

Series: Isaiah

Lesson # 25

Title: The Husbandman and his Fruitful Vine

Scripture: Isaiah 10v33, 34; 11v01

Date: 3-22-09

Place: Sovereign Grace Baptist Church of Princeton, New Jersey

Isaiah 10: 33: Behold, the Lord, the LORD of hosts, shall lop the bough with terror: and the high ones of stature *shall be* hewn down, and the haughty shall be humbled. 34: And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one. 11: 1: And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

The LORD created all things to glorify his name. Husbandry is one such thing. The LORD's church is compared to a garden of God's planting.

Paul said, **I Corinthians 3: 6 I have planted, Apollos watered; but God gave the increase. 7: So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.**

Often the metaphor of trees, of a fruitful field, is used to describe the Lord's people, the church of God. We see this metaphor of a garden, of trees, of the LORD planting and uprooting throughout the book of Isaiah.

1. Whenever the elect of God had become overrun with false prophets, the strangers from outside Israel had been allowed in--though Judah appeared to prosper materialistically the LORD said of his elect: **Isaiah 1: 8: And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. 9: Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, *and* we should have been like unto Gomorrah.**

2. By God's grace, his garden is well-watered, ever-green. On the other hand, false religion only appears green. Idolaters worshipped under groves--under green trees where it was shady and attractive to the flesh--thus called "pleasant places." But God said they were dry because the grace of God was not there to water them. Thus the LORD says that the false husbandmen--the maker of their falsehood shall be the spark and the people shall be the tow--or tinder--for the fire. **Isaiah 1: 27: Zion shall be redeemed with judgment, and her converts with righteousness. 28: And the destruction of the transgressors and of the sinners *shall be* together, and they that forsake the LORD shall be consumed. 29: For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen. 30: For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water. 31: And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench *them*.**

3. God hates a proud look. Throughout Isaiah's prophecy he spoke of those who refused to submit themselves to God's way of salvation in a Substitute, in the Lamb of sacrifice which he provides, as being proud and lofty. He describes them like they saw themselves--cedars of Lebanon and oaks of Bashan. But the LORD promised to cut those trees down. **Isaiah 2: 11: The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day. 12: For the day of the LORD of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low: 13: And upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan,**

4. Then in Isaiah 5 we find a song which again speaks of God and his vineyard: **5: 1: Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill: 2: And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. 3: And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. 4: What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? 5: And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: 6: And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it. 7: For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.**

5. So when the LORD withheld the rain they found that they had nothing good in themselves wherein to produce fruit. **Isaiah 5: 24: Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel.**

6. So then in chapter 6 the LORD sends Isaiah to declare that he is burning off the garden, chopping down all the mighty oaks, taking the hedge down from around the vineyard, he is consuming the chaff, but as he does so he speaks of his sovereign, electing grace in saving a remnant. **Isaiah 6: 9: And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. 10: Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. 11: Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, 12: And the LORD have removed men far away, and there be a great forsaking in the midst of the land. 13: But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil**

tree, and as an oak, whose substance *is* in them, when they cast *their leaves*: so the holy seed *shall be* the substance thereof.

7. So how would the LORD our Husbandman burn off his vineyard and clear this forest of haughty, proud, lofty trees? He did a great deal by taking down the hedge and allowing the wild beasts to come in and eat it up. But as for the mighty trees, the LORD used an ax to cut down the mighty cedars and the tall oaks in his garden--the ax as you remember was the king of Assyria because he turns the kings heart whitersoever he will--but then he cut down the forest of the king of Assyria as well: **Isaiah 10: 5: O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation...15: Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake *itself* against them that lift it up, or as if the staff should lift up *itself*, as if it were no wood. 16: Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire. 17: And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day; 18: And shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standardbearer fainteth. 19: And the rest of the trees of his forest shall be few, that a child may write them. 20: And it shall come to pass in that day, *that* the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the LORD, the Holy One of Israel, in truth. 21: The remnant shall return, *even* the remnant of Jacob, unto the mighty God.**

8. Now concerning all the haughty, lofty, cedars of Lebanon as well as the mighty oaks of Bashan, both in Israel and Judah, all his land, the LORD says: **Isaiah 10: 33: Behold, the Lord, the LORD of hosts, shall lop the bough with terror: and the high ones of stature *shall be* hewn down, and the haughty shall be humbled. 34: And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one.**

Matthew 15:13 But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.

John 15:2 Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.

10. Get the picture of this land. It is all cleared off, the chaff which grew up from the bad seed has been burned, the haughty, proud cedars of Lebanon, the mighty oaks of Bashan, the LORD cut it back, chopped it down to the roots, so that all that is left of the nation is a stem--a stump. But remember he said there was a Holy Seed--Substance--Life--yet in this stump of a tree. The LORD promised through **Ezekiel 34:29: And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more.**

- A plant of renown!
- No more hunger!

- No more shame!
- That must be some beautiful plant!

Illustration: The stump next door.

Job 14:7: For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.

Now to our text:

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:

I. THERE SHALL COME FORTH A ROD

The word means a KING shall come forth. But the word "rod" teaches us so much more than if the Spirit had said a scepter or a king. We just saw how the LORD cleared his vineyard, his garden, made bear the land because of the haughtiness and pride of the stouthearted rebels who refused to bow to him.

Then the KING of kings and LORD of lords is described as a "rod." Do you know what a king used to show his power and authority--a golden scepter. Earthly kings liked a scepter because it made them appear to be more in authority and to have more power.

But why wasn't the word "king" or "scepter" used here, instead of the word "rod"? Way back starting with Moses and Aaron, God chose for his prophet, and his priest to be recognized, not through the use of a scepter but a rod.

1. God commanded Moses to use only a rod--which was likely an unattractive piece of wood compared to Pharaoh's golden scepter. But such was the rod God chose to perform all the mighty signs of God's power upon Pharaoh and the Egyptians. It was of the earth and there was nothing necessarily attractive about the rod itself, but it was filled with the power of God. We read "**and Moses took the rod of God in his hand**" (Ex 4: 20.)

Aaron cast his rod on the ground and it became a serpent. Then Pharaoh called in all the magicians and sorcerers. They cast down their rods and theirs became serpents too. **But Aaron's rod swallowed up their rods (Ex 7: 12.)**

God commanded Moses to have Aaron smite the waters with that rod and he turned the waters in Egypt into blood. He made lice in the earth and upon man when the rod smote the earth. The rod was held up by Moses and the children of Israel prevailed against the Amalekites. The LORD used this rod to show that he was with Moses his prophet.

2. Then when Korah and his men rejected Moses and Aaron, it was a rod that the LORD used to reveal who it was he had chosen as his High Priest.

Twelve rods--a rod for each tribe with their names on the rods was set out. Aarons' name was on the rod for the house of Levi. **Numbers 17: 4: And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you. 5: And it shall come to pass, *that* the man's rod, whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you....8: And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds. 9: And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked, and took every man his rod. 10: And the LORD said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not....** (All set forth by God by a rod--Aaron's rod that budded and brought forth fruit--almonds.)

It was by holding up the rod that the Red Sea parted and the children went over on dry ground. The LORD just said through Isaiah in Isaiah 10:26 that this is how he would destroy the enemies of his people: **And the LORD of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb: and *as* his rod *was* upon the sea, so shall he lift it up after the manner of Egypt.**

The kings of the earth preferred a golden scepter. **Esther 5:2: And it was so, when the king saw Esther the queen standing in the court, *that* she obtained favour in his sight: and the king held out to Esther the golden sceptre that *was* in his hand. So Esther drew near, and touched the top of the sceptre.** The high ones of stature shall be hewn down, the haughty shall be humbled.

The Prophet, Priest and King who would prevail over them did not come in the pomp and grandeur that these did--but as rod--a tender plant. Yet there was never a king like Christ. He holds all the offices at once. **Zechariah 6:12: And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name *is* The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD: 13 Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.**

Hebrews 7: 11: If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? 12: For the priesthood being changed, there is made of necessity a change also of the law. 13: For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. 14: For *it is* evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. 15: And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, 16: Who is made,

not after the law of a carnal commandment, but after the power of an endless life. 17: For he testifieth, Thou *art* a priest for ever after the order of Melchisedec. 18: For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. 19: For the law made nothing perfect, but the bringing in of a better hope *did*; by the which we draw nigh unto God.

So this word "rod" is used to show that the KING of kings is a KING of great contrast to those of every earthly king. He needed none of man's embellishments, man's adornments, because he lacks nothing, Christ is the true Prophet, Priest and KING. Jesus is King of kings and LORD of lords. But this word "rod" conveys his humility as a man.

II. FOR THE SAME REASON HE IS SAID TO COME "OUT OF THE STEM OF JESSE--OUT OF HIS ROOTS"

This King is not even said to come out of the house of David. Because then the people might have envisioned king David who had risen to great stature and prominence in Israel during his days.

Instead, the stem of Jesse--Jesse was David's father--he lived and died in meekness and obscurity. **I Samuel 18: 18: And David said unto Saul, Who *am* I? and what *is* my life, or my father's family in Israel, that I should be son in law to the king?** Christ would come from a family which was cut down to the point that its existence was unrecognizable. Therefore the Holy Spirit does not say this king will come from the house of David.

Isaiah 53:2: For he shall grow up before him as a tender plant, and as a root out of a dry ground: (the field has been burned off and all the prophets removed so that no grace remains only the smoke from the burning wickedness of briars and thorns--it is a dry ground. But up from it comes this tender plant...) he hath no form nor comeliness; and when we shall see him, *there is no beauty that we should desire him.*

Application: One reason that the carnal, natural man will not bow to Christ our King is the same reason he was rejected when he walked this earth. One, he appeared as nothing more than a man--the word here for Branch is "Netser." They knew if he was the king then Caesar was not king. Until he makes us to behold him as he is--KING of kings and lord of lords, all you will see is a man, and you and I will not bow. But he makes his people willing in the day of his power.

But notice, in other places he is not spoken of as a rod out of the stem of Jesse but a Righteous Branch and King unto David.

Jeremiah 23: 5: Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. 6: In his days Judah shall be saved, and Israel shall dwell safely: and this *is* his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

Revelation 5:5: And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

BUT OUR TEXT COMES AFTER THE LOPING OFF OF THE BOUGH AND THE HEWING DOWN OF THE HAUGHTY IN ISRAEL--HE COMES FORTH A TENDER PLANT--SHOWING US HIS HUMILITY AND CONDESCENCTION TO TAKE OUR NATURE AS A MAN, THE SON OF DAVID.

III. BUT THIS BRANCH SHALL GROW--BRING FORTH MUCH FRUIT

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:

Isaiah 4: 2: In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth *shall be* excellent and comely for them that are escaped of Israel.

In that day shall the branch of the Lord be beautiful and glorious: In the day that the LORD chopped down and burned the field and took away all the stately, impressive, strength of the people; in that day did God shine in counsel with glory upon the earth; the Branch--the man, Christ Jesus, the servant of God, the Mediator between God and men came in his lowly state of humiliation on earth. But this branch grew and brought forth much fruit.

And the fruit of the earth [shall] be excellent and comely: He is the fruit of the earth because he was born of woman--Christ is the firstfruit; the Branch--Christ Jesus--is covered in fruits of divine grace: righteousness, reconciliation, peace, pardon, adoption, sanctification, and eternal life.

He is excellent in his person, more than excellent than the angels; he obtained a more excellent ministry than Aaron and his sons; excellent in all his offices of Prophet, Priest, and King; his people are branches in him receiving precious life and fruitfulness from him.

Therefore He is the Vine--excellent and comely--for them that are escaped of Israel:

Christ Jesus the Branch shall not be excellent and comely to all men, but to them who have seen his glory, have tasted that he is gracious and believe on him; these are the remnant according to the election of grace, the preserved of Israel, the chosen of God, and precious, who are saved in the Lord with an everlasting salvation. This Vine, this Branch spread and his kingdom increased in the Gentile world as well. (Romans 11)

Isaiah 27: 6: In days to come Jacob will take root: Israel will put out buds and flowers; and the face of the world will be full of fruit.

Psalm 92: 13: Those that be planted in the house of the LORD shall flourish in the courts of our God.

Psalm 80:15: And the vineyard which thy right hand hath planted, and the branch *that* thou madest strong for thyself.

Isa 61:3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.

Application:

1. The wealth and honor of this world are contemptible to our King Priest.
2. His kingdom is not of this world.
3. Earthly power and riches have nothing to do with the success of Christ the King, the Righteous Branch.

John 15:1: I am the true vine, and my Father is the husbandman. 2: Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit. 3: Now ye are clean through the word which I have spoken unto you. 4: Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. 5: I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

For each of us personally, when he has chopped you down like he did Israel, brought you to nothing but a stump, then within each sinner the Life springs up--the tender plant, the plant of humility, and by God's grace--his rain and his sun, his snow and his watering--you grow in grace, in knowledge and understanding of Christ Jesus the Lord and become fruitful.

Revelation 22:16: I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, *and* the bright and morning star.