

Book of Isaiah



Chapter 11

*Theme: The Person and power of the King;
the purpose and program of the Kingdom*

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Chapter 11

As chapter ten ended, Isaiah wrote of a day when the remnant of Israel would rely on the Lord. Tonight, we will be looking at chapter 11, when Isaiah gets very descriptive of that time, which we call the Millennium.

Chapter 11 is a continuation of the prophecy begun in chapter 7 which will conclude with chapter 12. There is progress and development through this section of prophecies which were all given during the reign of Ahaz. In the preceding chapters we have seen a time of judgment, a time that the Lord Jesus called the Great Tribulation period. Chapter 11 is one of the great messianic prophecies of Scripture. It speaks of the coming of Christ to establish His Kingdom and the type of program He will have. In chapter 12 we will have the culmination of this section where we will see the worship of the Lord in the Kingdom.¹

¹And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

Rod: Job 14:7-9.

Stem of Jesse (Root of David: Rev 5:5; Rom 15:12; Rev 22:16).

Branch: Jeremiah 23:5; 33:15 - "King"; Zech 3:8; 6:12 - "Man."

Isaiah: *Netzer*: sprout. Mt 2:23 = "Nazarene."

[rod] Hebrew: *choter* (HSN-H2415), a twig; a tender branch. Only here and in Prov. 14:3. Not the same as *shebet* (HSN-H7626) in Isa. 11:4; 9:4; 10:5,15,24; 11:4; 14:29; 28:27; 30:31; Ex. 21:20; Lev. 27:32; 2Sam. 7:14; Ps. 2:9; 23:4; Prov. 10:13; 13:24; 22:8,15; 23:13-14; 26:3; 29:15. The former is a mere starting of a branch; a twig; a tender shoot sprouting out of the root of a dead, fallen tree; it would grow and flourish in all the earth. The latter refers to a full grown and strong rod, cut from a tree and capable of beating out grain; correcting children; being used as a shepherd's rod and club, a king's scepter, and a large or strong club for war and protection.²

[stern] Hebrew: *geza'* (HSN-H1503) -- stump or stock of Jesse (Isa. 11:1; 40:24; Job 14:8).

¹ Thru The Bible with J. Vernon McGee.

² Dake's Annotated Reference Bible

[Branch] Hebrew: *netser* (HSN-H5342), a green shoot; a branch (Isa. 11:1; 14:19; 60:21; Dan. 11:7). The word for branch in Isa. 4:2; Jer. 23:5; 33:15; Zech. 3:8; 6:12 is *tsemach* (HSN-
<H6780>), a sprout; it is similar to *netser*.³

This descendant of Jesse is called in Scripture, "the Branch." Studying it through the Bible, you find that this Branch is Jesus Christ. But interestingly, this title only applies to Him during the Millennial Kingdom, when He is king over all the earth (Jer. 23:5; 33:15; Rom. 15:12) and builds the temple (Zech. 6:12).⁴

It is interesting that it says "a rod out of the stem of Jesse." David is not mentioned; the one who is mentioned is David's father. Of course that means He is in the line of David, but why does Isaiah go back to Jesse? Well, the royal line did begin with David. Jesse was a farmer, a shepherd who lived in a little out-of-the-way place called Bethlehem. But by the time of Jesus, the line of David had sunk back to the level of a peasant. It no longer belonged to a prince raised in a palace, but it belonged to One raised in a carpenter shop. Isaiah, therefore, very carefully says that the rod comes "out of the stem of Jesse."

Branch means "a live sprout." This is the second time we have had a reference to the "Branch." The first time it was mentioned was in Isaiah 4:2. There are eighteen words in the Hebrew language translated by our English word branch. This is one of the titles given to the Lord Jesus Christ. In Isaiah 53 He is "a root out of a dry ground." Delitzsch, the great Hebrew scholar, wrote, "In the historical fulfillment even the ring of the words of the prophecy is noted: the *nehtzer* (Branch) at first so humble, was a poor Nazarene" (see Matt. 2:23). Christ had a humble beginning, born yonder in Bethlehem, a city of David, but a city of Jesse also.⁵

1-9 Assyria would be like a tree cut down at the height of its power (10:33, 34), never to rise again. Judah (the royal line of David) would be like a tree chopped down to a stump. But from that stump a new shoot would grow—the Messiah. He would be greater than the original tree and would bear much fruit. The Messiah is the fulfillment of God's promise that a descendant of David would rule forever (2 Samuel 7:16).⁶

A Rod from the stem of Jesse (see 1 Sam. 16:10–13) represents the new and greater David. As David inaugurated a kingdom of righteousness and peace, the new David, the "rod" or "root" from David's line (53:2), will establish an incomparably greater kingdom. The words Rod and Branch are messianic terms. They are figurative words for the great descendant of the household of David, the Seed of the Woman promised in Gen. 3:15, Jesus Christ Himself (see Matt. 1:17).⁷

There are two Hebrew words translated "branch" which are used in the "Branch" prophecies. The word *Nazar* (*natser*) is used here in this verse. This is a key messianic verse which shows that the "Tsemach" () Branch prophecies and the "Nazer" Branch prophecies are linked and are one and the same because both forms of the Branch prophecies teach that He is the son of David. Here, the coming Nazarene is to be of the family of Jesse who was the father of David. This verse

³ Dake's Annotated Reference Bible

⁴ <http://rondaniel.com/library/23-Isaiah/Isaiah1101.php>

⁵ Thru The Bible with J. Vernon McGee.

⁶ The Life Application Bible Notes

⁷ The Nelson Study Bible

makes it plain that the word Nazer is to be linked to the Branch prophecies and that other occasions of its use should be investigated. Just as every use of the word "branch" translated from Tsemach" in the Bible is not in a messianic context and is therefore not a revelation about the coming of the Messiah so also the use of "Nazar" will only have such mystical connection in contexts that are clearly messianic like this one. In some of them, as here, the connection is perfectly clear. Jesus, whose name is the "Branch," is just so because Nazarene means "The Branch." See the chapter "Excursus on "the Nazarene" in this book for a more detailed review of this word and its use by Isaiah. The Aramaic Targum of Isaiah of the inter testament period substitutes the word "Messiah" for "Nazar" in the commentary-paraphrase of this verse where it makes this a long range prophecy. It says a "king messiah" will come from Jesse's son's sons. Thus the scribes of the inter-testament period were convinced that the Messiah would be a "Nazar." The same idea and words are inserted in the Targum of 14:29 with less apparent reason.⁸

Isaiah 10:33-34 left with the idea of the LORD chopping down the proud as if they were mighty trees. Now, the LORD is looking over the stumps, and causes a Branch to grow out of one of them, the root of the family of Jesse, David's father.

Indeed, Jesus did come from the stump of Jesse. The royal authority of the house of David had lain dormant for 600 years when Jesus came as King and Messiah. When Jesus came forth, it was like a new green Branch coming from an apparently dead stump.

The LORD wanted Judah to know that even though the Assyrians and others would come and bring judgment, God would still use them and bring forth life from them. Even if they looked like a long-dead stump, God can bring forth life.

"We see a bare, withered tree stump, robbed of its trunk and top, and it looks as though the stump will never bear any fruit any more. But, a small shoot sprouts from the root of this dry stump which is the Davidic dynasty. Because of its unsightliness and misery, it is not named after David but after his father. When Christ was born, there was nothing royal about that dynasty. But a new shoot sprang from this old stem." (Bultema)

In calling the Messiah a Rod from the stem of Jesse, the LORD is emphasizing the humble nature of the Messiah. Jesse was the much less famous father of King David. It is far more humble to say "from Jesse" than to say "from King David."⁹

²And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

"**Seven Spirits** before His Throne" Rev 1:4

Mt 3:16; Lk 2:40; 6:1, 14, 18; Jn 3:24.

Holy Spirit: 1 Cor 12:8-11; Gen 1:3.

All good in Israel, 1 Sam 10:6; 16:13ff.

Empowers for service, Isa 28:6

Craftsmen, Ex 31:3; 35:31

Warriors, Judg 6:34; 11:29; 13:25; 14:6

Prophets, Num 11:25ff

⁸ <http://www.moellerhaus.com/11-12.htm>

⁹ <http://www.studylight.org/commentaries/guz/isaiah-11.html>

Messiah, John 1:22,24; Col 2:9

Abides on Him (Cf Judg 6:34; 1 Sam 11:7; 2 Sam 23:2; Ps 51)

Isa 61:1

Seven Predictions -- Fulfilled:

1. There shall come forth a rod out of the stem of Jesse (Isa. 11:1).
2. A Branch shall grow out of his roots.
3. The Spirit of the Lord shall rest upon Him (Isa. 11:2).
4. The Spirit of wisdom and understanding shall rest upon Him.
5. The Spirit of counsel and might.
6. The Spirit of knowledge.
7. The Spirit of the fear of Jehovah.¹⁰

This is the sevenfold spirit which rested upon the Lord Jesus Christ. The plenitude of power is the sevenfold spirit: (1) of the Lord; (2) of wisdom; (3) of understanding; (4) of counsel; (5) of might; (6) of knowledge; and (7) of the fear of the Lord. The number seven in Scripture does not necessarily mean perfection. The primary thought is fullness, completeness. John 3:34 tells us, "...for God giveth not the Spirit by measure unto him." In Ephesians 5:18 we are admonished, "...be filled with the Spirit." Some of us just have a few drops at the bottom, others are one fourth filled, and some are half filled. Very few Christians you meet are really filled with the Spirit. A little girl once prayed, "Lord, fill me with the Spirit. I can't hold very much, but I can run over a whole lot." Very few Christians are just brimming full, running over on all sides. The Lord Jesus was the exception to that.

1. "The spirit of the Lord shall rest upon him." The Lord Jesus Christ in His humanity went forth in the power of the Spirit. When He comes again, He is going to rule in the power of the Spirit.

2. "The spirit of wisdom." He has been made unto us wisdom (1Cor. 1:30). He is the only One who can lead and guide you and me through this life. We are no match for the world today. The Lord Jesus Christ could say "...for the prince of this world cometh, and hath nothing in me" (John 14:30). Satan cannot find anything in Christ, but he can always find something in us. We need the Spirit of wisdom, and the Lord Jesus Christ is that Spirit of wisdom.

3. "And understanding," which means spiritual discernment. It is distressing to find that so few Christians have any discernment at all. I am amazed the way some people will follow a certain man purely on a human basis. They like his looks or the sound of his voice, and they never really comprehend what he is saying or if what he is saying is true to the Word of God. Christians need the Spirit of understanding. That is one thing for which I have always prayed, and I seem to need it more today than ever before. We need to be aware of who is for the Lord and who isn't.

Not long ago, while driving a car in another city, I was listening to the radio. A man who was preaching blessed my heart, but he went on to say that if he did not get support he would no longer be able to broadcast. I said to myself, "You would think the people in this city would have enough spiritual discernment to support him." He is so much better than many who are being supported. I spoke to a pastor in that city about the man whom I had heard on the radio. He told me that he was a wonderful man, very humble, and a great Bible teacher, but he simply was not getting the support he needed. The Christians in that city need the spirit of understanding. My friend, have you ever prayed for the spirit of understanding? Ask God to give you the understanding that you lack.

¹⁰ Dake's Annotated Reference Bible

4. "The spirit of counsel." All of us need counsel. Did you ever notice that the Lord Jesus Christ never asked anyone for advice? He never asked for counsel; He gave it.

5. "Might" -- that is, power. Oh, how we need power. Paul says, "That I may know him, and the power of his resurrection..." (Phil. 3:10, italics mine). We need that today.

6-7. "The spirit of knowledge" and "of the fear of the Lord." I think these come through a study of the Word of God.¹¹

Though many are not aware of it, this passage is actually the answer to a mystery in Revelation. Four times (Rev. 1:4; 3:1; 4:5; 5:6), the book of Revelation refers to "the seven Spirits of God." This has confused many people. When they read of

Rev. 4:5 ...seven lamps of fire burning before the throne, which are the seven Spirits of God and of the Lamb...

Rev. 5:6 ...having seven horns and seven eyes, which are the seven Spirits of God...

...it often leads to some pretty crazy commentary!

But in reality, the seven Spirits of God are explained fully right here in Isaiah 11:2. After all, the number seven is a picture of completeness, and often refers to one complete thing. So, I think a better way to see those Revelation passages is to look at them as the sevenfold Spirit of God.

Once we do that, we see that the Holy Spirit has a sevenfold nature:

- 1 - He is the Spirit of the Lord Who moved over the surface of the waters (Gen 1:2).
- 2 - He is the Spirit of Wisdom Who filled Joshua (Deut. 34:9).
- 3 - He is the Spirit of Understanding Who gives understanding to the spiritual man, while the natural man sees things which are spiritually appraised as foolishness (1Cor. 2:14).
- 4 - He is the Spirit of Counsel Who gives in the very house what we are to say (Luke 12:12).
- 5 - He is the Spirit of Strength Who came upon Samson and enabled him to break the robes that bound him (Judges 15:14).
- 6 - He is the Spirit of Knowledge, who teaches us all things and brings to our remembrance all that Jesus said (John 14:26).
- 7 - He is the Spirit of the Fear of the Lord, who built up and comforted the church in Judea, Galilee, and Samaria by causing them to go on in the fear of the Lord (Acts 9:31),¹²

The Branch that comes from the apparently dead stump isn't just barely alive. It is full of life, and full of the Spirit of the LORD. The Messiah has seven - the number of fullness and completion - aspects of the Spirit of the LORD.

He has the Spirit of the LORD. It is not a false spirit or a deceiving spirit or even the spirit of a man. The Spirit of the LORD God of Israel rests upon the Messiah. Once Jesus rebuked the disciples saying, You do not know what manner of spirit you are of (Luke 9:55). Jesus was of the Spirit of the LORD, and He knew it.

The Spirit of wisdom is upon the Messiah. Jesus is perfectly wise in all things. He showed it among us during his earthly ministry, and He shows it now in His ministry towards us in heaven. 1 Corinthians 1:30 says that Jesus became for us wisdom from God. It isn't just that Jesus has wisdom; He is wisdom!

The Spirit of . . . understanding is upon Him. Jesus understands all things, and He understands us perfectly. He is perfectly suited to be our sympathetic High Priest in heaven (Hebrews 4:15-16). Understanding in Hebrew has the idea of a sharp sense of smell. Trapp says it describes

¹¹ Thru The Bible with J. Vernon McGee.

¹² <http://rondaniel.com/library/23-Isaiah/Isaiah1101.php>

Jesus' "Sharpness of judgment in smelling out a hypocrite . . . His sharp nose easily discerneth and is offended with the stinking breath of the hypocrite's rotten lungs, though his words be never so scented and perfumed with shows of holiness."

The Spirit of counsel is upon Jesus. He has perfect counsel to give us at all times. He has both the wisdom and the understanding to be a perfect counselor!

The Spirit of . . . might is upon Jesus. He has the power to do what He desires to do. Many would help us if they could, but are powerless. Others may have the power to help us, but don't care about us. Jesus has both the love and the might to help us.

The Spirit of knowledge is upon Jesus. He knows everything. He knows our hearts, He knows all the facts. Many times we have made decisions that seemed strange or wrong to others because they didn't have the knowledge that we have. Jesus has knowledge that we don't have, so it shouldn't surprise us that sometimes His decisions seem strange or wrong to others.

The Spirit of . . . the fear of the LORD is upon Jesus. He willingly kept Himself in a place of submission, respect, and honor to God the Father.¹³

These seven aspects of the Spirit of God are not the only characteristics of the Holy Spirit. But they are grouped together in a "seven" to show the fullness and perfection of the Holy Spirit.

This passage is behind the term the sevenfold Spirit of God used in Revelation 1:4; Rev_3:1; Rev_4:5 and Revelation 5:6. It isn't that there are seven different spirits of God, rather the Spirit of the LORD has these characteristics, and He has them all in fullness and perfection.

The seven-branched lampstand that held the oil lamps for the tabernacle is also an illustration of the seven aspects of the Holy Spirit. "This candlestick had one stem in the center from which protruded three branches to the right and three to the left. Similarly, in this text, three pairs of the names of the Spirit are grouped around the central stem." (Bultema)

Jesus lived and ministered as a man filled with the Spirit of God. The wisdom, understanding, counsel, might, knowledge, and fear of the LORD Jesus displayed in His ministry flowed not from His "own" deity, but from His reliance on the Spirit of the LORD who filled Him.

In His "own" deity, Jesus had all these attributes from eternity. But when He emptied Himself at the incarnation, he allowed the Holy Spirit to fill Him as a man, being an eternal example to us and a sympathizer with us.

Jesus displayed the fruit of the Spirit to the uttermost, because He was a perfect vessel. Jesus received the Spirit without measure (John 3:34).

There seems to have been times when Jesus did operate beyond what a Spirit-filled man could do, such as when He was transfigured or when He performed some of His miracles over nature. But certainly, Jesus fought all His battles as a man filled with the Holy Spirit.

These seven characteristics describe the nature of the Spirit of the LORD. They also describe the nature of Jesus. There is no difference between the nature of Jesus and the nature of the Holy Spirit. When we see Jesus, we see the Father (John 14:9). When we see the Spirit of the LORD at work, it should look like the ministry and the nature of Jesus.¹⁴

¹³ <http://www.studylight.org/commentaries/guz/isaiah-11.html>

¹⁴ <http://www.studylight.org/commentaries/guz/isaiah-11.html>

³And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

[**understanding**] Hebrew: *ruwach* (HSN-H7307), the verbal root of *ruwach*, the word for wind, breath, or spirit. It denotes having delight in smelling or taking pleasure in anything (Gen. 8:21; 27:27; Ex. 30:38; Lev. 26:31; Amos 5:21). The English Revised Version renders it: "His delight shall be in the fear of the Lord"; the Septuagint: "the spirit of the fear of God shall fill Him"; the Peshitta: "He shall shine forth in the reverence of the Lord."¹⁵

(Isaiah 11:3-5) The perfect character of the Messiah.

His delight is in the fear of the LORD, and He shall not judge by the sight of His eyes, nor decide by the hearing of His ears; but with righteousness He shall judge the poor, and decide with equity for the meek of the earth; He shall strike the earth with the rod of His mouth, and with the breath of His lips He shall slay the wicked. Righteousness shall be the belt of His loins, and faithfulness the belt of His waist.

His delight is in the fear of the LORD: Nothing pleased Jesus more than doing the will of His Father. My food is to do the will of Him who sent Me, and to finish His work. (John 4:34)

With righteousness, He shall judge: Jesus did not rely on outward appearance, or by the mere words that someone said. He judged with righteousness. He didn't cheat the poor justice, and if the poor and the weak are given justice, then all will be.

He shall strike the earth with the rod of His mouth: The mere words of Jesus have the power to judge the wicked. He only has to announce a judgment and it is done.

Bultema quotes Dr. V. Hepp on with the breath of His lips He shall slay the wicked: "From of old, the Rabbis have adhered to the first interpretation and seen in this wicked (one) . . . the Jewish Antichrist . . . this prediction of the wicked (one) may be unhesitatingly applied to the Antichrist." Dr. V. Hepp makes this remark in light of 2 Thessalonians 2:8 : And then the lawless one will be revealed, whom the Lord will consume with the breath of His mouth and destroy with the brightness of His coming.

Righteousness and justice are so close to Jesus they are like belts around His waist. Everything He does is touched by His righteousness and justice.¹⁶

⁴But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

Rev 1:16; 2 Thess 2:8

"The wicked" should be "the wicked one." Satan will have his heyday on earth during the Great Tribulation. There will be no deliverance for the world at that time, humanly speaking. Even Israel will cry out, but help will not come from the north, the south, the east, or the west. Help will come from above. At that time the Messiah will come and establish His Kingdom. The reason for the Lord Jesus coming to earth is quite evident: this earth needs a ruler. The world has not voted for Him, and it would not vote for Him, but God has voted for Him. And since this is

¹⁵ Dake's Annotated Reference Bible

¹⁶ <http://www.studyight.org/commentaries/guz/isaiah-11.html>

God's universe, God will establish Him on earth and He is going to judge -- not after the sight of His eyes. There won't be a lengthy court case where, in the end, the criminal is turned loose. The whole thing is rather terrifying: there will be two judgments, one for believers and one for unbelievers. At the beginning of the Tribulation believers will appear before the judgment seat of Christ. Then 1,007 years later there will be the Great White Throne judgment for the lost.

One day I am going to stand before the Lord Jesus Christ. Everything that is phony in my life will be brought out in the open, and so I have been trying to get rid of that which is phony. I want things to be crystal clear, because someday the Lord is going to turn a light on my life and everything will be exposed. What a light that is going to be. It is rather terrifying.¹⁷

3-5 God will judge with righteousness. How we long for fair treatment from others, but do we give it? We hate those who base their judgments on appearance, false evidence, or hearsay, but are we quick to judge others using those standards? Only Christ can be the perfectly fair judge. Only as he governs our hearts can we learn to be as fair in our treatment of others as we expect others to be toward us.¹⁸

"Rod of his mouth and breath of his lips:" Today's most popular explanation of the warrior motif relates it erroneously to the "second coming." I think the reason that Jews of the first century, even the apostles at first, missed the warrior motif the first time was because they did not read the total context of Messiah "striking the earth with the rod of his mouth and slaying the wicked with the breath of his lips."

They did not and some still do not understand the nature of the war. The contrast between the messianic mission and the warriors of the Assyrian Empire-- the physical as opposed to the spiritual impact-- is made clear particularly where Tiglath Pilezer is mentioned in 9:2 and then swinging back and forth for the rest of the section (chaps 9-12) between the Messiah and the Assyrians; contrasts the physical with the spiritual war and victory for a future Zion wrought by the Nazarene root of Jesse. If it is hind sight that helps see that, then that is in harmony with prophecy being complete in its fulfillment,-- not speculation. Speculation caused many to miss him the first time because they missed the kind of war he is in. "There was war in heaven..." I fear that many will miss him the second time because the popular and exclusive but questionable doctrine of dispensational premillennialism holds a preeminent albeit speculative position in the evangelical world today and it teaches what is now, but has not always been, most popular: that Jesus will come the second time as a conquering majesty since he missed doing that the first time. There is no need to separate the two motifs. He is at the same time the suffering servant and the conquering warrior in the event of the cross and at the acme of which he administered the death blow to Satan which caused Satan's removal from heaven to his exclusive access to the physical universe. The event of Calvary is still, and will remain, the most important act of the Bible and it is the center of the Warrior's struggle of words. The second coming will not upstage that event but will simply be the consummation of what began on Golgotha

The current thought that the plain of Esdraelon will be a locale for a physical war in which Messiah will fight a literal battle because he didn't do it the first time seems incongruous to me because the same verses which describe the battle and victory (accomplished in the central act of his visit to earth) are still construed to include Russians dying in the shadow of Carmel on the banks of the Kishon. This, to me, minimizes the events that have made him the central character

¹⁷ Thru The Bible with J. Vernon McGee.

¹⁸ Life Application Study Bible.

of all history. His means of having his name apportioned among the greatest of history was rejected by our Jewish friends' ancestors at his first coming. Will those who look for a "White Steed" reject the "foal of an ass" again? He came the first time with power and glory and established Zion. Those who, from Isaiah's time, looked for Zion and those who found their life in it have not been disappointed with what went forth from Zion on Pentecost. And I remain convinced that at the second coming He will take those who bow to the carpenter, not the majesty, since he gave his life to convince us where true power, glory and majesty are found. It remains in the "rod of his mouth and the breath of his lips."¹⁹

When Jesus sits on the throne, He will be the first king in history to have the advantage of knowing all men's hearts (Luke 6:8; 11:17; John 2:24). He never made judgments on what He saw or heard, but with righteousness.

By all accounts, Judas was convincing in what he did and said. He had everybody fooled. Everybody, that is, besides Jesus. Jesus knew the real Judas, and that he was betraying him (John 13:11). This is the kind of king the earth will have in the Millennium.

Now, as difficult as righteous judgment may sound, we are called to do the same thing. Jesus said,

John 7:24 "Do not judge according to appearance, but judge with righteous judgment."

How can we judge with righteous judgment? Jesus told us,

John 5:30 "...My judgment is just, because I do not seek My own will, but the will of Him who sent Me."

That's the key. We are to make judgments and decisions all the time based on the opinions that we've formulated from what we've seen and heard, felt, and experienced. But when we do that, we are often guilty of misjudging and making the wrong decision. The only way to judge with righteous judgment is to seek the will of God.

The Rod Of His Mouth

In this passage the rod is mentioned as well. It always seems to come as a surprise to people when they hear the Millennium is not a carefree paradise. There is conflict. Remember back in chapter two, we read that in the Millennium,

Is. 2:4 ...He will judge between the nations...

There will be conflicts over things like territory and trade. The human beings on earth will still be sinful. There will be people who are wicked enough to be put to death. Fortunately, when the Lord rules and reigns, there will be no lengthy appeals process. Those who deserve death will simply be slain with the breath of His lips.²⁰

⁵And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

The thing that will gird the Lord's reign will be righteousness and faithfulness. The purpose of the reign of Christ on this earth is to bring in a reign of righteousness and justice as well as to restore the dominion lost by Adam.²¹

¹⁹ <http://www.moellerhaus.com/11-12.htm>

²⁰ <http://rondaniel.com/library/23-Isaiah/Isaiah1101.php>

²¹ Thru The Bible with J. Vernon McGee.

4-5 Judah had become corrupt and was surrounded by hostile, foreign powers. The nation desperately needed a revival of righteousness, justice, and faithfulness. They needed to turn from selfishness and give justice to the poor and the oppressed. The righteousness that God values is more than refraining from sin. It is actively turning toward others and offering them the help they need.²²

“The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

Curse lifted? Return to paradise? Cf. Isa 65:25; 66:22.

Vegetation also involved: Hos 2:20-22; Isa 30:23-26; Ezek 24:25.

[lead them] This is often misquoted of little children leading adults to Christ, but it means they will play with and lead former wild animals around which have been tamed by the power of the Messiah.²³

6-10 A golden age is yet to come, a time of peace when children will play safely with formerly dangerous animals. Not all of this was fulfilled at Christ's first coming. For example, nature has not returned to its intended balance and harmony (see Romans 8:9-22). Such perfect tranquility will be possible only when Christ reigns over the earth.²⁴

(Isaiah 11:6-9) The new ecology of the reign of the Messiah.

The wolf also shall dwell with the lamb, the leopard shall lie down with the young goat, the calf and the young lion and the fatling together; and a little child shall lead them. The cow and the bear shall graze; their young ones shall lie down together; and the lion shall eat straw like the ox. The nursing child shall play by the cobra's hole, and the weaned child shall put his hand in the viper's den. They shall not hurt nor destroy in all My holy mountain, for the earth shall be full of the knowledge of the LORD as the waters cover the sea.

The wolf also dwell with the lamb: When the Messiah reigns, nature will be transformed. No longer will there be predators among the animals, and seemingly all animals will be only herbivores (the cow and the bear shall graze . . . the lion shall eat straw like the ox).

Romans 8:19-22 says: The earnest expectation of the creation eagerly waits for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope; because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groans and labors with birth pangs together until now. Nature is waiting for the transformation that will come when the Messiah reigns and believers are glorified.

And a little child shall lead them: Not only will the way animals relate to each other be changed, but the way they relate to humans will be changed. A little child will be safe and able to lead a wolf or a leopard or a young lion or a bear. Even the danger of predators like cobras and vipers will be gone.

²² Life Application Study Bible.

²³ Dake's Annotated Reference Bible

²⁴ Life Application Study Bible.

In Genesis 9:2-3, the LORD gave Noah, and all mankind after him, the permission to eat meat. At the same time, the LORD put the dread of man in animals, so they would not be effortless prey for humans. Now, in the reign of the Messiah, that is reversed. For this reason, many think that in the reign of the Messiah, the Millennium, humans will return to being vegetarians, as it seems they were before Genesis 9:2-3.

For the earth shall be full of the knowledge of the LORD as the waters cover the sea: The knowledge of the LORD - in a relational sense, not merely an intellectual sense - will cover the entire earth. The Millennial reign of the Messiah will be glorious!²⁵

"The wolf...etc" The Aramaic Targum paraphrase places this verse: "In the days of the Messiah of Israel."²⁶

I have heard this passage misquoted probably more than any other verse of the Bible. "The lion will lay down with the lamb," people say. Fortunately, they're not doing any violence to the verse, because the whole idea here is that there is no violence!

In the Millennium, animals are no longer carnivores. Bears and lions will be eating vegetation, snakes won't be biting people, and predators will not be hunting other animals anymore.

Simon Peter preached to the multitudes that Jesus was received into heaven...
Acts 3:21 ...until the period of restoration of all things about which God spoke by the mouth of His holy prophets from ancient time.

And so one of the names for the Millennium is "the period of restoration of all things." Apparently, things will return to the way before the flood devastated the earth.²⁷

⁷And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

[and the lion shall eat straw like the ox] All animals that now eat meat will be changed to eat only vegetation (Isa. 65:25).²⁸

During the time when the Lord reigns on earth the calf and the young lion will lie down together. The only way they can lie down together today is if the calf is inside the lion!

"The lion shall eat straw like the ox." That seems ridiculous to us. Anybody knows that a lion does not eat straw. But a Bible teacher, who has a very sharp mind, once said, "I will tell you what I'll do. If you can make a lion, I will make him eat straw." The One who made the lion will be able to make him eat straw when the time comes.²⁹

²⁵ <http://www.studylight.org/commentaries/guz/isaiah-11.html>

²⁶ <http://www.moellerhaus.com/11-12.htm>

²⁷ <http://rondaniel.com/library/23-Isaiah/Isaiah1101.php>

²⁸ Dake's Annotated Reference Bible

²⁹ Thru The Bible with J. Vernon McGee.

⁸And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

[**sucking child shall play ... weaned child shall put**] Both nursing and weaned children are mentioned here, proving that children will be born during the reign of Christ forever (Isa. 59:20-21; 65:23; Gen. 9:12; Zech. 8:4-5).³⁰

[**cockatrice den**] The cockatrice is a deadly serpent whose bite is usually fatal in one hour (Isa. 14:29; 59:5; Jer. 8:17).³¹

⁹They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

This Kingdom shall extend over the entire earth.

¹⁰And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

Jn 3:14; 12:32; Phil 2:9; Heb 7:26.

Ensign: Jer 50:2; gather troops: Isa 18:3; Jer 4:21.

Gather fugitives, Jer 4:6; people, Isa 5:26; 11:10,12; 49:22; 62:10.

[**ensign**] The ensign refers to a standard or a banner around which the nations shall rally. The Messiah Himself will be the rallying point of all nations. To Him they will come and in Him they will put their trust (Isa. 11:10,12; 30:17; 31:9; cp. Isa. 49:22; 59:19; 62:10).³²

The key to this verse is the phrase "in that day." "That day" begins with the Tribulation and extends on into the Kingdom. The Gentiles shall have a part in the millennial Kingdom.³³

"In that day" The day of the Nazarene of verse one. The Nazarene prophesies of Isaiah are extraordinary. See the excursus on the Nazarene in this book. Since this encompasses the period or "day" when the events of this chapter take place then the return of the remnant "the second time" in the next verse (verse 11) speaks of the ingathering of Jew and Gentile into the messianic kingdom. It can not refer to the first return at the founding of the second commonwealth since it is to happen after the appearance and "in the day" of the branch out of Jesse. No one has suggested that any contender for the office of Messiah appeared in the period from the founding of the second commonwealth under Zerubbabel through the Silent Years. Thus the gathering spoken of here would have to be after the ingathering of the silent years. Isaiah sees both the first ingathering when the nation was reborn and a season of return would take place from Egypt and

³⁰ Dake's Annotated Reference Bible

³¹ Dake's Annotated Reference Bible

³² Dake's Annotated Reference Bible

³³ Thru The Bible with J. Vernon McGee.

Assyria and beyond and the second ingathering at the time of the Root of David. Isaiah mentions both of these events and speaks of them in their proper contexts.³⁴

(Isaiah 11:10-12) The new Exodus of the Millennial reign of the Messiah

“And in that day there shall be a Root of Jesse, who shall stand as a banner to the people; for the Gentiles shall seek Him, and His resting place shall be glorious.” It shall come to pass in that day that the LORD shall set His hand again the second time to recover the remnant of His people who are left, from Assyria and Egypt, from Pathros and Cush, from Elam and Shinar, from Hamath and the islands of the sea. He will set up a banner for the nations, and will assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

For the Gentiles will seek Him: The glory of the reign of the Messiah will be not only for the Jew, but for the Gentile also. He shall stand as a banner to the people, lifted high to draw all peoples to Him.

The banner was used before to call the nations to judgment against Israel (Isaiah 5:26). Now the banner calls the nations to the blessings of the Messiah.

The second time to recover the remnant of His people who are left: In the reign of the Messiah, there will be another Exodus of the Jewish people, delivering them not only from Egypt, but from all nations where they have been dispersed.³⁵

The term "resting place" often refers to the temple that God inhabits. The psalmist wrote, **Psa. 132:7-9** Let us go into His dwelling place; Let us worship at His footstool. Arise, O LORD, to Your resting place, You and the ark of Your strength. Let Your priests be clothed with righteousness, and let Your godly ones sing for joy.

In this case, that "resting place" is the Millennial Temple. Ezekiel spent a great deal of time giving the details of this temple, and how incredibly glorious it will be. And it's no wonder, for Jesus Himself will build it:

Zech. 6:12 “...Thus says the LORD of hosts, 'Behold, a man whose name is Branch, for He will branch out from where He is; and He will build the temple of the LORD.'”

Once built, Jesus will be there. Ezekiel said,

Ezek. 43:5-7 And the Spirit lifted me up and brought me into the inner court; and behold, the glory of the LORD filled the house. Then I heard one speaking to me from the house, while a man was standing beside me. He said to me, “Son of man, this is the place of My throne and the place of the soles of My feet, where I will dwell among the sons of Israel forever...”

And the people of the earth will gather there to hear from God. Remember that Isaiah told us back in chapter two,

Is. 2:3 And many peoples will come and say, “Come, let us go up to the mountain of the LORD, to the house of the God of Jacob; That He may teach us concerning His ways and that we may walk in His paths.” For the law will go forth from Zion and the word of the LORD from Jerusalem.³⁶

³⁴ <http://www.moellerhaus.com/11-12.htm>

³⁵ <http://www.studyight.org/commentaries/guz/isaiah-11.html>

³⁶ <http://rondaniel.com/library/23-Isaiah/Isaiah1101.php>

¹¹And it shall come to pass in that day, *that* the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

“Second time” now going on.

Egypt, Hos 9:3, 6; Isa 7:18.

Pathros (upper, southern Egypt) Jer 44:1.

Cush (“Ethiopia”) Isa 18:1ff?

Coastlands: Joel 3:6; Gen 10:5; Zeph 2:11.

Shinar, Gen 10:10; 11:2. Babylon.

[in that day, that the Lord shall set his hand again the second time to recover the remnant of his people ...] In that day -- when Christ comes to reign in Jerusalem over all nations, the Lord will undertake again -- the second time -- to gather all the tribes of Israel from all parts of the earth (Isa. 11:11-12).³⁷

God shall restore the nation Israel to the land. They were established the first time in the land when Moses led them out of Egypt, and Joshua brought them into the land.³⁸

The Jews who have survived the genocidal attempts of the antichrist will be gathered to their God. He will bring that remnant from every place on the earth, clearing a path for them the same way that He opened up the Red Sea for them to pass.

He will assemble them together and give them His protection. They will receive the Promised Land, with its full borders. No one will be allowed to oppress them anymore.³⁹

When will this remnant of God's people be returned to their land? Old Testament prophecy is often applied both to the near future and the distant future. Judah would soon be exiled to Babylon, and a remnant would return to Jerusalem in 538 B.C. at Cyrus's decree. In the ages to come, however, God's people would be dispersed throughout the world. These locations represent the four corners of the known world—Hamath in the north, Egypt in the south, Assyria and Babylonia in the east, the distant coastlands in the west. Ultimately God's people will be regathered when Christ comes to reign over the earth.⁴⁰

The second time: This plainly sets the stage of fulfillment in a distant future recovery and ingathering after the first ingathering of the remnant tribes from the scattering of Israel at the hands of the Assyrians and later, Judah, at the hands of the Babylonians who will be introduced by Isaiah immediately after this section (chapters 7 to 12) is complete. The first recovery is also in the future. Hind sight tells us that the first recovery began in 536 B.C. or about 200 years from the commencement of the prophecy of Isaiah. That "day" of recovery would last almost 300 years during the period or "day" that we call the "silent years." The prophecy sets the second recovery to be done the "second time" after this first recovery period and places it at the time of

³⁷ Dake's Annotated Reference Bible

³⁸ Thru The Bible with J. Vernon McGee.

³⁹ <http://rondaniel.com/library/23-Isaiah/Isaiah1101.php>

⁴⁰ Life Application Study Bible.

the appearance of the "root of David" who is the Nazarene or "branch" of verse 1. This is a startlingly accurate outline of the future of God dealing with his people.

From Assyria etc: The list differs slightly in the LXX. It is: Assyria, Egypt, Babylonia, Ethiopia, Elam, the sun rising, Arabia, and the isles of the sea. The Isaiah Targum omits Ethiopian Cush and chooses Indian Cush as the remotest part of the then known world. Herodotus (fourth century B.C.) described Cushites of two kinds,-- eastern and western. Those in India and those in Africa are described by him in Book VII:70. In or about 40 B.C. Strabo, the Greek geographer, outlined the distribution of Ethiopians in the most remote extremes of the known world. He, like Herodotus, describes the differences of those south of Egypt with those farthest east, i.e., India, in Geography: Book I:2,20-26 and Book II:3,8. In choosing India for Ethiopia (Cush) the Targum translators interpreted the passage to mean the Messiah would cause the return of exiles from every part of the inhabited earth during the "second" time. Both the LXX and the Targum put Babylonia for Shinar. The Targum paraphrase indicates that the translators believed this predicted event of the second return was future to them while the first was a part of their historical experience. For dating the Targum of Isaiah see the chapter on translation in this book.⁴¹

¹²And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

Gentiles assembling the dispersed of Judah: Isa 14:1, 2; 49:22, 23; Deut 22:12; Zech 8:23; Rev 7:1; Deut 30:1.

[outcast of Israel] Israelites are called outcasts. The term is used several times with the word Israel, but not once is it mentioned in particular with Judah. In Isa. 56:8 and Ps. 147:2 it speaks of the outcasts of Israel being gathered when God builds Jerusalem, proving that they are Jews. In Isa. 16:1-5 it is predicted that the outcasts of Israel will be in Palestine and then flee from the Antichrist into Moab for protection for the last three and a half years of this age. All outcasts of Israel will be gathered one by one back to Jerusalem (Isa. 27:12-13).⁴²

What is the "ensign"? That ensign is none other than the Lord Jesus Christ. It will not be some banner that will be lifted up, but He will be the rallying center for the meek of the earth in that day. That will be the day when the meek will inherit the earth. That is God's plan. That is His program, and He will bring it to pass.⁴³

¹³The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

(Isaiah 11:13-16) The peace of the reign of the Messiah.

Also the envy of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not harass Ephraim. But they shall fly down upon the

⁴¹ <http://www.moellerhaus.com/11-12.htm>

⁴² Dake's Annotated Reference Bible

⁴³ Thru The Bible with J. Vernon McGee.

shoulder of the Philistines toward the west; together they shall plunder the people of the East; they shall lay their hand on Edom and Moab; and the people of Ammon shall obey them. The LORD will utterly destroy the tongue of the Sea of Egypt; with His mighty wind He will shake His fist over the River, and strike it in the seven streams, and make men cross over dry-shod. There will be a highway for the remnant of His people who will be left from Assyria, as it was for Israel in the day that he came up from the land of Egypt.

Ephraim shall not envy Judah . . . Judah shall not harass Ephraim: In the reign of the Messiah, the nations will not go to war any more. Conflicts will be justly and swiftly settled by the Messiah and His government. Disobedient nations (here, described as the Philistines and Edom and Moab and the people of Ammon, traditional enemies of Israel) will be punished.

There will be a highway for the remnant of His people: Any obstacle to the gathering of those dispersed among the nations will be taken away. Nothing can oppose the government of the Messiah!⁴⁴

Members of the restored Zion to dwell in peace: They will stop attacking each other and join forces to attack the enemy as in the verse following. Instead of Ephraim and Judah attacking each other they will fly against the Philistines, their common enemy. The mention of Moab and Ammon being subdued at the time that Israel and the gentiles are gathered must therefore speak of a future event after the return from Babylon in a second ingathering. Since Moab ceased to be a nation early in the Christian era, this makes the figurativeness of the completeness of Zion's conquest of its spiritual enemies very evident. This is to be spiritually understood, as is the rest of the chapter, since it speaks of the restoration of Israel after the appearance of the Nazarene of verse 1 which sets the stage and time of all of chapter 11.⁴⁵

¹⁴But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them.

Edom, Moab, and Ammon were three countries bordering Judah (along with Philistia). They were the nations who, when Judah was defeated, rejoiced and took their land.⁴⁶

¹⁵And the LORD shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make *men* go over dryshod.

Making a dry path through the Egyptian sea as when Israel came out of Egypt (Isa. 11:15; Ex. 14:21) -- no doubt the Red Sea (Isa. 11:16)

Making the river dry to prepare the way for the return of Israel (Isa. 11:15). This no doubt refers to drying up the Nile river which flows into the Mediterranean in seven streams. In like manner the Euphrates will be dried up preparing the way of the kings of the east in the time of the future

⁴⁴ <http://www.studylight.org/commentaries/guz/isaiah-11.html>

⁴⁵ <http://www.moellerhaus.com/11-12.htm>

⁴⁶ Life Application Study Bible.

tribulation; but that is not the reference here (Rev. 16:12). The subject is Egyptian waters which would be an obstacle in the return of Israel when the Messiah comes. The thought is that Israel will be gathered from 11 lands regardless of how many miracles it will take to gather them (Isa. 11:11-16).⁴⁷

¹⁶And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.

Highway: Isa 40:3,4; 42:16; 49:11; 35:8.

New Exodus: Jer 16:15ff. 23:7ff (31:8, 9?) Isa 40 - 55.

[And there shall be an highway for the remnant of his people, which shall be left, from Assyria] This is to be taken literally. Not only does Isa. 11:16 speak of a highway from Assyria, but Isa. 19:23 and Isa. 35:8 speak of one from Assyria through Palestine into Egypt, on which people will go up to Jerusalem.⁴⁸

A great super highway will extend from Assyria to Egypt over the great land bridge of Palestine. Apparently the nations of the world shall come over this to Jerusalem to worship (see Zech. 14:16-18).⁴⁹

Isaiah is talking about a new or second Exodus when God will bring his scattered people back to Judah, and the Messiah will come to rule the world. The Lord dried up the Red Sea so the Israelites could walk through it on their way to the Promised Land (Exodus 14). He dried up the Jordan River so the nation could cross into the land (Joshua 3). God will again provide the way of return for his people.⁵⁰

The highway to Zion: This is not a new thought of a different return. He speaks here of the large numbers who will be brought into the restored Zion in the "day" of the "branch of David" and illustrates it by what will then have been two former mass migrations of the people to Zion. The first was at the Exodus and the second, Isaiah has already promised as a future final result of the loss of Israel to the Assyrians as a national state. He has promised that they, as a remnant, will return to their land. That long term migration is described also by Zechariah when he says that those returning of Ephraim will fill up Gilead (Galilee) so that place will not be found for them. See Zec 10:10. The description of the large numbers who made up that return to the second commonwealth which return began in 536 B.C. and extended 300 years through the "silent years" is described in greater detail in Zechariah and Jewish Renewal, Pub. Moellerhaus, Clermont, FL 1992. Thus the mass migrations of the Hebrews from Egypt to Palestine and the mass migration of the tribes of Israel lost in Assyria which re-peopled Gilead and Galilee are portents to the dimensions of the ingathering which is called in this chapter "the second time." This refers to the growth of the Zion of God through the ensign set up as and by the Nazarene.⁵¹

⁴⁷ Dake's Annotated Reference Bible

⁴⁸ Dake's Annotated Reference Bible

⁴⁹ Thru The Bible with J. Vernon McGee.

⁵⁰ Life Application Study Bible.

⁵¹ <http://www.moellerhaus.com/11-12.htm>