to live and examples of how not to live.

But I want to challenge you this morning not just to look at the Old Testament as a guide, if you like, to morals, but to look at it as a guide to Jesus and, in particular, this morning as a guide to King Jesus.

[1 : 12] Now, this passage that we just read is in many ways part of this great climax of the Old Testament. God's king is chosen as young shepherd boy, David.

And from this kingly line, from the seed of David, is going to come the great king, the true king, the Lord Jesus Christ.

And in choosing this young shepherd boy as king in this passage, and as Samuel anoints this young king and God choosing David, God is really teaching his people about his Messiah that was to come.

David is a kind of type, a kind of example of the Lord Jesus Christ. And we should see that as we read about David. But having said that, he was only a shadow of Christ.

He was a shadow because David was a sinner. And you don't really need to read too far through the book of Samuel to find that that is indeed the case.

[2 : 27] He was a sinner. He was a sinner. But nevertheless, God uses this man, God uses David, to teach us about the greater than David.

To teach us about the Lord Jesus Christ. David points us to Jesus. And that's what I want to try and bring out in this narrative, in this passage this morning.

Now, just by way of a context, and I'm going right back to the beginning of the Bible with this context. Some people think that this idea of Israel having a king is something that the Bible just comes to in Samuel.

But actually, for a long time, indeed from Genesis itself, Israel, the children of God, have been expecting, anticipating a king.

In Genesis 17, Abraham has promised that kings would come from him. So we know that this king is going to come from the descendants of Abraham. And then as you make your way through to the end of Genesis, you find a verse that says that the scepter, which is a kingly symbol, the scepter would not depart from the tribe of Judah.

[3 : 42] Okay, so now we know this king is going to be from the children of Judah. But more specifically, we now know he's going to be from the tribe of Judah. And then as you continue through the Old Testament and you come to the days of Moses, then we learn what this king is going to be like.

Because Moses actually gives us laws about this king. He gives us laws about what this king is going to be like.

That's quite ironic, actually, because there was no king in the days of Moses. But yet Moses gives us laws about what he would be like. And you'll find those laws in Deuteronomy 17.

So you see this growing anticipation, this growing expectation of Israel getting their king. But you can't have a king unless you have a land.

That seems fairly self-explanatory. And that's when you come to the book of Joshua. Because in the book of Joshua, we have an account of Israel taking possession of the promised land.

[4 : 50] And by the end of Joshua, you now have God's people in God's promised land. So this idea of a king is getting ever closer.

You see that progression all the way from Genesis as we go through each book of the Bible. And this idea of a king is getting ever closer. And then you come to the book of Judges.

Now, the book of Judges is an absolute mess, isn't it? If you read through Judges, it's a mess.

Sometimes when you read through Judges, you feel like it should have some kind of age restriction on it.

Like some of the movies that you see these days. There's horrendous things going on in that book. The sheer depravity of what you find in Judges. It's a book that starts actually quite well.

And it just spirals down into this complete moral abyss with the sheer evil that we find amongst the people of Israel. But how does that book end?

[5 : 56] What's the very last verse in the book of Judges? Well, it says, In those days there was no king in Israel. Everyone did what was right in his own eyes.

So, by this point, we're crying out for a king. We're crying out for a king. The people are crying out for a king. And that's when you come to Samuel. And in 1 Samuel chapter 8, the people couldn't wait any longer.

They just demanded a king. God, give us a king. We want a king like all the other nations have a king. The kind of great warrior king that these other nations have.

We want one of them. Give us one of these kinds of king, God. Not according to God's criteria.

According to their own criteria. Their own thoughts.

The kind of king that they thought they needed. And then God says, You know what? I'll give you what you want. I'll give you what you want.

[6 : 55] If you really want this, I'll give you the kind of king that you want. And we'll see how that goes. And then that's when King Saul gets anointed by the prophet Samuel.

And that does not go very well at all. Saul lets the power get to his head. Let's the power get to his head. And instead of being a king under the authority of God, Saul turns from God.

And in doing that, God rejects Saul. And that's when you come to where we are here. In 1 Samuel chapter 16.

And Samuel here, he's just utterly distraught. And we read of him mourning. Grieving over the fact that Israel, they no longer have a king.

And you can understand his grieving. As we've seen, the whole of history has been leading up and building up to Israel having their own king. And things were looking so promising, weren't they?

[8 : 04] With a king in place in Israel. And just as it all looked to be so promising, it was all taken away. And God rejects the king.

King Saul. And Samuel is left grieving. And I want to look at two things with you in this narrative.

We're really going to step through the narrative, but I've highlighted two kind of headings, if you like, that we're going to look at.

And the first one is, God chooses his king. And the second one is, God equips his king. Now, first of all, he chooses his king. Now, just as this man Samuel, as he sits there, probably you can imagine with his head in his hands, looking at the mess that has turned out, looking at what has happened with Saul being rejected, he's probably saying to himself, I'll remember those days in Judges, how bad things got there.

God, are we going to be like that again, now that you've rejected King Saul, now that you have rejected our king? And just as Samuel sits there, just as he probably thinks things couldn't get any worse, God comes in with words of comfort, and with words of hope.

And how often God does that. When things from our point of view seem to be at their lowest ebb, when we suffer setback after setback, and then just when we feel at our lowest, God comes in at the right time with words of hope, and words of encouragement.

[9 : 50] How often God works like that. And he tells Samuel here, get up Samuel. Get up and go to Bethlehem, because I have provided for myself a king there.

Not a king according to the Israelites' criteria. Not a king according to all these other nations. A king that I have chosen. A king after my own heart.

A man after my own heart. And now you'd think, when Samuel heard that, that he would jump for joy. Here he was mourning, and God is just saying, no, I'm going to provide a king.

You'd think he would get up and run to Bethlehem to go and anoint this king. But, it's not how it goes, is it? Samuel, straight away, he puts up a barrier.

He says, how can I go? If Saul finds out about this, he's not going to be happy. If Saul finds out about this, he's going to come and kill me. And, can we not relate to that kind of attitude?

[11:00] Times when God comes into our own experience with words of hope and encouragement. He opens doors for us.

And, how often we focus on the stumbling blocks. We focus on the obstacles. We focus on the problems. We'll say, oh, God, I can't go through that door because of X, because of Y, or because of Z.

Is that not how often we react? But, God is patient. God is long-suffering with us and we thank God that he is that. And, he's patient with, with Samuel here.

And, he tells him, look Samuel, look, go and say, say that you are going for a sacrifice. And, if you go and, and, and, and, take part in the sacrifice, then nobody will get suspicious.

And, Saul won't get suspicious. He won't ask questions. And, he won't certainly go and try, and, kill you. And then, all of a sudden, Samuel's just able to grasp this promise.

[12:05] He's able to grasp this, this promise of a king. And, he makes his way to Bethlehem. We read there, in, in verse 4, that Samuel, did what the Lord commanded him, and went to Bethlehem.

Now, he didn't know exactly what was going to happen there. He was given some instruction, yes, but he didn't know, who he was supposed to anoint as king. Samuel just knew he had to go.

And, he believed that God would reveal these things to him. And, that is very often how God works with us. He doesn't show us everything. Perhaps we would like for him to show us everything.

But, I would suggest to you that it's a good thing, that God doesn't show us everything. God, he wants us to walk in faith. And, he gives us enough light, in order for us to take those next few steps.

When we need more light, when we need more guidance, God will come in, and he will show us these things. But, he doesn't just tell us, the whole plan, straight away. So, here, Samuel makes his way to Bethlehem.

[13:12] And, there, it's interesting, isn't it? we have a picture, of a man, walking to Bethlehem, in search of God's king. I wonder if that picture reminds us, of anything.

Does it not, remind us of, what happened 2,000 years ago, when others walked to Bethlehem, in search of God's king, seeking God's king.

As Samuel makes that journey, so the wise men, made that journey, in search of God's king, in Bethlehem, that baby, in, the manger.

Then, Samuel, he eventually gets, to Bethlehem. And, he gets to Jesse's house. And, Samuel, he invites all of Jesse's sons, to this, to this feast, or to this sacrifice.

And, as soon as, as Samuel lays his eyes on, on Jesse's oldest son, Eliab, as soon as he sees him, he says, ah, this is the one. This is the one.

[14:13] Look at him. Look at how tall he is. Look at his stature. This man looks like, a great man of war. He looks like, he would be a great, military leader. A great king, for the people, of God.

But, God, very quickly comes in, with, with words of rebuke, here to Samuel. Says, slow down, Samuel. Don't, don't look at that, outward appearance.

I don't see, as man sees. Man just sees, the outward appearance, but the Lord, he looks on the heart. The Lord, looks, on the heart.

You see, Samuel, it's quite unbelievable actually, Samuel has fallen, into the very same sin, that the Israelites, had fallen into, when they, wanted a king, like Saul.

You see, Samuel, he's surrounded, by people, who put their thoughts, ahead of God's thoughts, their ways, ahead of God's ways.

[15:17] And, over time, this seems to have actually, affected, how, Samuel, actually thinks. And he says, I'll choose a mighty king. God's prophet, Samuel, was beginning to think, just like the other Israelites.

He was beginning to think, in a worldly way. And friends, how easy it is, for the, the thought process, of, of the world, to enter into the church, and, and to enter into how, how the church's leaders, think.

It's very easy, and you have, we have to be so careful, about that. The, the philosophies, and the thinking, of the world, affecting how we do things. Um, we maybe allow the, the strategies, and the tactics, of the world, um, to influence how we work.

Perhaps, how we choose. Um, I wonder, who we choose, as, um, our ministers, or, our elders, or, um, our leaders, our deacons, or even Sunday school teachers, or our youth workers.

Do we, do we honestly, do we come to these things, seeking God's wisdom, and God's guidance, or are we thinking, the same way that the world would think? Are we jumping to conclusions, and looking at outward appearance?

[16:37] Or are we, coming prayerfully, to God, to guide us? The God who alone, sees, the heart. And you don't need to read, far back in the pages of history.

We're learning, all about history in college, and it's great to learn, but, you don't need to go, too far back in those pages, to, to see the problems, and the, the, the disasters that happen, within the church, when the wrong people, are put in, in positions, of leadership.

It, it devastates individuals, um, it devastates families, um, and it devastates, um, whole congregations. But solemnly, and this is solemn, and we should, you know, think about this, sometimes God gives us over, to our own desires.

If we really want something, if we've not come to God, and, and sought his, his, his guidance, but if we just want something ourselves, God sometimes says, look, I'll give you what you want.

If that's what you really want, I'll give it to you. But, you will face the consequences for it. And that is solemn. And particularly when it comes, um, to, to, to choosing people to be leaders, or servants, in the house, of God.

[17:50] But here, here, God saves Samuel, from making that mistake. He saves him, from basically choosing another Saul. Um, because Eliab was basically, a type of Saul.

If we're saying, David is a type of, of Christ, uh, Eliab was, was a type of Saul. So God saves, um, Samuel here, making a, a very, a very bad mistake.

But while we're, uh, talking about this man, um, Eliab, um, it is important, um, to note that the problem with Eliab, wasn't so much, um, his outward appearance.

The problem with Eliab, wasn't that he was tall, and that he looked the part. Um, the problem was, that his heart wasn't right. Um, you see, God isn't saying, if, if, if outward appearance is impressive, then you should be dismissed.

Um, that's not what he's saying. He's saying, don't make that the basis of the choice. Make the heart, the basis, of the choice. And, and you see that in David as well. Because, David, yes, he was small and, uh, uh, quite young as well.

[18:52] But he's described for us as, as ruddy and, and, and beautiful and handsome. Um, so, so God isn't saying, you know, outward appearance, um, uh, it is, if you have an impressive outward appearance, um, then you should automatically be dismissed.

What he's saying is, make the issue, the heart, investigate the heart. And it is only God who sees the heart. But, even for us, with, with time, we, we too can see evidences of the heart, can't we? And with time, as we get to know people, um, we see their character. We see evidences of what their heart, um, is like. And, and, and, yeah, you know, as a, as a, as a side note here, that, that should be a reason never to rush into choosing leaders, should it?

We should take our time getting to know people before we put them in positions of authority. And you see, Eliab here, his heart wasn't good. Because in the next chapter, we read a wee bit about his heart, about what he's like.

And in chapter 17, verse 28, we see him being critical, um, about his younger brother, David. Um, chapter, in verse 28 there, he was speaking very negatively, um, about him there.

[20:03] Um, but Samuel, Samuel didn't see that. Samuel just saw a man who looked like a great man of war. He didn't see what Eliab was going, um, to be like. But, interestingly, um, even that perception, this idea that he was a great man of war, even that wasn't, wasn't right, was it?

Because in that chapter, chapter 17, we find him refusing to go out and fight Goliath, that great giant. And, in fact, it's even worse than that.

He didn't just refuse. He watched his youngest brother go out with nothing more than a sling and a few stones to go out and take this giant on. I don't know about you, but that doesn't strike me as a man of war.

Appearances. Can be deceptive. And that is very much the strong theme that you find in this chapter here. Um, the one who appears to be, um, good, uh, king material, good leader material, he is rejected.

And the one who doesn't seem to appear to be good king material, David, he is chosen. And, as we'll see a bit later on, that is true of Jesus as well.

[21 : 19] Appearances can be deceptive. And if we're looking at Jesus just merely by his outward appearance, we can be deceived. But is it not a thought that God sees into our hearts?

That's, that's quite a thought. As we sit here this morning, imagining God looking right into our hearts and he sees it. See, you can deceive others.

Um, you can deceive, uh, those who are closest to you. But you can't deceive God. Uh, God sees right into the very core of our hearts.

We can maybe make it out to others as though we're the greatest of Christians. We can be seen going to church. We can be seen with our Bibles, perhaps by our side.

Um, we can be seen, uh, saying, um, and doing, um, the right things. But God sees behind all that. That's quite searching. God sees our heart.

[22 : 22] He sees our motives. He sees right at the very core of why we do things. He sees right into our thoughts and our souls.

Does he look today at our hearts? And does he see a heart with Christ at its center? Or does he merely see an outward display of godly, of, of godliness?

I wonder what God sees as he, as he searches our hearts this morning. You can deceive others, but you cannot deceive God. So Samuel says here, fair enough, fair enough.

I was wrong, God. Eliab is not the one that is chosen to be king. Then all of Jesse's sons, one by one, they come before, um, uh, Samuel, and God says no, God says no, God says no, until every single one of these sons has passed by.

And God has rejected them all. Uh, now Samuel, you must be wondering what's going on here.

What, what would you think? If God promised that he was going to provide a king from, from this man's sons, and yet all his sons went past, and God rejects them all, what would you think?

[23 : 38] Uh, would you think, uh, God, you've lied to me. You've lied to me. You told me that you can provide a king from this man's sons, and you haven't. You've lied to me, God.

I wonder if that is how we would have thought. Well, not Samuel. Thought that God could lie was just totally inconceivable. He, he had faith in the promise that God would provide for himself a king, and he laid hold of that, and he came to the only rational conclusion.

There must be another son. I must have missed someone. There's no way God would lie. There's no way God's promise would not be fulfilled. So there must be another son.

And there was another son. And Jesse tells him about David, who is out keeping the sheep. David, this young shepherd boy, not even thought important enough to be invited to this sacrifice.

Sacrifice. I wonder what Samuel thought when he heard about this youngest son. When he heard about this, this young boy, he was out looking after some sheep.

[24 : 47] I wonder if he, he smiled to himself and thought, yes, God, your ways, your ways, and your thoughts are much higher than ours.

As it dawns on Samuel, that this young, this young shepherd boy, he, was the one that God was going to choose. So, he sends, for David.

And we read in verse 11, that Samuel, he wouldn't even sit down. In fact, nobody was allowed to sit down, until David came back. It's a remarkable turnaround in events, really.

The boy, who wasn't even invited, to this sacrifice, now everyone is standing up, waiting in expectation, and anticipation, at his arrival.

And you know, that is exactly what it's like, with our Lord, and our Saviour. Isn't it? There he was, in a stable in Bethlehem, and nobody really knew, anything about it.

[25 : 53] He was a nobody. Wasn't he? The king of kings, in that stable, and people didn't give him a second thought. They would have, walked by, that stable, and perhaps heard a baby crying, and, they wouldn't even have thought about it.

In their eyes, a baby of no importance. But a day is coming, when he returns. And just as Samuel, and everyone in that house, was standing, waiting for David to come home, so it will be, when Jesus returns.

As we, eagerly anticipate, and await his arrival. And when he comes, oh, we won't be, walking past a stable, ignoring him. Then, every single knee, will bow, and every tongue, will confess, when our king of kings, the true king, the Lord Jesus, returns, in his majesty, and in his glory.

And just as David, was an unlikely choice, of king for Israel, also in many ways, Jesus is an unlikely king, is he not? A man, born in, in relatively humble surroundings, a man who endured sufferings, a man, who died, and suffered on the cross, a man who owned nothing, but some clothes, and some sandals, an unlikely king.

And what did people say, about Jesus? What did people say, about him? They said, this man's just like us. He's just a carpenter's son.

[27 : 29] Nothing special about him. Look at him suffering. Are you telling me, he's the Messiah? Messiahs do not suffer. He can't be the Messiah. He can't be the king.

But friends, that is exactly what God is showing us here, in 1 Samuel 16. He's showing us, that this is exactly the kind of king, the Messiah would be. Not a king according to outward appearance, but a king according to the heart.

But secondly, and I won't spend as long on this one, God equips his king. You see, man chooses those, that are seen as already equipped, for a job.

I mean, if you wanted someone to do a job, you would choose someone, that was already equipped, for the job, wouldn't you? So a point of interview processes. But God, he does it the other way around.

He chooses, and then he equips. You might have heard that saying, God doesn't call the equipped, he equips the called. And that's what God does here.

[28 : 32] He equips David, for this great role of becoming king, of God's people. And firstly, he does this by, equipping him by his anointing. So David arrives, and Samuel anoints him.

And what happens? What do we read happens there? Then the spirit of the Lord, rushed upon him, from that day forward. God doesn't leave him, by himself, to carry out this role of a king.

God equips him, and he sends, his spirit, upon him. And there, we have a picture, of a prophet, anointing, God's king.

And immediately afterwards, the spirit, descending down, on him. What does that remind us of? It reminded me, straight away, of John the Baptist.

And John the Baptist, as he came baptizing, or if you like, as he came anointing, a man called Jesus. And what happens, straight after that? The spirit, descended on Jesus, like a dove.

[29 : 37] And you know, similarities, don't end there. Because, what happened to Jesus, after the spirit, descended on him? Do you remember? After his baptism, and after the spirit, descends on him?

He's then, led out to the wilderness, to be tempted, by the devil. He's led out, to the wilderness, to do battle, with, his, great, enemy.

And is that not, exactly, what we find here, in the life of David? Because what happens, in chapter 17 there? Well, David is, led effectively, into the wilderness, to take on, his enemy.

to take on, Goliath. He takes on, Goliath, a symbol, of the devil. And of course, as this, young shepherd boy, as he, defeats this, giant Goliath, we see there, a shadow of, the great victory, that Jesus was going to achieve, don't we?

As David, defeats Goliath. So we see a shadow of, King Jesus coming, and defeating, the devil.

And interestingly, I'm not going to, go into chapter 17, too much here, but interestingly, what weapon, did David use, to defeat Goliath?

[30 : 57] What, what, how did Goliath die? It wasn't the sling, and the stones. That knocked him down, all right. It was the sword. It was, Goliath's own sword, was it not?

That's, what killed Goliath. And so it is, with Jesus. Jesus, Jesus, defeats the devil, with the devil's own weapon, with death, itself.

That's the devil's weapon, death. Jesus, dies, and rises, again. And with that, the devil, is defeated, with his own weapon.

So many similarities, between David, and Jesus. So you see, the point is, that as soon as, as David is anointed, with the spirit, as soon as the spirit, if you like, rushes upon him, that, in many ways, marks the beginning, of his trials, doesn't it?

He went on, to fight Goliath. We, we heard last week, about his, the relentless pursuit, of Saul, after David. As soon as, the spirit comes on him, that, that marks his, his life, if you like, of trial, and

suffering, as God's, king.

[32 : 09] And that, is exactly, what it's like, with Jesus. And that is, what we have been taught here, in this passage. Because after Jesus' baptism, that marked the beginning, of his sufferings.

That marked the beginning, of his battles, with the enemy. That marked the beginning, of his enemies, pursuing him. And of course, that great culmination, of the sufferings, on the cross. And he was hounded, to a much, greater degree, than David ever was. So God equips him, with his anointing, and with the filling, of his, of his Holy Spirit.

But, as well as that, and lastly, David, is equipped, by his experience. By his experience, you see, that David's just been, anointed king, and that is a pretty big deal, for a young shepherd boy, to be anointed king.

He wouldn't, have become, crowned king, for some time yet, but he was, set apart, he was chosen, he was, identified as king. That's a big deal.

[33 : 16] And, if we had read, further on in chapter 16, we read that, Saul actually chooses, David, to serve in his palace, as his musician. So this man, David, he's been, anointed as king, he's, he's serving in the palace, of Saul.

You wonder, well, would he have got proud, would he have got lofty, and would he have been, full of self-worth, with everything, that was happening to him. But no, he doesn't. David doesn't do that. He has a true, servant heart. And in his time off, from Saul's palace, what does he do? He goes back, to his sheep. He goes back, to looking after, his father's sheep.

He was such a humble, servant. And it's amazing, how God uses his time, as a shepherd, to equip him, for his task. It's quite interesting, when you read through the Bible, how many, of God's leaders, were trained, as shepherds.

In the Old Testament, you find that's the case, in so many of them, don't you? Abraham, he was a shepherd, of a great number. And Moses, remember, when he left the palace, of Pharaoh, the king, he went to spend, 40 years in the wilderness, as a shepherd, of his father-in-law's sheep.

[34 : 34] And of course, David as well, goes on, to be a shepherd. And what are all these things, pointers towards? They're all, pointers towards, the great shepherd. They're all, pointers towards, the Lord Jesus Christ.

The one, who would come down, from heaven, to earth, to gather his sheep together. That great shepherd, that would feed his sheep. That great shepherd, that would die for his sheep.

That great shepherd, that would collect, every single one, of his lost sheep, and bring them, with him, to glory. That training ground, of his work, as a shepherd for David.

It was essential, for his work, as king. And here, as a shepherd, he would have had, lots of time, by himself, wouldn't he? Such is the nature, of being a shepherd.

I don't know if, any of you look after sheep. You know, by nature of the job, you have a lot of time, by yourself. And you have time to think, as you're walking. Time to pray, time to meditate.

[35 : 40] Here, as a shepherd, he would have, perfected his skill, of using the slingshot. You have lots of time, to practice. He would have honed, his musical ability, which is, basically, what God had identified, by Saul, in the first place.

We read that he, he killed, and bears, and lions there. All preparations, for the battles, that were to come. And David, goes about all this.

Even though he's been, anointed king, even though he's serving, in Saul's palace, he goes about, this relatively mundane, task quietly. And the whole time, he's been prepared, to be the king, of Israel.

Now, this story, may seem like, just another story, about just another man, in the Old Testament. But I hope that, and we see that, not just this chapter, but really the whole book, the whole Bible, is about Jesus.

And I hope you read, the Old Testament, and see that. See if you like Jesus, on every page.

Because here, in this chapter, we see a, quite a gigantic leap, actually, in the outworking, and the unfolding, of God's redemptive plan, for his people.

[36 : 58] As the, as the, the scepter, enters into the tribe, of Judah. That promise, that we saw, all the way back in Genesis, that's it happening here. The scepter, entering into the tribe, of Judah.

And then you have this, picture of, of David. This picture of, this young, shepherd boy. A shadow of Christ. A shadow, of the king, that was to come.

See, the people in the Old Testament, they would have looked at, all these things, that were happening. And they would have thought, if they were, spiritually discerned, they would have thought, oh, surely the Messiah is near. Look at God, outworking all these things. Look at him, progressing his redemptive plan. Surely the Messiah is near. Well, you see, people would have, looked at David, and they would have laughed, at the thought of, of David being king. They would have laughed, Goliath laughed, at David, didn't he? I wonder, today, do we laugh, at the idea, of this man, reigning, over our lives?

[38 : 06] I wonder, do you see, just his outward appearance? Is that all you see of Jesus? Because if it is, the outward appearance, is not that much, is it?

Isaiah 53, tells us that. Isaiah 53, tells us, that there was no beauty in him. that we should desire him. Isaiah 53, tells us, that he was despised, and rejected by men.

A man of sorrows, and acquainted with grief. And men, try and hide their faces from him. Is that what you see, in Jesus? Just, the mere outward appearance?

Or, do you see, through that? Do you see, the great king of kings? The Lord, of lords, even in that baby, in the manger.

Do you see that? Do you see, the one who'd come, and defeat, the devil? Do you see, the one, who came to die, for the sins of his people? The one who will, come again, in glory, and majesty, and power.

[39 : 10] That great, shepherd king, as he comes, to gather, his sheep together, and take them, into his, royal, presence, and glory.

Is that what you see? Or, do you just see, the outward, appearance? Oh, I hope, you see, more than that.

And I pray that as we, read these, pages of scripture together, even the Old Testament, and as we read, David, that we don't just read about David, that we read about Jesus, and that we see, more of our saviour, in it.

Let us pray. Our heavenly father, we give you thanks, for our lord, and our saviour, that one, who descended, into our world, who walked, the very ground, that we walked on, who was in so many ways, like us, yet without sin.

Oh, Lord, we pray that, oh, we would look, not only to his, outward appearance, but that we would look, and to his very heart, and see, the wonder, and majesty, and beauty, of what he has done for us, and what he continues, to do for us.

[40 : 35] But we do so, looking forward, to a day, when, we will marvel, at his outward appearance. A day, when he will come, in his glory, and in his power. A day, when his appearance, will be so great, that, everyone will be forced, to bow before him.

And our prayer, this morning, is that, everyone in here, would bow before him, before that day comes. Before, the day of salvation, is no longer with us.

So, bless these thoughts, to us, and help us, to continue to focus, on our saviour, Jesus Christ, who cleans us of our sins, we pray, in his name. Amen.