



PITWM VERSE BY VERSE
ISAIAH 11:1-10
LESSON: THE RIGHTEOUS BRANCH— December 16, 2018

HISTORY

We come from **Chapter 9:1-7** is where the Prophet Isaiah had spoken of a child that will be born, a son that will be given, on whose shoulders the government will be, intending this for the comfort of the people of God in times of trouble. **Chapter 9:8-21** Isaiah warns that Ephraim (norther Israel) will not heed the warning of the Lord. They were so prideful in boasting that they could rebuild their devastated country and make it stronger and more glorious than ever before. But that's not what God wanted. The prophet Isaiah warns them that their former allies, the Syrians (north), and the Philistines (south) will turn against them and will devour Israel. Several things happened:

- The people turned not to God, neither did they seek God.
- False prophets and foolish leaders caused the people to err, and those that followed those leaders were destroyed.

Because of Israel's spiritual condition, this predicted judgment was irrevocable. Throughout these verses Isaiah kept saying (even in chapter 10) *"For all this his anger is not turned away, but his hand is stretched out still."* At the close, two major political tribes, Manasseh and Ephraim are both singled out against each other, and both against Judah. Ephraim's wickedness was destroying the nation the way a fire destroys a forest.

In the beginning of **Chapter 10** a prophetic "**Woe**" is pronounced against those administrators who have perverted justice with unrighteous decrees. God says, *"Without me they shall bow down under the prisoners, and they shall fall under the slain."* Assyria took advantage against people who could not defend themselves. God used Assyria as His rod of anger against Israel and Judah as a father deals with a disobedient son. They were to destroy and cut off nations. The Lord will make it clear to the Assyrians that they have not conquered in the strength of their own might, but only as God permitted them to do so. The power of nations is no greater than the permission of God. They can go no further than God will allow them to go. Take a look at the illustration of the axe boasting against the hewer using the axe. It is not the axe that cuts down the tree, but it's the man who swings the axe. It is not the axe which is a tool, but it is the man who has the power. It is not the Assyrians who were used as a tool to destroy Israel, but its God who decrees the power to do so. Isaiah makes a prediction of a remnant returning, even the remnant of Jacob unto the Mighty God, and shall overflow with righteousness. And God wants the people to not be afraid of the Assyrians when the Assyrians oppress them. In spite of the Assyrians early success, the invading Assyrians army will be miraculously stopped by the slaying of the angel of the Lord (Isaiah 37:36).

LESSON: I. STUMP OF JESSE ISAIAH 11:1

11:1 **And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:**—We are given a clear indication that Jesus' coming will be in the yet distant future but He's coming! Isaiah predicts that the "*tree*" of the line of David will be cut down and that a shoot must grow out of the root stock of Jesse (David's father and the forefather of the Davidic line), before the tree

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can flourish again. The imagery of the Prophet is that of a felled or dead tree out of whose stump, a twig would sprout and from whose roots a "*Branch*" would flourish again. Isaiah's point is to show that the kingdom has sunk so low that the Davidic line will apparently be cut down, and yet somehow will spring forth again in the person of the Messiah. The Prophet predicts that a rod (*Heb. shoter, shoot or sprout*) shall come forth out of the stem (*Heb. geza', root stock or stump*) of Jesse.

II. SPIRIT OF THE LORD ISAIAH 11:2-5

11:2 And 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; — In this verse this shoot is personalized as an individual ruler—the Messiah Himself! "*The Spirit of the Lord*" apparently refers to the sevenfold Holy Spirit of God. The number seven is a picture of completeness, and often refers to one complete thing.

- 1- **He** (the Messiah) 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 indicating a permanent settling down.
- 2- The Spirit of Wisdom is upon the Messiah- **Jesus** is perfectly wise in all things. It will be seen in His earthly ministry.
- 3- The Spirit of Understanding is upon Jesus- **Jesus** understands all things, and He understands us perfectly.
- 4- The Spirit of Counsel is upon Jesus- **He** has both the wisdom and the understanding to be the perfect Counselor!
- 5- The Spirit of Strength/Might is upon Jesus - **He** has the power to do what man cannot do.
- 6- The Spirit of Knowledge is upon Jesus - **He** knows everything. He knows our hearts, He knows all the facts.
- 7- The Spirit of the Fear of the Lord is upon Jesus- **He** kept Himself in a place of submission, respect, and honor to God the Father.

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)

11:3 And 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:— The Messiah shall have "*quick understanding*"—literally, "*quick-scented in the fear of Jehovah*"; an acute smell or scent. ²"*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 picture is that the Messiah rejoices in the fear of the Lord just as if an offering has been brought to Him. Because the Spirit of the Lord is upon Him, He will not judge after the sight of His eyes; for He shall have true spiritual vision. He shall neither reprove (settle) matters after the hearing of His ears. But His quick understanding is from the Spirit of the Lord resting upon Him.

¹ http://www.blueletterbible.org/commentaries/comm_view.cfm?AuthorID=2&contentID=7730&commInfo=31&topic=Isaiah
² http://www.blueletterbible.org/commentaries/comm_view.cfm?AuthorID=2&contentID=7730&commInfo=31&topic=Isaiah

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11:4 But 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. Rather, the basis of His judgment and His vindication of the poor shall be with righteousness. When Jesus sits on the throne, He will be the first king in history to have the advantage of knowing all men's hearts. This is the kind of king the earth will have in the Millennium. The purpose in smiting the earth is to destroy wickedness. Thus, He shall rule the earth with the "*rod (shebet), scepter) of His mouth*", indicating that the rule of the Messiah shall be by the power of His spoken Word, even to the extent that He shall slay the wicked with His breath (Rev.19:15) by the operation of the Holy Spirit. Spirit and breath are the same. The mere words of Jesus have the power to judge the wicked. He only has to announce a judgment and it is done. He will decide with fairness.

11:5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. It is His righteousness that shall be the "*girdle (belt) of His loins*. And faithfulness shall be the "*girdle (belt) of His reins*. Loins and reins both mean waist. Therefore, righteousness and faithfulness both hold together the spiritual greatness of His kingdom on earth. Righteousness will speak of His moral standard, and faithfulness will speak of His integrity. ³He will always exhibit Himself as a just and faithful king. "*The girdle of his loins*" is the "*cincture*", or "*band*", with which the ancients girded themselves. A part of their dress consisted of an outward, loose, flowing robe. This robe was necessary to gird up or to confine close to the body in active labor, or in running. We can say that the virtues of righteousness and justice would adhere to Him as closely and inseparably as the garment does to the body to which it was bound. The girdle secures firmly the rest of the garments (1 Pt.1:13). "*Righteousness and faithfulness*" shall make Him active and strong in executing the great work which he shall undertake and girdle about Him. The "*Branch*" will be prepared for action.

III. SALVATION OF THE WORLD ISAIAH 11:6-10

11:6 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. Isaiah describes what the Messiah's kingdom will be like. The quality of the Messiah's kingdom will be one of complete peace and harmony. The dangerous predatory animals, wolf... leopard... lion... bear, will dwell, and lie down together with the non-ferocious animals. And a little child will lead them. A little child will be safe enough and able to lead any animal. It is obvious in these verses that these ravenous animals are set in deliberate contrast against the more defenseless lamb... kid... calf. There will also be harmony between the animals and between man and the animal kingdom.

11:7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. The other animals like the cow and bear will be able to feed together along with their young ones lying down together. This goes on further to indicate that "*the lion shall eat straw like the ox*", indicating a change of diet from carnivorous to vegetarian.

11:8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. Babies or infant (sucking child) will crawl and play safely among the poisonous snakes. A small child not nursing (weaned child) will be able to put their hand on the den of

³ <http://www.bibletools.org/index.cfm/fuseaction/Bible.show/sVerseID/17890/eVerseID/17890/RTD/Barnes>
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venomous serpents (cockatrice) and pull it off unharmed.

11:9 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. This will be a time when the earth will be full of the knowledge of the Lord as the waters cover the sea. Natural enemies will no longer be enemies. The food chain will become unchained. As it was in Eden, so it will be again. 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. This unparalleled time of spiritual and natural peace will result from the fact that the earth shall be "*full of knowledge of the Lord*"—referring here to recognition of the Lord's sovereignty which results in a willingness to submit to his authority. Not only will there be a remnant spared in Judah, but the day is coming when this Divine Messiah shall rule the entire world, and nothing by any means shall hurt or destroy in all Christ's Holy Mountain. The "*holy mountain*" refers to His dwelling place; the seat of His reign or Jerusalem.

11:10 And 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. The Messiah is again referred to as "*a root of Jesse*", as in 11:1. There shall be a sprout springing up from the root. The Messiah shall stand for an "*ensign*" (a banner) of salvation for the people. The term normally applied to the Jewish people, yet, Isaiah goes on to say that it is this banner that the Gentiles seek. Thus, there can be no doubt that Isaiah is predicting a coming time of salvation for the Gentiles as well as the Jews. His rest is literally, "*place of rest*" or "*resting place*." In either case, it represents the place where God has settled down to rule. The Hebrew word is also used in 7:2 and forms an interesting contrast in the former case where Ahaz was worried because Syria was resting with Ephraim, and here those who trust in God are sharing in His glorious rest. Again, note that the glory of God is synonymous with the presence of God. Therefore, one must conclude that the Messiah who is ruling in this glorious Kingdom is none other than God Himself. Thus, the Old Testament here provides ample witness to the deity of Christ.

SUMMARY:

It appeared that the fierce empire of Assyria would totally annihilate the people of God—indeed, what little was left of the nation of Judah is viewed as a mere stump of a tree that has been chopped down to the ground. But the Lord declares that from this stump there shall spring new life. Great king David's royal line would not be extinguished; rather, it would produce a King (the Messiah) who will one day rule over all the earth. This King is none other than Jesus Christ the Messiah. When He comes to establish a new heaven and a new earth there will be a kingdom of peace prevailing throughout nature between man and animals. The entire world shall be transformed into the kingdom of God. The result will be because the earth will be full of the knowledge of the Lord as the waters cover the sea. And in that day the root of Jesse—the Messiah shall stand for a banner of salvation for the people. The Gentiles shall seek and his rest shall be glorious (11:1-10).

APPLICATION:

God has implemented His plan. It's time to look up to the one who came to save. Coming into the world as a child to be King, building a kingdom unto God, and doing rightly with all men.