

“The waters cover the sea by filling it to the fulness of its capacity. Everywhere God is present in holiness, and in every place the knowledge of Him is enjoyed to its fullest extent.” (Motyer, p. 125)

3. This transformation comes because of the knowledge of the LORD.
 - Spiritual peace and harmony stems from the Gospel.

III. A People Regathered (Isaiah 11:10-16)

A. A Signal or Banner for the Peoples (v. 10)

1. The Messiah is the one the Nations inquire or seek after.
 - Paul quotes v. 10 in Rom. 15:12 to defend his ministry to Gentiles.
 - From the Gentiles, Paul aims to bring living sacrifices to God (15:16, with Is. 66:20 and Rom. 12:1).
2. The Nations come from the four corners of the globe (v. 11-12)
 - Assyria – east; Egypt – south, Hamath – north, islands – west.
3. The Messiah brings rest
 - “resting place” is the term for where the ark rests (Numb. 10:33) and the promised land.
 - It is the place of God’s rest and the place His people are “at home” with him.
 - Jesus brings rest for God’s people “God with us” – Matt. 11:28-30; Heb. 4:8-11.
 - Calvin says it was commonly taken as referring to Jesus’ burial.

B. The One who Gathers the Dispersed back (v. 11-12)

1. Recovers the remnant – from the four corners of the globe.
2. “Dispersed” (or “Dispersion”) – is a term for Israel scattered among the nations and is used in NT (1 Pt. 1:1-2) of the Gentile church as well.
3. This regathering could be typified in Acts 2 with Jews from all over the world present at Pentecost.
4. Isaiah 56:6-7 sees Gentiles included in this regathering and brought to God’s holy mountain.

C. The Restoration of Good Will between Northern 10 tribes and Judah (v. 13-14)

D. A New Exodus, with a sea/river crossing on dry ground (v. 15-16).

- See Isaiah 35, 40:3 for more on this theme which the Gospels see as fulfilled in Christ.

I. A Perfect King Rises (Isaiah 11:1-5)

A. Background

1. Isaiah prophecies of God’s coming Judgment on his people (ch. 6).
 - Only a stump will remain (v. 13)
2. Isaiah prophecies that God will also reverse the judgment
 - He will bring judgment on those who attacked his people (ch. 10) – again they will be like a felled forest with many stumps (vv. 33-34).
 - He will usher in a Messianic blessing for his people (ch. 9:1-7) that includes restoration and forgiveness (ch. 1:18) and a return to their land in a second exodus (ch. 35).
3. The Messianic prophecies have focused on the birth of the promised King (ch. 7:14; 9:6-7).
4. Now with chapter 11, we see what sort of person the King will be and what his reign will bring.

B. Shoot from the stump of Jesse (v. 1)

1. God isn’t done with his people – new life comes even from a stump.
 - God’s people are like a branch that will prosper (4:2).
 - But here the Messiah is the branch who will rise up (later prophets pick up this picture: Jer. 23:5, 33:15; Zech. 3:8, 6:12)
2. The word “shoot” means “young growth, or twig”; and “branch” comes from the verb “to grow green” and can mean “a sapling”. The idea is a new tree is growing in the place of the old stump.
3. Sidenote: the word branch is “*netser*” and this is close to the Hebrew name for the town of Nazareth “*natseret*”. This may be what Matthew is thinking of when in Matt. 2:23 he says the prophets had said “he would be called a Nazarene”. *The “Branch” grew up in “Branchville”.* (Encountering Isaiah, Bryan Beyer, p. 89)
4. Stump of Jesse – not David.
 - In Isaiah’s time, David’s line was not very commendable.
 - He may be implying another David must arise – (a new David).
 - Jesse was lowly and it was surprising that from that humble family came a King. Similarly, Jesus had a humble upbringing and was a surprising one to become King.
5. In vs. 10, this is repeated as the “Root” of Jesse.

“...to call the expected king the Root of Jesse... means that Jesse sprang from him; he is the root support and origin of the Messianic family in which he

would be born... In the Old Testament this is a dilemma awaiting resolution.”
(*The Prophecy of Isaiah*, J. Alec Motyer, p. 121)

C. The Spirit who Anoints the King (v. 2)

1. “Messiah” from Hebrew (or “Christ” from Greek) means “anointed” and it is the Spirit who anoints Jesus.
2. His birth alone does not fit him for his office, he needs the Spirit.
3. Some see a seven-fold description of the Spirit:
 - Spirit of - the Lord, wisdom, understanding, counsel, might, knowledge, and fear of the Lord.
4. There is also a series of three pairs of qualities the Spirit imparts.
 - Wisdom and understanding – for government
 - Counsel and might/power – for war
 - Knowledge and fear of the Lord. – for spiritual leadership.(*New Bible Commentary*, Derek Kidner, 641)
5. These qualities are only pretended to or poorly possessed by human kings. But Jesus the True Messiah embodies them perfectly.

“Christ came not empty-handed, but well supplied with all gifts, that he might enrich us with them.” (*Commentary on Isaiah*, vol. 1, John Calvin, p. 375)

6. The Spirit usually came on and departed from OT leaders, rather than indwelling them. But on the Messiah the Spirit will rest – stay on him– empowering him. (Luke stresses this, see Acts 10:38).

D. The Messiah’s demonstration that He lives in the Spirit’s power (v. 3-5)

“In this king character and rule are in total harmony.” (Motyer, p. 123)

1. Delights (or “scents a pleasurable odor”) in the fear of the Lord (v. 3a)
 - This may allude to Gen. 8:21 (where God finds a sweet smell in the sacrifice of Noah which brings to an end the judgment of the Flood).
2. His knowledge is perfect (v. 3b)
 - This with the amazing power in his spoken word in v. 4b imply he is more than a mere mortal.
3. “Judge” means “to set things to rights” (Motyer)
4. He undertakes for the poor and meek (v. 4a)
 - This means he advocates for them when they are being wronged.
 - But Calvin sees here an analogy with NT believers:

“...the grace of Christ strictly belongs... to those who humbled by a conviction of their poverty, have laid aside those proud and lofty dispositions which commonly swell the minds of men, till they have learned to be meek through the subduing influence of the word of God... Christ does not rule over the rich... who are swelled with a false opinion of themselves.” (Calvin, p. 377-378)

5. His word is powerful (v. 4b)

- “He strikes the earth with the rod of his mouth” and kills the wicked with “the breath of his lips” – these phrases could be “shorthand for pronouncing sentence.” (Motyer, 123)
- Jesus’ word is quick and powerful (Heb. 4:12)

“By mortifying in the elect a sinful nature, it kills their lusts, that they may become a living sacrifice... but it strikes the wicked in a manner altogether destructive...” (Calvin, p. 379) – see also 2 Thess. 2:8; Rev. 19:15

6. He is girded with righteousness and faithfulness. (v. 5)

- He is ready for action and is committed to what is true and faithful.

“He shall not appear like kings, clothed with purple and a crown, or girded with a belt; but righteousness and truth shall shine forth in him..” (Calvin, 382)

II. A Paradise Regained (Isaiah 11:6-9)

A. Beasts are Tamed (v. 6-8)

1. This reminds us Eden – before the Fall.
 - No warring among the animals, beasts won’t harm us – see Mk. 1:13.
2. A reversal of the curse may be hinted at.
 - Children not harmed by snakes (despite the curse in Gen. 3:15).
 - Parallel Isa. 65:25 alludes to Gen. 3 – “dust... the serpent’s food”.
 - *Illustration: Allusions to the curse in “Joy to the World” (hymn)*
3. When will this be? – Primarily figurative? Possibly millennial?

B. People are at Peace (v. 9)

1. A foretaste of heaven on earth.

“The reign of Christ already produces this kind of transformation in the sphere of human character, and will ultimately change the whole creation (cf. Rom. 8:19-25).” (Kidner, p. 641)

- People will be at peace and not hurt each other (cf. Isa. 2:4).
 - See also Hosea 2:18 which combines Isa. 2:4 and 11:6-9.
2. Not just Israel but the entire earth will be God’s “holy mountain”.