

We Are Fellowship Life Bible Study



Book: Isaiah

Chapter 11: The Reign of Jesse's Offspring

v:1 There shall come forth a Rod from the stem of Jesse, and a Branch shall grow out of his roots. (Reference to Is 4:2; Zech 6:12; Rev 5:5)

The Rod that springs from the stem of Jesse is Jesus. Reference to Zechariah 6:12 makes it clear, **"Then speak to him, saying, 'Thus says the Lord of hosts, saying: "Behold, the Man whose name is the BRANCH! From His place He shall branch out, and He shall build the temple of the Lord;"** There is only one Man whose title denotes the authority of God and that is Jesus. The capitalization of 'Man', 'Rod', and 'Branch' indicate that authority. In the previous chapters it talked about the cedars being cut down and a remnant that shall rise out of the stump. In this verse, we read about a Branch that doesn't arise from the stump that was cut down, but from the root itself.

v:2 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. (Reference to Is 42:1; Is 48:16; Is 61:1; Matt 3:16; Mark 1:10; Luke 3:22; John 1:32; John 3:34)

Reference to Matthew 3:16 speaks of Jesus' baptism and says, **"When He had been baptized, Jesus came up immediately from the water; and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and alighting upon Him. And suddenly a voice came from heaven, saying "This is My beloved Son, in whom I am well please."** One argument has been made saying that the Spirit of the Lord was not on Jesus until this moment. I disagree with this thought process. Let us not forget the young Jesus that taught at the Temple during Passover and said, "Don't you know that I must be about My Father's business". Jesus spoke as someone with knowledge, power, and authority, even as a child.

Each one of the Gospels recounts the baptism of Jesus. In Luke 2:25 it talks about Simeon, **"And behold, there was a man in Jerusalem whose name was Simeon, and this man was just and devout, waiting for the Consolation of Israel, and the Holy Spirit was upon him. ²⁶And it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Christ. ²⁷So he came by the Spirit into the temple. And when the parents brought in the Child Jesus to do for Him according to the custom of the law, ²⁸he took Him up in his arms and blessed God and said: ²⁹"Lord, now You are letting Your servant depart in peace, according to Your word; ³⁰For my eyes have seen Your salvation...** So, Simeon also had the Spirit upon him but was NOT identified as the Son of the Lord. The Spirit is another entity of the triune God. The Spirit has the characteristics as one who leads. The Spirit led Simeon to the temple. And immediately after Jesus was baptized, the Spirit led Jesus into the wilderness to be tempted. This was done to fulfill the prophecies. It was not the act of the Heavens opening up that made Jesus the Son of God. God had been silent for 400 years since He last spoke to the people in the record of Malachi. Jesus being baptized broke the audible silence of God to the people. God again spoke and said "This is My Son, in whom I am well pleased." Jesus was already restoring connection between the Father and creation.

v:3 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;

What we have all experienced is the judgement of others (or judgement that we have given out) based on the appearance of others that we get from our gift of sight. We

judge (or have been judged) by what others say in rumors and whispering, again misusing our gift of hearing. Jesus does not judge by the misuse of these senses as man does. The fear of the Lord that Jesus is pleased when there is a reverential fear (fear=reverential, according to the concordance translation.) The discernment Jesus uses is an act of righteous.

v:4 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. (Reference to Job 4:9; Is 30:28, 33; Mal 4:6; Matt 5:5; Rev 12:5; Rev 19:11; 2 Thess 2:8)

Reference to Job 4:9 says, **“By the blast of God they perish, and by the breath of His anger they are consumed.”** Many references to the book of Revelation show us that this prophetic verse is talking about the end times where Jesus will return to judge the inhabitants of the earth. He judges with fairness (equity). The result of the wicked judgement is death. Finally, the meek of the earth will receive justice.

v:5 Righteousness shall be the belt of His loins, and faithfulness the belt of His waist. (Reference to Rev 19:11)

Righteousness is translated in the concordance as legal morals, equity and prosperity (evenness). Loins meaning the waist or small of one's back. So, with morals, prosperity, and faithfulness, he clothes and prepares Himself. This verse is again prophetic to the return of Jesus that is pre-recorded in Revelation, the Rider of the white horse clothed in Righteousness and faithfulness. The belt or sash used in the “armor of God” both sets the rest of the armor and clothing in place by binding at the waist and protecting the loins (see the images at the end of the document). In Ephesians 6:14, it is noted as the belt of truth in which we use to stand our ground. When we are told to gird up our loins, we are being instructed to prepare for battle.

v:6 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. (Reference to Is 5:17; 65:25)

Reference to Isaiah 65:25 says, **“The wolf and the lamb shall feed together, the lion shall eat straw like the ox, and dust shall be the serpent's food. They shall not hurt nor destroy in all My holy mountain,” says the Lord.**

In a divinity class I took, I remember the emphasis that sin did not enter into the world until Adam and Eve disobeyed God's one commandment. After that, sin entered into the whole earth, affecting all living creation. There was no death before that. There were

animals, and atmosphere that breathed life. Fruit and vegetables were consumed for the body. Both animal and man. In Genesis 1:29 it says, **"And God said, "See, I have given you every herb that yields seed which is on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food. 30Also, to every beast of the earth, to everything that creeps on the earth, in which there is life, I have given every green herb for food"; and it was so.** In reading this, animals were not originally created to eat other animals. In essence, there was no death of living creatures. When sin entered, death entered. Animals became part of the sin offering because life was to be offered for sin that required death. This is why Jesus came. To put an end to unnecessary death. While the original design was not to partake in consuming of the flesh of animals, it was permitted after the fall as seen in the book of Leviticus when we were instructed to only eat "clean" animals, and then again in Acts, when we were permitted to eat animals that were previously unclean.

v:7 The cow and the bear shall graze; their young ones shall lie down together; and the lion shall eat straw like the ox. (Reference to Hos 2:18)

Reference to Hosea 2:18 expands on this prophesy. **"In that day I will make a covenant for them with the beasts of the field, with the birds of the air, and with the creeping things of the ground. Bow and sword of battle I will shatter from the earth, to make them lie down safely."** We shall not live in fear of the harm and destruction that we have been operating in as a result of sin in this world. We will all (creation) be saved.

v:8 The nursing child shall play by the cobra's hole, and the weaned child shall put his hand in the viper's den.

One interpretation of this verse points out the previous enmity that was between the serpent and mankind. The enmity will be gone, and reconciliation will occur. The currently frightful thought of a small child, defenseless, playing in a venomous cobra's den, will in the future not ignite fear or danger.

v: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. (Reference to Job 5:23; Is 65:25; Ezek 34:25; Hos 2:18; Ps 98:2, 3; Is 45:6; Hab 2:14)

Reference to Ezekiel 34:25 says, **"I will make a covenant of peace with them, and cause wild beasts to cease from the land; and they will dwell safely in the wilderness and sleep in the woods.**

In Genesis 2:17 we are instructed: **“but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.”** The knowledge of evil, and the fruit that man took in their body that day had a seed in it that produced good and produced evil. Man cultivated that fruit in their body and each produce after their own kind. So, we took in the seed of knowledge of evil, and it grew into actions, that led to further destruction of mankind, noted with the first murder of Abel. In the day that Jesus restores order and covenant a of peace, we shall have the full knowledge of the Lord.

v:10 “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.”
(Reference to Rom 15:12; Is 2:11; Is 11:1; Is 27:12, 13; Is 62:10; Rom 15:10, 12)

A banner is a public declaration. In this verse, Jesus is standing as the public declaration and the Gentiles will seek refuge in the standard that Jesus represents.

v:11 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 Pathos and Cush, from Elam and Shinar, from Hamath and the islands of the sea. (Reference to Is 19:23-25; Hos 11:11; Zech 10:10)

When reading this verse, it is implied that the Lord has recovered the remnant at least one time before this one. The first time he recovered those that bore the mark of the Lord, was after the first Passover, and the first exodus from Egypt. Now the nations of His people are scattered in various places, and God will return to save them.

v:12 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. (Reference to Is 62:10; John 7:35; John 11:51, 52)

Jesus came to represent all nations. Reference to John 11:49-51 talks about the high-priest Caiaphas who prophesied about Jesus. It says, **“and one of them, Caiaphas, being high priest that year, said to them, “You know nothing at all, ⁵⁰nor do you consider that it is expedient for us that one man should die for the people, and not that the whole nation should perish.” ⁵¹Now this he did not say on his own authority; but being high priest that year he prophesied that Jesus would die for the nation, ⁵²and not for that nation only, but also that he would gather together in one the children of God who were scattered abroad.** This is what the verse means when it talks about gathering the outcasts of Israel and the dispersed of Judah from the four corners of the earth. Similarly, Jesus said in the great commission in Acts 1:8, **that**

we shall be witnesses to Him in Jerusalem, and in all Judea and Samaria, and to the end of the earth. He called us to all people and all nations that we may be adopted into sonship with Him, both Jew and Gentile.

v:13 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.

(Reference to Is 9:21; Jer 3:18; Ezek 37:16, 17, 22; Hos 1:11)

Reference to Ezekiel 37:15-22 talks about "One Kingdom, One King". It says, **"Again the word of the Lord came to me, saying, ¹⁶"As for you, son of man, take a stick for yourself and write on it; 'For Judah and for the children of Israel, his companions.'** ¹⁷**Then join them one to another for yourself into one stick, and they will become one in your hand. ¹⁸"And when the children of your people speak to you, saying, 'will you not show us what you mean by these?'- ¹⁹say to them 'Thus says the Lord God: "Surely I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel, his companions; and I will join them with it, with the stick of Judah, and make them one stick, and they will be one in My hand." ²⁰And the sticks on which you write will be in your hand before their eyes. ²¹"Then say to them, 'Thus says the Lord GOD: "Surely I will take the children of Israel from among the nations wherever they have gone, and will gather them from every side and bring them into their own land; ²²and I will make them one nation in the land, on the mountains of Israel; and one king shall be king over them all; they shall no longer be two nations, nor shall they ever be divided into two kingdoms again.**

We will become one, all gathered by the hand of God. One family. One Church. The once scattered, once divided over differences and regions, now gathered and united. These nations that used to be brothers have harassed and warred against each other for long enough. When you are united as one, how can you be envious or jealous against yourself? They will realize they are one people in the mighty hand of God. The gathering of the people identified as sticks for each tribe reminds me of the forests that were previously cut down, the Assyrian army. These 'sticks' remnants of dead branches, will again have purpose when reunited in the very hand that gives life!

v:14 But they shall fly down upon the 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. (Reference to Is 63:1;

Dan 11:41; Joel 3:19; Amos 9:12; Ezek 25:1-14)

The swift action of the gathered people mentioned in the previous verse will unite shoulder to shoulder as they finally end the war with their actual adversaries, the Moabites, the Edomites and the Ammonites, whom they will conquer.

v:15 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. (Reference to Is 50:2; 51:10, 11; Zech 10:10,11)

The River mentioned here and in the previous chapters of Isaiah refer to the Euphrates river. The tongue of the Sea of Egypt is the Gulf of Suez. It is referenced as the tongue of Egypt as it shoots out from the Red Sea. This second exodus mirrors the first one in which the people fled Egypt on dry land. Now, the people are gathered and putting an end to longstanding conflict.

v:16 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. (Reference to Is 19:23; Ex 14:29)

During previous battles with the Assyrian armies, Judah and Jerusalem were exiled, turned to slaves, and ran as refugees to foreign land. A remnant was carried to Assyria. And God is creating a road and safe passageway for their return.



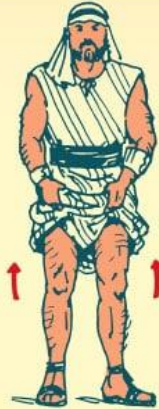
Gulf of Suez

How to Gird Up Your Loins

The Art of
MANLINESS
BY TED SLAMPYAK



1. The tunic wouldn't allow you to do heavy labor or fight in battle, necessitating the "girding" of one's loins.



2. First, hoist the tunic up so that all the fabric is above your knees. This will give you mobility.



3. Gather all the extra material in front of you, so that the back of the tunic is snug against your backside.



4. Once the excess fabric is gathered in front, pull it underneath and between your legs to your rear. This feels much like a diaper.



5. Gather half of the material in each hand, bringing it back around to the front.



6. Finally, tie your two handfuls of material together, and you're all set for both battle and some hard labor. Go forth, be ye men, and gird up your loins!

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