

# Isaiah 11 - The Book of Immanuel: The Reign of Immanuel, the Davidic King; The Regathering of Israel

## I. Prophecies of condemnation (Is 1:1—35:10)

### (1) Condemnation of Judah (Is 1:1—12:6)

#### (B) Book of Immanuel (Is 7:1—12:6)

#### (f) Messiah's kingdom (11:1-16)

##### (i) Prince (11:1-5)

##### (ii) Peace (11:6-9)

##### (iii) People gathered from worldwide dispersion (11:10-16)

## Isaiah 11

#### (f) Messiah's kingdom (11:1-16)

##### (i) Prince (11:1-5)

**1** Then a **shoot** will spring from the **stem of Jesse**, And a **Branch** from his roots will bear fruit.

**1** Then a shoot will spring from the stem of Jesse, And a branch from his roots will bear fruit.

**1** "A shoot will come out from the stump of Jesse, and a branch will bear fruit from his roots.

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

- Describes the origin of the King, namely of the House of David (Cf. Jer 23:5)

- It is interesting that this particular prophecy does not use the name of David, but uses the name of David's father, Jesse

- David is normally associated with kingship, royalty and wealth

- It should not be forgotten, however, that in his youth, living in the house of Jesse, David was a poor shepherd boy

- "...shoot" - a "twig" or "living sprout"; from what appeared to be a dead stump, a living sprout suddenly shoots forth (Job 14:7-9)

- The picture is that, at one time, it was a huge tree. The tree had fallen and all that is left is now a stump. For awhile it appeared as if the stump was dead, but suddenly a shoot, a twig, a living thing, sprouted forth.

- "...stem of Jesse" - refers to David, but why did Isaiah use Jesse instead of David? Jesse was not as significant as David.

— When you think of David you think of a king, who extended Jewish rule throughout the Middle East. When you think of Jesse, you think of a poor shepherd living in Bethlehem.

— Isaiah used Jesse instead of David to emphasize that the Messiah will appear only when the royal House of David is reduced to what it was in Jesse's day. Which is to say, the Messiah will come only when the great Davidic Dynasty had lost its power and glory, which mirrors the picture of the great tree that is reduced to a stump.

— The twig, when it first came, resembled Jesse but ultimately it would resemble David

— The same point is made in Amos 9:11, speaking of the tabernacle of David "that is broken down" ("tabernacle" here means "hut": when the mighty house of David has been reduced to a broken down "hut" the Messiah will appear).

— This was evidenced by Mary and Joseph, both from the House of David, when it came time for the offering of purification, they offered two turtle doves (Luke 2:22-24). Turtle doves were only allowed to be offered if one could not afford anything better.

— The picture here is further developed in Is 53:2: For He grew up before Him like a tender shoot, And like a root out of parched ground; He has no *stately* form or majesty That we should look upon Him, Nor appearance that we should be attracted to Him.

— Root of David (Rev 5:5; Rom 15:12; Rev 22:16)

- "...a Branch" - *netzer*, a fresh green shoot; this "fresh green shoot" that grows out of the roots (low to the ground) will eventually grow into a tree and bear fruit

— From humble beginnings there is power to grow into great height; the twig is destined to become a tree

— At His First Coming, He was a twig; at His Second Coming, He will be a tree

- There are four references to the Messiah as a Branch, each having a special modifier:

- "the Branch of the Lord" (Is 4:2)
- "a righteous Branch" (a King) (Jer 23:5)
- "my servant the Branch" (Zech 3:8)
- "the man whose name is the Branch" (Zech 6:12)

— Each "modifier" is depicted on the four ensigns that identify the camps of Israel:

- Lion = Righteous King (Jer 23:5) (Matthew)
- Ox = Servant (Zech 3:8) - Mark
- Man = Man (Zech 6:12) - Luke
- Eagle = God (Is 4:2) - John

— These representations are also revealed as the four faces of the Cherubim in Rev 4, and are the dominant themes of the four gospels

- The Hebrew word *netzer* ("branch") ties in with the name given to Jesus in Matt 2:23

—"the Nazarene"

- 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 Is 4:2.
- There are 18 words in the Hebrew language translated by our English word "branch." This is one of the titles given to the Lord Jesus Christ.

2 The **Spirit of the LORD will rest on Him**, The **spirit of wisdom** and **understanding**, The **spirit of counsel** and **strength**, The **spirit of knowledge** and the **fear of the LORD**.

2 The Spirit of the LORD will rest on Him, The spirit of wisdom and understanding, The spirit of counsel and strength, The spirit of knowledge and the fear of the LORD.

2 The Spirit of the LORD will rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and power, the Spirit of knowledge and fear of the LORD.

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;

- "...Spirit of the LORD shall rest upon Him" - the King and Messiah from the House of David will be endowed with the fullness of the Holy Spirit, depicted by the seven-fold manifestation of the Spirit of God.

— By means of the Holy Spirit, the Messiah will exercise His authority and rule with the attributes described in v2-3

- It is from this verse that we get the Seven-Fold Spirit of God, an OT construction of the Holy Spirit, who came to dwell in Jesus at the time of His baptism (Matt 3:16) and empowered all of His miracles.

- When Rev 1:4 speaks of the "Seven Spirits before His Throne" it speaks of His attributes. Seven emphasizes the concept of completion or totality, thus the "seven Spirits" emphasize the complete fullness of the Holy Spirit (Cf. Matt 3:16; Luke 2:40; 6:1,14,18; John 3:24)

— This complete fullness of the Holy Spirit is something that only belongs to the Messiah (Rev 3:1; 5:6). John 3:34-35 states that the fullness of the Holy Spirit is found only in the Messiah because the Spirit was given to Him "without measure." Every believer receives the Holy Spirit "with measure."

- "...spirit of wisdom" - the power to discern the nature of things, regardless of their appearance; the ability to render right decisions at the right time in order to act on them

— The "spirit of wisdom" means that the Messiah will have the capacity for comprehensive judgment coupled with the ability to put the insight He possessed to practical use (Cf. Luke 2:52; Matt 13:54)

- "...[spirit of] understanding" - the power to discern the differences in things in their appearance; the ability to choose from various possibilities and be able to choose the best. It is insight into the true nature of things (Cf. Luke 2:47; John 2:5).

- "...spirit of counsel" - the ability to reach right conclusions; the ability to devise adequate plans for any situation. The capacity to plan a comprehensive strategy (Cf. Matt 22:15-22)
- "...[spirit of] strength" - the ability to execute the plan that has just been devised by the "spirit of counsel"; the capacity to carry out those plans with energy
- Jesus displayed the spirit of strength in Luke 24:19
- "...spirit of knowledge [of Jehovah]" - a knowledge that is founded on a fellowship of love and experience; it is an embracing type of love that takes hold of the one known: a lover who refuses to let the loved one go.
- In the OT, this is expressed in Hosea 2:20; 4:1,6; 6:6; Jesus displayed the spirit of knowledge in Matt 11:27
- "...fear of the LORD" - not afraid, but reverence; it stems from recognizing God's special holiness
- Jesus had this special reverence, as seen in the way He referenced the Father in John 17. He recognized the holiness of God and not only called Him "Father," but addressed Him as "Holy Father" as well.

### **The Seven-Fold Spirit (Rev 1:4; 3:1; 4:5: 5:6)**

- (1) of the Lord
- (2) of wisdom
- (3) of understanding
- (4) of counsel
- (5) of might
- (6) of knowledge
- (7) of the fear of the Lord

3 And He will **delight in the fear of the LORD**, And **He will not judge by what His eyes see, Nor make decisions by what His ears hear**;

3 And He will delight in the fear of the LORD, And He will not judge by what His eyes see, Nor make a decision by what His ears hear;

3 His delight will be in the fear of the LORD. He won't judge by what his eyes see, nor decide disputes by what his ears hear,

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:

- There are five results of the Messiah's receiving the seven-fold fullness of the Holy Spirit:

- (1) "...delight in the fear of the LORD" - quick understanding in the fear of the LORD
- (2) "...He will not judge by what His eyes see, Nor make decisions by what His ears hear" - He will not judge by outward appearances because He will have the Spirit of Wisdom and Understanding

So, Jesus will be both King of Israel and King of the World during the Messianic Kingdom. Under His absolute authority and monarchy, two branches of government will be established: the Gentile branch (Rev 20:4-6) and the Jewish branch (Jer 30:9; Ezek 34:23-24; Hosea 3:5).

4 But with righteousness He will judge the poor, And decide with fairness for the humble of the earth; And He will strike the earth with the rod of His mouth, And with the breath of His lips He will slay **the wicked**.

4 But with righteousness He will judge the poor, And decide with fairness for the afflicted of the earth; And He will strike the earth with the rod of His mouth, And with the breath of His lips He will slay the wicked.

4 but with righteousness he will judge the needy, and decide with equity for earth's poor. He will strike the earth with the rod of his mouth, and the wicked will be killed with the breath of his lips.

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 [one].

(3) He will judge with absolute righteousness: the standard will not be outward appearance, but inward righteousness; He will not judge based on His senses, but by true spiritual truth

(4) He will judge the earth: this will be His prerogative as King

(5) He shall slay the "wicked one" with the breath of His lips

— A striking contrast between the Lamb of God and the Lion of Judah is evident

— "the wicked [one]" - the Antichrist (Rev 1:16; 2 Thess 2:8); one of 33 allusions to the Antichrist in the OT; see [Allusions to the Antichrist](#)

— Ps 2:8-9 confirms that He will rule the nations with an iron scepter. Rev 19:15 agrees, and adds that He'll strike down the nations with the word of His mouth.

5 Also righteousness will be the **belt** *around* His hips, And faithfulness the belt *around* His waist.

5 Also righteousness will be the belt about His loins, And faithfulness the belt about His waist.

5 Righteousness will be the sash around his loins, and faithfulness the belt around his waist."

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

- "...belt" - worn by one ready to engage in battle (wrestle) with an opponent

-- In ancient times, the goal of wrestling was to remove the belt of your opponent

## Characteristics of the Kingdom

### Messianic Kingdom: Basis for Belief, Characteristics, Government, Israel's Role, Gentiles

The universal peace described in Is 2:2-4 will extend even to the animal kingdom. All animals will return to the Edenic state and become vegetarians (v6-7). The oldest of enemies, man and snake, will be able to live in compatibility in that day (v8), for the knowledge of God will permeate throughout the entire world, affecting man and animal alike (v9; 65:25). Later in Isaiah we'll see that the creation itself will burst forth in joyful song.

Is 35 also declares that the desert and wilderness areas will flourish with plant life. Ezek 34:27 describes a time of bountiful harvests from both trees and fields. The curse on the earth caused by Adam's sin will be lifted, and the animal and plant kingdoms will become completely transformed and restored to their original perfect state.

Jesus will reign during the Kingdom over the entire earth in righteousness and justice. The subjects of the millennial rule will be those human mortals (believers) who survive the judgment of the Great Tribulation (Matt 25:31-46), and their children, which they will bear during the Kingdom period.

Israel will be restored to the head of the nations (Ezek 20:40-42) and the church will have put on immortal bodies to reign with Christ (1 Cor 15:51-53).

#### (ii) Peace (11:6-9)

6 And the wolf will dwell with the lamb, And the leopard will lie down with the young goat, And the calf and the young lion and the fattened steer *will be* together; And a little boy will lead them.

6 And the wolf will dwell with the lamb, And the leopard will lie down with the young goat, And the calf and the young lion and the fatling together; And a little boy will lead them.

6 "The wolf will live with the lamb; the leopard will lie down with the young goat. The calf and the lion will graze together, and a little child will lead them.

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.

- Peace will prevail in the animal kingdom during the kingdom period (65:25)

7 Also the cow and the bear will graze, Their young will lie down together, And the lion will eat straw like the ox.

7 Also the cow and the bear will graze, Their young will lie down together, And the lion will eat straw like the ox.

7 The cow and the bear will graze, and their young will lie down together, and the lion will eat straw like the ox.

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.

- Carnivores will turn to herbivores
- Curse lifted? Return to paradise? (Cf. Is 65:25; 66:22)
- Vegetation also involved (Hosea 2:20-22; Is 30:23-26; Ezek 24:25)

8 The nursing child will play by the hole of the cobra, And the weaned child will put his hand on the viper's den.

8 The nursing child will play by the hole of the cobra, And the weaned child will put his hand on the viper's den.

8 The nursing child will will play over the hole of the cobra, and the weaned child will put his hand on vipers' dens.

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

- There will be peace between man and the animal kingdom

9 They will not hurt or destroy in all **My holy mountain, For the earth will be full of the knowledge of the LORD** As the waters cover the sea.

9 They will not hurt or destroy in all My holy mountain, For the earth will be full of the knowledge of the LORD As the waters cover the sea.

9 They will neither harm nor destroy on my holy mountain; for the earth will be full of the knowledge of the LORD, as the waters cover the sea."

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.

- "...My holy mountain" - whenever "mountain" is used symbolically, it refers to a king, kingdom, or throne; in this context, it refers to the messianic kingdom

- "...For the earth will be full of the knowledge of the LORD" - the reason for these kingdom conditions (Cf. Is 6:3; Hab 2:14)

— Do not "spiritualize" these promises. To steal them from the Jew and apply them to the Church is to twist the Scriptures. These are literal promises of a literal kingdom over which Christ shall reign one day.

(iii) People gathered from worldwide dispersion (11:10-16)

**10 Then on that day** The nations will resort to the root of Jesse, Who will stand as a **signal flag for the peoples**; And His resting place will be glorious.

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

10 At that time, as to the root of Jesse, who will be standing as a banner for the nations, the nations will rally to him, and his resting place is glorious.

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.

- "...on that day" - in the day the messianic kingdom is established

- "...a signal flag for the peoples" - the Messiah will be the center of Gentile attraction in the Messianic Kingdom (Cf. Is 14:1-2; 42:1; 49:5-7; 56:1-8; 66:18-24)

— Zech 14:16-19 tells us that all the families of the earth will come up to Jerusalem to worship the King and keep the Feast of Tabernacles, and those that don't will be punished (John 3:14; 12:32; Phil 2:9; Heb 7:26)

- Four things can be learned by summarizing the various passages concerning Gentiles in the Kingdom:

(1) The Messiah will be the center of Gentile worship

(2) Israel will become the center of Gentile attention

(3) As the (2nd) regathering of the Jews occurs, the Gentiles will also be used to aid in the regathering and to conduct the Jews back into the Land

(4) The Messiah will become "the light of the Gentiles"

## **The Messianic People (11:11–12:6)**

### **The Regathering of Israel (v11-16)**

**11** Then it will happen on that day that the Lord Will again recover with His hand the **second time** The remnant of His people who will remain, From Assyria, **Egypt, Pathros, Cush, Elam, Shinar**, Hamath, And from the **islands of the sea**.

**11** Then it will happen on that day that the LORD Will again recover the second time with His hand The remnant of His people, who will remain, From Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath, And from the islands of the sea.

**11** At that time, the LORD will reach out his hand yet a second time to recover the remnant that is left of his people, from Assyria, from Lower Egypt, from Upper Egypt, from Cush, from Elam, from Shinar, from Hamath, and from the islands of the sea.

**11** And it shall come to pass in that day, that the Lord shall set his hand again the secondtime 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" - the second time will be in preparation for the messianic kingdom

— The "first time" started on May 14, 1948 and continues to today...

— The "first time" cannot refer to their return from exile in Babylon because that was regional, not international, as the text demands. It was simply a return of Jews from one country to another.



— The first regathering is in *unbelief* in preparation for judgment (the Great Tribulation).

This passage speaks of two international regatherings while emphasizing the second one.

The second regathering will be in *faith*, the first will not.

— Zeph 2:1-2 specifies that the timing of the "first" regathering in unbelief precedes the Tribulation period

— The present state of Israel will collapse midway through the Tribulation and there will be another dispersion out of the Land that will require a second worldwide regathering. The second regathering will be in faith, in preparation for Israel's blessings during the messianic kingdom.

- This phrase refutes the belief by some that Israel's return to the land in 1948 and since doesn't matter...it does! Israel will not be scattered and restored to the land several times... there are only two regatherings, the first in unbelief and the second in belief.

— See **(2) The Re-Establishment of Israel** in [Pre-Tribulational Events](#) for a thorough description

- "...Egypt" - Hosea 9:3,6; Is 7:18

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

- "...Cush" - Ethiopia (Is 18:1ff)

- "...Elam" - Persia, Iran

- "...Shinar" - Babylon (Gen 10:10; 11:2)

- "...islands of the sea" - Joel 3:6; Gen 10:5; Zeph 2:11

Israel's Two Regatherings	
THE PRESENT (FIRST) REGATHERING	THE PERMANENT (SECOND) REGATHERING
Return to part of the land	Return to all the land
Return in unbelief	Return in faith
Restored to the land only	Restored to the land and the Lord
Sets the stage for Tribulation (discipline)	Sets the stage for Millennium (blessing)
Adapted from: Price, <i>Jerusalem In Prophecy</i> , 219	

12 And He will lift up a **flag** for the nations And assemble the banished ones of Israel, And will gather the dispersed of Judah From the four corners of the earth.

12 And He will lift up a standard for the nations And assemble the banished ones of Israel, And will gather the dispersed of Judah From the four corners of the earth.

12 He will raise a banner for the nations and will assemble the dispersed of Israel; he will gather the scattered people of Judah from the corners of the earth.

12 And 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.

- "...flag" - an ensign, a banner; the Gentiles were regathered first (v10) so they may assist with the second regathering of Israel (v11-12)

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

### Israel's Victory over Its Enemies

13 Then the jealousy of Ephraim will depart, And those who harass Judah will be eliminated; Ephraim will not be **jealous** of Judah, And Judah will not harass Ephraim.

13 Then the jealousy of Ephraim will depart, And those who harass Judah will be cut off; Ephraim will not be jealous of Judah, And Judah will not harass Ephraim.

13 Ephraim's jealousy will vanish, and those who are hostile to Judah will be eliminated; Ephraim will no longer be jealous of Judah, and Judah will not be hostile to Ephraim.

13 The 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.

- The unity between Israel and Judah (Northern and Southern Kingdoms) will be restored at the time of the regathering

- "...jealous" - Ephraim turned away from righteousness, and because of that, the temple remained in Jerusalem and was not transferred to Ephraim. Ephraim in turn was jealous due to the placing of the House of God in Judah (Ps 78:9-11,67-68; Cf. Jer 3:18; Ezek 37:15-23).

14 They will swoop down on the slopes of the Philistines on the west; Together they will plunder the people of the east; They will possess Edom and Moab, And the sons of Ammon will be subject to them.

14 They will swoop down on the slopes of the Philistines on the west; Together they will plunder the sons of the east; They will possess Edom and Moab, And the sons of Ammon will be subject to them.

14 But they will swoop down on the slopes of the Philistines to the west, and they will plunder the people to the east. They'll lay their hands on Edom and Moab, and the Ammonites will be subject to them.

14 But 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.

- In the past, Ephraim and Judah had fought against each other, but now they will be united together against their opponents

15 And the LORD will utterly destroy The **tongue of the Sea of Egypt**; And He will wave His hand over **the Euphrates River** With His scorching wind; And He will strike it into seven streams And make *people* walk over in *dry* sandals.

15 And the LORD will utterly destroy The tongue of the Sea of Egypt; And He will wave His hand over the River With His scorching wind; And He will strike it into seven streams And make *men* walk over dry-shod.

15 The LORD will totally destroy the gulf of the Sea of Egypt. He will sweep his hand over the Euphrates River with a violent wind, breaking it up into seven streams, and making a way for people to cross on foot.

15 And 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.

- The majority of scattered Jews will go to Egypt and Assyria during the Tribulation.

Miracles from God will accompany their return to the Land.

- "...tongue of the Sea of Egypt" - refers to the Gulf of Suez

- "...the *Euphrates* River" - the Gulf of Suez will dry up while the Euphrates will be smitten and split up into seven smaller streams, making them both easy to cross

16 And there will be a highway from Assyria For the remnant of His people who will be left, Just as there was for Israel On the day that they came up out of the land of Egypt.

16 And there will be a highway from Assyria For the remnant of His people who will be left, Just as there was for Israel In the day that they came up out of the land of Egypt.

16 And there will be a highway for the remnant that is left of his people out of Assyria, as there was for Israel when they came up from the land of Egypt.

16 And 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.

- Just as a highway was made for Israel at the Exodus, there will be a similar one in the final regathering. The final regathering is often pictured as a new Exodus (Jer 16:14-15; 23:7-8); Jeremiah points out that in history to that time, the Exodus was the high point of Jewish history, the second worldwide regathering of Jews to Israel after the Tribulation will be pictured as the "new Exodus."

— A "highway" to accomplish the work of God is a common concept of Isaiah (19:23; 35:8; 40:3; 42:16; 49:11)

— Immediately after the Exodus, Israel sang the song found in Ex 15:1-18; in the same way, after the final regathering, Israel will sing the song found in Is 12:1-6