

**The New Exodus
Isaiah 11:10-12:6**

Our text this morning is Isaiah chapter 11:10, through to the end of chapter 12. Before the reading, we'll pray. Please join me in prayer.

Father in heaven, we do pray that you would indeed bless your word to us. We pray that you would speak to us by your Spirit from the written word. We pray that we would be given ears to hear, eyes to see, and hearts that understand and obey. And we ask these things in Jesus' name. Amen.

So Isaiah 11:10 to Isaiah 12:61, starting at Isaiah 11 verse 10: “¹⁰ In that day the root of Jesse, who shall stand as a signal for the peoples—of him shall the nations inquire, and his resting place shall be glorious. ¹¹ In that day the Lord will extend his hand yet a second time to recover the remnant that remains of his people, from Assyria, from Egypt, from Pathros, from Cush, from Elam, from Shinar, from Hamath, and from the coastlands of the sea.

“¹² He will raise a signal for the nations and will assemble the banished of Israel, and gather the dispersed of Judah from the four corners of the earth. ¹³ The jealousy of Ephraim shall depart, and those who harass Judah shall be cut off; Ephraim shall not be jealous of Judah, and Judah shall not harass Ephraim. ¹⁴ But they shall swoop down on the shoulder of the Philistines in the west, and together they shall plunder the people of the east. They shall put out their hand against Edom and Moab, and the Ammonites shall obey them. ¹⁵ And the LORD will utterly destroy the tongue of the Sea of Egypt, and will wave his hand over the River with his scorching breath, and strike it into seven channels, and he will lead people across in sandals. ¹⁶ And there will be a highway from Assyria for the remnant that remains of his people, as there was for Israel when they came up from the land of Egypt.

12: “¹ You will say in that day: ‘I will give thanks to you, O LORD, for though you were angry with me, your anger turned away, that you might comfort me. ² Behold, God is my salvation; I will trust, and will not be afraid; for the LORD GOD is my strength and my song, and he has become my salvation.’ ³ With joy you will draw water from the wells of salvation. ⁴ And you will say in that day: ‘Give thanks to the LORD, call upon his name, make known his deeds among the peoples, proclaim that his name is exalted. ⁵ Sing praises to the LORD, for he has done gloriously; let this be made known in all the earth. ⁶ Shout, and sing for joy, O inhabitant of Zion, for great in your midst is the Holy One of Israel.’” Amen.

Well our passage this morning is the climax and the conclusion of a section in the book of Isaiah that many of the commentators call “the book of Immanuel,” the book of “God with us,” the opening predictions of the coming Saviour. Just the worship, the rejoicing, the hymn of praise that we call chapter 12, those six verses of chapter 12—the rejoicing that God’s anger has been turned away; the rejoicing that points back into the book of Exodus, that God has once again delivered His people—the joy of those who inhabit the city of Zion. And there in the city of Zion, in their midst, is the Holy One of Israel.

From chapter 13 on through basically now to the end of chapter 39, we read of the sovereign God and His judgments over the nations and His dealings with the nations. There are plenty of things in there about the coming salvation, but certainly the character of the book changes after chapter 12. So we need to try and wrap it up, and tie up some loose ends. There are a lot of loose ends tied up in our passage this morning.

Consider, for example, the statement in chapter 12, verse 1, that “your anger has been turned away.” Turn back to Isaiah chapter 9, and notice between Isaiah chapter 9, verse 8, and Isaiah chapter 10, verse 4, there’s a refrain. I want us just to hear it, the last part of chapter 9, verse 12: “For all this his anger has not turned away, and his hand is stretched out still.” And now move on to chapter 9, the last part of verse 17: “For all this his anger has not turned away, and his hand is stretched out still.” Now the last part of chapter 9, verse 21: “For all this his anger has not turned away, and his hand is stretched out still.” And chapter 10, the last part of verse 4: “For all this his anger has not turned away, and his hand is stretched out still.”

The anger of the Lord against those who have broken covenant with God; the anger of the Lord against those who break His holy law. You know, it’s a fantasy to imagine that we can live in sin, that anyone can live in sin and do as they please, and rebel against the Lord God through the wild breaking of His law, through refusing to submit to God’s will. It’s a fantasy to imagine that there’s not a penalty for such behaviour. It’s a fantasy to imagine that God just allows people to shake their fist at Him, to give Him the finger, so to speak, as though He’s powerless and He’s not really there.

But yet, those who are saved, chapter 12, verse 1: “I will give thanks to you, O LORD, for though you were angry with me, your anger turned away, that you might comfort me.” Though you were angry with me, your anger turned away, that you might comfort me. You see, God’s judgment is upon all who break the law; therefore, it’s upon all—full stop. None keeps His holy law. None obeys perfectly. So one of the things that those who are saved, those who are rejoicing in Christ know, is that that anger of the Lord, which was never satisfied and turned away, has been. “Though you were angry with me, your anger turned away, that you might comfort me.”

Those who are saved are saved from a state of sin and rebellion. That’s why there’s always hope in the world for sinners. There’s always hope in God. There’s no hope that they can reform themselves, there’s no hope that they can save themselves, but there’s always hope that they will be saved in Christ. Why? How did God turn that righteous anger away? How was it turned away? It fell upon somebody. Somebody received the judgment that was due. Somebody received the outpouring of God’s wrath. Who was that somebody? None other than our Lord Jesus Christ—God the eternal Son of God. The judgment of our sins fell upon Him, that God’s righteous anger could be turned away; that God’s just anger could be satisfied.

Jesus, to use a term from the New Testament, “propitiated” the wrath of God. He propitiated it. What does that mean? It means He satisfied it. He fulfilled the requirement of it. And He satisfied God the Father through His righteous life, and through His righteous suffering in death—obedient even to His very last breath, that we may know that God’s anger has been turned away.

Our passage this morning draws heavily from the Exodus—God’s rescue of His people out of Egypt. It draws heavily upon pictures from the Exodus. There are many references built into the text directing us back to the Exodus, to the great work that God accomplished through Moses, in saving His people.

Like so many prophetic texts, this is a text which has some fulfillment, and then more fulfillment. Why? Isaiah is speaking to the people of his day. He’s speaking to Judah at that time. He’s saying to them, You will be taken into captivity, but you will be drawn back from captivity to the nation of Israel, or more particularly, to the city of Jerusalem, to Mount Zion. But notice something about those who will be drawn back. He doesn’t say the whole nation’s coming back. He says a remnant is coming back—the faithful remnant will be brought back.

But the thing is, when we get into the text, as I’m going to show you, what the Apostle Paul actually does in the book of Romans is he takes a reference to this text, and he uses that reference to explain why he’s going out into all the nations, preaching the gospel to all the world. Paul takes this passage in Isaiah that Isaiah spoke to the people of Judah in that day, and Paul applies it as having been fulfilled in the works of Christ, and therefore being a command to take the gospel out into the nations.

Let’s get to our text, then—starting at chapter 11, verse 10. The subheading I’ve put on this is, “A New Exodus.” Let’s read it, from verse 10:

A New Exodus

“¹⁰In that day the root of Jesse, who shall stand as a signal for the peoples—of him shall the nations inquire, and his resting place shall be glorious.” “In that day.” Notice something about the people who are being called. Now this is where you have to be prepared to see more in this than words only to Judah.

“In that day the root of Jesse, who shall stand as a signal for the peoples—of him shall the nations inquire.” And those who read the New King James, it’ll say, “Of him shall the Gentiles inquire.” And it should say, “Of Him shall the Gentiles inquire.” That’s what it’s saying. It’s saying, “In that day”—the day that the root of Jesse is put up as a signal for nations.

And we should remember that the root of Jesse—Isaiah 11:1: “There shall come forth a shoot from the stump of Jesse, and a branch from his roots shall bear fruit”—is the Saviour. This is the one that Isaiah has been speaking of since way back in Isaiah chapter 7, when he spoke of the Son who would come from a virgin, called Immanuel, God with us.

This is the one he was speaking of when he spoke in Isaiah chapter 9, verses 1 to 6, of the child who was born, the Son who was given—Wonderful Counselor, Mighty God, Everlasting Father, and Prince of Peace. This is the one that he’s speaking of. When that one is raised up as a signal for the people, “of him shall the nations inquire, and his resting place shall be glorious.”

So more than just the Jews are being called here; more than just the nation of Israel, the biological offspring of Abraham. Remember, Paul tells us in Galatians and in Romans, not all who are born of Abraham are the sons of Abraham. When he's speaking about the faithful, the sons of Abraham are those who have the faith of Abraham; those who believe in the promises of God; those who trust in God's promised deliverance in salvation. They're the sons of Abraham. Isaiah is speaking to the people of Judah—he's telling them that there will be a regathering—but he's saying this regathering comes from all the nations, all the peoples.

Let's look at verse 11: "In that day the Lord will extend his hand yet a second time to recover the remnant that remains of his people, from Assyria, from Egypt, from Pathros, from Cush, from Elam, from Shinar, from Hamath, and from the coastlands of the sea."

To the people of his day, Isaiah has basically just said that God is gathering His remnant from everywhere. To the common man, in that day, Isaiah has just listed off all the nations, all the kingdoms that they know of that surround their own nation, their own city-state. God is gathering His remnant from everywhere. It says God will do this a second time. That's where I got that idea of the new Exodus, or the second Exodus. But this Exodus is going to be greater than the first Exodus.

Looking on to verse 12: "He will raise a signal for the nations and will assemble the banished of Israel, and gather the dispersed of Judah from the four corners of the earth." He will raise a signal for the nations and will assemble the banished of Israel, and gather the dispersed of Judah from the four corners of the earth. Let's have a look then at Paul's use of this passage in the book of Romans. Turn to the book of Romans chapter 15. There we're going to read verses 8 to 13. Romans 15, starting at verse 8:

"⁸ For I tell you that Christ became a servant to the circumcised to show God's truthfulness, in order to confirm the promises given to the patriarchs, ⁹ and in order that the Gentiles might glorify God for his mercy. As it is written, 'Therefore I will praise you among the Gentiles, and sing to your name.' ¹⁰ And again it is said, 'Rejoice, O Gentiles, with his people.' ¹¹ And again, 'Praise the Lord, all you Gentiles, and let all the peoples extol him.' ¹² And again Isaiah says, 'The root of Jesse will come, even he who arises to rule the Gentiles; in him will the Gentiles hope.' ¹³ May the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope."

Romans 15, verse 12: "The root of Jesse will come, even he who arises to rule the Gentiles; in him will the Gentiles hope." Just that first line, "The root of Jesse will come," via the Septuagint, Paul has quoted for us from our passage this morning, Isaiah 11, verse 10: "In that day the root of Jesse, who shall stand as a signal for the peoples—of him shall the nations inquire, and his resting place shall be glorious." From Isaiah 11, verse 12: "He will raise a signal for the nations and will assemble the banished of Israel."

Paul quotes this passage to speak of the reason that he is a minister, both to Jew and Gentile, the reason that he is taking the gospel out into all the world. Why? Because when Paul reads the Old Testament, he sees that "in that day," in the day of the root of Jesse, in the day that God has sent forth his Saviour, he sees that in that day, God will call the Gentiles into the church. God

will call from the nations that he would have thought were unclean, the nations that he would have seen as the dogs, the *kuon*, the outside ones—God is calling His remnant from those nations, making one great mighty church.

Let's keep reading in our passage. There's another thing. Once again, Isaiah verse 12: "He will raise a signal for the nations and will assemble the banished of Israel, and gather the dispersed of Judah from the four corners of the earth." There's a reference in Exodus chapter 17. We won't turn there, but Exodus 17, verse 15, reads: "And Moses built an altar and called the name of it, 'The LORD is My Banner.'" "The LORD is My Banner"; "He will raise a signal." There's our word association—Signal, Banner for the nations. Once again, it's referring to this idea of the book of Exodus.

So one of the things that Isaiah is saying is, You want to learn a bit about what this ingathering's going to be? You read the book of Exodus. You see how God rescued a people out of slavery. Read that book. See the things that God did—how He took them through the Red Sea, how He supplied their needs along the way, until the day came when Joshua led the promised people into the promised land, across the River Jordan.

Let's keep reading. Verse 13: "The jealousy of Ephraim shall depart, and those who harass Judah shall be cut off; Ephraim shall not be jealous of Judah, and Judah shall not harass Ephraim." What's that all about? Well, think of verses 6 to 9 that we looked at last week. It's the promise of peace. From the time that Israel split into two kingdoms, when Jeroboam was sent to found the Northern Kingdom, when the two tribes, Judah and Benjamin, remained and they became the Southern Kingdom, of the Kingdom of Judah—from that time on, the Northern Kingdom and the Southern Kingdom were constantly at each other's throats, squabbling, fighting, arguing. There were intermarriages between the royal families, which were supposed to negotiate peace, but they didn't seem to make things any better, but worse.

What Isaiah's saying is that in God's kingdom, in this kingdom that's coming where people will be called into fellowship with God, they'll be one people. There won't be a Northern Kingdom and a Southern Kingdom, etc., etc. One people—one and one only people, living at peace, dwelling at peace one with another. Jealousy won't be a part of the kingdom of God.

Let's keep reading. Verses 14 through 16, and then I'll just say a few things: "¹⁴ But they shall swoop down on the shoulder of the Philistines in the west, and together they shall plunder the people of the east. They shall put out their hand against Edom and Moab, and the Ammonites shall obey them. ¹⁵ And the LORD will utterly destroy the tongue of the Sea of Egypt, and will wave his hand over the River with his scorching breath, and strike it into seven channels, and he will lead people across in sandals. ¹⁶ And there will be a highway from Assyria for the remnant that remains of his people, as there was for Israel when they came up from the land of Egypt."

You see that passage is just full of Exodus-type language. He keeps talking about it. Just go back to verse 11: "In that day the Lord will extend his hand yet a second time to recover the remnant that remains of his people." And now he starts looking at verses 14 down to 16. He speaks about the Lord destroying the tongue of the Sea of Egypt. He "will wave his hand over

the River with his scorching breath, and strike it into seven channels, and he will lead people across in sandals.”

But it's not just going to be a delivery from Egypt. Isaiah then looks basically on a compass, or on a map, in the opposite direction, and says, “there will be a highway from Assyria for the remnant that remains of his people, as there was for Israel when they came up from the land of Egypt”—an Exodus. This Exodus is not just one nation coming from one region into another region; this Exodus is from all directions, and the Exodus is rescuing people from all nations, bringing them where? Bringing them into the presence of God; bringing them to what is prophetically called the Mountain of the Lord; bringing them to what is prophetically called Mount Zion; bringing them to the City of Jerusalem, the true Jerusalem. There are geographic elements in this, because, as I said, Isaiah is speaking to the people of Judah. So, geographically, they're going to be rescued once again from Assyria, and it's going to be a mini-Exodus. They come from Assyria back into Judah.

Remember we went through the book of Haggai, where they were rebuilding the temple, and the Lord there spoke of how that temple would be blessed with His presence, and all the nations would bring their wealth to His temple, into His presence. Well now Isaiah is saying, this Exodus comes from all points on the compass—north, south, east, west. This Exodus is a mighty Exodus. It's like the Exodus that God worked through Moses, but it's greater than the Exodus that God worked through Moses, because this is an Exodus from all the nations. This is an Exodus of many, many, many peoples. God will get glory from all the nations.

The important thing that we need to understand is, our salvation in the New Testament, and the works that the Lord Jesus did in the New Testament—they're called an “Exodus.” In the New Testament, in a number of places, it's clearly implied that what has been done by Christ for His people is an Exodus. And I want us to just look at a few of those passages and get that clear in our minds.

First of all turn to the gospel of Luke, chapter 9. Now this is the transfiguration on the mountain—Peter, John, James, taken up the mountain with the Lord. I just want us to look at verses 30 and 31. The Lord has been transfigured before them and His clothing has become dazzling white. Verse 30: “³⁰ And behold, two men were talking with him, Moses and Elijah, ³¹ who appeared in glory and spoke of his departure, which he was about to accomplish at Jerusalem.” That word, which in the ESV is translated “departure,” literally in the ancient Greek, is “Exodus”—“spoke of the Exodus, which he was about to accomplish at Jerusalem.”

Jesus was accomplishing an Exodus. He was doing something similar to what Moses did in rescuing people from slavery in Egypt, but greater than what Moses did, because the Exodus that Jesus accomplishes is not just geographic, it's not just bringing people out of a nation where the government was evil, bringing them to a place where they have a chance to establish a true theocracy under God. But that Exodus, remember, did it break the power of sin? Most of them died in the desert. Why? Because they sinned against the Lord their God. It says He was not happy with them. Of that generation, only Joshua and Caleb went into the Promised Land. That Exodus didn't break the power of sin. But you see, Jesus accomplishes an Exodus in Jerusalem that breaks the power of sin.

So it's a greater Exodus than just getting someone from one place to another. The Exodus that Jesus accomplishes gets people from one state of being to another. The state of being that people were in was death. The state of being that they were in was the state of condemnation, under God's righteous wrath. But the Exodus Jesus performs takes them from that state and brings them into a state of life, a state of living under the blessings of God. Why? Because He's broken the power of sin. It's a greater Exodus. It's not really that impressive that you can use something or some means to move a few million people from one part of the world to another.

The Exodus was mighty. I mean, I'm not trying to belittle God's Exodus in the book of Exodus in our Old Testament. It was mighty. He parted the Red Sea. He fed the people on manna, day by day. Think of all the great and wondrous works that God did through Moses. But those things pale into insignificance when you look at the Exodus that Jesus accomplished when He rescued people from death and brought them to life. That's not just a geographic change, that's a change in nature—it's a change in the nature of the people that were rescued.

Let's have a look at another reference. First Corinthians chapter 5. Paul is speaking to the church in Corinth, and he's been correcting them. There have been many problems in the church in Corinth, but I just want us to see one thing that he has to say. First Corinthians chapter 5. We'll start reading at verse 6: “⁶Your boasting is not good. Do you not know that a little leaven leavens the whole lump? ⁷Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Christ, our Passover lamb, has been sacrificed.”

For Christ, our Passover lamb, has been sacrificed. Cast your mind back into the book of Exodus. What's the Passover all about? It's the night the people departed from Egypt. It's the night the people were sent out from Egypt by Pharaoh. Remember, they had to eat a particular lamb that was killed in a certain way, cooked in a certain way. They had to take the blood of that lamb, paint it over their doorposts to protect their firstborn from the angel of death, who was coming through the nation to kill the firstborn of every household. Even the firstborn of the animals, it says, would die. They had to have that blood over the doorway for their protection. Paul here takes that picture of the Passover lamb, and he tells us something. He says, Our Passover Lamb was Christ. Our protection is Christ. The one who protects our household from the death of the firstborn, the death of the judgment of God, is Christ. So what's the picture here that Paul's using? The picture of the first Exodus. Now he's saying there's been another Exodus. What's that Exodus? It's the Exodus that Jesus accomplished.

Turn to the book of Jude, verse 5. Now ESV readers, who've got the newer version of the ESV, it'll say Jesus saved a people from the land of Egypt; the others will say the Lord saved a people from the land of Egypt. We'll read it. The book of Jude, verse 5: “Now I want to remind you, although you once fully knew it, that Jesus, who saved a people out of the land of Egypt, afterward destroyed those who did not believe.” The ESV, as I said, have “that Jesus.” For the rest of you, it'll say, “the Lord, who saved a people out of the land of Egypt.” You say, Why is that? Because some of the older manuscripts, on which the translators are starting to put more and more weight, in that place say “Jesus.”

So, the translators, when they come to that verse, have got a bit of a juggle. You've got a number of manuscripts in front of you, a few of your oldest ones that you consider to be the best, say "Jesus," and the rest say "the Lord." So then you go, "Okay, do I go with the majority of newer ones, or do I go with what I know are the reliable older ones?" And in this instance, the translators who put together the ESV have gone with the older ones that say "Jesus." I'm going to use it. "Jesus, who saved a people out of the land of Egypt." Notice once again, the Exodus. The salvation, the picture of salvation being the Exodus, the drawing forth from Egypt of God's people who were there in slavery, is likened to our salvation.

There are a few other references in the New Testament I can use, but for the sake of time, I don't want to go through them all. The point that I just want to make is that our salvation, the salvation of God's church, it's seen as the Exodus. It's the second Exodus. It's the new Exodus that Isaiah speaks of today in our passage.

The Worship of God's Gathered Nation

Now if you'd turn back to Isaiah, we'll start into chapter 12—Isaiah chapter 12, at verse 1. Now my subtitle for the six verses of Isaiah 12 is "The Worship of God's Gathered Nation." One nation from all the nations, drawn together to be one people.

Now there's some interesting things in Isaiah chapter 12, just textually. It starts off in verse 1 speaking in the singular masculine. ¹ "You will say in that day: 'I will give thanks to you, O LORD, for though you were angry with me, your anger turned away, that you might comfort me.'" Isaiah is putting in a man's voice, "I will give thanks to you, O LORD, for though you were angry with me, your anger turned away, that you might comfort me."

The middle of the section is in the collective—³ "With joy you"—you *all*—"will draw water from the wells of salvation. ⁴ And you"—you *all*—"will say in that day: 'Give thanks to the LORD, call upon his name, make known his deeds among the peoples, proclaim that his name is exalted. ⁵ Sing praises to the LORD, for he has done gloriously; let this be made known in all the earth.'" That's a "you all." That's the church praising God.

But then verse 6 is in the feminine singular. Now he puts words into the mouths of the daughter. ⁶ "Shout, and sing for joy, O inhabitant of Zion, for great in your midst is the Holy One of Israel." It's as though Isaiah is trying to make sure we understand that this applies to all God's redeemed people. The idea possibly also is just simply that the feminine reference refers to the church. We are the bride of Christ. In the typology of the Bible, the church is the feminine presence of God in the earth. We are the bride of Christ. He is our bridegroom.

But I just think it's very interesting that it goes from male singular, to a you all, to a female singular. It's like he's just trying to make sure nobody misunderstands what he's saying. All of you, he's saying, get ahold of this. All of us will be rejoicing.

Think back to the words that Isaiah had to say earlier in the book concerning the ladies of Jerusalem, concerning the women of Jerusalem. We should turn there. Turn back to chapter 3, verse 16. Isaiah chapter 3:16, through chapter 4:1:

“¹⁶ The Lord said: Because the daughters of Zion are haughty and walk with outstretched necks, glancing wantonly with their eyes, mincing along as they go, tinkling with their feet, ¹⁷ therefore the Lord will strike with a scab the heads of the daughters of Zion, and the Lord will lay bare their secret parts. ¹⁸ In that day the Lord will take away the finery of the anklets, the headbands, and the crescents; ¹⁹ the pendants, the bracelets, and the scarves; ²⁰ the headdresses, the armlets, the sashes, the perfume boxes, and the amulets; ²¹ the signet rings and nose rings; ²² the festal robes, the mantles, the cloaks, and the handbags; ²³ the mirrors, the linen garments, the turbans, and the veils.

“²⁴ Instead of perfume there will be rottenness; and instead of a belt, a rope; and instead of well-set hair, baldness; and instead of a rich robe, a skirt of sackcloth; and branding instead of beauty. ²⁵ Your men shall fall by the sword and your mighty men in battle. ²⁶ And her gates shall lament and mourn; empty, she shall sit on the ground. [41:] ¹ And seven women shall take hold of one man in that day, saying, “We will eat our own bread and wear our own clothes, only let us be called by your name; take away our reproach.”

Now turn back to Isaiah chapter 12. And as I said, notice that chapter 12 verse 6 is addressed in the feminine. “⁶ Shout, and sing for joy, O inhabitant of Zion, for great in your midst is the Holy One of Israel.” It’s actually addressed to that same group, to the ladies of the church—and when I say “church,” I’m speaking of the Old Testament church at that time—who were not holy, who were not obedient, who were not the kind of person that God wanted to see. But now His anger has been turned away. He’s great in their midst, and now the daughters of Jerusalem are singing for joy. They’re shouting for joy. They’re in the very presence of God. It’s gone from rejection to salvation, casting off to being picked up. That’s the picture that Isaiah’s giving us.

So then, having looked then at chapter 12, just getting to some specifics, verse 1: 12: “¹ You will say in that day: ‘I will give thanks to you, O LORD, for though you were angry with me, your anger turned away, that you might comfort me.’” We’ve already more or less covered that. Remember Isaiah chapter 9, verse 8, to chapter 10, verse 4—that four-fold refrain: “For all this, his anger is not satisfied. For all this, his anger has not been turned away.” But now, in that day—in that day of the Lord, that day when the Saviour comes—God’s anger is turned away and God’s people rejoice in His presence.

Verse 2: “Behold, God is my salvation; I will trust, and will not be afraid; for the LORD GOD is my strength and my song, and he has become my salvation.” Turn very quickly to the book of Exodus, chapter 15, verse 2. This is Moses’ song of deliverance, when they’ve just seen the armies of Pharaoh being destroyed in the Red Sea. Exodus 15, verse 2: “The LORD is my strength and my song, and he has become my salvation; this is my God, and I will praise him, my father’s God, and I will exalt him.”

Now I’ll just read to you Isaiah chapter 12, verse 2: “Behold, God is my salvation; I will trust, and will not be afraid; for the LORD GOD is my strength and my song, and he has become my salvation.” See the reference back into the book of Exodus. Isaiah’s still saying to us, Remember, there was an Exodus? There’s an Exodus coming—another Exodus, a better Exodus, a greater Exodus that breaks the grip of sin.

Let's have a look at verse 3: “³ With joy you will draw water from the wells of salvation. ⁴ And you will say in that day: ‘Give thanks to the LORD, call upon his name, make known his deeds among the peoples, proclaim that his name is exalted.’” First of all, I want you to think back into Isaiah chapter 7. Just turn quickly to Isaiah chapter 7, and look at verse 3: “³ And the LORD said to Isaiah, ‘Go out to meet Ahaz, you and Shear-jashub your son, at the end of the conduit of the upper pool on the highway to the Washer’s Field.’”

Now if you remember back to when we looked at this passage, it would appear that King Ahaz at that time, who was a faithless and disobedient king, was trying to do something about Jerusalem’s water supply. He was trying to make sure that when the city came under attack, there would be water. So he’s supervising the work—that’s what the king does—at the end of the conduit of the upper pool on the highway to the Washer’s Field. He’s worrying about the water supply of Jerusalem. Remember Ahaz did not trust in God, and when God gave the prediction of the coming Immanuel, the Son of the virgin, Ahaz refused to seek a sign from the Lord—not because he was super-spiritual, though he tried to talk as though he was super-spiritual—but he refused to seek a sign because he didn’t want to know the truth. Because if the truth was confirmed to him, he would have had to have repented from his alliance from Assyria. He didn’t want to repent; he didn’t want a sign; he didn’t want to know the truth.

But then turn back into Isaiah chapter 12, and notice now there’s going to be water. In this holy city, in this promised land, in this gathering of the saints, Judah, this second Exodus that God’s going to accomplish, there’s going to be water. “You will draw water from the wells of salvation.” Water from God—God is providing water in the form of salvation.

Turn to the gospel of John chapter 4—the woman by the well of Samaria, verse 10: “Jesus answered her, ‘If you knew the gift of God, and who it is that is saying to you, “Give me a drink,” you would have asked him, and he would have given you living water.’” Drop down to verse 13: “Jesus said to her, ‘Everyone who drinks of this water will be thirsty again,’” speaking of the well where the woman was drawing water, “¹⁴ ‘but whoever drinks of the water that I will give him will never be thirsty again. The water that I will give him will become in him a spring of water welling up to eternal life.’” The living water of salvation.

This is the picture: to a people who’ve traveled through the desert in the Exodus, water was a big issue. What was the complaint that was often brought to Moses? “You’ve brought us to a place with no water.” “You’ve brought us to a place with no water.” Once Moses was to strike the rock, the second time he was to speak to the rock, but he got angry and struck the rock—to bring out water, to bring forth water. Water was a trouble for God’s people. Well now there’s going to be living water, drawn from wells of salvation.

Move to John chapter 7, while we’re in the gospel of John, looking at verses 37 and 38: “³⁷ On the last day of the feast, the great day, Jesus stood up and cried out, ‘If anyone thirsts, let him come to me and drink. ³⁸ Whoever believes in me, as the Scripture has said, “Out of his heart will flow rivers of living water.”” Water from God, a well of salvation. You know, it’s the picture of God’s miraculous provision, and the miraculous provision is life—life in Christ, in the sight of God, being delivered from that state of death and rebellion and sin, into life.

Let's move on in Isaiah chapter 12 to verse 4: "And you will say in that day: 'Give thanks to the LORD, call upon his name, make known his deeds among the peoples, proclaim that his name is exalted.'" Give thanks to the LORD, call upon his name, make known his deeds among the peoples, proclaim that his name is exalted.

Turn to Psalm 105. Psalm 105 starts off with this exaltation: "Oh give thanks to the LORD; call upon his name; make known his deeds among the peoples!" Oh give thanks to the LORD; call upon his name; make known his deeds among the peoples! You see Isaiah's reference there to Psalm 105. Reading further in Psalm 105, move down to verse 23. Psalm 105 is a retelling of the story of the nation of Israel, and God's deliverance. Psalm 105, reading from verse 23:

"²³ Then Israel came to Egypt; Jacob sojourned in the land of Ham. ²⁴ And the LORD made his people very fruitful and made them stronger than their foes. ²⁵ He turned their hearts to hate his people, to deal craftily with his servants.

"²⁶ He sent Moses, his servant, and Aaron, whom he had chosen. ²⁷ They performed his signs among them and miracles in the land of Ham. ²⁸ He sent darkness, and made the land dark; they did not rebel against his words. ²⁹ He turned their waters into blood and caused their fish to die. ³⁰ Their land swarmed with frogs, even in the chambers of their kings. ³¹ He spoke, and there came swarms of flies, and gnats throughout their country. ³² He gave them hail for rain, and fiery lightning bolts through their land. ³³ He struck down their vines and fig trees, and shattered the trees of their country. ³⁴ He spoke, and the locusts came, young locusts without number, ³⁵ which devoured all the vegetation in their land and ate up the fruit of their ground. ³⁶ He struck down all the firstborn in their land, the firstfruits of all their strength. ³⁷ Then he brought out Israel with silver and gold, and there was none among his tribes who stumbled."

We'll stop there. It goes on and speaks more of the Exodus. You see, this passage just keeps pointing you back into the Exodus. Isaiah quotes Psalm 105, and then when you read all of Psalm 105, you see it's a Psalm that celebrates the deliverance that God performed in the days of the Exodus.

Let's keep moving forward. Isaiah 12, verse 5: "Sing praises to the LORD, for he has done gloriously; let this be made known in all the earth." Sing praises to the LORD, for he has done gloriously. Would it surprise you if I said that that's a quote from Moses in Exodus chapter 15, verse 1? Sing praises to the LORD, for he has done gloriously. You see, Isaiah just keeps pointing back to the Exodus, and he keeps saying, "There's an Exodus coming—a great Exodus; a greater Exodus than the one that was accomplished through Moses."

Verse 6: "Shout, and sing for joy, O inhabitant of Zion, for great in your midst is the Holy One of Israel." Shout and sign for joy, O inhabitant of Zion, for great in your midst is the Holy One of Israel. What's the source of their joy? What's the source of the joy of the redeemed, the source of the joy of this remnant that God is gathering from all the nations, the source of joy for these people who've been rescued in an Exodus?—"Great in their midst is the Holy One of Israel." Great in their midst is the Holy One of Israel.

And think, then, of Isaiah's prediction in Isaiah chapter 7, verse 14, of the coming child whose name would be Immanuel—God with us; God in their midst; God living, dwelling with His people; God as man, living amongst men; truly divine, truly human. Think of his prediction in Isaiah chapter 9, verse 6, of that child who was born, the Son who was given. One of His names would be The Mighty God. The Mighty God, dwelling in the midst of His people.

That phrase, or that title given of God—The Holy One of Israel, “Great in your midst is the Holy One of Israel”—Isaiah uses that title for God 28 times in the book of Isaiah; 28 times he calls God “the Holy One of Israel.” Let's just have a look at a few examples. Just move to Isaiah chapter 43. We'll start reading from verse 1:

“¹ But now thus says the LORD, he who created you, O Jacob, he who formed you, O Israel: ‘Fear not, for I have redeemed you; I have called you by name, you are mine. ² When you pass through the waters, I will be with you; and through the rivers, they shall not overwhelm you; when you walk through fire you shall not be burned, and the flame shall not consume you. ³ For I am the LORD your God, the Holy One of Israel, your Savior.’”

For I am the LORD your God, the Holy One of Israel, your Savior. We won't look up any more of those references, but believe me, 28 times Isaiah speaks of God as being the Holy One of Israel. But there's someone else who's called the Holy One—the Holy One of God. There's someone else who bears the title of the Holy One. Turn to the gospel of Mark, chapter 1. We'll start reading at verse 21:

“²¹ And they went into Capernaum, and immediately on the Sabbath he entered the synagogue and was teaching. ²² And they were astonished at his teaching, for he taught them as one who had authority, and not as the scribes. ²³ And immediately there was in their synagogue a man with an unclean spirit. And he cried out, ²⁴ ‘What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God.’ ²⁵ But Jesus rebuked him, saying, “Be silent, and come out of him!””

The demons knew who Jesus was. They knew whose presence they had come into. They'd come into the presence of the Holy One, the one whom Isaiah spoke of—the great deliverer, Immanuel, God in the midst of us.

We'll move to Acts chapter 3, verse 14. Now this is just after the healing. Remember, Peter and John healed a crippled man as they were walking towards the temple, in the Beautiful Gate of the temple, and people ran towards them. We'll start reading at verse 12:

“¹² And when Peter saw it he addressed the people: ‘Men of Israel, why do you wonder at this, or why do you stare at us, as though by our own power or piety we have made him walk? ¹³ The God of Abraham, the God of Isaac, and the God of Jacob, the God of our fathers, glorified his servant Jesus, whom you delivered over and denied in the presence of Pilate, when he had decided to release him. ¹⁴ But you denied the Holy and Righteous One, and asked for a murderer to be granted to you, ¹⁵ and you killed the Author of life, whom God raised from the dead.’” You denied, whom? The Holy and Righteous One. The Holy One.

Move to First John, chapter 2. We'll start reading at verse 18: "18 Children, it is the last hour, and as you have heard that antichrist is coming, so now many antichrists have come. Therefore we know that it is the last hour. 19 They went out from us, but they were not of us; for if they had been of us, they would have continued with us. But they went out, that it might become plain that they all are not of us. 20 But you have been anointed by the Holy One, and you all have knowledge." Who have they been anointed by? The Holy One. Who? The Lord Jesus. The Holy One of Israel.

So did Isaiah know he was speaking of a man who would be called the Lord Jesus Christ? Did he know that he was speaking of one who would be the son of Mary, that would be raised in the household of Joseph, that he would be called the Son of David in his day? No, he didn't know all of those things. But Isaiah, by the Holy Spirit, prophesied things which can only have been fulfilled in and through the Lord Jesus Christ. This coming salvation is a salvation to be accomplished through the presence of God. "Great in your midst is the Holy One of Israel."

And we know from our Old Testament that that Holy One is Jesus. The one who came into the midst of His people, into the midst of the temple, was Jesus. The one who saves is Jesus. This great salvation that's being accomplished, this salvation that is an Exodus of people from death to life, from darkness to light, it's the work of the Lord Jesus Christ. There can be no other fulfillment.

One of the saddest things that I hear of in the world today is the Jewish Passover celebration. Why? There's an empty chair at their table. You know who they're waiting for? They're not even waiting for the Messiah. The Old Testament prophesied that there would be a forerunner in the spirit of Elijah, and when he came, then would come the Saviour; then would come the Messiah. They leave an empty seat at the Passover for the one who comes in the spirit of Elijah.

Not only do they reject Jesus, they reject John the Baptist. They reject that there's ever been any kind of fulfillment of any of these promises of God. And yet it's here before us in God's word, so wonderfully beautifully recorded, so amazingly perfectly fulfilled in the person of Jesus. But they're still waiting for the prophet in the spirit of Elijah. I think that's sad. It's one of the saddest things I can imagine. They claim to be worshippers of the living God. They claim that they're waiting for salvation. Well, the forerunner came. His name was John the Baptist. And then came the Lord Jesus, who was the only one who could possibly fulfill all these prophecies, and they rejected Him. And to this very day, they reject Him and they refuse to see the fulfillment. Eyes are blinded. Paul speaks in Second Corinthians chapter 3 of the fact that when these people hear the law read to them, there's a deception over their eyes. It's like there's a blindfold on. He said it's just like Moses had to veil his face. Well now, they veil their eyes, rather than see the glory of God revealed in the Lord Jesus Christ.

And how can any other Saviour come forth? The temple was destroyed in 70 AD; burnt to the ground. All the genealogies, gone. All the records, gone. How could anyone in this world prove that they're of the household of David today? It can't be done. How can there come forth a Saviour from the house of David when it can't be proven, it can't be shown, it can't be done? There may be descendants of the household of David mixed into this world by blood. I mean, we are descendants of the household of David by faith, but there may be genetic descendants of

David mixed into the peoples of this world. How could anyone ever prove it? They refused to see God's fulfillment in Christ.

They don't rejoice because they will not see God's fulfillment in Christ. They will not rejoice. "Shout, and sing for joy, O inhabitant of Zion, for great in your midst is the Holy One of Israel." This should fill us with joy. This should make us rejoice. This is the kind of foundation of our happiness and of our frame of mind that stands up to everything the world throws at it. Sickness?—I'm rejoicing. Illness—we're rejoicing. Loss of a loved one—I rejoice. We rejoice, why? Because great in our midst is the Holy One of Israel.

God in the person of the Lord Jesus Christ has redeemed a people out of slavery. He shed His blood, He died, He gave up His life for God's people. This is so much greater than rescuing a people out of a place called Egypt to bring them to a place called Canaan so that they could have a city with a temple in it. This is so much greater than anything in this world! What's the value of anything in this world? We know it's going to be destroyed: You know, the first time—the flood; the second time—the fire. We know that nothing in this world compares to what we've been given in Christ—this eternal life in the presence of the Lord Jesus Himself!

And even now, we as the people of God gathered here to worship, we worship where? In His presence, by His Spirit—He, here with us, and I hope and pray, speaking to us from the Scriptures—using some fool like me, to speak to us, to bring us this word of a hope in salvation and glory! The purpose for which humanity was made is to give the glory to God, to worship the one who's image we bear. "Shout, and sing for joy, O inhabitant of Zion, for great in your midst is the Holy One of Israel."

We're living an Exodus life. We wander through the desert. Isaiah tells us it's a highway. Now you might think it's a strange kind of highway. It's a rough kind of highway. Back at chapter 11, verse 16, "There will be a highway from Assyria for the remnant that remains of his people." You might think it's a rough kind of highway, but we're walking the highway in the presence of God. God is with us, the Holy One of Israel walks with us. It may seem a rough kind of highway, but He supplies our needs day by day. The water, the wells of salvation, the living water of eternal life—He supplies our needs day by day by day. That manna, that holy food that comes from the word of God by Christ Himself, comes to us day by day by day. It's an Exodus life. We're walking a highway to where? The Promised Land, the Promised City, the promised dwelling place of God. He's with us now and He's drawing us ever closer. He's dragging us in. We're going to be in His very physical presence, in Christ Jesus. We're going to know Him, face to face. We're going to love our Lord. "Shout, and sing for joy, O inhabitant of Zion, for great in your midst"—great in our midst—"is the Holy One of Israel." We'll close in prayer.

Father in heaven, we do thank you and praise you that you indeed have provided us with salvation in, through, and by the Lord Jesus Christ; that you have accomplished such an amazing and wonderful Exodus; that your will cannot be held back. You will accomplish your purposes. You have ordained that you would save for yourself a people, a worshipping nation, that you would make one people out of the many, one people in Christ, that He would dwell in our midst—the Holy One of Israel. Father, we thank you, we praise you. You indeed are God. We thank you that you have given us such wonderful words in Scripture. In Jesus' name. Amen.