

Isaiah 10:20–11:16

Come, Thou Almighty King!

Wednesday, July 26, 2023 • Read Isaiah 10:20–11:16

Questions from the Scripture text: On a coming day, upon whom will remnant Israel no longer depend (v20a–d)? Upon Whom will they depend instead (v20e–21)? How many had the people been (v22a)? How many will return (v22b)? To show what (v22c)? By doing what (v23)? Whom is YHWH addressing in v24? What does He call them? Where do they dwell? Of whom does He tell them not to be afraid? What will Assyria do? Like who before them? But how long will this last (v25)? Whom has YHWH of hosts suddenly destroyed before (v26)? To whom else will He do this? With what result for God's people (v27)? How will Assyria progress (v28–31)? How close will he get (v32a)? To be able to do what (v32b–c)? But then what will YHWH of hosts suddenly do (v33–34)? What will come forth (11:1a)? From what? What will grow out of what (v1b)? Who will rest upon Him (v2a)? What six things does this Spirit give (v2b–d)? In Whom does this Spirit-anointed One delight (v3a)? How doesn't He judge (v3b–c)? How does He judge instead (v4a–b)? Particularly for whom? With what does He strike what (v4c)? And with what slay whom (v4d)? What two things pull all His attributes together like a belt (v5)? By what images does the Spirit present the extent to which the future kingdom recovers Eden (v6–7) and overcomes the fall (v8)? How does v9a summarize the new kingdom? How does v9b–c explain it? In addition to being a shoot from Jesse (v1a) what relation does this King have to Jesse (10a)? Whom does He welcome (v10b–c)? Where (it's a noun in the original, not an adjective as in NKJ) is His resting place (v10d)? What happens a second time in the King's day (v11a–c)? Recapturing which exoduses (v11d)? And adding what sorts of others (v11e–g)? Whom does He welcome/rally to Himself (v12)? Who in particular will be united/reconciled (v13)? How does v14 describe the kingdom extension? How does the power of this new exodus compare to the original (v15, cf. Ex 14)? From among whom are His remnant people now, and like the salvation of whom will their salvation be (v16)?

How will the kingdom of the Son of Jesse come, when the line of David has been cut down to a stump? Isaiah 11 looks forward to the first serial reading in morning public worship on the coming Lord's Day. In these sixteen verses of Holy Scripture, the Holy Spirit teaches us that **there is coming a King Who is Himself the Almighty, and who will be our ultimate Noah, our ultimate Moses, and our ultimate David—Who regains paradise, reverses the fall, retrieves the nations, and revenges them.**

9:1–7 had prophesied that the darkness itself was a precursor to the light that would dawn when a Child Who is God would fulfill the 2Sam 7 promise of the forever-King. But with the Assyrian destruction that the Lord is bringing upon Judah and Israel in the near term, how glorious can that coming reign actually be? The answer of this passage is that it will be wondrously glorious indeed. David's line may be cut so deeply that what remains is the stump of Jesse (v1a), but the Shoot that is coming is so great that He is also Jesse's root (v10a). It's a paradox like the one that Jesus points out (cf. Mt 22:44–45) from Ps 110:1. Great, then, is the glory of this King, Who is both shoot from Jesse and root of Jesse!

His glory as the reunite of Israel, 10:20–11:1. The judgment that the LORD is bringing has multiple purposes. It destroys all other supports (v20). Both north and south have enlisted enemies for help that end up destroying the other and turning upon them themselves. Whatever we put our trust in instead of the Lord, they will surely fail us, and our trust in them will positively harm us. The judgment also displays the greatness of the LORD's righteousness. By saving just a remnant, He displays both mercy and faithfulness to save any at all, and that He would have been perfectly righteous even to destroy all of them (v21–23).

The judgment also has the purpose of reuniting Israel and Judah. We've already seen in 10:5, 15 that despite Assyria's arrogance to think otherwise, the fundamental reality is that they are an instrument of the Lord. And the Lord will punish the instrument for its own wickedness in due time—just as surely as He has punished others like Egypt and Midian (v24–27). But where and when will this relief (v27) come?

As Assyria destroys much of the northern kingdom, the remnant is seen as being pushed back to Jerusalem, back to Zion. That is the terminus of the path that Assyria takes in v28–31. But he will ultimately only get close enough to shake his fist (v32) before he is destroyed (v33–34). Thus, he becomes the instrument by which the remnant from the north finally comes back to the house of David (11:1). Back to the son of Jesse.

As the passage describes, this is a pattern that has repeated several times in history, and is ramping up to the final glorious iteration considered in chapter 11. God keeps using judgments to purify a remnant from His people, and to gather them unto Christ in Whom they are reunited. And eventually this will be a reunited remnant from all the nations! When that remnant is gathered and reunited, then all of His enemies will receive their final and full and everlasting destruction!

His glory as the revelation of God in flesh, v2–5. Ordinary kings are anointed with oil. This King will instead have the Spirit rest upon Him (v2a). The Spirit proceeds from Him in His divine personhood (cf. 9:6) and rests upon Him in His humanity (v1–2). As such, His character will be the perfect human display of the character of God.

While the summary of this Spirit-given character emphasizes the triplet of wisdom, understanding, and counsel (v2b–c), note from where this all especially comes: the knowledge and fear of YHWH (v2d). What the Spirit especially communicates is not merely skill or information or tactics but proper personal engagement and interaction with God. It is first and foremost delight in fearing God (v3a) that produces righteousness in His dealings with all men (v3b–4b). The Spirit communicates to Him perfect keeping of the first great commandment and first table of the law, from which follow the keeping of the second great commandment and second table of the law.

This love of man, of course, must include the avenging of man and destruction of His enemies. And this the Christ will do (v4c–d, cf. 2Thess 2:8; Rev 19:15, 21). In righteousness, He will follow all of the principles of the Lord (v5a), and in faith-fulness He will keep all of the promises of the Lord (v5b), including the crushing of the serpent's head (cf. v8; Gen 3:15).

What is amazing is that believers now have His Spirit not only as our Helper but as the One Whom He has poured out upon us. To us, He is not only the Spirit of YHWH as in v2, but the Spirit of Christ (cf. Rom 8:9). And it is as “the Spirit of His Son” that God has sent this Spirit not just to be with us but to be in our very hearts (cf. Gal 4:6, cp. Rom 8:9; Jn 14:17–23)!

His glory as the recoverer of Eden, v6–7. His perfect Kingship will eliminate not just the hostilities of men toward one another, but even the viciousness of the creatures toward each other (v6a–c, 7). This new creation will be perfectly safe even for a little child (v6d). This is something that cannot occur in the creation that is bound to corruption and decay (cf. Rom 8:21a), but God didn't bind the creation in despair or destruction but rather in hope (cf. Rom 8:20), and now it eagerly awaits the return of the King (cf. Rom 8:19, 22). Then, at the resurrection, the creation itself will enjoy the glorious liberty of the children of God (cf. Rom 8:21b).

His glory as the reverser of the Fall, v8–9. Cobras' and vipers' mortal threat to men's bodies is emblematic of that murderer from the beginning (cf. Jn 8:44), who is called a serpent and dragon (cf. Rev 12:9). But when that serpent's head has been crushed, not only will Eden be restored, but the subjugation and docility of the venomous reptiles will forever remind that the Christ has destroyed the works of the devil (cf. 1Jn 3:8).

The Zion in view in v9 is not just a hill in the Near East, or a heavenly location of the assembly of the firstborn, but a stone that grew into a mountain (v9a) so great that it has now filled the whole earth (v9b, cf. Dan 2:35, cp. Rev 11:15ff.)—a mountain that is saturated with the knowledge of YHWH (v9c) that originated in the Christ by His Spirit (cf. v2d).

His glory as the retriever of the nations, v10–14. The event in view in this chapter is not only Eden-restoring and Fall-reversing, but it is a great gathering day. Christ lifts Himself up as a banner of welcome (v10a–b, cf. Jn 12:32), and that banner gathers the nations (v10c, 12a) together with remnants from Israel and Judah from the ends of the earth (v12b–d). This “second exodus” (v11a–b) of “His remnant people” (more literal than “the remnant of His people” in v11c) will be far greater than the first. Its scope will include a remnant from the most unlikely (v11d) and distant (v11e–g) nations. And its effectiveness will be not only to reconcile them to Himself but to each other (v13, cf. Eph 2:11–18). Only under David had this been even superficially true of Judah and Israel. Now, the reconciling of people from many nations in His church brings great honor to Christ, already, in anticipation of the day when that reconciliation will be complete. Of course, it is only on that day that not only will the entire remnant be retrieved and reconciled, but all who are not of the remnant will go to their dreadful reward (v14).

His glory as the restorer of God's rest, v15–16. Noah features heavily in this chapter. What his father had hoped for in Gen 5:29, Isaiah was now announcing would come in this Shoot (and Root!) of the stump of Jesse. The resting of the Spirit upon Him in v2a and the place of rest that is glory itself in v10d (a noun there, not NKJ's adjective) both employ the root for "rest" or "comfort" from which he gets his name. When this prophecy is fulfilled, the Shoot of Jesse will have surpassed the flood and the exodus for bringing God's people into God's rest.

v15 employs an image that is a great magnification of the crossing of the Red Sea, right down to the mighty wind of God that dries up seas and rivers and makes God's new remnant to cross over on dry land. "His remnant people" (v16a), whether Assyrians or otherwise (v16b), will come into the rest of God that had been prefigured in the original exodus (v16b, cf. Ps 95:11; Heb 4:8–9).

Here again is a feature of the event described here that cannot occur in this world but awaits the new creation (cf. Heb 4:1, 6, 10; Heb 11:9–10, 16, 39–40). Believers are already new creation. And their as-yet-imperfect reconciliation and resting in the Lord both bring forward the glory that belongs to the great day to come. Thus they rejoice for the glory that comes to Christ in these ways. But like the saints of old, we wait to receive the fullness of this promise when the number is completed, and we will all be made perfect together in the resurrection (cf. Heb 11:39–40; Rev 6:11; Rom 8:23).

Jesus Christ is the Son of David and Son of God Who has the Spirit in full measure, recovers paradise, reverses the fall, retrieves the nations, and restores rest in God! Whatever had to come upon Judah and Israel at the hands of Assyria, and whatever we have to go through in our own lives, dear Christian, it is worth it for His great glory!

In light of this chapter, why is it so amazing that Jesus anoints/baptizes us with His Spirit? How are you already enjoying some of the reconciliation and rest aspects of the glory of His reign? What parts of the glory of His reign must be waited for until the next world?

Sample prayer: Lord, thank You for glorifying Christ as having Your Spirit without measure and pouring out Your Spirit upon us. Forgive us for how easily we are discouraged, when we know from Your word that He is restoring paradise, reversing the Fall, and bringing us into Your rest. We thank You for the honor of bringing Him glory by living as those who belong to the new creation in the reconciliation and rest that He is bringing. Forgive us for not loving His glory enough to live that way more consistently, for not desiring enough that He might get praise from our lives. Forgive us that we don't even come rushing to His banner of welcome like we ought to. Grant that His Spirit who dwells in our hearts would so groan for glory, and we also groan for it in Christ, that we would press on toward the upward call of knowing Him. For, we ask it in His Name, AMEN!

Suggested songs: ARP98 "O Sing a New Song to the LORD" or TPH299 "Joy to the World!"

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Isaiah chapter 10, beginning in verse 20, and going through chapter 11 verse 16, These are God's words. And it shall come to pass and that day that the remnant of Israel. And such as have escaped of the house of Jacob. We'll never again depend on him who defeated them?

But we'll depend upon your way. The holy one of Israel and truth. The remnant will return the remnant of Jacob to the mighty God. For though, your people oh, it's real be as the sand of the sea. A remnant of them will return the destruction, decreed show, overflow with righteousness.

For the Lord, Yahweh of hosts will make a determined end in the midst of all the land. Therefore thus says the Lord Galgal of hosts. Oh, my people who dwell in Zion do not be afraid of the Assyrian. You shall strike you with a rod and lift up his staff against you in the manner of Egypt for yet, a very little while in the indignation will cease.

As well. My anger in their destruction. And your way of hosts will stir up a scourge for him, like the slaughter of Midian at the rock of Aza as his rod was on the sea. So will he lift it up in the manner of Egypt? The shall come to pass in that day that his burden will be taken away from your shoulder.

And his yoke from your neck. And the yoke will be destroyed because of the anointing oil. He has come to all to his past McGrawn, it smash his attended to his equipment, they've gone along the ridge. They've taken up lodging at Gaba Rama is afraid Givva of Saul has fled lift up your voice.

So daughter of Galene caused it to be heard as far as like each. Oh poor and Athoth Madmana has fled the inhabitants of Gibbean sec refuge as yet he will remain at knob that day. He will shake his fist at the mount of the daughter of Zion. The hill of Jerusalem, behold, the Lord Yahweh of hosts will lop off the bow with terror.

Those of high stature will be hewn down and the haughty will be humbled. He will cut down the thickets of the forest with iron. And Lebanon will fall. By the mighty one. There shall come forth a rod from the stem of Jesse. And a branch should grow out of his roots.

The spirit of you always will rest upon him, the spirit of wisdom, and understanding the spirit of council on, might the spirit of knowledge, and of the fear of Yahweh. His delight is in the fear of Yahweh. And he shall not judge by the sight of his eyes. Nor decide by the hearing of his ears.

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 was all slay, the wicked. Righteousness will be the belt of his loins and faithfulness the belt of his waste.

The wolf also shall dwell with the land. The leopard shall lie down with the young goat, the calf and the young lion, and the fattling together, and a little child shall be, then the cow and the bear shall graze. Their young ones, shall lie down together. And the lion shall eat straw like the ox.

The nursing child. So, played by the cobra's hole. And the wind child. So put his hand in the viper's dead. They shall not hurt, nor destroy in all my holy mountain. For the earth shall be full of the knowledge of Yahweh as the waters, cover the sea. And in that day, there shall be a root of Jesse.

Who shall stand as a banner to the people? For the gentile saucan and his resting place shall be glorious. 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 a Syria and Egypt for Bathrooms and Kush from Elim and Shannar from Hamath and the islands of the sea.

You 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. Also the envy of a frame shelter part. The adversaries of Judah shall be cut off. Ephraim shall not envy Judah. Judah shall not harass it for him.

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 Edam and Moab and the people of Ammon shall obey them. Yahua will utterly destroy that 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 shot. There will be a highway for the remnant of his people. So we'll be left from Assyria as it was for Israel. In the day that he came up.

From the land of Egypt. Amen, that sends this reading of god's inspired and inherent word in which there is so much. Good. Uh, for us to consider first that The northern kingdom, one of the results of this Assyrian invasion that is coming, is that the lord's displays himself and really displays the lord Jesus.

Because as we get into chapter 11, we see how. And in whom Yahweh ultimately comes Um, but at first They just know him as yahweh that the lord is going to use the punishment that comes upon israel as a whole to bring his remnant. Remember not all who are descended from israel are israel.

According to Romans 9 that those were the israel of the promise. And even in the wicked northern kingdom, that has had all of these wicked kings. God is preserving for himself, a remnant who believe in the lord Jesus Christ who are made alive by the spirits to believe in Christ and to our being saved and the remnant is going to be driven to the south We have the description of the progress of synapro.

Aath migron, mick, mash going along. The ridge. Gave a rama gibia. And and the march of the Assyrian army, and in the latter part of isaiah 10, what what the other thing that we see is the remnant from israel, being driven back? The remnant team, the lord is returning, not just geographically to the south, not just nationally in allegiance to the line of david from whom they departed.

So long ago, but to yahweh himself That they will never again depend upon men. Who defeat them? Remember they trusted a nations. And now the Lord had destroying them by nations. But he is driving them to depend upon himself. And he's returning them to himself as for a syria not only as the lord The reuniter.

Of his people. He's also the revenger in behalf of his people. Uh, he defends. Judah as they run every place they run to in this picture at the end of isaiah, towards the end of isaiah 10. A Syria keeps succeeding and destroying the next place in the next place.

On the next place. Until he gets to knob in verse 32. Why does he stop there? Because the only thing he is going to be allowed to do to jerusalem. Is to shake his fist at it. Everyone else, you destroys. But this shaking of the fist will read about it later in isaiah As an acro sends, the red shaker to to mock, which is The ceiling of his own death warrant.

Um, If the lord wants to protect his people, there's nothing a serie I can do. Against against the lord. And then, The lord shows one of the great reasons for this. Is because there is still a king coming from the line that is in jerusalem at this point in Judah at this point.

There is still the king. That is coming. That is Not just the son of david second, samuel seven. Like we've been hearing about and thinking about, but even david 2.0, Uh, great david's greater son? No, he's called not. A branch growing out of the root of the stump of david, but a grant branch going out of the root of the stump of Jesse.

And so here is the one that even david should have been david who's been the standard? For everyone else, you know, not like his father David or like his father, david. Well, david was only a man after god's own heart. The man that God chooses from his own heart and so far as god was making him Like the lord Jesus to some extent.

And so, The lord Jesus is the revelation of god in the flesh. How do we know that? Look at how full of the holy spirit? Is the spirit of yahweh, shall rest upon him. The word rest in. This entire passage both as a verb and as a noun coming from the same root as the name of noah.

But the spirit of Yahweh will rest upon in the spirit of wisdom and understanding the spirit of counseling, might the spirit of knowledge and the fear of yahweh. And so here, we'll be the man, finally. Who is delight is in the fear of yahweh verse 3. He keeps the first great commandment and because he keeps the first great commitment.

He keeps the second great commandment. Not only does he love the lord, his god with all his heart, soul and mind and strength. But he also loves his neighbor as himself. So he will be the king who is righteous and judge and judges justly and equitable not only to the great but also to the poor, not only to those of noble birth, but also to the meek of the earth.

And not only is he the righteous king? But he, With what he does, for those who are his, he also defends His people. So he's the revelation of god and the flesh, but he doesn't just set things, right? Among his people. He even sets things right in the creation.

He restores eden. The wolf dwelling with the lamb, the young, the leopard lying down with the young goat, the calf, and a lot young lion in the fatting together. And a little child being safe with all of those animals that is having the, you know, a lion and a leopard and a wolf.

Not to mention a goat. And the lamb, and a fattling, and a calf, which by them, they even the, the quote unquote tamer animals would have been very dangerous for sophia to have them as playmates, a calf or a goat. Would probably kill her. Uh, within a few minutes of her started, but the young lion and the leopard and the wolf A little child will play with them.

Well, yes. Not only that, but even the even the nursing child. So, under the age of three, probably, Is going to? Play next to the cobras hole. And the wind child four-year-old's. Gonna stick her hand into a rattlesnake nest and pull out the baby rattlesnakes, which are the most venomous ones, the most concentrated, venomous ones, and they're gonna play with her.

And they'll be here friends. Because no longer will even those snakes, be representative of that great and ancient serpent. Uh, that dragon who is the ancient serpent, the devil according to revelation 12 and venomous snakes or a reminder to us. Of the venom and the murder and the lying and the deadliness of satan.

But the lord will restore eden completely and he will have crushed, thus serpent's head, so that even in the new creation even serpents. Uh, maybe Playmates for children. And it is at that point. That the god's holy mountain is not just zion to which israel fled going south as a Syria drove them before but before the remnant of Israel.

Um, but god's. Holy mountain will now have filled the whole earth which we hear about daniel's daniel chapter 2, the little stone that grows until it comes a mountain and fills the whole earth and replaces all of the kingdoms. Of the earth revelation 11. They rejoice that the kingdom of this world has become the kingdom.

Of our lord. And so, Uh, we can't be, you know, the post-millennial reconstructionist with isaiah 11, verse 9. Unless they're going to, you know, go around advising their babies to stick their hands and rattlesnakes nests. Uh, you know, they're kind of the snake handling version of eschatology. Uh, but This is describing the new creation and praise god.

The knowledge of Yahweh will one day cover not just having But a new earth earthy with animals. The knowledge of yawhai will cover the earth. Will fill the earth. Rather as the waters, cover the sea. The lord Jesus would be the recoverer of eden. He'll be the reverser of the fall.

He'll be with the retriever of nations. Not only are. Uh judah and Ephraim the northern king, the southern kingdom, the northern kingdom gonna be reconciled to one another, but even Uh, from Assyria and egypt, and pathras, and kush, and elam, and shanar and Hamath and the islands of the sea.

And there'll be a banner for the nations, a banner being something that if you were Um, if you were in war or in an arrangement of a large group of people, there'd be

a sign that the that Described where you are to go. And we rejoice that his banner over us as love.

We belong to the love regiment, we know where to line up. But in Zion, there's a banner and on it is a Syria and pathras and cushioned egypt that god welcomes the nations. To be joined to his people under king jesus that all of the earth will be ruled gladly by the son of david and he'll destroy.

Uh, those who aren't his remnant from the nations, they're still going to be wicked in the nations and then the lord will destroy them all. Like we see in the end of revelation and the great battle those in the lord has redeemed from all the nations against those who are still with the devil.

And then all of his enemies, aren't they going to be cast into the lake of fire prepared for the devil of it and as angels and even The lord jesus slaying them with the breath of his mouth is here, isn't it? And so, he's describing to us that last great day.

And he tells us that just like god wouldn't let his people be cursed by the midianites but destroyed the midianites and just like, god wouldn't let his people be captured by egypt. But raised his rod over the sea and drowned egypt. Immersed them in the very waters that had baptized Israel by sprinkling as they walked through, And just as the flood had destroyed the rest of the world and saved, noah who did not get immersed, but was sprinkled and the word.

Rest rest. No one noah running through this passage. Uh, he is also great Noah's. Greater son isn't the lord. Jesus who gives rest to the remnant from all the nations? And those closing verses of chapter 11 describing A greater sea crossing. With the same thing. You remember how at the red sea, it was the wind from the lord.

That dried up the lands of it. The people could walk across and the spirit is not yet done. Uh, bringing god's people into god's rest. Because i was not joshua, who would give them rest or Moses, he would give them rest. Remember what we learned from hebrews chapter 11, That the gray multitude of god and me is redeeming.

Are looking for that better country that city who's builder and maker is god and we will all finally inherit it all together. In the new heavens and the new Earth. With jesus's king. And so, whenever, Uh, whenever god's people. Are under the rod of his discipline like israel. Is in this section.

Remember this is From early, in chapter 9, to the end of chapter 11 is the israel section. Whenever God's people are under the rod of his discipline. Let us remember. That either. We're under the rod as a warning because we are about to be destroyed or if we will trust in jesus.

If we will come to the banner that welcomes us to the Lord jesus Christ, we are under his discipline as a kind though hard but kind hand that drives us to jesus christ. Who reconciles and restores us to paradise who brings us into his rest. And destroys all his enemies.

Praise God, for his mercy. Even in such discipline, let's pray. Our gracious god and our heavenly father. We thank you. For this portion of your word. We thank you. For bringing us to yourself in christ. We pray, lord. That your spirit would set up your banner. Before our hearts.

That we would know ourselves to be welcomed to jesus christ. The great king. And that your spirit would give us life. To fly to him and to rest upon him. To find him to be our great. Noah our greater noah, our greater Moses, our greater david. That. The lord jesus has prophet, and priest, and king unto us.

Would be the one whom we know to be the god, man. Who perfectly kept all your law. And has been our righteousness. And who is making us by the same spirit to be like unto himself. And will bring us at last when we have been made, holy Into your rest into your presence.

Help us. Oh, lord. Grant that your spirit, would convince us each one of this that not one of us would be missing. From that remnant, that comes into the rest. For, we ask it in jesus name. Amen.