

Session 4 The Forerunner Message in Isaiah 11-12

I. REVIEW: THE CONTEXT OF ISAIAH 11-12

- A. Isaiah 9-11 is similar to Isaiah 2-4. Each passage has three parts—first, a promise about Jesus’ millennial glory (2:1-5; 9:1-7), followed by a warning of judgment (2:6-4:1; 9:8-10:34), concluding with another promise of Jesus’ millennial glory (4:2-6; 11:1-16).

*There are two questions I ask, not every time, but often when I study one of these 150 chapters. I say, “Holy Spirit, what are You emphasizing, what one or two points? Not 100, but one or two that You really want highlighted.” Then I ask the companion question—it is kind of the same one—“Why do You want me to know this information?” Information is given to us in advance because it is to affect our perspective and then our emotions and the things we say about the Lord and His plan. So always carry that question. “Why do You want me to know Isaiah 11? What is it You want the Church to say about Isaiah 11?” Again, if you are not getting it all right away, which nobody understands **all** that, though you do not have all the details, your paradigm, your big picture, your bigger picture view of it is shifting. The larger picture is coming together in your understanding. The details will land little by little as you stay with it.*

Now one little thing I want to say to those who are following the notes on the internet. Every Friday I give these notes. Then Saturday I probably spend maybe six or seven hours upgrading the notes I give on Friday. So on Saturday I put in lots of hours because it is after I preach it and after we have a discussion on it in the morning. I get a lot of feedback from folks. I put this in and I put that in. Then I repost them on Monday. So the Monday-after notes are far better in my opinion; well, I do not know about far better, but it is more information and a bit clearer than the Friday notes. So if that is something you care about, wait until Monday to get the notes or trade them in on Monday, because I always put a lot of time into it on Saturday and Sunday afternoon as well. I love it.

Well, look at Isaiah 11-12. This is what we are covering tonight. Just a point of review, I mentioned last time that Isaiah 9-11 is one unit—we looked at part of it last week, Isaiah 9-10. So Isaiah 9-11 is one unit; it is one sermon, so to speak. It is parallel to Isaiah 2-4 being one unit, or one sermon if you will, just to put it in kind of practical terms.

- B. An outline of Isaiah 11-12

- 11:1-5 The reign of Jesus as the righteous King
- 11:6-9 Jesus will restore creation and fill the earth with God’s glory.
- 11:10 Jesus will reveal His salvation to all the nations.
- 11:11-16 Jesus will restore the remnant of Israel to God and the land.
- 12:1-6 A song of praise to Jesus

A quick outline of Isaiah 11-12. We start off with the reign of Jesus. Isaiah describes this glorious King. Then in verse 6-9 he talks about how He restores creation to the garden-of-Eden conditions. Then in verse 10 he talks about how the Lord reveals Himself to the Gentiles across the earth; this is after His return. Then verse 11-16, how He rescues and restores and reveals Himself to the remnant of Israel.

Then Isaiah 12 is a song. It is a song sung by the remnant. After they come to the revelation of Jesus, they sing this song. Singers and musicians, you want to tap into that song right now and sing it ahead of time. Not that you have to do it word for word, but you want to catch the gist of what the Holy Spirit put in that song.

- C. In Isaiah 11, we see the result of Jesus' anointed leadership (11:2-3)—He will restore righteousness in the social order in every nation (11:4-5), destroy the enemies of His people (11:4b), establish garden of Eden conditions on earth (11:6-8), fill the earth with God's glory (11:9), bring the Gentile nations to God (11:10), and rescue, unify, and restore Israel to God and her land (11:11-16). In Isaiah 12, Israel praises God for Jesus' merciful and powerful leadership (12:1-6).

Just a really quick overview of Isaiah 11, just kind of a different way to say it. First, we see the results of Jesus' anointed leadership. He has the anointing of the Spirit in a sevenfold manifestation on His leadership. Then He restores righteousness, not just generically, but the whole social order of every nation in the earth is reordered and based on righteousness, the whole social order.

Then it shows us how He is zealous to destroy all of the enemies, those who are resisting His leadership and, by definition, those who resisting His definition of love. Then, as we mentioned, He establishes the garden-of-Eden conditions all around the world. It starts in Jerusalem, then it works its way out. He fills the earth with the glory of God. He brings a great revelation of Himself to the nations, the Gentiles, though by the Holy Spirit He does that before He returns, a great end-time harvest.

After He comes, those survivors of the Great Tribulation are unsaved and there will be, I am assuming, hundreds of millions, maybe more. Many, many of them will get saved under Jesus' leadership here on the earth. Then it talks about how He rescues, unifies, and fully restores Israel.

So that is kind of a snapshot of Isaiah 11. Paragraph B and paragraph C are two different overviews of Isaiah 11. Just so, when you are reading it, you can think, "Okay, I kind of know the storyline a little bit here."

- D. The glorious promise of their coming Messiah-King would be very significant to the Jewish people during many times of suffering related to the Babylonian captivity and their dispersion in AD 70.

Here again is the question I ask a lot, "What do You want me to know about this chapter? Why?" One very, very practical thing is that God through the prophets gave these promises to the nation of Israel so that in their hours of suffering—and they have had many seasons of suffering—they could recall where things are going.

- E. The Body of Christ is called to comfort Jerusalem before Jesus returns (Isa. 40:1-2). One of many practical ways that we do it is by declaring the biblical storyline to them.

¹***"Comfort, yes, comfort My people!" Says your God.*** ²***"Speak comfort to Jerusalem..."***
(Isa. 40:1-2)

You know, in Isaiah 40 we are called to comfort Jerusalem. Isaiah 40 says, "Comfort ye, comfort ye." One of the practical ways that we do it—not the only way—is by declaring the storyline to them because that is one of the ways God has comforted them through the years through the prophets. These words need to be on the lips of the people who love Yeshua, who love Jesus, because there are more and more people in the nation of Israel who do not know the storyline of the Old Testament prophets.

II. THE REIGN OF JESUS AS THE RIGHTEOUS KING (ISA. 11:1-5)

- A. Isaiah prophesied glorious promises of a coming King (9:1-7; 11:1-16) when Israel was backslidden and the dynasty of David was in a crisis—he compared it to a stump or stem of a once-mighty tree.

¹***There shall come forth a Rod [shoot] from the stem [stump] of Jesse, and a Branch shall grow out of his roots. (Isa. 11:1)***

Let's jump right into the first section. Remember we are looking at the forerunner message, meaning I am not looking at every detail of this passage. There is so many fantastic details that we could spend the entire session just on verses 1-5. I am wanting to highlight and summarize the parts that are really important to the forerunner message.

1. Many popular translations use the words a “shoot” coming from the “stump” of Jesse (NIV; ESV; NRSV) instead of a “rod” coming from the “stem” of Jesse as in the NKJV.

First, what is going on is that Isaiah is promising that there is coming a great King. Now this most glorious prophecy of Isaiah 11—I mean it is glorious—starts off in the most unusual way. He says, “There shall come,” verse 1, “There shall come forth a rod.” Most translations say “a shoot,” like a little stem, just a little plant, a little, tender plant. That is what this word, rod, means. Most translations say “shoot.” This little, tender shoot will come from a stem. Most translations say, “a stump.”

So there is this glorious tree of Israel that has been cut down. It looks like everything is over. It is 300 years later, and all that is left of the great dynasty of King David and all the glory of God, well, the whole house of David is falling into ruins. It is going to get worse after Isaiah's time. The dynasty or the house of David, the kings, that kingly line in his family, is going to get so bad that it is going to look, not like a mighty tree, but a mere stump of a tree. Out of that stump, a little, tender shoot grows. That is the word picture.

Now when Israel read this, they were wondering, “A stump? We are a mighty tree!”

The Lord would say, “No, no.” In Isaiah's day they were already falling, though they had not quite fallen yet. He said, “It is going to get worse.”

Then, in the 2,700 years since Isaiah, the tree of Israel has been barely a little stump. It was very bad news if you had heard this and understood what it meant. He said that out of it there is going to be a little, tender plant. Of course that little, tender plant is Jesus of Nazareth. That little, tender plant is going to come forth. At first Israel did not pay much attention to Him. He did not have any political position, did not have any academic degrees, did not have any wealth, and did not have any major following. He only had 120 disciples at the end. Some of His top guys betrayed Him and left Him.

Isaiah said that He is coming forth as a little, tender—it says a rod here but use the word—shoot. That is, again, the more common translation. So the child who is going to be born to us—remember from Isaiah 9, unto us is born a Child, a Son is given—that little Child is that little, tender root. That little, tender shoot is coming out of a stem, a tree cut down. The Lord would say, “The whole future of the universe is based on that little plant coming out of that little stump.”

You look at it, and you think, “Wow!” You know in Isaiah's generation Israel was really in a severely backslidden state. It is so much like the Lord that even when they are in this backslidden state, His people in a real tough time and struggle, He still prophesies this glorious recovery in Isaiah 11. He makes it very clear they are starting in a very weak, almost against all odds, hopeless situation. The Lord assures them through Isaiah that it is not hopeless at all.

2. **Stem of Jesse:** Jesse was King David's father. The “tree stump” of Jesse describes a future time when the dynasty of kings that came from David's family line would seem to have failed and be over. The once flourishing “tree of David” had fallen into ruins. By Isaiah's day only a “stump” remained, with roots supporting it beneath the ground. Israel's future looked bleak.

Now it says that this little plant, this little shoot, is going to come from this stem or stump, the tree stump of Jesse. Who is Jesse? Of course everybody in Israel knew Jesse was King David's father. So, through the family line of King David, this tree stump is going to fully recover and the glory of God fill the earth in verse 9. We will get there in a few moments. The once flourishing tree of David, the family dynasty of David and Solomon, started going downhill pretty quickly after them. In Isaiah's day only a mere tree stump, a little stem that is all that existed a little bit after Isaiah's day. Israel's future looked very bleak. The Lord said, "You have a glorious, glorious future."

3. Isaiah pictured a Rod or tender shoot (twig) sprouting from a barely surviving stump of a nation. Isaiah referred to the surviving remnant as a "tree stump" (6:13). This "tender twig" would sprout up from Jesse and David's family line. In AD 27, when Israel appeared weak and almost hopeless, a tender "shoot" sprouted from the stump of Jesse—Jesus of Nazareth.
²He shall grow up before Him as a tender plant, and as a root out of dry ground...There is no beauty that we should desire Him.³He is despised and rejected by men... (Isa. 53:2-3)
4. A little tender shoot was to come up from the stump or the "tree trunk of the nation of Israel." The once mighty tree of the house of David would fall into greater ruins after Isaiah's time. The kingly secession of David's line would become a mere stump of a tree.
5. Out of this tree stump a tender plant or a tiny twig came forth—Jesus. He had no political position, no wealth, no army, and no significant following. He only had 120 disciples after three years of ministry. Yet the future of the human race was to be rescued, restored, and ruled by Him.

So we are going to look at how this small, little shoot, this little plant, this Man, grows. Now He is a mighty Man, but I mean in the eyes of the nation they thought He was demonized, a false prophet. They said, "You have a demon, and You are a false prophet." They did not receive Him at all. So that is why He was not a little shoot to God, not a tender, little plant to God. He was God's beloved Son, and the Father knew. In the eyes of man He was just a weak, little plant about to be blown over by the winds of adversity, so they thought. Well, this little shoot is going to grow up. He is going to be a mighty King. The Child, the Son that is born, Isaiah 9, the same passage, the same sermon so to speak—He is going to rule the nations under the anointing of the Holy Spirit.

- B. The context of Isaiah 11 includes Jesus rescuing captives and restoring desolate cities after the Great Tribulation (Isa. 24:1-3, 6, 12, 16; 25:2; 27:10; 59:10; 61:4; Jer. 30:16; 33:10-12; 50:3; 51:26; Ezek. 38:12-13; 39:10; Joel 3:19; Amos 9:14; Mic. 7:13; Zeph. 3:8; Zech. 14:2; Rev. 8:9; 16:18-21; 17:16; 18:19).

¹⁸There was a great earthquake, such a mighty...earthquake...²⁰the mountains were not found.

²¹And great hail from heaven fell upon men, each...the weight of...[100 pounds]. (Rev. 16:18-21)

⁴And they shall rebuild the old ruins, they shall raise up the former desolations, and they shall repair the ruined cities, the desolations of many generations. (Isa. 61:4)

Now to really understand this chapter you have to understand the context of when Jesus comes. You all know it anyway, but I just want to say it. There will be the context of the nations, not just Israel, but the nations of the earth including Israel, the nations will be filled with desolate cities.

In these desolate cities the local and the national economies will be broken. The political and social infrastructures will be corrupt and broken. It will look like there is no hope for the earth, but a Man will come on the scene who is anointed. One Man will put together the governments of the 200 nations of the earth by His wisdom and His power and His stability. I mean I cannot fathom a human being, anointed yes, resurrected body, but a Man. Fully God but under the anointing of the Spirit that is who the Messiah is. Isaiah sets Him forth that way.

Well, these verses I give you here, you might not understand why I put them in there. Revelation 16 says a great earthquake is coming, right before the Lord returns, that shakes every mountain on the earth. Imagine what it is going to do to the cities if every mountain on the earth is moved. Great hailstones, 100-pound hailstones coming down on cities.

1. Local and the national economies along with the political and social infrastructures will be desolate at that time. Jesus will lead great nation-building programs.

Isaiah 61 talks about how they are going to repair the ruined destroyed cities. Now we are doing a bit of that even in this age, but the cities right before the Lord returns are going to be devastated. Think of war-torn Europe. You can picture or imagine or remember those pictures from right after World War II. The cities were desolate, not all of them, but many of them. It took many years to rebuild cities and nations. The Lord is going to do it with tremendous leadership ability and the anointing of God upon Him.

2. Half of Jerusalem will be taken into captivity. Against all odds, all will be restored—the remnant will be saved and the cities rebuilt when the great King, the Messiah, comes.

²For I will gather all the nations to battle against Jerusalem; the city shall be taken... half of the city shall go into captivity, but the remnant of the people shall not be cut off... (Zech. 14:2)

Zechariah 14 tells us that Israel will be surrounded by the nations. It says, verse 2, that half of the city will be taken into captivity and taken away to a prison camp. Half of the city will be taken as prisoners out of Jerusalem. I mean, it is looking hopeless!

Zechariah says, “Well, but there is a remnant there.” The Lord is going to come down, fight all the enemies, and save the remnant. Then He is going to go the rescue the others that were taken out. So the whole thing is going to turn around. When it looks like it is against all odds, there is going to be a sudden reversal when the great King, the Messiah, comes.

- C. Jesus will rule the nations by the power of the Spirit (Isa. 11:2). He returns as a King operating in a sevenfold anointing of the Spirit (Isa. 11:2; 42:1; 61:1; Jn. 3:34; Rev. 1:4; 3:1; 4:5; 5:6). John referred to this verse when describing the Spirit as “the seven Spirits before the throne” (Rev 1:4).

²The 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. (Isa. 11:2)

Well, He returns as a King operating in the sevenfold anointing of the Holy Spirit. Verse 2, “The Spirit of the Lord” is the first one, just the power of the Spirit Himself. Then there are six more characteristics that are outlined there: wisdom, understanding, counsel, might, knowledge, the fear of the Lord. Now I would like to take twenty minutes and tear that apart, but I think that we can search that out ourselves and get the details of that.

One thing we know now is that this is a model of leadership. This is what the Lord wants His end-time leaders to walk in. Now, no one is going to walk in it to the measure of Jesus, but these are the areas of life that are important to grow in above every other area. We often think of other things, like building our network, building our profile, building our base. Jesus is saying to grow in this and you will be in the right place at the right time. Not only is this how Jesus is going to lead the troubles of the world—with these characteristics—we can believe Him to impart this to us, because He is saying, as it were, “If I am going to release it in fullness when I come, you know I am releasing it now by the Spirit to the people who are hungry for it.”

So we see these verses. I say, “Lord, why do I need to know this about Jesus?” The whisper of the Holy Spirit is, “Because that is what you want to be focused on and that is what you want to have faith to ask Him to release to you as well as to other leaders in the Body of Christ.”

1. Jesus as a Man will rule the nations as a King operating in the fullness of the Spirit (Jn. 3:34). Jesus had to live as a man, *dependent* on the anointing of the Spirit. He was “*never less than God*” after His incarnation, but lived as if He was “*never more than a man,*” (Ian Thomas). While He was on earth during His first coming, each miracle that He did was the result of looking to the Father in prayer, in full dependence on the Spirit (Jn. 5:19). He shall continue *to live and function as a Man* anointed by the Spirit in His millennial leadership (Isa. 11:2-5).

Now one obvious thing that is easy to miss: it is really easy to miss this point is that Jesus was anointed by the Spirit as a Man. We know He is fully God. The miracle is not that God rules the world. God already rules the world. The miracle is God the Father gave the authority of the earth to a human. Jesus had to become a Man, and then the Father said to Him as a Man, a Jewish Man, “I am going to give you the leadership of the earth. I am going to anoint You.”

2. ***An imperfect analogy:*** A laptop is powered in two ways—the battery is an *internal source* of power; the plug in the electrical socket is an *external source* of power. Jesus lived by the anointing of the Spirit on Him as a Man instead of drawing on the power of His deity in Him.

It is a remarkable reality that when Jesus was living on the earth, in His earthly ministry for thirty-three years, He lived dependent on the Holy Spirit. I will give you this quote that I heard forty years ago. I love this quote. I have used it many times. That though Jesus was never ever less than God after the Incarnation—never was He less than God—but He lived as though He was never more than a Man. Meaning, He drew on the anointing in the way that He wants us to.

He could have said, “Father, I am tired of this prayer and waiting and waiting on You and the Spirit. I am just going to be God and do it My way.”

“Jesus,” the Father would have responded, “no, no. If You are going to lead the human race, You have to live forever like a human. You have to pray. You have to talk to Me and have to wait upon the Spirit’s inspiration and guidance.”

You know, just tongue in cheek you could say, “Like, come on!”

He would say, “No, no, this is how it works. If You are going to be the leader of the human race, You have to live like a human.” The reason this is so important is that, in the millennial kingdom, He will be functioning as a real human with a physical body, resurrected yes, but a physical body. The reason this is important is that this humanizes the whole millennial kingdom. When you see the natural processes in these prophetic chapters, and the natural processes are hinted at and declared clearly many, many times, there is a whole different picture of the future when you see there is a natural human dimension of process.

I like to say that in the Millennium the human process is not suspended. Rather, it is enhanced by the supernatural power of the Holy Spirit. By understanding this, we get a different view of the future than, you know, floating on a cloud, playing a harp for the rest of eternity. No, we will be really involved in earthly human processes. Even in the resurrection you will have human process in your experience because you will be a human.

Now the imperfect analogy I have used over the years—and anytime you talk about the mystery of Jesus being fully God and fully Man, whatever analogy you give is going to be an imperfect one. Trust me, that is the great mystery of mysteries!—the one I have always said is that it is like a laptop which has two sources of power. It is not very sophisticated. There is the internal source—the battery—and there is the external source—the plug-in.

Jesus had both. He had the battery; He was God Himself. He was fully God, but He always lived by the plug-in, by the anointing on Him. He is going to do it that way forever because He wants to lead you in that. The Father says, as it were, “If You are going to lead the human race, You have to live as a human. Those are the rules.” Of course Jesus fully understands that.

- D. Jesus’ leadership style, values, and practices (Isa. 11:3-5) will be employed. What He does in fullness at the time of His return is what He’s doing now in part.

⁴But with righteousness He shall judge the poor...He shall strike the earth with the rod of His mouth, and with the breath of His lips He shall slay the wicked. (Isa. 11:4)

Okay, verses 3-5, again you could spend so much time on this. These are His leadership style, His values, and the way that He leads. What He will do in fullness, we know that He is doing now and He wants us to embrace these in our leadership as well.

Verse 3, He delights in the fear of the Lord. You know, a lot of leaders even who love God and fear the Lord, but it is kind of like they struggle with obedience because they do not really delight in the fear of the Lord. They just think, “The options are bad if I do not obey.”

Jesus said, “Father, I delight in it. This is not just something I do because it is better if I do it. I delight in it.” That is the pinnacle of the glory of God in a human experience. He delights in it. Here is the Man who has total power, the only one in history. You know the old adage that “Total power corrupts totally.” Well, if the Man delights in the fear of the Lord, not struggles to obey but delights in it, then we know that the history of the world is safe.

1. ***Not judge by the eye:*** Jesus will not make judgments or decisions by what seems apparent on the surface. Often the truth in government processes is buried below layers of spin, favors owed, self-agenda, hidden information, etc. It will be impossible to manipulate or fool Him.

Now he makes a very important statement here, that “He will not judge by the sight of His eyes nor decide by the hearing of the ear.” What that means is that Jesus is not going to make decisions to restore the desolate cities and the broken nations by the information that is apparent on the surface. He is the ultimate “government man.” He is the head of all the governments. Whenever there is a government process, often the truth, the real truth, is hidden below the surface. There are layers of spin and misinformation. There are favors owed, self-agendas, twisted info. Jesus is saying, as it were, “I am not going to buy anything that is not true. I do not care how it is presented, what is before Me, what it looks like in the natural. I will decide by the Holy Spirit, not by what looks obvious and apparent to the natural.” He is impossible to manipulate, this Man, impossible to manipulate Him.

Now one of the reasons we want to know this is because, as we get closer and closer to the end, 2 Thessalonians 2:10 says that if we do not love the truth we are going to be vulnerable to deception. Why I say that is: when I look, even today, there is so much rhetoric in the culture, so much religious, “biblical” rhetoric. People and sides and agendas and arguments and who is for it and who is against it. Jesus is saying, as it were, “Do not make choices by the popular opinion and the popular presentation. Do not go by what you see or how it looks out there. Go by what the Word of God says.” That is a practical application for us even now. We are not going to be caught up in all of these false story lines that will be even among believers as well as unbelievers.

2. **Poor:** Jesus will use His power to make a difference for the poor (Ps. 37). Jesus will act decisively in establishing new leaders, laws, and policies that will help the poor and that will establish righteousness in the government and culture.
3. **Righteousness:** Jesus will act in perfect righteousness—He will only do what is right.

Look at verse 4. “With righteousness He will judge the poor,” and He will make all of His decisions with righteousness. Now here is another reason why it is important that we know He is going to make decisions with righteousness. Here is the takeaway: He is doing what is right. That is a fundamental statement. The nations are very troubled at His leadership. Even in the Church there are many who do not like Jesus the Judge. They think He is “non-biblical.” They do not think He is doing right. We can have absolute confidence even in the intensity of things as the negative things and the darkness intensifies. The closer we get to the Lord’s return the darkness will intensify, His judgments will intensify, and the work of the Spirit will intensify. We can be sure of one thing: when things intensify, He will always do what is right, always. We look out there, but we are not going to get our opinion or our interpretation from the news agencies. We are going to get our interpretation from the Scripture.

Scripture says the nations will be very, very angry at Him in the end times. It says that a number of times—very, very angry at Him. We do not want to be caught up in that narrative. I want to assure you, everything He does is right. He does it on the way to the escalating trouble. He does it when He confronts it in full volume of His strength. Afterwards He does everything right.

So I just settled the issue, “I am on Your side, Lord. I do not care who likes it, who does not like it. I do not care what the opinion is, out on the social media. I am going with You and what Your Word says.” Know this: it is not popular what the Word of God says about how He is going to confront the darkness with zeal as it intensifies. We decide today: we are on Your side; You are right. So I look at that and I say, “Yes, He is right. He is right.”

4. **Strike the earth with His mouth:** Isaiah addressed a primary issue of Jesus’ end-time leadership as being righteous or right—that He will strike the earth and slay people. This will make many people very angry at His leadership (Ps. 2:1; Rev. 11:18). Even some in the Church are against the idea of Jesus judging the nations in the end times.

Then it gets to the hot issue, verse 4. Well, how confident are you going to be when He starts striking the earth? How confident are you going to be that He is right when He starts slaying people, when He starts killing people? Some may say, “Well, He cannot strike the earth and kill people and still be right. He must be wrong because the God I grew up with does not strike the earth and kill people.”

Of course the Spirit and the Word would say to line up with the Spirit and the Word. As I look at these things, I adjust the way I perceive the future. I mean, it is going to be the greatest revival, but there is going to be tremendous intensity of darkness and His intervention. He will strike the earth with great zeal. It is going to

make a lot of people really, really angry. It says in Psalm 2:1 that the nations are raging against Him. Revelation 11:18 says that the nations are angry, that they are full of anger at His leadership. God's people are going to be messengers representing His good leadership. They have to be confident He is right **and** He is righteous in the process, the conclusion, and the aftermath of all that He decides. That is why I look at these passages, and I say, "I am anchoring into this, Lord. This is going to be my story." That is why I am going to train a generation to know that He is right. Even when He strikes and slays, He is right. He is the One who knows how to define love.

- a. Striking the earth by the rod of His mouth refers to pronouncing decrees to release His judgments in a supernatural way or to establish new governmental policies.

He will strike the earth with His mouth. I mean, "Ugh!" There are at least two different applications; I am sure there are more than that. Striking the earth with His mouth means by pronouncing decrees. As the King, He pronounces the decree. Then those who are under Him who carry out the decree. So in that sense, it is a King's decree. And there are two ways this happens.

First, He releases His judgments like the book-of-Revelation judgments. The vast majority of the book-of-Revelation judgments are directed at the Antichrist empire. Some people read the book of Revelation, and they say, "Oh man, that is terrible!"

I say, "No, it is actually good." I add, "When God destroyed Nazi Germany, that was good. The Antichrist empire will be far more cruel and powerful than Nazi Germany." We want Jesus to strike, but there will be billions supporting that whole false narrative, that dark way; billions will be supporting it. He will strike them by releasing His just judgments from the right hand of the Father, by speaking like Moses in the ten plagues of Egypt. The Lord spoke. Of course, Moses lifted his rod in partnership, but it was the Lord speaking that releasing it.

Then, second, when He comes back, He will also speak words, decrees, as the King based here on the earth. Of course He will still have the power He had in Genesis 1. He can still speak and create anytime He wants. Through the words of His mouth, whether He is releasing it supernaturally or establishing a governmental decree that is going to bring part of the earth under His discipline and judgments, He is going to do it.

- b. The apostle John referred to this passage saying that Jesus' mouth would be like sharp sword (Rev. 19:15). His sword, or His power, is released by the words of His mouth. The sword of His mouth will strike sin in nations. This is especially related to Jesus striking against the perversion and oppression of the Antichrist.

¹⁵Now out of His mouth goes a sharp sword, that with it He should strike the nations. (Rev 19:15)

Now look at Revelation 19:15, which quotes this. Revelation 19 is a description of the Lord's return, the second coming of Christ. Revelation 19:15 quotes Isaiah 11:4 here. Out of His mouth He strikes nations by the sword of His mouth. Again, it is that creative power when He speaks. The striking of the nations is the earthquake that shakes all the cities. It is the 100-pound hailstones that are released by the word of His mouth. That is not released by the devil. Those hailstones are destroying the empire that the devil is trying to prop up.

5. ***Breath of His lips:*** Jesus' breath, or speaking His words or decrees, will release great power to slay the wicked (2 Thes. 2:8; cf. Isa. 30:27-33).

⁸*And then the lawless one [Antichrist] will be revealed, whom the Lord will consume with the breath of His mouth and destroy with the brightness of His coming. (2 Thes. 2:8)*

²⁷*...His lips are full of indignation...²⁸His breath is like an overflowing stream...to sift the nations...³³The breath of the LORD, like a stream of brimstone... (Isa. 30:27-33)*

6. *Slay the wicked:* Jesus will judge or remove all that hinders love as He strikes the nations and slays the wicked (Rev. 19:19-21; cf. Ps. 110:5-6; Isa. 63:1-6; Rev. 19:15).

⁶*He shall judge the nations...and shall execute the heads of many countries. (Ps. 110:6)*

¹⁹*I saw the beast, the kings of the earth...gathered together to make war against Him...*

²¹*The rest [kings] were killed with the sword which proceeded from the mouth of Him... (Rev. 19:19-21)*

This gets more intense. “Striking the nations” is painful to the natural mind; we do not like that. It gets really personal here: He is going to slay the wicked. He is going to kill them.

Now I remember the first time I grappled with this. You know, I started reading these passages some years ago, and I had never thought about it. The first question to ask is, “Why? Why?” The answer is that His judgments remove everything that hinders love. He is the judge concerning what is hindering love, because everything has the title, rhetoric, and the storyline of love. Every single different diversion from truth, every dark deception presents itself as “love,” He is the only one who gets it. So He does this to remove what hinders love.

*Look at Psalm 110. This is King David writing about the Messiah: When He comes, He will judge nations. Verse 6, “He is going to strike nations,” judge them. We got it. Then I remember reading, “He will execute the heads, the kings of nations.” Like, execute? Really? That is what He is going to do. He is going to gather the kings of the earth—there are about 200 nations; you know the number goes up and down a little bit, but 200 is a good ballpark number—He is going to gather—let’s just use the number 200—all 200 kings together around the city of Jerusalem. He is going to slay all of them in one day. This is Jesus! This is lovely, sweet Lamb of God, Jesus! It is not going to contradict love, He is doing it in zeal **for** love.*

7. Jesus’ activity at Armageddon (Ps. 45:2-4; Rev. 19:11-21) will show Him to be *One fairer*, or *more beautiful*, than all others. Grace poured “upon” His lips links to Isaiah 11:2-4 where the Spirit is “upon” His words. This includes releasing power to strike nations by His words. He speaks to release His judgments as manifestations of His grace to deliver the redeemed.

²*You are fairer [more beautiful] than the sons of men; grace [power] is poured upon Your lips...³Gird Your sword upon Your thigh, O Mighty One, with Your glory and Your majesty.⁴In Your majesty ride prosperously because of truth, humility, and righteousness... (Ps. 45:2-4)*

8. The “Jesus of Christmas” who brings peace and goodwill is popular, but the “Jesus of Armageddon” who must first remove what hinders love and peace is often despised.

You know, I tell folks that we love the Jesus of Christmas, of peace and goodwill to men. We do not like the Jesus of Armageddon. The Jesus of Armageddon is necessary for peace and goodwill to fill the earth, and that is what He is doing. He is filling the earth with peace by removing this obstinate stubbornness, this deviancy against God’s leadership. He is moving it off the earth.

I say that I do not know who is who and who should and should not be driven off the earth. He would say, “Do not worry! I have perfect wisdom. I know who. You just stand with Me, and you do not have to figure it all out, but you will see it unfold.”

Now look at this. I remember the first time I observed this here. Revelation 19:19, the kings of the earth gather to make war. Now we find out in a couple other places that they gather around the city of Jerusalem. The devil sends them to Jerusalem, but another storyline clear in the prophets, that God sent them to Jerusalem. Well, who sent them? God or the devil? Both! The devil brought all the kings of the earth to Jerusalem to fight against God and His purposes, against Jesus and His purposes. God sent them to Jerusalem to slay them in one day, to remove all the wicked leaders of the earth in one day.

Now I would think, you know, maybe just one nation at a time. You know, America has been involved in “nation building,” is what we call it. Just a little bit of it and it wears out everyone. It wears out the nation we are helping. It wears us out. There is strife everywhere. There are not enough resources, not enough wisdom. It always breaks down. He is going to do all 200 nations at one time. Like, that is intense! He is going to replace the whole leadership of the earth in one short period of time.

I remember when I first saw this, it just shocked me. I settled it. I said, “You know what? This is in the storyline and this is a description of love. I have to start aligning with the biblical storyline. This is where it is going. I do not need to be mad, offended, or shocked when He does it. He says it a number of times. I need to be already rooted in my confidence in His leadership.”

Now, I do not think it is going to be very popular for somebody to get up in that hour of history, whenever this happens, and say, “Oh, by the way,” to the new and updated united nations, “Jesus is going to kill all of you.”

It will be like, “Really?”

“Yeah, a Jewish guy is going to kill all of you because you do not like Israel.”

That is the message! I mean it is like, really? That is why I am praying for the next generation, so you guys can all say that stuff. I just look at that and think, “Who is ever going to say that? Really?” The Holy Spirit will take care of that, but wow! I far more prefer to make handouts and have other people say that to the kings of the earth! We do not know when that is going to unfold, but there is a day that will be on God’s agenda in a real time-and-space way.

III. JESUS WILL RESTORE CREATION AND FILL THE EARTH WITH GOD’S GLORY (ISA. 11:6-9)

- A. Jesus will remove the curse from creation and restore conditions as they were in Eden (11:6-9). Jesus will transform the created order including the animal kingdom, atmosphere (weather), and agriculture (vegetation). There will be no hostility in the relationships between animals nor between animals and people.

⁶The wolf shall dwell with the lamb, the leopard shall lie down with the young goat, the calf and the young lion...⁷The cow and the bear shall graze...and the lion shall eat straw like the ox.

⁸The nursing child shall play by the cobra’s hole, and the weaned child shall put his hand in the viper’s den.⁹They shall not hurt nor destroy in all My holy mountain. (Isa. 11:6-9)

Okay, Jesus is going to restore creation. He is not only going to drive darkness off the planet and hatred off the planet and fill the earth with love or the glory of God, He is also going to restore creation itself back to the garden-of-Eden conditions. He is going to do such a work that there is going to be no hostility in relationships

between animal and animal. Right now a lot of animals eat the other animals. That hostility is going to be gone. There is the hostility between animals and humans, and it is going to be gone.

Verse 6, “the wolf will lie down with the lamb.” Now the wolf normally eats the lamb; he does not take a nap with the lamb. The leopard will lie down with the goat, the same thing. The calf with the lion, this is a complete reversal of the natural way of the animal kingdom. So the animal kingdom is going to be transformed supernaturally, the whole animal kingdom.

The atmosphere—the sky and the weather patterns—the atmosphere is going to be reordered in a direct, powerful way. The agriculture, the vegetation of the planet, is going to be reordered and transformed in a radical way. The social order of the planet is going to be reordered. The Father knows what He is doing. We are not far out from this. I mean we do not know how close, but we know that things are intensifying. There is a glorious storyline that is unfolding in the midst of the intensity.

You can read the whole passage there. In verse 8, the child plays by the cobra’s hole. The snakes will still be there. You know, before Satan was involved with that snake, I guess snakes were okay. Adam was talking to the snake, not too concerned, “Hey, how are you doing?”

The snake talking back to him did not seem to concern him. I mean, if a snake were talking back to me, I would be alarmed. “Hey Adam, do you know what God said?”

“No, what snake? What did He say?... How did you know? Did you hear what God told me?”

“Yeah, yeah, I heard what He said. Hey did He really tell you that?” I mean that hostility with the snake is going to be gone. I would still be careful, but anyway.

- B. Creation will be delivered from the curse of sin that came as a result of Adam’s sin (Gen. 3:17; Rom. 8:20-21). Hosea prophesied concerning the Lord making a covenant with the animals and birds (Hos. 2:18).

²¹ ***...creation itself also will be delivered from the bondage of corruption... (Rom. 8:21)***

¹⁸ ***In that day I will make a covenant for them with the beasts...with the birds...* (Hos. 2:18)**

I am sure it will really be gone. Creation will be delivered from bondage, it says in Romans 8. When the Lord returns, creation will have been under the curse of Adam’s sin. Creation, the animal kingdom, the agriculture, the atmosphere, all of them, the curse is going to be lifted off of them.

- C. Jerusalem will become like the garden of Eden (Isa. 35:1-8; 51:3; Ezek. 34:29; 36:35; 47:6-12).

³ ***The Lord will comfort Zion [Jerusalem]...will make her wilderness like Eden... (Isa. 51:3)***

It says that the Lord will comfort Zion—Jerusalem—and He will make her wilderness like an Eden. It is in wilderness condition. After the Great Tribulation, the judgments of the Satan’s rage and the Antichrist, the cities of the earth, not just in Israel, but the whole earth, are going to be having trouble. There will be parts of the earth which the Lord will protect in ways different from other parts. Nobody knows who, where, why. Well, the Lord knows why.

So it is not like every place is going to have an equal distribution of the glory of God or an equal intensity of judgment or darkness. Every part will be different, and nobody knows exactly what will happen. That is why intercession is so important, because history is in the hands of the intercessors. If they agree with God, they call Him into their geography area. It really, really matters.

- D. **God's holy mountain:** The Eden-like conditions begin on God's holy mountain in Jerusalem. On the holy mountain rests Jesus' "mountain-house-temple" that will have a dynamic connection to the New Jerusalem (Isa. 2:2-3).

This is kind of a curious statement, verse 9, "They will not hurt or destroy in the holy mountain." Now the holy mountain, remember it is Jerusalem. The holy mountain is that mountain city-house-temple. You know it is that mountain house where the New Jerusalem is connected to the temple. It is this glorious mountain house called the mountain of the Lord. It is not only a mountain house, but it is on a mountain. So it is a mountain in two different ways which we looked at in Isaiah 2.

The Eden conditions begin there. I do not think He waves His hand and it fills the earth instantaneously. I think it begins in Jerusalem, and through the whole process of the millennial kingdom it is progressive, it moves out. That is why the kings go into Jesus' mountain house, the New Jerusalem. They get the leaves from the tree of life, they bring them back to their nation, and it brings healing to the agriculture of their nation. Those leaves have dynamic principles and properties about them which, when brought back and integrated in the agriculture of their country, brings healing to the nations, literally, in the agriculture. It will be little by little.

- E. Later, Isaiah elaborated the supernatural blessing on creation and human life in 65:17-25. The Lord will transform the heavens (including the atmosphere and weather) and the earth (vegetation and animals), remove animosity from animals (v. 25), and increase the lifespan of humans (v. 20, 22).

¹⁷...I create new heavens and a new earth...²⁰No more shall an infant from there live but a few days, nor an old man who has not fulfilled his days; for the child shall die one hundred years old, but the sinner being one hundred years old shall be accursed.²¹They shall build houses...they shall plant vineyards...²²for as the days of a tree, so shall be the days of My people...²⁵The wolf and the lamb shall feed together, the lion shall eat straw like the ox. (Isa. 65:17-25)

Isaiah 65 develops the idea of this blessing on the created order on human life. You can read that on your own. The idea is that—look right in verse 20—if somebody dies at 100, he is still a child. This is people in the millennial kingdom with natural bodies, believers.

You will have a resurrected body, live in the New Jerusalem, you will be serving and reigning on the earth. Again, you will go between the New Jerusalem and the earth just instantaneously. I mean there will be very little time delay in getting to your station, your work post, so to speak, like the angels can move freely from one place to the other, no problem.

There will be people on the earth with natural bodies. If they live to be a 100 and die—because they still will die because they have natural bodies—people will say, "The child died." They will say, "The little guy was only 100, what happened? How tragic!" Notice there will be sinners because people will be born in sin; they will have to be saved just like people do now, and they will.

- F. Jesus will fill the earth with the knowledge and the glory of God (11:9; cf. Num. 14:21; Hab. 2:14).

⁹The earth shall be full of the knowledge of the LORD as the waters cover the sea. (Isa. 11:9)

1. ***As the waters cover the sea:*** The waters cover the seas in diverse ways. For example, in some places in the sea the waters are only 5 feet deep, while in other places it is 5 miles deep; in some places in the sea the water is cold, and in other places it is warmer; in some places the water is dirty, and in other places it is clear and blue; in some places in the sea it is serene and calm, and in other places stormy and turbulent.

“The earth will be filled with the knowledge of the glory of the Lord”—here is an interesting phrase—in the way “the waters cover the sea.” Now this is a very important part of this promise, that the glory of God will fill the earth the way the waters cover the sea. Just go to the Atlantic Ocean or just pick any ocean. Some places, the ocean is five feet deep. Other places it is five miles deep. Some places it is cold; some places it is warm. Some places it is dirty, well, I am sure it is dirty everywhere, but other places it is not as dirty. Some places it is clear; some places it is not clear at all. Some places are serene and calm, other places stormy. Everywhere in the ocean there is a different depth and constitution of what is happening in the ocean.

2. God’s glory will also be manifest in the Millennium in diverse ways “like the waters cover the sea.” Even today, some cities have a greater measure of the Holy Spirit’s activity, while some have a greater measure of darkness.

Over the earth it will be the same way in the millennial kingdom, but it is true now. That is the point I am really making, that even in the end-time revival and even in the end-time troubles, some cities will have a greater measure of the glory of God than other cities. Others will have a greater measure of darkness. Some will have greater judgment. We will run into it a number of times where the prophets say to cry out to the Lord because they could avert the judgment in their geographic area if they were faithful to cry out to the Lord.

This is real. To some folks that is just “kind of like, you know, some Bible verses, kind of a cool thing, you know.” It is not that real to them. It really is real. It really matters that we grow in our prayer life. It really, really matters. We do not know how intense things are going to get in the near future. We know one thing: that the measure of the glory of God even after the Lord returns will be different in every part of the earth. It will be the glory in diversity and intensity in different parts of the earth that is different from other parts of the earth.

IV. JESUS WILL REVEAL HIS SALVATION TO ALL THE NATIONS (ISA. 11:10).

- A. The Gentile nations will experience salvation and seek Jesus (11:10). The word “people” usually refers to the Gentiles in contrast to Israel.

¹⁰And in that day there shall be a Root of Jesse [Jesus], who shall stand as a banner to the people [nations]; For the Gentiles shall seek Him, and His resting place shall be glorious. (Isa. 11:10)

Okay, let’s look at verse 10. It says, “in that day,” and you know that is the famous Isaiah phrase. Of course, most of the prophets use that phrase, “in that day,” which talks about the end of the age. That is usually code for “in the generation the Lord returns.” It is the trouble and the glory leading up to the coming as well as the trouble and the glory right after He comes, because even after He comes He judges and rebukes nations. He has to restore desolate cities, all these kinds of things. So it is that code phrase. It is not very “code.” It is pretty obvious. You see it all the time, “in that day,” so that tells you we are talking almost always about the generation the Lord returns.

“In that day there will be a root of Jesse.” Remember Jesse is David’s father. In other words, the Lord Jesus is a great-great-great-great-great-grandson of Jesse.

- B. **To stand as a banner:** To stand speaks of Jesus arising to take action in the earthly realm to make Himself known in a global way. What He will do is compared here to waving a flag or banner. It will be so spectacular that it will attract the notice of all the nations.

He will stand as a banner to the peoples. Now when you see the word, peoples, in the prophets, it means the Gentiles. It does not mean Israel. There are Israel and Judah, and then there are the peoples, there are the

nations, which are all Gentile. Jesus is going to stand, and “to stand” means He is going to arise to action. He is going to make Himself known in a global way. Like a big banner obviously, but it is more spectacular than just waving a flag. He says, as it were, “I will wave the flag,” so to speak. “The whole earth will see Me; I will get their attention. Multitudes will, when I get their attention.” He does not tell us how He is going to do it, but He is the banner. He is the storyline the whole earth is captured by when He returns. The Jewish Man who came from heaven, drove the Antichrist off the planet, and destroyed his empire. The Gentiles will seek Him, and His resting place will be glorious.

- C. **Gentiles will seek God:** Jesus will be worshiped in Jerusalem by people from all the nations (Isa. 2:2-3; 66:18-20; Zech. 2:11; 8:20-23; 14:16-18). Evangelism will continue in the Millennium. There might be hundreds of millions of survivors of the Great Tribulation. They will have children and grandchildren, etc. They will need to be saved by accepting salvation in Jesus.

¹⁸***I will gather all nations [Gentiles]...they shall come and see My glory...¹⁹They shall declare My glory among the Gentiles. ²⁰Then they [Gentiles] shall bring all your brethren for an offering to the LORD out of all nations...to My holy mountain Jerusalem. (Isa. 66:18-20)***

²⁰***Peoples [Gentiles] shall yet come, inhabitants of many cities; ²¹the inhabitants of one city shall go to another, saying, “Let us continue to go and pray before the LORD, and seek the LORD...”***

²²***Yes, many peoples and strong nations shall come to seek the LORD...in Jerusalem... (Zech. 8:20-22)***

²***All nations shall flow to it [Jerusalem]. ³Many people shall...say, “Come, and let us go up to the mountain of the LORD...[Jesus] will teach us...the word of the LORD from Jerusalem.” (Isa. 2:2-3)***

The Gentiles will seek Him. The idea is evangelism will continue. Again, there are probably going to be hundreds of millions of survivors of the Great Tribulation. Those hundreds of millions, their children, and their children’s children will live hundreds of years. If they die at age 100, they will be thought to be a child. It will be like the lifespan back in the days of Noah before the flood. It was hundreds of years. The average life span in Noah’s generation that is recorded in the Bible is like eight or nine hundred years. It is some big life span! So my point is that the population of the earth will need to be reached. There will be healing, and the atmosphere will be clean. The food will be clean. The devil will be in prison—

—I am just thinking, how many years will women have children? Anyway...okay. I lost you on that one. Someone said, “400.” I cannot even imagine! Who knows? I know nothing. Well, but maybe the pain of child birth will probably all be really different. I am venturing out. Let’s just get back to the Bible here—

—Evangelism will continue. My point is the population will really increase because of the lifespan and the productivity, so there might be billions before it is over. I mean nobody knows. I mean it seems like it will be. There will be intense evangelism going on. I am assuming the majority will say yes to the Lord’s leadership in the earth.

Evangelism does not stop when the Lord returns. I have said that to some folks, and they say, “What?”

I answer, “No, you are thinking of when somebody dies and after they die and stand before the Lord, then it is too late, but here they are still alive after Jesus came down here.” When Jesus came the first time, people could be saved when He talked to them. He preached all over Israel. He is going to come back again. All these verses you can read them on your own. There are quite a few more.

- D. **Resting place:** Jesus' place of rest on earth is in millennial Jerusalem, connected to the New Jerusalem. Jerusalem will be the eternal dwelling place or resting place for God's throne (Ps. 132). His resting place speaks of His mountain-house-temple which includes His throne of glory that I refer to as "His vast governmental complex" where He sits on His throne ruling the earth forever.

³¹*When the Son of Man comes in His glory...He will sit on the throne of His glory. (Mt. 25:31)*

⁵*...a dwelling place for the Mighty One... ⁸Arise, O LORD, to Your resting place. (Ps. 132:5, 8)*

It says that His resting place will be glorious, verse 10. His resting place is His mountain-house-temple-throne. It is all one reality. I call it His vast governmental temple complex. It is where His throne is. It is His home. It is the resting place. It is where His throne will be forever, the resting place, the glory of God with the Man Christ Jesus on His throne ruling the earth. Even after the millennial kingdom, in the new heaven and the new earth, His throne will be in Jerusalem. The Father's throne will be with Him. That is what it means by His final resting place of His throne.

Now look at Matthew 25. He called it "the throne of His glory." Again, it is the New Jerusalem 1,500 miles high, connected to the Jerusalem temple on the highest mountain that is a plain which has been made flat. It says in Zechariah 14:10 that there is a forty-mile plain. The whole city has been elevated and it has been leveled out. The complex of His throne is upon that newly-reorganized topography of the city of Jerusalem. We covered that back in the very first session.

V. JESUS WILL RESTORE THE REMNANT OF ISRAEL TO GOD AND THE LAND (ISA. 11:11-16)

- A. Jesus will rescue and restore Israel (11:11-16). Isaiah described an area from the north (Assyria) to the south (Cush), and from the east (Elam) to the west (islands)—thus, the four corners of the earth.

¹¹*...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 [Jordan, Syria, Iraq] and Egypt, from Pathros [Upper Egypt] and Cush [Ethiopia], from Elam [Iran] and Shinar [Iraq], from Hamath [Syria] and the islands of the sea [Mediterranean]. ¹²He will set up a banner...and will assemble the outcasts of Israel, and gather the dispersed of Judah from the four corners of the earth... (Isa. 11:11-12)*

1. **Recover the remnant:** The remnant of Israel who survive the Great Tribulation includes Jewish people *living outside of Israel*, along with those who *flee from their home* related to anti-Semitism (led by the Antichrist), and those who are *taken captive*. Similar pressures will happen to Gentile believers.
2. Isaiah introduced the idea of a remnant in Israel who would survive the troubles in the Great Tribulation in 4:2-3. In Isaiah 11:11-12, he took it a step further and prophesied about the remnant of Israel in other nations, emphasizing the territory once occupied by the ancient Assyrian Empire.
3. Scripture describes people being persecuted and taken captive, especially in the end times.
 - a. The New Testament describes Christians suffering persecution and even being taken captive (Rev. 13:7, 10; cf. Mt. 10:21-22, 28; 24:9; Lk. 12:4-7; 21:16-19; Jn. 15:18-16:4; 2 Tim. 3:12; Rev. 6:9-11; 11:7; 12:11, 17; 16:5-7; 17:6; 18:24; 19:2; 20:4)

⁷It was granted to him to make war with the saints...¹⁰He who leads into captivity shall go into captivity...Here is the [perseverance]...and the faith of the saints.
(Rev. 13:7-10)

- b. The Old Testament focuses on Jewish people being scattered, persecuted, and/or taken captive (Ps. 102:20; Isa. 11:11-14, 16; 14:1-3; 19:23; 27:12-13; 40:11; 42:7, 16, 22; 45:14; 49:9-12, 21, 24-26; 60:10, 12, 14; 61:1, 5; Jer. 30:3, 8, 10, 17; 31:16, 23; Ezek. 39:23-29; Hos. 11:11; Joel 3:1-2, 8; Amos 9:14; Mic. 2:12-13; 4:6-7; 5:6; 7:12; Zeph. 3:19-20; Zech. 9:11-12; 10:10-11; 13:8; 14:2).
4. Half of the city of Jerusalem will be taken captive (Zech. 14:2).

¹Behold, the day of the LORD...²For I will gather all the nations to battle against Jerusalem; the city shall be taken...half of the city shall go into captivity, but the remnant of the people shall not be cut off from the city. ³Then the LORD will...fight against those nations... (Zech. 14:1-3)

Jesus is not just going to bring the Gentiles to Him, He is going to bring the remnant of Israel, too. Because there are two things that have happened to the Jewish people, two things that are in view here. A number of Jewish people fled from the land or they fled from their home or whatever nation they lived in. They were refugees, they were in flight, and they were hiding. Tremendous anti-Semitism is going to escalate under the Antichrist empire. It will be far more intense than under Nazi Germany. Here they will want to destroy Jerusalem and the Jewish people, completely destroy them.

So the Jews will be in flight. Now for some of them it will be more than in flight. They will actually be in prison. They will be taken. Some will choose to be in flight because they are escaping trouble. Others will be taken against their will. The same will be happening with Gentiles as well. You know that the Old Testament gives the storyline about the Jews taken captive. The New Testament tells the storyline of the Christians being taken captive. When you read the New Testament book of Revelation, it is not the Jews per se; it is believers in Jesus that are end up in captivity and prison.

In the Old Testament, they are not talking about the Gentiles; they are talking about the Jewish people. So the whole storyline is the Jewish people and the believers in Christ are going to have trouble. Isaiah is describing what happens. Here in Isaiah 11, He is going to go rescue them, those that are in flight, they are hiding, they are fleeing. He is going to rescue them and bring them to Israel. Those that were taken against their will, too. You know the passage we looked at a few moments ago? Half of the city of Jerusalem will be taken captive; it will be captured in Zechariah 14:2. They will take half the city away to captivity. They are not taking them away to a resort. They are taking them away under the leadership of the Antichrist who hates them with tremendous demonic energy. He does not have the last word. Jesus comes and destroys him, and He gathers all the captives and all the refugees in the nations. He restores all of them, and it is all laid out here.

Isaiah 11:11, "In that day He will set His hand a second time." That is a key phrase, "a second time." He will recover or you could say He will rescue the remnant. Again, some are in flight of their own free will. That is, they are in flight because they are in danger, and they are fleeing. They need to be rescued. Others will be taken captive against their will, again just like believers will be in many places across the earth, just like believers right now are in prisons in a number of nations.

- B. Assyria and Egypt were the world powers in Isaiah's generation. Thus, he prophesied concerning things that would occur in the end time in the modern *geographic areas* that the empires of Egypt and Assyria once occupied. The Assyria empire included parts of Iraq, Syria, and Jordan.

Now it is interesting that the two areas that are highlighted most when it talks about the Jewish remnant needing to be rescued are Assyria and Egypt. You can read a little bit more of the details on the notes here. Assyria and Egypt were the two major world empires in the Middle East. Assyria was by far the most dominate one. We have looked at this before, and I have it right here on the notes in verse 11 in the text. Assyria is modern-day Jordan, Syria, Iraq, a little bit of Turkey, a little bit of Iran. Meaning it is the heart of the Middle East. That is the ancient territory of Assyria.

1. Jesus will personally be involved in liberating the end-time remnant of Israel who are in captivity, and He will lead them to Jerusalem (Isa. 40:10-11; Mic. 2:12-13).
¹⁰Behold, the Lord GOD shall come...¹¹He will feed His flock like a shepherd; He will gather the lambs with His arm, and carry them in His bosom, and gently lead those who are with young. (Isa. 40:10-11)
¹²“...I will surely gather the remnant of Israel; I will put them together...like a flock in the midst of their pasture; they shall make a loud noise because of so many people.” (Mic. 2:12)
2. Jesus will free and assemble the captives of Israel, especially from ancient territories of Egypt and Assyria (Isa. 11:11-12, 16; 27:13; Hos. 11:11; Mic. 5:6; 7:12; Zech. 10:10-11).
¹²In that day that the LORD will thresh from...the River [Euphrates] to the Brook of Egypt; and you will be gathered one by one, O you children of Israel. ¹³...The great trumpet [Jesus' return] will be blown; they will come, who are about to perish in the land of Assyria, and they who are outcasts in the land of Egypt, and shall worship the Lord...at Jerusalem. (Isa. 27:12-13)
¹⁰They shall walk after the Lord. He will roar like a lion. When He roars, then His sons...¹¹shall come trembling like a bird from Egypt ...from the land of Assyria... (Hos. 11:10-11)
¹² In that day they [Jewish exiles] shall come to you from Assyria and the fortified cities (literally the cities of Egypt), from the fortress to the River, from sea to sea...¹⁴ Shepherd Your people with Your staff...¹⁵As in the days when you came out of Egypt, I will show them wonders. (Mic. 7:12-15)
3. Zechariah prophesied about the Lord gathering the remnant of Israel from the nations in great numbers (Zech. 10:8-12; 8:7-8) highlighting their return from Egypt and Assyria (10:10) because of great miracles (10:12).
***⁸I will whistle for them and gather them, for I will redeem them; and they shall increase...
⁹...they shall remember Me in far countries; they shall live, together with their children, and they shall return. ¹⁰I will also bring them back from the land of Egypt, and gather them from Assyria... ¹¹He shall pass through the sea with affliction, and strike the waves of the***

sea: all the depths of the River shall dry up. Then the pride of Assyria shall be brought down, and the scepter of Egypt shall depart. (Zech. 10:8-11)

Now Isaiah is not saying the Assyrian empire is going to be restored. Isaiah is not commenting on that. He is talking about the geographic area where the Assyrian empire was, which is where Jews will be in flight or in captivity, one or the other. That is basically throughout the Middle East and Egypt. That is what He is talking about here. He is going to restore Israel. He is going to do it a second time.

- C. ***A second time:*** The Lord will extend His hand with miracles a second time to rescue His people. This second rescue will parallel the time when God delivered Israel from Egypt with miracles. This second rescue is in the generation the Lord returns as defined by the details seen in 11:12-16 and the phrase “in that day” (11:11) which points to the time that Jesus returns (11:1-9).

This is interesting, a second time. When was the first time? It is, I have looked at this in quite a few commentaries over the years. There is a little bit of debate. When was the first time? I think the first time he is talking about is the rescue from Egypt with mighty miracles under Moses’ leadership. That is the first time.

The second time is the great end-of-the-age rescue. I believe that is the second time because it is going to have miracles like the miracles of Egypt. Some theologians say, “Yeah, what about the great Babylonian captivity in 538 to 536 when they were released from Babylon and they came back.” There were some miracles undoubtedly. but it was nothing like the Moses drama. This was written 150 years before, in Isaiah’s time, before that ever happened.

1. The ministry of Moses is the “high water mark” in Israel’s history. The miracles referred to as the 10 plagues of Egypt were 10 miracles that liberated Israel from Egyptian captivity. The judgments against the Antichrist’s empire in Revelation 8-9 and 16 are similar to the 10 plagues of Egypt. The “Moses story” will unfold in the end-time on a global level under Jesus the “greater Moses.”

¹⁵***“As in the days when you came out of the land of Egypt, I will show them wonders.***

¹⁶***The nations shall see and...¹⁷ they shall be afraid of the LORD our God.” (Mic. 7:15-17)***

Isaiah is talking to the people of his generation. He says, as it were, “There is the Moses one, but there is the Moses story told again at the end of the age when the Messiah returns. The Moses story will be more intense the second time it happens.”

2. The Lord will again rescue Israel with signs and wonders that are even greater than those done through Moses, so that Israel would speak of the “deliverance from the land of the north.” The end-time regathering of Israel will be with great miracles, liberating Jews from the north (Russia and some surrounding nations; Jer. 16:15). Isaiah prophesied here that Israel would appeal to events in the end time that would be more powerful and would affect more people than what happened in the days of Moses.

¹⁴***“...the days are coming,” says the LORD, “that it shall no more be said, ‘The LORD lives who brought up the children of Israel from the land of Egypt,’¹⁵ but, ‘The LORD lives who brought up the children of Israel from the land of the north...’” (Jer. 16:14-15)***

Look at Jeremiah 16:14-15. It says, “The days are coming”—This is quite a prophecy—“It will no longer be said”—meaning by the Jews; they will no longer make their vows or their oaths by this phrase. They will not

say—“the Lord lives who delivered us from the land of Egypt.” That is what they have been saying over the years. The God of Moses, that is who we appeal to. He says that something so big is going to happen it is going to eclipse the Moses story. They will not say “the God that delivered us from Egypt,” verse 15, they are going to say, “the God that delivered us from the land of the north,” because the miracles will be greater. The numbers will be larger. The drama will have a global scope to it. I believe that is the second time He is talking about, the great end-time one.

3. The regathering of the captives from Babylon had not yet occurred, many Jews did not return to Israel after being released from Babylon in 538 BC, and that return was not characterized by great miracles comparable to the exodus with Moses.
4. The Lord’s “hand” is a primary motif describing the exodus (Ex. 3:19-20; 6:1; 13:3; Dt. 6:21).

Now I believe that that end-time rescue from the north has already begun. I believe it began technically in 1948 when Israel became a nation. Then really in the 1990s, when the Iron Curtain came down in 1989, the Soviet Union began to dissolve, and one million Jewish people returned to the land of Israel, one million in a twenty-five-year period, 1990 to 2015. A million! I mean that is remarkable! A remarkable historical reality, but not accompanied by the miracles that were done through Moses. Undoubtedly many personal miracles, undoubtedly. There is going to be something that will be a global headline story, though I believe that rescue has already begun. It is going to go to a whole other level.

As we get closer to the Lord’s return, I believe that rescue will continue, but it is going to be accelerated with more miracles the closer we get to the Lord. When the Lord comes, the miracles will be outstanding. There will even be miracles before that in Zechariah 10. We will see that when we get to Zechariah. There are miracles, even before the Lord comes, related to the rescue of the Jewish people from the Antichrist army.

The big storyline is what Moses did with the ten plagues of Egypt. If you read the book of Revelation, the judgments in the book of Revelation are very similar to the ten plagues of Egypt because it is the Moses story retold again on a global level. We will look at that when we get there.

- D. In the end times, there will be both a gathering and a scattering of Israel related to the land, as there will be both a gathering to and falling away from the faith. There will be both a great increase of God’s glory in the church and a great increase of darkness in the nations related to the coming of both Christ and the Antichrist.

In the end times, there will be a gathering and a scattering. I get asked, “Well, which is it? Is Israel going to be gathered or scattered?” Both. “Which is it? Is the Church going to have a great harvest or is there going to be a falling away?” Both. “Which is it? Are things going to get better or things going to get worse?” Both. “Which is it? Who is coming, the Christ or the Antichrist?” Both.

- E. The end-time remnant of Israel shall be unified and shall defeat the Philistines (Palestinian territory) and modern Jordan which includes the ancient territories that were under Edom, Moab, and Ammon (11:13-14).

¹³...Ephraim [Israel] shall not envy Judah, and Judah shall not harass Ephraim. ¹⁴But they shall fly down upon the shoulder of the Philistines [Palestinian territory] toward the west; together they shall plunder the people of the East [Jordan]; they shall lay their hand on Edom and Moab; and the people of Ammon shall obey them. (Isa. 11:13-14)

We are going to bring this to a close here. He says, now when I rescue you—those again who are in flight for your own personal safety and those who are in captivity against your will—Jesus says, “I am coming after My people,” because it is in that context they are going to see the Messiah as the true Jewish Messiah loyal to Israel. You see, what they thought Jesus all through history—the storyline has been that the people who love Jesus kill the Jewish people. The Lord is going to allow history to unfold where He is the One loyal to them in an open way, at a global level for everyone to see. So the whole storyline is going to be shifted dramatically.

Next, it talks about Israel being united, because Israel has been divided since about a generation after King David, right? King David had a united kingdom. A generation after him, it has all been divided ever since. Isaiah says in verse 13 that Ephraim and Judah are going to be unified. Remember, Ephraim means Israel, the northern kingdom, and Judah is the southern kingdom.

1. ***Fly down upon the shoulder of the Philistines:*** Israel’s military will invade the area of the ancient Philistines—the area known today as the “Palestinian territory.”

Then in verse 14—this is interesting—as a unified company—which is a miracle they are unified, tremendous—they are going to fly down upon the shoulder of the Philistines; that is the Palestinian territory today.

2. ***Plunder the people of the East:*** The ancient countries immediately east of Israel were Edom, Moab, and Ammon—modern-day Jordan. The Lord will enable Israel to take back the land that He originally gave to Israel by covenant. The ownership of this land is a controversial subject today, but the Lord Himself will settle it forever.

They are going to plunder the people of the east. The people of the east are these countries mentioned here: Edom, Moab, and Ammon. That is modern-day Jordan. So the Lord is going to enable them to take the territory, everything that God gave them, from these different people who are not there as the stewards from God’s point of view of the land. Now this is one of the biggest controversies going around the nations today. Whose land is it? The Lord would say, “I am going to solve it right now, but if you know My storyline, you already know how I feel about it.” I know Isaiah 11:14. I can tell you how God is orchestrating this. He is going to bring the people back to the land and give the land to them.

3. ***Ammon:*** The people of Ammon are Muslims who will attack and plunder Israel. The people of Ammon will obey the leaders in Israel who will honor Jesus’ leadership in requiring restitution from them for war crimes. Jesus will require righteousness including restitution from every nation. All nations will answer for acts of injustice and war crimes (Joel 3:1-2).

Now look, this is an odd little verse at first-read. It says, “The people of Edom, Moab, and Ammon”—again that is modern-day Jordan—they are going to obey the people of Israel.

You might think, “Well, that does not sound very loving.” What is really happening is that the people of Ammon—which is an Islamic nation in the Palestinian territory, with other nations—will be harassing, much more than harassing, even attacking, plundering, and trying to destroy Israel. The Lord is going to require restitution for the war crimes. That is what is going on here. He is going to make it be reversed because He is a God of justice.

4. Daniel prophesied that these three ancient nations in the area of modern Jordan would escape the Antichrist (Dan. 11:41). These people are unsaved survivors of the Great Tribulation who did not serve Jesus nor the Antichrist, but are guilty of war crimes against Israel.

⁴¹He [the Antichrist] shall also enter the Glorious Land [Israel], and many countries shall be overthrown; but these shall escape from his hand: Edom, Moab, and...Ammon. (Dan. 11:41)

You ask, “Who are these Ammon-Edom-Moabite people?” Again, it is the nation of Jordan. If you go to the Daniel 11:41, these three little nations, which again are now Jordan, these three little nations, Daniel 11:41, says they escape the Antichrist. So they escape the Antichrist. They are unsaved survivors of the Great Tribulation. They did not say yes to Jesus or the Antichrist, and they are still hanging around. They are guilty of war crimes against Israel. The King is going to do this with every nation. He is going to make every nation answer in righteousness, but He is pointing this one out ahead of time. He is saying, as it were, “I want you to know I have feelings about this one.” Well, He has feelings about all of them actually, wherever there are war crimes. Joel 3:1 -2 speaks into this as well.

5. Zechariah prophesied about the Lord anointing Israel’s army in the end times (Zech. 9:13; 10:3, 5-7; 12:8-12). He developed the theme of the Lord being with their armed forces as He was with David by empowering the Israeli army to resist the Antichrist *before* Jesus returns (Zech. 12:5-8).

⁵“They shall be like mighty men, who tread down their enemies in the mire of the streets in the battle. They shall fight because the LORD is with them...⁶I will strengthen the house of Judah, and I will save the house of Joseph [Israel]...⁷[they] shall be like a mighty man...” (Zech. 10:5-7)

- F. The Lord will show His power to help the remnant of Israel like in the days of Moses (11:15-16). To prepare the way for the remnant to return to Israel, the Lord will strike the tongue or gulf of the Red Sea and the Euphrates river since the remnant will also return from the territory that was once a part of the Assyrian Empire. He will send a hot, searing wind over the Euphrates River to break it into seven streambeds, which the people will be able to cross without even taking off their sandals.

¹⁵The LORD will utterly destroy the tongue of the Sea of Egypt [Red Sea]; with His mighty wind He will shake His fist over the River [Euphrates in Assyria], and strike it in the seven streams, and make men cross over dry-shod. ¹⁶There 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. (Isa. 11:15-16)

1. **Tongue of the Sea of Egypt:** This speaks of the bay or gulf of the Red Sea—the Gulf of Suez. The Red Sea is divided into two gulfs, bays, or forks, sometimes referred to the “tongues” of the Red Sea. Some historians suggest that the Israelites crossed the Gulf of Suez in their exodus from Egypt under Moses’ leadership. To destroy this gulf means to dry it up.
2. **Utterly destroy:** For the Lord to “destroy” the tongue of the Red Sea (the Suez Canal) or to shake His fist at the Euphrates speaks of drying them up by His power so that people can cross them on dry ground. Isaiah predicts an event that parallels when the Lord “destroyed or defeated” (“dried up”) the Egyptians in the Red Sea.

3. **The River:** Since “the River” is undefined here, it could refer to the Euphrates (based on a return from Assyria in 11:16) or the Nile based on the context of Egypt (11:15). Scriptures point to the Euphrates River drying up (Isa. 27:12; Rev. 16:12). At key times in history, the Lord drew attention to His power by great miracles related to water, such as parting the Red Sea, drying up the Jordan River, Jesus calming the Sea of Galilee. He will do this again when He dries up the Euphrates River (Isa. 11:15; Rev. 6:12).

¹²Then the sixth angel poured out his bowl on the great river Euphrates, and its water was dried up, so that the way of the kings from the east might be prepared. (Rev. 16:12)

4. **Shake His fist and strike:** The Lord will strike the Euphrates River, dividing it into seven streams.

5. **Mighty wind:** A hot east wind dried the way to cross the Red Sea (Ex. 14:21-22; Jon. 4:8). The Lord “blew with His wind or breath” (Ex. 15:8, 10) so His people could walk across on dry ground (Ex. 14:21-22).

²¹Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea into dry land, and the waters were divided. (Ex. 14:21)

⁸And with the blast of Your nostrils the waters were gathered...stood upright like a heap...¹⁰You blew with Your wind, the sea covered them [Pharaoh’s armies] ... (Ex. 15:8-10)

6. When the great trumpet sounds at the second coming, Jesus will gather the Jewish outcasts from Egypt and Assyria one by one. He will thresh from the Euphrates River in Assyria to Egypt, gathering those who are about to perish, and He will lead them to Jerusalem where they will worship Him.

¹²In that day that the LORD will thresh, from the channel of the River [Euphrates] to the Brook of Egypt; and you will be gathered one by one, O you children of Israel. ¹³So it shall be in that day: the great trumpet [Jesus’ return] will be blown; they will come, who are about to perish in the land of Assyria, and they who are outcasts in the land of Egypt, and shall worship the Lord...at Jerusalem. (Isa. 27:12-13)

Now, I am not going to read this to you; I will leave this to you on your own to read. What He is going to do, the Lord says, when He rescues Israel from Assyria—now remember Assyria covers a lot of the Middle East countries. It is the region of, as you know, Iraq, Syria, Jordan, a little bit of Turkey, a little bit of Iran. Those are the modern names. They are saying Assyria here because that was the name of the empire that was over that geographic territory. He is not prophesying the renewal of that kingdom. He is talking about the geographic area that the people of Isaiah’s day understood was Assyria. We know it today as Iraq. We know it today as Jordan. We know it today as Egypt. Look what is going to happen. When you read the details here, verse 15, the Lord is going to destroy—most translations use a word like overpower—the tongue of Egypt, which means the gulf of the Red Sea, which is the gulf of the Suez. The Lord is going to manifest His power on the sea of Egypt, the Gulf of the sea again by the Suez, like He did with Moses and the Red Sea. With His mighty wind He is going to shake His fist over the River. In other words, He is going to exert His power on the Euphrates River as well. The Euphrates River is where Assyria is. The tongue or the gulf of the sea of Egypt is where the Egyptians are.

He says, as it were, “My people are being held in those lands. I am going to do the Moses thing again with the water. I am going to strike it so that the people can cross over the water”—it says—“dry shod.” Most translations say, “in their sandals.” They could walk over like when the children of Israel did because it says here it is a mighty wind again. In the book of Exodus it says that the east wind with its scorching heat dried up the land when the Red Sea divided. It was dry. It says that that wind blew all night and dried the land, Exodus 14:21. The children of Israel walked over dry land because the hot wind blew all night long to dry it out. He says, “I am going to do it again. I am going to dry up the Euphrates, and I am going to dry up the river at the gulf of the sea of Egypt, of Suez. I am going to allow a place for My captive ones to be rescued and make their way back home to Israel.”

- G. **Highway:** A special highway or road will be built specifically to facilitate bringing the Jewish captives back to the land of Israel (Isa. 19:23; 35:8; 49:11; 62:10). The prophecy of building a new highway in the end times is unique to Isaiah (Isa. 11:16; 19:23; 35:8; 40:3; 57:14; 62:10).

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. (Isa. 11:16)**

²³**In that day there will be a highway from Egypt to Assyria, and the Assyrian will come into Egypt and the Egyptian into Assyria, and the Egyptians will serve with the Assyrians. (Isa. 19:23)**

¹²**And it shall come to pass in that day that the LORD will thresh, From the channel of the River to the Brook of Egypt; And you will be gathered one by one, O you children of Israel. ¹³ So it shall be in that day: The great trumpet will be blown; They will come, who are about to perish in the land of Assyria, and they who are outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem. (Isa. 27:12-13)**

⁸**A highway shall be there, and a road, and it shall be called the Highway of Holiness. (Isa. 35:8)**

³**The voice of one crying in the wilderness: “Prepare the way of the LORD; make straight in the desert a highway for our God.” (Isa. 40:3)**

¹⁰**Go through, Go through the gates! Prepare the way for the people; build up, build up the highway! Take out the stones, lift up a banner for the peoples! (Isa. 62:10)**

Verse 16, a matter of fact, “I am going to establish a highway for the remnant of My people.” Those again that are there against their will as captives or those there are in flight as refugees. “I am going to build a highway.” We are going to look at this later. There are a number of verses in Isaiah about it. It is a real highway; it is not a figurative highway. It is a real one. There are glorious implications to this. He says, in effect, “I am going to do this in the same kind of power that I used when I delivered Israel from Egypt.” You can read this a little bit more on your own.

Somebody might ask, “Now what? Syria and Egypt?” Over and over—I only have one example here in Isaiah 27, but over and over—in the prophets, the remnant of Israel is in Egypt or the modern-day nations that were once ancient Assyria. Over and over it says, “My people are in Assyria” which today is Iraq, a little bit of Iran, Jordan, Syria, Turkey. “My people are there, I am going to free them,” or “They are in Egypt. I am going to free them again.” It is the Moses story retold again.

Look at this, I am just going to read this to you really quickly. Isaiah 27, “In that day”—we will get to Isaiah 27 in some weeks—“the Lord will thresh the Euphrates River. The Lord will thresh the brook of Egypt.” That is the

same thing He just said in Isaiah 11. He is going to use His power to dry up those rivers. He says, “O Israel, you will be gathered one by one.” It is talking about in the generation the Lord returns, the generation related to His return.

Verse 13, so there is no mistake about it, “The great trumpet will be blown.” That is the trumpet, you know, “dah-da-da-dah,” when the Lord returns. I am sure that is not the tune. “The great trumpet will be blown. You, O Israel, who are about to perish in Assyria” again Iraq, Jordan, a little bit of Iran, Syria—“you who are about to perish”—undoubtedly he is talking about the people that are being held captive against their will—“those who are outcasts in Egypt, I am going to rescue you, and I am going to bring you back to Jerusalem. You are going to worship Jesus; you are going to worship God in truth in Jerusalem.” This is an end-time passage.

1. This highway may serve different purposes such as facilitating the remnant of Israel in returning to Israel and maybe even serving the Gentiles who will participate in the Feast of Tabernacles in Jerusalem (Zech. 14:16-19). Isaiah seems to describe this highway as crossing over the very place that the Red Sea will dry up in Egypt and the Euphrates River will dry up in Assyria. All hindrances shall be removed so that the remnant may safely return to Israel.
2. In the seventh bowl, a great earthquake and 100-pound hailstones will shake the earth, destroying many highways in the nations (Rev. 16:18-21).
3. The highway will start in Egypt and will serve as a strategic connection from Egypt to Assyria so they both can serve the Lord and His purposes in Jerusalem in an effective way.

So here in Isaiah 11, Isaiah begins to open up this theme of those who are held captive in the Assyria, the Middle East, and in Egypt. It is going to be the Moses story retold again. He introduces this in Isaiah 11. He develops it a number of other times throughout the rest of the book. Beloved, that is the storyline we are looking at. The book of Revelation is the Moses storyline because the judgments against the Antichrist are like the ten plagues of Egypt. It is God liberating His people. That is why the book of Revelation is a glorious book—the storyline is glorious.

VI. SONG OF PRAISE TO JESUS (ISA. 12:1-6)

- A. Israel will be filled with gratitude to God for the miracles that He did on their behalf (12:1-6). This is a “model song” of salvation, worship, and praise. Our response to God should follow it.

Well, we cannot spend time on it, but it is a song of praise. They break into praise. The saved remnant of Israel comes to know Jesus. Commentators say, “the Messiah.” I like to say that His name is Jesus. I know commentators, “It is the Messiah, the hopeful One.” I like just to put “Jesus” in there. That is who we are talking about. They will be worshipping Jesus. You can read Isaiah 12. It is very straightforward, very simple. It is the culmination of the end of Isaiah 11, where they are in Jerusalem, at the holy mountain, worshipping Jesus with song. I am asking the Lord to give these songs, the themes of these songs, even now by the Spirit to His singers and musicians across the earth.

- B. There are two parts to this song announcing what people will say “in the day” (12:1, 4), thus connecting this song with “in that day” end-time activities of the Lord in 11:10-11.
 1. This is a song of victory and salvation that the remnant of Israel will sing “in that day” after witnessing Messiah’s triumph over the Antichrist at the battle of Jerusalem.

2. “In that day” connects this song to the day when a greater exodus occurs under Jesus the “greater Moses.”
- C. The first part of the song (12:1-3) highlights the time when God was angry with Israel for her long rebellion (12:1). The second part of the song (12:4-5) expresses their joy in being saved. After Israel experiences salvation in relationship to Jesus (12:1-3), then they will make Jesus’ name known to the nations (12:4-6).
- D. Israel will experience salvation in Jesus (12:1-3). This song declares that they trust His leadership. This song resembles Ps. 27:1-6 and the song that Israel sang after crossing the Red Sea (Exodus 15).

¹*And in that day you will say: “O LORD, I will praise You; though You were angry with me, Your anger is turned away, and You comfort me. ²Behold, God is my salvation, I will trust and not be afraid; For YAH, the LORD, is my strength and song; He also has become my salvation.”*
³*Therefore with joy you will draw water from the wells of salvation. (Isa. 12:1-3)*

1. **Anger turned away:** The Lord desires to turn His anger away as people confess their sin and repent of it. This song expresses the gratitude and humility in seeing that we deserve judgment, but are given great mercy. The kindness that we received from God is so far beyond anything that we could ever deserve.
 2. **My salvation:** This song is very personal and relational. This echoes the song that Israel sang after the crossing the Red Sea with Moses (Ex. 14:13-14; 15:2, 21), so God will become the salvation of Israel in the end times.
¹*Then Moses and the children of Israel sang this song...saying: “I will sing to the LORD, for He has triumphed gloriously! The horse and its rider He has thrown into the sea!”*
²*The LORD [Yah] is my strength and song, and He has become my salvation.” (Ex. 15:1-2)*
 3. **Yah:** a shortened form of Jehovah or Yahweh (the Hebrew word for the Lord). It is seen first in the song of Moses (Ex. 15:2) and then later in a messianic Psalm (Ps. 118:14).
 4. **With joy:** Isaiah prophesies of a time when Israel will be filled with joy. The “you” in verse 3 is plural and emphasized the community dimension of rejoicing in salvation.
 5. **Draw water:** Jesus gives His people living water (Isa. 55:1; Jn. 4:10-14; 7:37-39). Water is a symbol of salvation and life that was understood by people living in desert land or in a dry land like Israel, and water is a prominent motif in the testimony of Israel’s deliverance from Egypt—dividing of the Red Sea (Ex. 14:21), the bitter waters of Marah (Ex. 15:22-24), the wells of Elim (Ex. 15:27), and water flowing from a rock (Ex. 17). Water was drawn and then poured out to God as an offering at the Feast of Tabernacles.
- E. The second part of the song expresses joy in being saved and making His name known (12:4-6).
- ⁴*And in that day you will say: “Praise the LORD, call upon His name; declare His deeds among the peoples [Gentile nations], make mention that His name is exalted. ⁵Sing to the LORD, for He has done excellent things; this is known in all the earth. ⁶Cry out and shout, O inhabitant of Zion, for great is the Holy One of Israel [Jesus] in your midst!” (Isa. 12:4-6)*

1. **Praise God:** We do this by calling on Him in prayer, declaring His greatness to others, and highlighting to many that His name is exalted (Phil. 2:9-11).
2. Note seven exhortations—praise, call on, declare, make mention, sing, cry out, and shout.
3. **His name is exalted:** Isaiah called the people of Zion to embrace this “model song” and message—to find strength in the name of the Lord—the supremacy of God.
4. **In your midst:** the ultimate blessing for the Lord to be in our midst.

Well, amen and amen! Let's stand before the Lord.

I am going to ask the Lord just to touch us again. I know this is just a lot of information. The good news is that it is kind of much of the same story told again and again and again throughout the chapters. So pretty soon it starts to become, “Ah, well, it is just the same story. Okay.” I mean there are different facets in the different chapters and little different nuances. Once you get it, it is just starts all coming together pretty, pretty clearly.

Father, here we are before You. Lord, we thank You that the Gentiles are going to come to You from all over the nations, even in this age and the age to come. I thank You that Jews are coming to You in this age and in the age to come because what is going to happen in fullness in that age is happening in part and is accelerating more and more in this age. Lord, here we are before You.