

The Root of Jesse (Isaiah 11:1–12:6)
By Pastor Jeff Alexander (6/17/2018)

Introduction

1. We must observe the context: An urgent need
 - a. The whole world is in darkness—this present evil age. *Light* is needed for hope—truth and the gospel (Isaiah 9:2).
 - b. This need is met by the Son given, the child born (Isaiah 9:6, 7).
 - 1) The emphasis: His *government—a ruler*
 - 2) His name: *Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace*
 - 3) His success: an eternal kingdom established
2. The great hindrance to the Messianic enterprise
 - a. The pride and arrogance of Judah and Israel seen in their defiance while under judgment (Isaiah 9:8–10)
 - b. Their corruption of divinely-ordered government (Isaiah 10:1–3)
 - c. The God-preserved remnant (Isaiah 10:18–20)

This remnant is the basis and the means for great Messianic hope. This hope comes from a sprout, a *nezar*, something loathed and despised.

I. His Origins

1. The Messianic hope born
 - a. The first verse is a metaphorical reference to the remnant of the royal family of David as a sprout.
 - b. The stump of Jesse signals that the royal line was nearly exterminated (Isaiah 6:13).
2. The glorious promise rests in that single sprout from a dead stump that “*shall bear fruit.*”

II. His Qualifications

1. The Spirit of *Yahweh* (Covenant Lord)
 - a. The information given here must be understood as more than a mere identification of the Spirit as the third person of the Trinity (Genesis 1:1; Job 33:4; John 5:25).
 - b. The Spirit (*ruach*) *rested* (*nuach*) upon Jesus when He was baptized by John, identifying Him with the remnant that He was to redeem, equipping Him to rule them effectively (1 Corinthians 15:45).
2. There are typically seven (number of perfection) things seen here and interpreted as the Spirit equipping the Messiah to enable His perfect rule. I prefer to see three groups of two gifts.
 - a. *Wisdom* and *understanding* for governing (1 Kings 3:9–12)
 - b. *Counsel* and *might* for waging war (Isaiah 36:5)

c. *Knowledge and the fear of the Lord* for leadership (2 Samuel 23:2, 3)

III. His Working

1. The Messiah's *delight* (*ruwach*, to breathe in an odor, *smell*) is the fear of the Lord, governing all that He does.
 - a. To fear of the Lord is to have a mindset that first considers what God's will would be in any decision or situation.
 - b. Rather than a negative and apprehensive thing, Messiah considers the fear of the Lord to be a pleasant fragrance.
2. His work is based on a fixed and holy standard— *righteousness* (vv. 4a, 5).
 - a. He will not act on His own impressions (v. 3).
 - b. His supernatural endowment will be evident as He rightly judges (v. 4b).
 - 1) Salvation—uprightness for the meek (humble)
 - 2) Punishment—the rod and the breath (*ruach*) of His mouth for the wicked (2 Thessalonians 2:8; Psalm 2:9; Revelation 19:15).

IV. His Reward

1. Verses 6–9 show an idyllic picture of the results of the work of the Prince of Peace.
 - a. The picture is paradise regained after the long and difficult reign of sin and evil. God's plan is to restore Eden (Romans 8:18–25).
 - b. The summary of verse nine is music to the ears.
2. Verses 10–16 elaborate on the work of the gospel in calling His people to Himself.
 - a. "*In that day*" (vv. 10, 11) refers to the last days (from the resurrection and ascension to the second coming of Jesus and the final "*day of the Lord*").
 - b. Again, we have an idyllic description of gospel work in bringing many sons to glory.
 - c. The "return" is concluded with the song of salvation (Chapter 12).

What Can We Take from This?

1. Are you ruled by the Prince of Peace? Has He full and undivided claim upon you in every aspect of your life?
2. Is righteousness and faithfulness your belt, holding your life together?
3. Do you draw water from the wells of salvation with joy? Do you call upon His name with thanksgiving?
4. Are you making His deeds known, proclaiming that His name is exalted?