

# Peace in Christ over asp & sin

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**Bible Text:** Isaiah 11:1-10; Matthew 1:21

**Preached on:**

## **Grace Particular Baptist Church**

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Let us pray.

*Dear heavenly Father, most gracious, holy and just and loving Lord, we thank thee this day, our Lord, for this is the day that thou hast made. And, Lord, we ask for that joy and rejoice and to be glad in it. Oh, Lord, we thank thee this day that we can celebrate what thy people celebrate every year and every day and every moment of their life, the sending of thy Son. Lord, I pray today that that very thought and that very word would come with power to our souls, that, Lord, you would set us apart in a place today away from the world, its allurements, the things that will take place in this day, the things that have already taken place. Lord, may you give us a singleness of mind this morning. Lord, may you bring us to that spot and make us to lie down in that pasture to see thy Son, to see the perfect and unspeakable gift that thou hast given thy people. Lord, I ask this morning for anointing upon me. Lord, I ask for thy love. I ask, Lord, that you would fill me with thy love that I may be able to speak of thee and that, Lord, you would make me an instrument to speak of your love and prepare our hearts now as only you can and send thy Spirit, Lord, to subdue all of our enemies this day including ourselves. Lord, we ask thy blessing upon this day for the glory of thy name and for thy name's sake. In Jesus' name I pray. Amen.*

As I woke up this morning I woke up to the words of Matthew 1:21 as the Lord poured them down to my soul.

“And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.”<sup>1</sup>

I know that that thought and that Scripture has been on a lot of our minds the last few nights and days and I wonder how much experientially it means to you. We can be brought to this passage and we can be brought to see a perfect Savior in the Lord Jesus Christ. But what does he save you from today? What is it that is in sin that you want salvation from? Have you experienced the tyranny of sin, the way that it would rule over your very being and person? Have you experienced the bondage of sin, the weight of sin as it engulfs you and seems to be like the weight of the world upon your back? Have you

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<sup>1</sup> Matthew 1:21.

ever been brought there? Have you ever experienced that very heaviness that comes with the weight and the condemnation of sin? If you have, the you have had a glimpse of what the Lord has saved us from.

It is not just a three letter word, sin. It is not just a notional ideal that we have transgressed and done something wrong. It is what we have transgressed against, who we have transgressed against, the holiness, the justice, the perfection of God almighty in all three verses.

This morning I pray, you know, on this day there is a lot of places you could go in the Word. Many of the prophets spoke of him that would come. The gospels spoke of him that did come. The letters of Paul spoke mightily of what his life means to the child of God. All throughout the Word there is a Savior for his people.

This morning I would like to rest in one place. I use that word because I hope that is the focal point of the message today. Because to be saved from your sins is to be at rest in your soul. The power of sin to condemn is a very powerful thing. We probably all have done things in the last if not hour, the last few hours that have brought sorrow to our souls. That is the faithfulness of the Lord the Spirit to show us the wickedness of sin.

I would like to begin today in Isaiah chapter 11 verse 10. For many of you who are familiar with this passage, if you are, you may think I is a little odd that we would be here today, but hopefully the Lord will bless this passage. For I pray today that I am not a tinkling cymbal. I pray that the Lord's love is upon this message and that he fills the words with himself and that the power of the Holy Spirit would bring it down to your soul to show you your place today before him.

We begin in Isaiah chapter 11 verse 10 and it reads this way.

“And in that day there shall be a root of Jesse.”<sup>2</sup>

You see, Isaiah was one as we heard last week, as we know from prior sermons and studies in the book of Isaiah, Isaiah could be called the fifth gospel. He was given such a vibrant, a powerful vision of Christ to come and this would be no different in this verse. He speaks of a day that there shall be a root of Jesse. And we will speak more about that there in a moment.

“...which shall stand for an ensign,”<sup>3</sup>

A banner.

There, once again is our Jehovahnissi, the Lord our banner. And what does it mean to be under the banner of Christ? Well, I hope we learn more about that today. What does it

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<sup>2</sup> Isaiah 11:10.

<sup>3</sup> Ibid.

mean to be under his watch, under his love, under his governing, that government that would be upon his shoulders/ What does that mean for the child of God?

“...which shall stand for an ensign of the people.”<sup>4</sup>

And because he is a banner, because he is lifted up:

“...to it shall the Gentiles seek: and his rest shall be glorious.”<sup>5</sup>

See, to know and to understand that Jesus came to save his people from their sins is for your soul to be at rest, that he has revealed to you soul that you are one of those, that you are one of those that the Lord has sent his Son to die for.

You say, “But why are we talking about his death when this is a celebration of his birth?”

Because you can't separate the two. The song we just sang would echo that. But he was born to die. He was born to die for the sins of his people. He was born to be the perfect sacrifice. He was born to work out a perfect obedience, because all that would come later, including ourselves, are not capable of it and don't desire it.

“...his rest shall be glorious.”<sup>6</sup>

Hebrews 4:9 tells us:

“There remaineth therefore a rest to the people of God.”<sup>7</sup>

That rest that remains to the people of God even today is the same thing that Isaiah the same one that Isaiah saw this day. This day when he said, “And in that day,” that day that the Lord would send his Son in time, the promise of the Savior, the promise of the Messiah and he comes to our soul this same very way.

And I don't know about you, but I don't like the notion or the idea that he only came once. For I need him to come daily. I need him to come hourly.

Truly without him I can do nothing. I am thankful for this time of season because, you know, we are creatures of habit. And we do seem to get engulfed with the things that go along in the world. So I am thankful for this day. I am thankful for it for the standpoint that the Lord's birth is exalted today and it will be exalted in many ways and that really doesn't concern me. It does concern me of how it is exalted in the people of God's life. And that is what I pray for today is that the Lord's birth and the Lord's life and the Lord's death and everything that the is would be unfolded in the passage that we have before us today, because what we are going to see hopefully, by the power of the Holy

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<sup>4</sup> Ibid.

<sup>5</sup> Ibid.

<sup>6</sup> Ibid.

<sup>7</sup> Hebrews 4:9.

Spirit is this glorious rest that Isaiah speaks about in this verse. It permeates all of what will be said today.

Because we have to know what we are at rest from. We have not know what he saved us from. And it has got to be more than a word and it has got to be more than idea. And it has got to be more than something that is just out there that we have learned in our early days and in our Bible classes, in our Sunday schools, in early churches we went to. We know that Jesus died for the sins of his people. It has got to mean something more than that and it does for the people of God. And it is experienced. That is why just because the world sets apart a day, for the child of God it is every day, because we do experience sin every day and the Lord in his faithfulness brings forth the very power of his birth, the very power that he came down from a perfect place of dwelling with the Father to save us from sin, from that very sin that we commit day in and day out there is a perfect salvation wrought out for us.

So with this verse in mind I would like to back up to the beginning of chapter 11 and now we will come all the way up back to 10 again. We begin in chapter 11 with these words.

“And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots.”<sup>8</sup>

Yes, the Lord laid it upon Isaiah’s heart and mine and his spirit many years earlier to speak of this day. There is a little bit more in this passage than to be mentioned about Jesse, David’s father. There is a reference to it and that is the Father.

See, the Father would send his Son. This Son would come out of the stem of Jesse. And not only would he send his Son, but he would anoint his Son and he would anoint his Son with the third person, with the Holy Spirit and all three would work in a perfect concert with the child of God. For even us today, as we are sitting here in the year 2011, that many years removed and I don’t know how many years Isaiah wrote this before Christ came, but he is on the other end of the spectrum. He is over here before the Messiah came. But yet so powerfully you will see in this passage as these are lived out in the child of God, how powerful Christ is to his people. It is not just a name. He is not just a thing. He is not just a being. He is life.

And when I think of Matthew 1:21 I think of life. I think of I went through four births. I have seen the birth of my four children. And every time I remember it was such a miracle of life to me, how the Lord designed things way higher than I would ever imagine. But each time I saw this physical birth come forward, I thought that my Savior condescended down to that. He was made flesh and born in that very way. And that is humbling. That is a humbling thing that the Lord God almighty would submit himself to that for a sinner such as I, for one that left to myself would pay him back with sin, sin and sin.

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<sup>8</sup> Isaiah 11:1.

“And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots.”<sup>9</sup>

That is the foreseeing of Christ. That is the foretelling of Christ. And then Isaiah opens it up to who Christ is. You know, I like that word “union.” When the Lord impressed that upon my soul, it is hard to get away from it because I know how dependent I am upon the head of that union, the power of that union. I don’t have any without him.

You are going to see this head of this union today in this passage as we begin in verse two.

“And the spirit of the LORD shall rest upon him.”<sup>10</sup>

Quickly we are taken to when the Lord come up out of the water and the Holy Ghost descended on him in the form of a dove and he was empowered so strongly to go forth in his ministry and to do the will of the Father. We are going to talk about that in a few minutes.

But as Isaiah saw his Savior, this is the way it was revealed to him. Is your Savior revealed to you this way as he, indeed, saves his people from his sins? I pray that he shows you today all that he is in this passage.

“And the spirit of the LORD shall rest upon him.”<sup>11</sup>

The fullness of the Spirit was upon the Lord Jesus Christ. He is the Spirit of wisdom. This is the beginning of understanding who Christ is. He is all wisdom to his children. Any wisdom that we have flows forth from Christ if it be the wisdom from above. There is plenty that are wise in this world. There is plenty that are wise in the ways of this world, but the wisdom of Christ is given through Christ. I hope in these next few verses as Isaiah exalts Christ and that is... I pray to God that is my purpose today is to exalt Christ and that the Holy Spirit takes him into your soul and he exalts him in your soul today. And he brings you higher than the muck and the mire of the sin that he saved you from. And he lifts you up to the highest place, into the third heaven to see that he is the Spirit of wisdom.

There are times in this life, I have found, I have had the comments made to me, “Wow, you really had some wisdom there in that situation.”

Believe me, that is not many times that happens, but when it does I know where that wisdom comes from, because it isn’t something that we have. It is not something that... the wisdom of Christ is the mind of his Father. The wisdom of Christ is knowing what pleases the Father. And we don’t know that naturally. We can’t even ascent to that

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<sup>9</sup> Ibid.

<sup>10</sup> Isaiah 11:2.

<sup>11</sup> Ibid.

naturally. We can't even want to desire that naturally. But the Spirit of wisdom and of understanding... I love that he is the Spirit of understanding.

I love the way the two were on the road to Emmaus and they knew nothing. And we know nothing. We know nothing as Christ is right in front of us in these pages until he opens our understanding, until he gifts a knowledge and every one shall be taught of him. He is our teacher. But he is our understanding.

I bet if I asked the children here, I would think that they would all think that school would go a lot easier if your teachers instructed you and gave you the understanding to know what they are talking about. But they can't do that. But Christ can. He is the author, the beginning of the faith, of the giving of it and he is the finishing of it on our end, the receiving of it, because it is his faith. It is the glorious gift of him. It is the understanding of Christ that he gives to his children to know that they, too, have the mind of Christ in this union. They do have his wisdom. They do have his understanding. And he also has the Spirit of counsel. He is my advocate. He is the one that goes before me. He is the one that counsels me into what is right and wrong. He is the one who shows me and forbids me to do what is harmful to me. He forbids me to go into different places that I would believe that he is sending me, because his counsel is pure and his counsel is perfect and his counsel is true.

The Spirit of wisdom and understanding, the Spirit of counsel and might. Oh, I love the word "power" because I know that in my life as hard headed as I am and as stubborn as I am, he comes with power. And that is the way he subdues my flesh and that is the way he subdues my old man as he comes with power to my soul. He comes with that might to make me to sit down in green pastures. He comes with that power, but the beauty about that power, it could be in the softest of voices. It could be in the softest of the voice of the shepherd to just say, "Come, follow me," and he comes with power. And that is the only way we can leave this world behind us. And that is the only way that we can gain victory over the old man and that is the only way that we can do anything out of faith to please God.

It must come through his counsel and might and power. That must be the foundation. And he is the Spirit of knowledge. We heard that last night. How glorious that is to know him. And that is not natural. I think all of us would attest to that, that we can look back in a time of our life that we were heathens, that we went the way of the world. We went the way of Cain. And the knowledge of him was something that we didn't have nor wanted to have. But for his children, he is the Spirit of knowledge. He is the Spirit of understanding. He is the Spirit of counsel. All of these kind of work together in the Spirit of wisdom. He is everything in this life that we need to live above this life. It is found in him. We are just strangers and pilgrims here in this land on a journey, a journey to the Promised Land. And it will last as many days as the Lord has ordained it to last, as many minutes as he has ordained it to last, as many trials, as many afflictions, as many hardships. And all of those are to teach us of him, to teach us the knowledge of the Savior, to teach us his understanding, to teach us his counsel and his wisdom.

But this last one we don't think too much of our Lord and Savior having and that was a reverent fear of the Lord. He was here to do the will of the Father. And he laid down his life for his people. And he went willingly to the cross for his people, but do you know what else for? In perfect obedience to his Father, out of a holy love and fear for his Father.

He is the beginning of the fear of the Lord. He is our fear of the Lord.

I want to say more about that, but I will wait for the next verse.

Back to two.

“And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD.”<sup>12</sup>

We began this in verse 10 by saying the rest in Christ Jesus is glorious. That is where we just saw in all of these attributes of Christ is where rest is. The rest is in the knowledge of Christ. The rest is in the fear of the Lord. The rest is in his counsel. The rest is in his power. There is no rest in ours. The Lord said there is no rest for the wicked.

“And shall make him of quick understanding in the fear of the LORD.”<sup>13</sup>

You know, as my covenant head, as I listen to what the words of Isaiah, as he opens... as the heavens are opened up to him and as he sees the Lord Jesus Christ in perfect unity with the Father, but he sees this relationship that they have, I hope today you see your relationship with this Savior, you see your union with him, who when these words...

“And shall make him of quick understanding in the fear of the LORD.”<sup>14</sup>

This is where that union begins. It begins to teach us and give us quick understanding in the fear of the Lord. And that is the way our Lord works. And we are going to talk about that more here in a moment when we get down to some of these passages. But there is such an awe of what God has done.

“Great is the mystery of godliness: God was manifest in the flesh.”<sup>15</sup>

That he didn't come as a little baby, so to speak, that we focus on the attributes of a baby. He came with such power and on such a purpose and on such a mission and the mission was of the Father and the mission... and he came in the fear of the Lord to do it. What an awesome, awe inspiring thought that is.

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<sup>12</sup> Ibid.

<sup>13</sup> Isaiah 11:3.

<sup>14</sup> Ibid.

<sup>15</sup> 1 Timothy 3:16.

You know, fear and love go together in the kingdom of God. Those are words we don't understand how they go together. We are going to come to some words here in a minute we don't understand how they go together, but it is the mystery of godliness of how Jesus himself was made quick understanding in the fear of the Lord. He never wavered. And this is where our covenant head where everything begins for us. This is what we are in him, because, as we read the rest of this verse, we are going to fall really short here.

Listen to this.

“... and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears.”<sup>16</sup>

How many times in our life is this how we judge? We see something with our eyes and we react to it. To us it is the gospel. When we see it with our eyes, we believe it. When we hear it with our ears, we believe it. We pronounce it as true and we act upon it. We reprove. Our mouth opens. We say things and quickly it shows us where we lack in sin.

But to hear that the Savior as he came in the fear of the Lord, as he was sent in the fear of the Lord, he didn't judge after the sight of his eyes. And how glorious that is that he can look to the soul and to the heart and look into the counsel of his mind and the Father's mind to know the children of God because we jump to that conclusion all the time.

You know, the Lord has his books, the Lamb's book of life where all the children of God are written in. We have got ours, too. We write our books as we meet people. We put them in one of two categories, don't we? You are either God's child or you are not. That is how we judge people. We judge by what they say. We judge by how we see them. But Jesus didn't judge that way. He had a perfect knowledge and perfect understanding and the perfect counsel and the perfect power. So how is it we judge righteously?

Well, we have said it from this pulpit before. It is the spiritual man that discerns all things. It is the Spirit above that comes to the child of God that gives him an understanding and a fear of the Lord to know where the Lord is working, to know that Christ has performed a work, to know where the Lord would have him to go or not to go. That is the Spirit.

It is the spiritual man that doesn't judge with his eyes and he doesn't judge by what he hears, not even what he thinks. No, the spiritual man or woman is so much more than what we think it is, because somehow we keep holding on to a notion that we have some part in that spiritual man, that we have some part in that notion in things that we see and understand contributes to that spiritual man. But this sight is spiritual sight. That is what. He don't see with his eyes. He doesn't hear with his ears. The child of God when taken in Christ to this realm doesn't see with his eyes either.

There is too much in this life in our own fallen nature that will trick us. The Lord says,

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<sup>16</sup> Isaiah 11:3.



“Judge righteously.” And the only way that takes place is in our covenant head when he judges righteously.

“And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears.”<sup>17</sup>

See, after saying all of that, remember our theme today is rest. And the rest for the spiritual man is that he doesn't judge this world, not yet. He doesn't judge it with his eyes. He doesn't judge it with his ears. He judges it in Christ. He judges it in one higher than him. He judges it in the spiritual man, not the carnal man.

And then we learn more about where this rest comes in verse four.

“But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth.”<sup>18</sup>

I don't know if I want to be judged. Is this to the child of God? No, certainly this isn't.

Now listen to this.

“...and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.”<sup>19</sup>

I began today by telling you today this passage is about the rest for the child of God in Christ and that that rest is a rest from sin and the bondage of sin and the tyranny of sin and the bondage of self and the law and all of those things that he came to save us from and Satan. But this is how he does it.

In the child of God's life the Lord comes with his righteousness and he judges the poor in Spirit and he judges the meek and the humble because that is how he makes him. When he makes them to lie down in the green pasture it is because he humbles. And he humbles them many ways. He humbles them through afflictions and he humbles them with his voice and he humbles them with thou are the man and he humbles them with temptations and he humbles them with trials. But he smites the earth and that is the earth used here is the people of God. He smites the earth with the rod of his mouth. He speaks it.

Job said in Job 5:17 and 18. He said:

Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty: For he maketh sore, and bindeth up: he woundeth, and his hands make whole.<sup>20</sup>

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<sup>17</sup> Ibid.

<sup>18</sup> Isaiah 53:4.

<sup>19</sup> Ibid.

<sup>20</sup> Job 5:17-18.

Hebrews 12:6 said:

“For whom the Lord loves he chastens and scourgeth every son whom he receiveth.”<sup>21</sup>

The Lord must do a purifying on the child of God. He lops off the dead and he does it with the rod of his mouth and with the breath, the Holy Spirit of his lips shall he slay the wicked, the old man. And that is very important for us to understand. It is one of the greatest mysteries for myself. I can only speak for myself here. To know how wicked and how horrible this old nature is in me, but yet how powerful this spiritual man is in me. How those two exist in one being, that is just a mystery. It will always be a mystery to me until that day. I know that it is the preserving grace of God. That is the depth I can go into to explain it. I can't even explain what the preserving grace of God is, except his power, his keeping.

And when I come to a verse like this to my soul and I see the love that is in this verse, that he cares enough for a sinner such as I that he would come and speak a word to slay the old man, to speak a word to my soul to subdue the old man, I get more of a glimpse how these two can dwell together.

It is a powerful thing because in my times that I don't see Christ, in the times when I do see myself, the most wicked and horrible things that come into my mind, that come out of my mouth, that proceed forth, that to be saved from that and the condemnation that comes with that is the power to be saved from your sins.

It is such a deep understanding. And for the child of God, that is what Matthew 1:21 is. It is an open window to your soul. When the Holy Ghost opens that window to your soul and shows you how corrupt it is, but shows you the one who cleans it, the one that wipes that sin away with his blood, the one who had a perfect obedience, the one who laid down his life, the one who came from perfection to come down here and be subjected by the cruelty and hatred of man.

No, he comes to the poor and spirit and the humble and he does it with the rod of his mouth and he does it out of love. He does it out of love and correction and justice to from that which he is pleased to form to the glory of his name.

Verse five says:

“And righteousness shall be the girdle of his loins.”<sup>22</sup>

That is his righteousness.

Titus 3:5 says:

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<sup>21</sup> Hebrews 12:6.

<sup>22</sup> Isaiah 11:5.

“Not by works of righteousness which we have done, but according to his mercy he saved us.”<sup>23</sup>

That is his righteousness. That is the merciful act of the Father and the Son to put a robe upon us that we didn’t have to work to earn. It was a perfect gift. It was a gift of grace to put a robe upon his children to cover their filth as he has washed it away.

“And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.”<sup>24</sup>

Because

“Faithful is he that calleth you who also will do it.”<sup>25</sup>

I love that word “faithfulness” because the Lord is faithful over and over. It is a never ending fountain of faithfulness.

So many times in my life I say those words. Oh, the Lord is so faithful, because the other side of the coin is because I am unfaithful. And he never fails. This is my beloved, this is my friend.

And then verse six and seven. Wow. What can he say about these two?

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 fatling 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.<sup>26</sup>

All of these things are not natural. These are absolute enemies against one, a predator to one to the other. This is how the Lord does it in the soul of the child of God. I told you I can’t explain it, but somehow in the child of God he subdues the old man and exalts the new man, but only exalts it to where it sees Christ. We all know those days of zeal. We all know those days when the Lord revealed something to us and we went out and started shouting to everybody and telling everybody how they were falling short to God’s glory. We know those days. That is not what we are talking about there. He makes the two natures that will never agree that will never walk together because they don’t agree, he makes them somehow, in the mystery of him, he subdues them to a servant of his. And that, as powerful as I see the old man, I see the new man through Christ so much more powerful. And I know that is only by the grace of God.

And that his how the wolf can dwell with the lamb.

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<sup>23</sup> Titus 3:5.

<sup>24</sup> Isaiah 11:5.

<sup>25</sup> 1 Thessalonians 5:24.

<sup>26</sup> Isaiah 11:6-7.

I know there is many who come to this passage and likes to talk about the peace in the world and stuff. Well, look around. This is the peace of the soul of the child of God. That is what it is. And it is a mystery, because if you are ever given a glimpse or an understanding of how wicked you truly are, oh, what a great grace this is to have the wolf and then lamb, the leopard and the kid, to lie down together.

And, you know, in the midst of all of these opposites and all of this subduing, we have that little term, that little phrase:

“And a little child shall lead them.”<sup>27</sup>

Sometimes, you know, there are those who shy away from that term because they don't want to make it to be Christ. I have no problem with that. I have no problem that this is a foreshadowing, as we have already heard, a seeing of the Messiah to come. And he came in this form. He came in humility in this form. It could easily... Isaiah could have easily have said, “And a king shall lead them.” And he could have said, “And the greatest one shall lead them.” But the Lord, the Spirit put him to say:

“A little child shall lead them.”<sup>28</sup>

Because it shows us that in this subduing that the Lord does, this is what comes out of it, the humility of Christ, the humbleness of the Lord. He humbles us. He humbled himself even unto the death of the cross.

And this little child that goes before us, he doesn't go as a little child. But we do. That is why Jesus said one in the midst of them and said, “You must become like this little child.”

And how did that do? You set out to do that. I hope that goes well for you, because it must be a powerful from above to take that proud nature of man and to subdue that down to show that you are a servant of the king. You are one that has been conformed in his image and been made to lie down.

1 Corinthians 15:23 says:

“But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.”<sup>29</sup>

Do you know what that says to me? He went first. My Lord went first into everything that I will ever go into, sin excepted. He has went into every trial. He has went into every suffering.

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<sup>27</sup> Ibid.

<sup>28</sup> Ibid.

<sup>29</sup> 1 Corinthians 15:23.

Why? So that he can succor me, so that he can lift me up out of the mire when I get engulfed in whatever it is that a greater than my old man can come and subdue that old man and take me out of that place and set me in a place where I just see him and his finished salvation.

That is how all these things can dwell together. We certainly don't see it in nature. We don't see it in ourselves at times. There is a greater one that has come to the soul of the child of God. And he has subdued the enemy. He has made it sit in its place. He exalts his Son over the new and the old man and that is Christ in us the hope of glory. And that is Christ in us the exalted Savior, the finished salvation of him.

Verse eight says:

“And the sucking child shall play on the hole of the asp.”<sup>30</sup>

Wow. Do you know what a sucking child is? It is a dependent child. It is a child that is dependent upon its mother for nourishment. It is a child that is dependent upon its mother for life. And this is what we are to our Savior. And because we are dependent upon him and because the milk flows freely from him and because grace is so much more powerful than anything in this life that we will ever know or ever experience, we can play on the hole of the asp.

I think we know who the asp is, don't we? We shy away from being able to play on the hole of the asp because we know how powerful the asp is. But when grace subdues, when grace goes first, when Christ's foot is on the neck of Satan, we can play on the hole of the asp. And all of this isn't playing like, you know, our children play. This is living. This is a triumphant life in Christ Jesus. This is how he does it. This is that rest that just I can't even begin to explain to you what it is. Somehow we can play on the hole of the asp and the weaned child, do you know what the weaned child is? He is weaning from the things of this world. He is weaning from all of the devices that would clasp on to him and would pull him back. He is weaning from it in Christ.

“...and the weaned child shall put his hand on the cockatrice' den.”<sup>31</sup>

And that is a viperous snake. And that is a den and a venomous pit of them. And what we see here is victory in the land and what we see here is that the exalted Christ in coming in time it is a victory over sin. And it is a victory over Satan and it is a victory over the flesh and that is where our rest and victory is, in Christ Jesus. That is where verse nine comes and says:

“They shall not hurt nor destroy in all my holy mountain.”<sup>32</sup>

We are safe and secure in the beloved.

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<sup>30</sup> Isaiah 11:8.

<sup>31</sup> Ibid.

<sup>32</sup> Isaiah 11:9.

“...for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.”<sup>33</sup>

And that earth, once again, is the word for the child of God, the people of God, the remnant of God, the Church of God. But we shall be full of the knowledge of the Lord. To fill us with this knowledge that he has the victory and he has gained the victory, to go forth from this place with that knowledge is truly of him and truly of his power and that is what the birth of Christ means to me.

And in that day—and I pray that this is one of those days for you, that the Holy Spirit has spoke to your soul.

“And in that day there shall be a root of Jesse, which shall stand for an ensign.”<sup>34</sup>

A banner, one who stands over us, one who goes before us, one that we fight under.

“...to it shall the Gentiles seek.”<sup>35</sup>

I think we know by now that Ephesians 2:14 says:

“For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us.”<sup>36</sup>

And what a glorious thing. What a glorious event that was that the truth went out to Gentiles. You know, I can't help but think of the wise men at this time as we studied in my house for the days leading up. It is just one of those things. You know, the children would ask me, “Well, how do they know?”

How do they know? How did these Gentiles know to come and seek him? How did they know to look at a star? How did they know to follow a star? How did they know not to give up till they found that star? How do they now to bow and worship? It is a greater power than we know. But we are made to know it when he brings us into this glorious rest and his rest shall be glorious.

May it be glorious.

*Dear heavenly Father, may you add your power, may you exalt your name and your Son to the glory of you thee. In Jesus' name I pray. Amen.*

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<sup>33</sup> Ibid.

<sup>34</sup> Isaiah 11:10.

<sup>35</sup> Ibid.

<sup>36</sup> Ephesians 2:14.