

Highlights From the Book of Isaiah

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Introduction to Isaiah 11:1-16

- In the last part of chapter 10, Isaiah metaphorically describes the Lord's destruction of the mighty Assyrian empire as the cutting down of a huge forest, so that all that is left are a bunch of tree stumps.
- Chapter 11 now picks up with a *new* vision that looks forward over the centuries to a *new figure* whose impact on the destiny of God's people will far exceed that of *any* Assyrian emperor.
- This will be the *third* prophecy we have seen of the coming Messiah who we *previously* saw in:
 - Chapters 7-8 as the "*son*" born of a virgin who shall be called "*Immanuel*" (Isaiah 7:14; 8:8)
 - Chapter 9 as "*a child... born*", "*a son... given*" who shall be called "*Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace*" (Isaiah 9:6)

Introduction to Isaiah 11:1-16

- In this *third* prophecy of the coming Messiah, the focus is on the *ancestry* and *empowerment* by the Holy Spirit of this messianic king whom Yahweh will raise up to rule over, and provide for, his people.
- Just as *we* are often encouraged in *our* daily trials when *we* look forward to that final stage of God's work in *our* salvation, so this prophecy of future blessing would be an encouragement to the *Israelites* during that dark time of Assyrian domination.
- Chapter 11 breaks up into *three* sections:
 - 11:1-9 – Focuses on *Messiah*
 - 11:1-5 – His Character
 - 11:6-9 – The Nature of His Kingdom
 - 11:10-11 – *Transition* between the first and last sections
 - 11:12-16 – Poetic Description of the:
 - 11:12-14 – Gathering of the Dispersed People of God
 - 11:15-16 – End of a Divided World

Introduction to Isaiah 11:1-16

- One of the most striking features of this remarkable passage is the dual title of the coming King as both the “*shoot*” and the “*root*” of “*Jesse*”:
 - 11:1 – *A shoot will grow out of Jesse’s root stock, a bud will sprout from his roots.*
 - 11:10 – *At that time a root from Jesse will stand like a signal flag for the nations.*
- The reference to “*Jesse*” indicates that the “*shoot*” is not *just* another king in David’s line but rather *another David*.
- In the books of Kings, kings were often evaluated by how well they measured up to “their father David” (e.g. 2 Kings 18:3)
- But no king is *ever* called “David” or the “son of Jesse”.

Introduction to Isaiah 11:1-16

- Among the kings, David *alone* was “the son of Jesse” (e.g. 1 Sam 20:27-33; 1 Kings 12:16), and the unexpected reference to Jesse here has tremendous force: when Jesse produces a “*shoot*”, it must be *another David*.
- But to call the expected king a “*root from Jesse*” is another thing altogether.
- Because this means that *Jesse* sprang from *him*; he is the root support and origin of the Messianic family in which he would be born.
- In other words, the Messiah is the “*root*” cause of his own family tree until the day when, within that family, he will “*shoot*” forth from it.
- In the Old Testament this is a dilemma awaiting resolution.

The Character of Messiah (Isaiah 11:1-5)

¹ A shoot will grow out of Jesse's root stock, a bud will sprout from his roots. ² The LORD's Spirit will rest on him—a Spirit that gives extraordinary wisdom, a Spirit that provides the ability to execute plans, a Spirit that produces absolute loyalty to the LORD. ³ He will take delight in obeying the LORD. He will not judge by mere appearances or make decisions on the basis of hearsay. ⁴ He will treat the poor fairly and make right decisions for the downtrodden of the earth. He will strike the earth with the rod of his mouth and order the wicked to be executed. ⁵ Justice will be like a belt around his waist, integrity will be like a belt around his hips.

11:1 *A shoot will grow out of Jesse's root stock, a bud will sprout from his roots.*

- The forestry imagery that has played such a prominent role in these early chapters continues here.
- Isaiah sees the “forest” of Israel’s pride having been thoroughly cut down and burned, as prophesied in Isaiah 6:11-13.
- In its place grew up the mighty “forest” of Assyria.
- But now that forest *too* has been cut down, as prophesied in Isaiah 10:33-34.

11:1 A **shoot** will grow out of Jesse's **root stock**, a **bud** will sprout from his roots.

- In this field of burned-out stumps, a green “**shoot**” is springing up from one of the stumps; a “**bud**” is coming from the original “**root stock [or stump]**.”¹
- In seeing this, we are reminded of what the LORD said to Isaiah in Isaiah 6:13 – “**Israel's stump will be a holy seed**”¹
- In other words, Yahweh will bring forth from “**Jesse's root stock [stump]**” the Messiah, a king who will fulfill the promise given to David: “**Your house and your kingdom will stand before me permanently; your dynasty will be permanent**” (2 Sam 7:16).²

¹ Oswalt, John . *Isaiah (The NIV Application Commentary)* (p. 187). Zondervan Academic.

² Mackay, John L. – *A Study Commentary on Isaiah Volume I: Chapters 1-39* (p. 271)

11:2 *The LORD's Spirit will rest on him— a Spirit that gives **extraordinary wisdom**, a Spirit that provides the **ability to execute plans**, a Spirit that produces. **absolute loyalty to the LORD***

- Like King David (1 Sam 16:13), Messiah will be energized by the Lord's Spirit. ¹
- As a result, his reign will be characterized by "*extraordinary wisdom*," "*the ability to execute plans*," and "*absolute loyalty to the LORD*."²
- The problem with too many of the Davidic monarchs who ruled Judah and all of the kings of Israel is that they did **not** rule out of a chief concern for obeying, pleasing, and glorifying God. ²
- Instead, the chief concern of too many was with maintaining their own power.
- ***This*** ruler will be different. ²

¹ NET Bible Text Notes.

² Oswalt, John . *Isaiah (The NIV Application Commentary)* (pp. 187-188). Zondervan Academic.

11:3 *He will **take delight in obeying the LORD**. He will not judge by mere appearances or make decisions on the basis of hearsay.*

- Here he goes from describing what the Spirit of Yahweh **bestows** on Messiah to describing how this Messiah **responds** to the Lord, in his own person (3a, 5) and in his royal office as judge (3b, 4).¹
- When it says that he will “**take delight in obeying the LORD**” we see that he is **satisfied** with the role assigned to him and with acting in the way expected of him.²
- It is **not** an **imposition**, but a matter of **personal fulfillment** and **gratification**.²
- He is a ruler who is **perfectly equipped** for the task allotted to him and responds **appropriately** to **whatever** Yahweh gives to him (Deut 17:18-20)²

¹ Motyer, J. Alec. The Prophecy of Isaiah (pp. 121-122). InterVarsity Press.

² Mackay, John L. – A Study Commentary on Isaiah Volume I: Chapters 1-39 (p. 271)

11:4 *He will treat the poor fairly and make right decisions for the downtrodden of the earth. He will strike the earth with the rod of his mouth and order the wicked to be executed.*

- Unswayed by the pleadings of the powerful, the Messiah will give due attention to the rights of the helpless and weak who are without resources to obtain justice for themselves.
- Paying due regard to the cause of the poor was the *hallmark* of the ideal Davidic king (cf. Ps 72:2).
- This was *not* reverse discrimination – the poor are not necessarily in the right just because they are poor, but they were not to be dismissed without consideration.

11:4 *He will treat the poor fairly and make right decisions for the downtrodden of the earth. **He will strike the earth with the rod of his mouth and order the wicked to be executed.***

- “*He will strike the earth with the rod of his mouth*” conveys the effortlessness with which Messiah’s decisions will be translated into action.
- The term “*wicked*” has specifically in view those who abuse their power or status.
- Such behavior will be *eliminated* from the kingdom of Messiah.
- In many respects this description is reflected in Paul’s description of the end of the “*lawless one... whom the Lord will **destroy by the breath of his mouth and wipe out by the manifestation of his arrival.***” (2 Thes 2:8)

11:5 *Justice* will be like a **belt** around his waist, *integrity* will be like a **belt** around his hips.

- The description of his rule *ends* with a picture of the Messiah being *ready to work*.
- The “*belt*” was a belt of cloth used to gather up long robes in preparation for activity.
- We see here that the Messiah’s *outward appearance* is consistent with the *inward reality* of his person.
- It is a display of:
 - “*justice*” – that which conforms to the standards of Yahweh
 - “*integrity*” – conduct which holds unswervingly to the divinely ordained path.

The Nature of Messiah's Kingdom (Isaiah 11:6-9)

⁶ A wolf will reside with a lamb, and a leopard will lie down with a young goat; an ox and a young lion will graze together, as a small child leads them along. ⁷ A cow and a bear will graze together, their young will lie down together. A lion, like an ox, will eat straw. ⁸ A baby will play over the hole of a snake; over the nest of a serpent an infant will put his hand. ⁹ They will no longer injure or destroy on my entire royal mountain. For there will be universal submission to the LORD's sovereignty, just as the waters completely cover the sea.

^{11:6} *A wolf will reside with a lamb, and a leopard will lie down with a young goat; an ox and a young lion will graze together, as a small child leads them along.* ⁷ *A cow and a bear will graze together, their young will lie down together. A lion, like an ox, will eat straw.* ⁸ *A baby will play over the hole of a snake; over the nest of a serpent an infant will put his hand.*

- Without any indication of a change in the time frame of the events he is describing, Isaiah focuses on the character of the Messiah's **kingdom** by presenting an ideal scene of peace, safety, and security.
- This ideal portrayal of creation brought into harmony under Messiah's rule provides a **striking contrast** with the Assyrian regime of oppression, terror, and exploitation (Isaiah 10:5).

- A very similar description of creation under Messiah's reign is taken up again in Isaiah's presentation of the new heavens and the new earth:
 - *For look, I am ready to create **new heavens and a new earth!** The former ones will not be remembered; no one will think about them anymore. But be happy and rejoice forevermore over what I am about to create! For look, **I am ready to create Jerusalem to be a source of joy,** and her people to be a source of happiness. Jerusalem will bring me joy, and my people will bring me happiness. The sound of weeping or cries of sorrow will never be heard in her again. **Never again will one of her infants live just a few days or an old man die before his time. Indeed, no one will die before the age of one hundred; anyone who fails to reach the age of one hundred will be considered cursed.***

- A very similar description of creation under Messiah's reign is taken up again in Isaiah's presentation of the new heavens and the new earth:
 - *They will build houses and live in them; they will plant vineyards and eat their fruit. No longer will they build a house only to have another live in it, or plant a vineyard only to have another eat its fruit, for my people will live as long as trees, and my chosen ones will enjoy to the fullest what they have produced. They will not work in vain or give birth to children that will experience disaster. For the Lord will bless their children and their descendants. Before they even call out, I will respond; while they are still speaking, I will hear. **A wolf and a lamb will graze together; a lion, like an ox, will eat straw, and a snake's food will be dirt. They will no longer injure or destroy on my entire royal mountain,**" says the Lord. (Isaiah 65:17-25)*

11:6 *A wolf will reside with a lamb, and a leopard will lie down with a young goat; an ox and a young lion will graze together, as a small child leads them along.* ⁷ *A cow and a bear will graze together, their young will lie down together. A lion, like an ox, will eat straw.* ⁸ *A baby will play over the hole of a snake; over the nest of a serpent an infant will put his hand.*

- Verses 6-8 offer three aspects of the renewed creation and verse 9 is a concluding summary.
- First, in verse 6 there is the reconciliation of old hostilities, the removal of old fears.
- Predators (“*wolf*”, “*leopard*”, “*young lion*”) and prey (“*lamb*”, “*goat*”, “*ox*”) are reconciled.
- So secure is this peace that “*a small child*” can exercise the dominion originally given to humankind:
 - *You crowned mankind with honor and majesty. You appoint them to rule over your creation; you have placed everything under their authority.* (Ps. 8:5b-6)

^{11:6} *A wolf will reside with a lamb, and a leopard will lie down with a young goat; an ox and a young lion will graze together, as a small child leads them along.* ⁷ ***A cow and a bear will graze together, their young will lie down together. A lion, like an ox, will eat straw.*** ⁸ *A baby will play over the hole of a snake; over the nest of a serpent an infant will put his hand.*

- Secondly, in verse 7 there is a change of nature within the beasts themselves: “*cow*” and “*bear*” eat the same food, as do “*lion*” and “*ox*”.
- There is also a change in the very order of things itself: the plant-eating nature of all the creatures points to Eden restored:
 - *And to all the animals of the earth, and to every bird of the air, and to all the creatures that move on the ground – everything that has living breath in it – I give every green plant for food.* (Gen 1:30)

^{11:6} *A wolf will reside with a lamb, and a leopard will lie down with a young goat; an ox and a young lion will graze together, as a small child leads them along.* ⁷ *A cow and a bear will graze together, their young will lie down together. A lion, like an ox, will eat straw.* ⁸ ***A baby will play over the hole of a snake; over the nest of a serpent an infant will put his hand.***

- Thirdly, in verse 8 the ***curse*** removed.
- The hostility between the woman's seed and the serpent is gone.
- "***Baby***" and "***infant***" have nothing to fear from "***snake***" and "***serpent***":
 - *The Lord God said to the serpent "Because you have done this, **curse** are you above all the cattle and all the living creatures of the field! ...I will put hostility between you and the woman and between your offspring and her offspring; he will strike your head, and you will strike his heel."* (Gen 3:14-15)

11:9 *They will no longer injure or destroy **on my entire royal mountain**. For there will be universal submission to the LORD's sovereignty, just as the waters completely cover the sea.*

- Here we see that **Mount Zion** "*my... royal mountain*" (literally, in the Hebrew: "*my holy mountain*") will encompass the entire new heavens and new earth.
- It is the same as Mount Zion and the New Jerusalem that we studied in Hebrews 12:
 - *But you have come to **Mount Zion**, the city of the living God, **the heavenly Jerusalem**, and to myriads of angels, to the assembly and congregation of the firstborn, who are enrolled in heaven, and to God, the judge of all, and to the spirits of the righteous, who have been made perfect (Heb 12:22-23)*

11:9 *They will no longer injure or destroy on my entire royal mountain. For there will be universal submission to the LORD's sovereignty, just as the waters completely cover the sea.*

- The second part of the verse is also found in Habakkuk 2:14 as a description of the totality with which the new creation will reflect the standards of Yahweh and be devoted to him.
- And this is the key to explaining the conditions that we find in the new creation.
- “*injure*” and “*destroy*” are given here without any stated objects (injure or destroy what?).
- The implication is that they are banished in every possible way.

Next Time

I plan to cover the remaining 7 verses (**verses 10-16**) in **Isaiah 11:1-16** that we didn't get to today.

We will then take a look the Apostle Paul's citation of **Isaiah 11:10** in **Romans 15:12** and we will explore how *he* applies this passage in a New Covenant setting.

Class Discussion Time



Class Discussion Time

- Those who hold to a Premillennial theology (a belief that the Lord Jesus Christ will visibly and bodily return to earth and will then rule and reign on the earth for a period of one thousand years [=millennium] of peace and prosperity.) will often argue that the world described in Isaiah 11:6-9 that we looked at today is talking about what the world will look like during the millennium, rather than how things will look during the eternal state (as I have argued).
- Do you think it's plausible to make this application of Isaiah 11:6-9? Why or why not?

Revelation 20:1-10

The Thousand-Year Reign

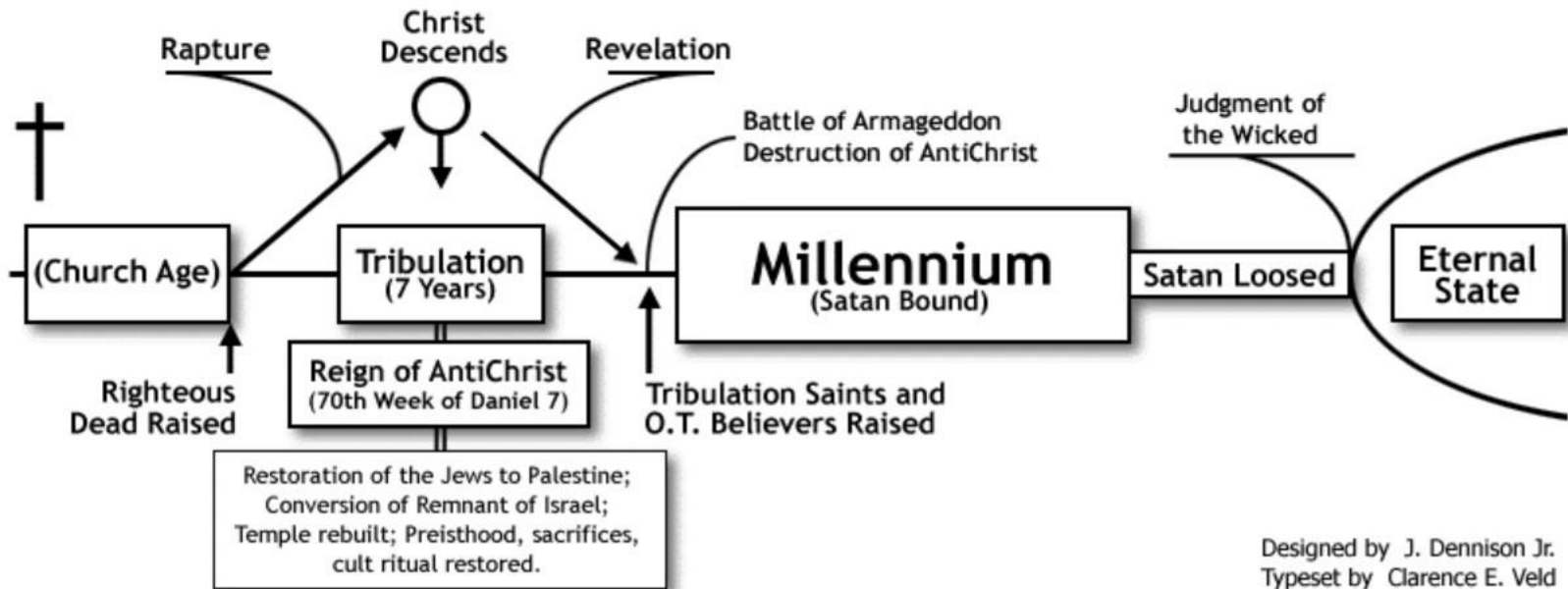
Then I saw an angel descending from heaven, holding in his hand the key to the abyss and a huge chain. ² He seized the dragon—the ancient serpent, who is the devil and Satan—and tied him up for a thousand years. ³ The angel then threw him into the abyss and locked and sealed it so that he could not deceive the nations until the one thousand years were finished. (After these things he must be released for a brief period of time.)

⁴ Then I saw thrones and seated on them were those who had been given authority to judge. I also saw the souls of those who had been beheaded because of the testimony about Jesus and because of the word of God. These had not worshiped the beast or his image and had refused to receive his mark on their forehead or hand. They came to life and reigned with Christ for a thousand years. ⁵ (The rest of the dead did not come to life until the thousand years were finished.) This is the first resurrection. ⁶ Blessed and holy is the one who takes part in the first resurrection. The second death has no power over them, but they will be priests of God and of Christ, and they will reign with him for a thousand years.

Satan's Final Defeat

⁷ Now when the thousand years are finished, Satan will be released from his prison ⁸ and will go out to deceive the nations at the four corners of the earth, Gog and Magog, to bring them together for the battle. They are as numerous as the grains of sand in the sea. ⁹ They went up on the broad plain of the earth and encircled the camp of the saints and the beloved city, but fire came down from heaven and devoured them completely. ¹⁰ And the devil who deceived them was thrown into the lake of fire and sulfur, where the beast and the false prophet are too, and they will be tormented there day and night forever and ever.

Dispensational Timeline



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