

The Salvation of the World – *Isaiah 11-12*

Introduction – You have heard it said many times that Jesus did not come into this world to condemn the world but that the world should be saved through Him (John 3:17). These chapters, and the use of them in the New Testament, teach us the great importance of believing and living in these promises. This is the hope of the church and hope for the world. These doctrines change the way you live.

The Rod and Stem of Jesse (11:1-9) – It is a massive move historically to go from the coming judgment of Israel and Judah (and Assyria as well) to the establishment of a "*rod from the stem of Jesse*" (11:1), but theologically, this is simply the next movement. Only a remnant remains; only a stump. But from that stump comes forth One who has the Spirit of the Lord resting upon Him. Of course, every Gospel informs us of exactly Who that is (v2, Matt 3:16, Mark 1:10, Luke 3:22, John 1:32). The fact that the rod, stem and root are from Jesse and not David is significant; it is as though the Davidic line never existed, or that the Davidic line 2.0 will be launched. Just as Adam came from the dust, as Isaac comes from Sarah, as almond blossoms appear on Aaron's dead rod, as Jesus will rise from the dead, these things happen from God's Word and promise. It is for us to believe.

In the fear of the Lord He will judge righteously and not according to appearances (vv3-4, 1 Sam 16:7). His Word is very effective; by the rod of His mouth and the breath of His Spirit He will stop any who try and keep His own from Him (vv4-5)

How Wet is the Sea? (vv6-9) – How effective? The lamb will welcome the wolf as a resident in its home. Multiple allusions reveal the end of all strife in the creation culminating in a young boy playing by the viper's den. Being justified by faith, the world will become a place under the rule of the Prince of Peace and so there will be peace among all human relationships (vv6-8). Verse 9 is climactic. The entire earth and not simply Jerusalem will be the Lord's holy mountain and His Word/Gospel will be known, experienced and enjoyed, covering the earth as much as the waters cover the sea. A new Adam. A new David. A new Noah.

The Root of Jesse (11:10-16) – And a new Moses. In that same day, the Lord will bring His people out of their slavery in a new Exodus, but this will include the world. He will be a banner for the nations and gather from the four corners of the earth (vv10-12). Ephraim and Judah will be reconciled and all nations will be conquered (vv13-14 – again with New Testament eyes we see that it is a conquering that takes place by means of the Gospel, the rod of His mouth, for these are our weapons – see 2 Cor 10:3-6). Keeping the previous verses in mind (wolf with the lamb) we see that the enemies of God's people are primarily put down by becoming friends – because they are granted the righteousness of the new King. This will be done by the hand of God in His amazing and miraculous power just as He brought Israel out of Egypt (vv15-16).

Song of the New Moses (12:1-6) – This is actually two songs, both introduced with the phrase, "*And in that day,*" which also ties it to chapter 11 (see v10, 11). The first song is joyful praise for personal salvation (and the amazing grace of the phrase "*Your anger is turned away and you comfort me*" – remember 5:25 and especially 9:12,17,21, 10:4 - There is nowhere to flee the wrath of God except in by fleeing into the arms of the righteous God). But that kind of salvation cannot be extolled enough being sung by only those who are saved. They need more voices for the choir. And so the second song demands that we go out and get more (vv4-5). But do we believe that we will?

In That Day (Rom 15:8-13) – Because of the breadth of optimism displayed in chapter 11, some want to regulate it all to the time after Christ's second Advent. But Christ's own ministry speaks to the establishment of all of chapter 11 in principle because of His first Advent (Matt 28:18-20). Jesus has come in such a way that not only is He the minister to Israel, but as the desire of the nations (vv8-9). To support this, Paul quotes 2 Sam 22:50, Deut 32:43, Psalm 117:1 and then Isaiah 11:10. Paul's day was "*that day*" and this is his defense for taking the gospel to the Gentiles. The promises made to the Jews were not exclusive promises. Abraham was told that all the families of the earth would be blessed through Him. Abraham believed God before He was circumcised and so he was the archetypal Gentile.

This is Our Hope (v13) – Our hope in our day which is an extension, the continuation of Paul's day (this gospel age of hope), is not simply a personal salvation hope. It is the hope of the salvation of the world. A hope based on the promises of God and His Word which is like a rod striking all unbelief. How does this change the way we live? Well, how does it change the way you raise your children when you do so believing the promises for you and your children? How does it change your view of suffering and your sanctification? How then can it change your view of the future of the nations? Listen to the confidence of Paul (Rom 1:16-17). But why do we not see the promises yet fulfilled with such extensiveness? The kingdom of God comes gradually, almost silently, like leaven in a lump, like a mustard seed growing. But Isaiah has declared what the loaf will look like and Paul tells us that the leaven is working in his day. Abraham was told to believe God. So are we. Jesus came – and in principle everything changed.