

Isaiah 11-12

- The end of Isaiah 10 offers a fascinating preview of how the final days of Tribulation will play out
 - But it gives us that picture by describing a different event
 - The events of Assyria's failure to capture Jerusalem
 - God protected Jerusalem from an over-ambitious Assyrian army
 - And He did so to ensure Jerusalem would survive to give birth the Immanuel Christ child
 - But in those events, God pictures a future event as well
 - Where an enemy army advances upon Jerusalem and reaches the doorstep of the city only to be destroyed in the end
 - So that the city might be saved for Christ's second coming
 - Glance at the final versus of Chapter 10
 - In 28-32 Isaiah lists a series of place names, each place is a step closer to Jerusalem
 - Representing the army's relentless progression toward the city
 - But in the end, the Lord saves the day for Jerusalem (vs. 33-34)
- Also remember, that this final section of Immanuel follows the same pattern as the last two
 - The first two sections fit the prophetic names of his two sons, while this section fits Isaiah's name himself
 - Isaiah means "Salvation is of the Lord"
 - Sure enough, chapter 11 opens with a description of this salvation

[Is. 11:1](#) Then a shoot will spring from the stem of Jesse,
And a branch from his roots will bear fruit.

[Is. 11:2](#) The Spirit of the LORD will rest on Him,

The spirit of wisdom and understanding,
 The spirit of counsel and strength,
 The spirit of knowledge and the fear of the LORD.

[Is. 11:3](#) And He will delight in the fear of the LORD,
 And He will not judge by what His eyes see,
 Nor make a decision by what His ears hear;

[Is. 11:4](#) But with righteousness He will judge the poor,
 And decide with fairness for the afflicted of the earth;
 And He will strike the earth with the rod of His mouth,
 And with the breath of His lips He will slay the wicked.

[Is. 11:5](#) Also righteousness will be the belt about His loins,
 And faithfulness the belt about His waist.

- How familiar are these verses...and yet look at them again, especially within the context of the book of Immanuel
 - Isaiah uses the branch motif again to describe the arrival of Jesus, Immanuel
 - What a great poetic transition from chapter 10 to chapter 11
 - Assyria was like the great trees of Lebanon, cut down by the Lord
 - And in the ashes of that defeat, we have a branch springing forth
 - The picture is of rebirth and hope in the midst of defeat of God's enemies
 - And He comes from the stem of Jesse, who was David's father
 - In other words, the branch comes from the line of David, the line of Judah and the kings
 - But why mention Jesse rather David directly?
 - Because the arrival of Immanuel isn't like a king, not initially
 - Rather Immanuel comes as a poor child in Bethlehem
 - Just as Jesse lived, a poor shepherd
 - But a branch from Jesse's root will bear fruit
- Now look at this person
 - He will have the Spirit of the Lord upon Him

- In fact, He will the full measure of the Spirit, all seven attributes of the Spirit of God
 - Of the Lord, of wisdom, understanding, of counsel, of strength, knowledge, and fear
- These seven attributes aren't necessarily all we can say to describe the Spirit, but by choosing seven attributes, Isaiah communicates the full measure of the Spirit is present in the Messiah
 - Similar to the throne room scene in Revelation

[Rev. 4:5](#) Out from the throne come flashes of lightning and sounds and peals of thunder. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God;

- Chapter 4 and 5 of Revelation are a scene in the Heavenly throne room following the Rapture of the Church
 - Since the Church has been removed from the Earth, the Spirit Who indwelt believers is also gone
 - And the count of seven Spirits in Revelation represents the fullness of the Holy Spirit - all of Him is in Heaven
 - Since none of Him is left behind after the Rapture
- Likewise, here we see seven used as a symbol to mean the complete influence and presence of the Spirit rests on Immanuel
- Up to this point, this description has focused on Christ's arrival as the Child, Immanuel
 - We see the reference to a humble beginning like Jesse and as a shoot beginning to grow
 - Of the Spirit resting upon Him as He did when Jesus was a Child
 - But then in verse 3 it seems to change
 - He will judge in a way that shows a true fear of the Lord
 - Rather than judging in the way regular men do
 - Limited by only what they can see or hear
 - Instead, He judges with perfect righteousness

- And perfect fairness for the afflicted
- And He has the power to enforce His decrees and judgments
 - Striking the earth with His word (v4)
 - A word that is so sure and strong, it can't be ignored or broken
 - It can defeat His enemies
 - He is clothed by righteousness and and faithfulness
- When will this Child rule the earth in this way?
 - Not during His first coming
 - Obviously, we transition seamlessly to a description of His rule on earth during His Second Coming and Kingdom
 - So, let's note that even as 11 opens with the Child in view, it quickly moves to looking at Christ ruling on Earth as King
 - This makes sense especially in light of how we left chapter 10
 - The end of chapter 10 was picturing the end of Tribulation and the description of the Antichrist
 - In that day, the arrival of Christ initiates the beginning of the 1,000 kingdom
 - Similarly, chapter 11 focuses on the kingdom, the time when Christ reigns
 - Coming as it does on the heel of the description of the Assyrian army's destruction
- Knowing that we're talking about a time when Christ is ruling on Earth, what do we learn about that time?

[Is. 11:6](#) ¶ And the wolf will dwell with the lamb,
 And the leopard will lie down with the young goat,
 And the calf and the young lion and the fatling together;
 And a little boy will lead them.

[Is. 11:7](#) Also the cow and the bear will graze,
 Their young will lie down together,
 And the lion will eat straw like the ox.

[Is. 11:8](#) The nursing child will play by the hole of the cobra,
 And the weaned child will put his hand on the viper's den.

[Is. 11:9](#) They will not hurt or destroy in all My holy mountain,
 For the earth will be full of the knowledge of the LORD
 As the waters cover the sea.

[Is. 11:10](#) ¶ Then in that day
 The nations will resort to the root of Jesse,
 Who will stand as a signal for the peoples;
 And His resting place will be glorious.

- Classic verses open this passage
 - Some misquote these verses as the lion and the lamb lie down together
 - Actually, that's true too, though the words don't appear that way in Scripture
 - Because Isaiah is describing a new order that exists during the Kingdom time
 - Consider the clues Isaiah gives us
 - Wolf, lamb, leopard, goat, calf, lion, and yearling all lie down together
 - If you tried to recreate this scene today, you would quickly unleash a tornado of fur, and claws and teeth
 - Why? because we're talking about predators and prey coexisting in harmony - something we don't see today
 - And all the while, a young child can lead them without being in danger himself
 - What does such a scene set in the time of the Messianic Kingdom imply?
 - The animals cease living off one another's flesh
 - They are no longer carnivorous

- They return to eating only plants - as it was when they were first created
- This is confirmed by verse 7
 - The cow grazes (it's nice to know somethings don't change)
 - But so does the bear, which is normally an omnivore
 - But the bear's young no longer pose a threat to the cow's young
 - And the lion, which today is a carnivore, will eat straw in the future
- The final important clue is given in 8 and 9
 - The nursing child can play safely by a cobra home
 - And even place his hand in the viper's den without fear
 - If haven't figured our what's going on here by now, verse 8 makes the answer abundantly clear
- Can you think of another place in Scripture where a humans and snake have a significant encounter
 - Adam and Woman and the serpent
 - And the result of that encounter was a curse coming upon the earth bringing physical death and enmity between snakes and people among other things

[Gen. 3:14](#) The LORD God said to the serpent,
 “ Because you have done this,
 Cursed are you more than all cattle,
 And more than every beast of the field;
 On your belly you will go,
 And dust you will eat
 All the days of your life;

[Gen. 3:15](#) And I will put enmity
 Between you and the woman,
 And between your seed and her seed;
 He shall bruise you on the head,
 And you shall bruise him on the heel.”

[Gen. 3:17](#) Then to Adam He said, "Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, 'You shall not eat from it';

Cursed is the ground because of you;
In toil you will eat of it
All the days of your life.

[Gen. 3:18](#) "Both thorns and thistles it shall grow for you;
And you will eat the plants of the field;

[Gen. 3:19](#) By the sweat of your face
You will eat bread,
Till you return to the ground,
Because from it you were taken;
For you are dust,
And to dust you shall return."

- As a result of the fall, God placed enmity between the serpent and man
 - And He brought physical death into the creation when He declared that all men must return to dust - physical death
 - This has been the state of creation since the fall
 - And death extended into all the Earth
 - Because the ground itself is cursed, so that all that comes from it is likewise under the curse of death
 - Later in Genesis 9, God brought about the killing and eating of animals

[Gen. 9:1](#) ¶ And God blessed Noah and his sons and said to them, "Be fruitful and multiply, and fill the earth.

[Gen. 9:2](#) "The fear of you and the terror of you will be on every beast of the earth and on every bird of the sky; with everything that creeps on the ground, and all the fish of the sea, into your hand they are given.

[Gen. 9:3](#) "Every moving thing that is alive shall be food for you; I give all to you, as I gave the green plant.

- Did you notice that God wisely gave animals the fear of predators, including the fear of mankind
 - For now man would be hunting animals for food, having already been given plants to eat
- So what's changed in Isaiah 11?
 - During the Kingdom, the animals are losing their predator-prey instincts

- They no longer need to attack because they no longer eat meat
 - Likewise, men are no longer threaten by wild animals
 - And even the snake and the child are safe together
 - All the consequences of the Fall seem to be reversed
- Isaiah is describing during the Kingdom a clear reversal of the curse instituted at the fall
 - And a return to the circumstances that existed in Eden
 - Animals eating plants, no one hurting or destroying another
 - Just as God designed Creation from the beginning
 - The Fall produced spiritual death > physical death > world under curse
 - The Salvation of God yields new spiritual life > incorruptible body > new heavens and earth
- And Isaiah says this renewed state of creation would exist in all God's holy mountain
 - In Scripture, a mountain is a favorite metaphor to picture a kingdom
 - Daniel 2 is perhaps the best known example of this

[Dan. 2:31](#) ¶ "You, O king, were looking and behold, there was a single great statue; that statue, which was large and of extraordinary splendor, was standing in front of you, and its appearance was awesome.

[Dan. 2:32](#) "The head of that statue was made of fine gold, its breast and its arms of silver, its belly and its thighs of bronze,

[Dan. 2:33](#) its legs of iron, its feet partly of iron and partly of clay.

[Dan. 2:34](#) "You continued looking until a stone was cut out without hands, and it struck the statue on its feet of iron and clay and crushed them.

[Dan. 2:35](#) "Then the iron, the clay, the bronze, the silver and the gold were crushed all at the same time and became like chaff from the summer threshing floors; and the wind carried them away so that not a trace of them was found. But the stone that struck the statue became a great mountain and filled the whole earth.

- Later Daniel explains the meaning of the stone that turns into a mountain

[Dan. 2:44](#) "In the days of those kings the God of heaven will set up a kingdom which will never be destroyed, and that kingdom will not be left for another people; it will crush and put an end to all these kingdoms, but it will itself endure forever.

- So a mountain is a favorite symbol for God's kingdom
 - And on this Holy mountain, no harm will come to animals or child
- So Jesus rules over a different kind of Creation, one that reflects God's original plan
 - Moving forward, we learn more about the Kingdom

[Is. 11:10](#) ¶ Then in that day

The nations will resort to the root of Jesse,
Who will stand as a signal for the peoples;
And His resting place will be glorious.

[Is. 11:11](#) ¶ Then it will happen on that day that the Lord

Will again recover the second time with His hand
The remnant of His people, who will remain,
From Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath,
And from the islands of the sea.

[Is. 11:12](#) And He will lift up a standard for the nations

And assemble the banished ones of Israel,
And will gather the dispersed of Judah
From the four corners of the earth.

[Is. 11:13](#) Then the jealousy of Ephraim will depart,

And those who harass Judah will be cut off;
Ephraim will not be jealous of Judah,
And Judah will not harass Ephraim.

- In the day of the kingdom, the nations will resort to Christ
 - Resort is darash or seek after, but in the sense of investigate or inquire after
 - The Lord's presence in the world causes the Gentiles to flow toward Jerusalem to seek after Christ
 - And they find Him in a glorious repose
 - And in that day, the Lord will have regathered the nation of Israel into their land
 - Notably Isaiah calls this regathering a second regathering
 - At the time he wrote those words, there hadn't yet been a dispersion, much less a first regathering

- One regathering happens after the Babylonian captivity, though that one wasn't worldwide and only involved Judah
 - But this second one is many times more impressive
 - It includes both Judah and Israel and it draws Jews from the four corners of the earth
- And as the two halves of Israelites rejoin, there is no animosity between them
 - Ephraim is used here to represent the northern kingdom of Israel because it had a historical role in opposing God and opposing Judah
 - It was a rival for the location of the tabernacle with Judah
 - But it was frequently disobedient and unfaithful
 - The eventual rejoining of Israel and Judah is also pictured by Ezekiel when he

[Ezek. 37:15](#) ¶ The word of the LORD came again to me saying,

[Ezek. 37:16](#) "And you, son of man, take for yourself one stick and write on it, 'For Judah and for the sons of Israel, his companions'; then take another stick and write on it, 'For Joseph, the stick of Ephraim and all the house of Israel, his companions.'

[Ezek. 37:17](#) "Then join them for yourself one to another into one stick, that they may become one in your hand.

[Ezek. 37:18](#) "When the sons of your people speak to you saying, 'Will you not declare to us what you mean by these?'

[Ezek. 37:19](#) say to them, 'Thus says the Lord GOD, "Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel, his companions; and I will put them with it, with the stick of Judah, and make them one stick, and they will be one in My hand.'"

- These two reunited nations of Jews then work together to subdue their enemies

[Is. 11:14](#) They will swoop down on the slopes of the Philistines on the west;
Together they will plunder the sons of the east;
They will possess Edom and Moab,
And the sons of Ammon will be subject to them.

[Is. 11:15](#) And the LORD will utterly destroy
The tongue of the Sea of Egypt;
And He will wave His hand over the River
With His scorching wind;
And He will strike it into seven streams
And make men walk over dry-shod.

[Is. 11:16](#) And there will be a highway from Assyria
For the remnant of His people who will be left,

Just as there was for Israel
In the day that they came up out of the land of Egypt.

- Judah and Ephraim will be victorious over their historic enemies and plunder or remove their wealth
 - Both the enemies on the west, and the east
 - Also, the historic barriers that have prevented the Jews from returning to their land will be removed supernaturally
 - First, the tongue of the Sea of Egypt is removed
 - Today we call this body of water the Gulf of Suez
 - It's a major obstacle to travel by land into Israel
 - Likewise, the River, which means the Euphrates River, is a major obstacle for travel to Israel from the east
 - God smashes it into seven streams, meaning it is no longer an obstacle
 - These specific occurrences are probably examples of how He will remake the earth in the days of the kingdom
 - And these changes are both literal and at least somewhat symbolic
 - They reflect the removal of all the historic barriers to Israel at peace in their land
 - That's also clear in the reference to a highway from Assyria that will transport Israel back into their land
 - In contrast to the way God will transport Israel out by Assyria

[Is. 12:1](#) ¶ Then you will say on that day,
“ I will give thanks to You, O LORD;
For although You were angry with me,
Your anger is turned away,
And You comfort me.

[Is. 12:2](#) “Behold, God is my salvation,
I will trust and not be afraid;
For the LORD GOD is my strength and song,
And He has become my salvation.”

[Is. 12:3](#) Therefore you will joyously draw water
From the springs of salvation.

[Is. 12:4](#) And in that day you will say,
“ Give thanks to the LORD, call on His name.
Make known His deeds among the peoples;
Make them remember that His name is exalted.”

[Is. 12:5](#) Praise the LORD in song, for He has done excellent things;
Let this be known throughout the earth.

[Is. 12:6](#) Cry aloud and shout for joy, O inhabitant of Zion,
For great in your midst is the Holy One of Israel.

- Now in chapter 12, we have a song sung by Israel to close out the book of Immanuel
 - You may have noticed the phrase God is my salvation in verse 2, which is the reference to Isaiah’s name
 - This completes the three names of Isaiah and his sons, and thus completes the book of Immanuel
 - Why a song here?
 - Well first, look it is a song of thanksgiving
 - It recounts God’s faithfulness to bring Israel back even by His anger
 - It expresses Israel’s joy for their promises having been made complete in the Kingdom
 - This is similar to the song the Jews sang when God gathered them out of Egypt and protected them from their enemies

[Ex. 15:1](#) ¶ Then Moses and the sons of Israel sang this song to the LORD, and said,
“ I will sing to the LORD, for He is highly exalted;
The horse and its rider He has hurled into the sea.

[Ex. 15:2](#) “ The LORD is my strength and song,
And He has become my salvation;
This is my God, and I will praise Him;
My father’s God, and I will extol Him.