

(Isaiah) the Glory of the Messiah's Character

by David Guzik

God's judgment on Assyria serves as a reminder of His sovereignty and the importance of humility and trust in Him.

Duration: 54:44

Scripture: Isaiah 11:1-3, Isaiah 11:6-9, John 4:34, Revelation 19:15

Topics: "Messiah's Character", "Kingdom Reign"

Description

In this sermon, the speaker discusses the power of Jesus' words to judge the wicked. The righteousness and justice of Jesus are described as being like belts around his waist. The sermon also mentions the glorious reign of the Messiah, where there will be a transformation in the relationship between animals and humans. The speaker references Romans 8:19-22, which talks about the creation eagerly waiting for the revealing of the sons of God and being delivered from corruption into the liberty of the children of God. The sermon concludes by emphasizing the transformation of the mind and heart of man, where the knowledge of the Lord will cover the earth completely.

Transcript

Isaiah chapter 10. Now this evening we're going to begin at verse 5 of Isaiah chapter 10 because the first four verses of the chapter really connect with the previous chapter, Isaiah chapter 9, and we considered them last week. Beginning with verse 5, God is pronouncing a word of judgment, a word of woe, against the empire of Assyria.

Let's begin here, Isaiah chapter 10, verse 5. Woe to Assyria, the rod of my anger and the staff in whose hand is my indignation. I will send him against an ungodly nation, and against the people of my wrath I will give him charge, to seize the spoil, to take the prey, and to tread them down like the mire of the streets. Yet he does not mean so, nor does his heart think so, but it is in his heart to destroy and cut off not a few nations.

Now, in the previous section that we considered, that is Isaiah chapter 7 through chapter 10, verse 4, the Lord revealed that he would use the empire of Assyria as an instrument of judgment against the nations of Israel and Judah and Syria. I need to stop right there and make a distinction. Please remember that there were two separate nations in the ancient world.

One of them called Syria, that's to the immediate northeast of the northern kingdom of Israel. And then there was the larger empire of Assyria, whose capital was Nineveh, which was located much more to the east of Israel. Now, these three nations of Syria, Israel and Judah were going to be judged by an invasion from the mighty empire of Assyria.

And the question rises in the hearts of the people of God, Lord, you're going to judge Israel and Judah by this empire of Assyria, but isn't the empire of Assyria even more wicked than Judah and Israel? How can it be fair for the Lord to use them as the rod of his anger? Friends, we need to realize that none of this excused the empire of Assyria. Therefore, the Lord, even though he is going to use them as an instrument of judgment against Israel and Judah, he says in verse 5, Woe to Assyria, the rod of my anger. And then he goes on and he says in verse 5, The staff in whose hand is my indignation.

The rod and the staff were sticks used by shepherds to guide and correct their sheep. God is saying that Assyria was like a stick in his hand, used to correct the nations of Syria, Israel and Judah. So he goes forward in verse 6 and says, I will send him against an ungodly nation and against the people of my wrath.

In this sense, the empire of Assyria was on a mission from God. They were doing the Lord's will. They were running his errands when they came against Syria, when they came against Israel, when they came against Judah.

God gave them permission. He even says this in verse 6, I will give him charge to seize the spoil, to take the prey, and to tread them down like mire of the streets. So the empire of Assyria was a stick in God's hand.

They were running errands for the Almighty. We need to consider carefully what it says in verse 7. Look at it now. Yet he does not mean so, nor does his heart think so.

You see, since Assyria was an instrument in God's hand, since they were doing the will of the Lord, does this excuse their attack upon Syria, Israel and Judah? Not at all. You see, though they were instruments in God's hand, they did not mean so, nor did their heart think so. They didn't care at all about God's will.

They didn't care at all about God's glory in the matter. Instead, it was in their heart to destroy, to cut off not a few nations. You see, Assyria didn't care about the will or glory of God.

They wanted to destroy and cut off as many nations as possible. So God was using the empire of Assyria, even though they didn't know it, even though they didn't care about doing the will of God. Do you understand that this is how God can use people? Psalm 76 verse 10 says, Surely the wrath of man shall praise you.

God can use the wickedness and the carnality of man to further his will without ever approving of the wickedness or carnality. In fact, God is totally justified in judging the very wickedness and carnality that he used. The pattern is repeated over and over again through the Scriptures.

Think of Joseph. Joseph's brothers sinned against Joseph by beating him and casting him into a pit and selling him into cruel slavery. But God used it all for his purposes and then he disciplined Joseph's brothers.

Think of the case between Saul and David in the Old Testament. Saul sinned against David. He had a murderous jealousy and rage against David.

But God used it for his purposes and he judged Saul. Perhaps the ultimate example. Judas sinned against Jesus.

But God used it for his purposes and then he judged Judas. So the Lord will use the Assyrian empire. He will use them as a stick in his hand, as an instrument of his judgment.

At the same time, this does not excuse in the slightest way the sin of the empire of Assyria. And this should help with questions that trouble many people. The first question is, how can God bring any good through this evil that was done to me? Somebody hurts you.

Somebody harms you. And you scratch your head and you plead to God, God, how can you do anything good through this? Friends, do you understand that we often cannot know in advance exactly how God will bring the good, but we can trust that He will bring it as we continually yield to Him and seek Him. The second is, many times we ask the question, doesn't God care about what they did to me? That person who hurt you.

That person who harmed you. You look at them and it seems like their life is one big cakewalk. You look at them and it seems like everything is easy.

Everything is good for them. And you scratch your head and you say, well, God, don't you care about what they did to me? When are they going to get theirs? The answer is that God does care. And He will bring His correction or His judgment according to His perfect will, according to His perfect timing.

Now, even though the Lord was using Assyria without their knowing, they were still very arrogant. For He says, As I have done to Samaria and her idols, shall I not do also to Jerusalem and her idols? Here, Assyria is treading on dangerous ground. Assyria had such an inflated view of themselves that they regarded their princes to be on the level of the kings of other nations.

And that's why they say in verse 8, Are not my princes altogether kings? And then they go on and they say, As I have done to Samaria and her idols, shall I not also do to Jerusalem and her idols? Here, the Lord is describing the proud, arrogant heart of the Assyrians. Samaria was the capital of the northern kingdom of Israel, which was given over to gross idolatry. But Jerusalem was the capital of the southern kingdom of Judah, which still maintained some worship of the Lord God.

And in their pride, the Assyrians thought that the Lord God was nothing more than one of the idols that they had conquered in Samaria or in many other cities. The Assyrians were in for a rude wake-up call. My friends, don't ever consider the Lord God who lives in heaven to be on the same level as these false gods that many other people worship today.

The false gods of the earth. The false gods of other religions. Don't consider the Lord God to be just one of their level.

You see, not only are you lifting up these false gods to the level of the Lord, you're also dragging down the Lord God to the level of these false gods. So, my friends, that's a very dangerous thing to do. Because look at the Lord's response beginning at verse 12.

Therefore it shall come to pass when the Lord has performed all his work on Mount Zion and on Jerusalem, that he will say, I will punish the fruit of the arrogant heart of the king of Assyria and the glory of his haughty looks. For he says, By the strength of my hand I have done it, and by my wisdom for I am

prudent. Also I have removed the boundaries of the people and have robbed their treasuries.

So I have put down the inhabitants like a valiant man. My hand has found a nest for the riches of the people. And as one gathers eggs that are left, I have gathered all the earth.

There was no one who moved his wing, nor opened his mouth with even a peep. The Lord says that he will punish the fruit of the arrogant heart of the king of Assyria and the glory of his haughty looks. The pride of Assyria.

And their king was found in his arrogant heart. You know, that's where pride always begins. In the heart.

We have too high of an estimation of ourselves. We have too much of an estimation of ourselves. You know, pride and arrogance doesn't necessarily have to do with a thought that says, I'm so great.

Maybe it just has to do with the thought of, I'm so important that all my thoughts are going to center on me. Sometimes the most proud people are people who are miserable. They don't have an inflated view of themselves of thinking, Oh, aren't I wonderful? Aren't I great? But their pride is expressed with a self-obsession, with a self-focus upon their own needs, upon their own wants, upon their own desires.

And even though they don't have a great and glorious view of themselves, they have an excessive view of themselves. And that arrogance always begins in the heart. But pride is not only found in an arrogant heart, as it says in verse 12, I will punish the fruit of the arrogant heart of the king of Assyria.

It's also found, if you look at the end of verse 12, in the glory of his haughty looks. How much pride can be revealed by a haughty look? The Bible describes God's opinion of a haughty look. Proverbs 21, verse 4 says, A haughty look, a proud heart, and the plowing of the wicked are sin.

Psalms 101, verse 5 says, The one who has a haughty look and a proud heart, him I will not endure, says the Lord. Finally, in Psalm 18, verse 27, the Lord says, or actually David says in prayer to the Lord, For you will save the humble heart, but will bring down haughty looks. Sometimes you can see it painted all over a face, can't you? The haughty look that reflects the pride of an arrogant heart.

This means that the empire of Assyria is ripe for judgment. They show their pride again in verses 13 and 14, where they say, by the strength of my hand I have done it. Again, the Lord is revealing the heart of Assyria.

They glory in their own strength and wisdom. They say, by my wisdom, for I am prudent. They exaggerate their power.

Did you notice it here in verse 14? They say, I have gathered all the earth. Oh, look at me. I'm so wonderful.

I'm so powerful. I rule the earth. And by the way, at the time, the empire of Assyria was the superpower on the face of this earth.

They didn't rule all the earth. Even if they did, they shouldn't be so proud and arrogant about it. In history, we know that Julius Caesar had this heart of pride when he said of his own military conquest.

This was a very famous quote attributed to Julius Caesar. He said in Latin, Veni, Vidi, Vici, which means I came, I saw, I conquered. Emperor Charles V over Europe had a better heart when he said in Latin of his

military conquest, Veni, Vidi, Sed Christus Vici, which means I came, I saw, but Christ conquered.

Friends, that's a heart of humility that we should have before the Lord and exactly the opposite of the heart of pride that the Assyrians had. God will assess the arrogance of the Assyrian. Look at it here beginning at verse 15.

Shall the axe boast itself against him who chops with it? Shall the saw magnify itself against him who saws with it? As if a rod could wield itself against those who lift it up. Or as if a staff could lift up, as if it were not wood. Therefore the Lord, the Lord of hosts, will send leanness among his fat ones, and under his glory he will kindle a burning like the burning of a fire.

So the light of Israel will be for a fire, and his holy one for a flame. It will burn and devour his thorns and his briars in one day, and it will consume the glory of his forest and of his fruitful field, both soul and body, and they will be as when a sick man wastes away. And the rest of the trees of his forest will be so few in number that a child may write them.

The Lord uses a very powerful picture in verse 15 when he says, shall the axe boast against him who chops with it? The Lord uses in this verse the pictures of an axe, a saw, a rod, and a staff to make the point that the instrument should never take credit for what the worker does with the instrument. Imagine how foolish it is. There a brilliant surgery has been performed, and the patient has been saved.

The scalpel goes and takes credit for it. The scalpel says to anybody who will hear, did you see that great surgery I performed? Did you see how I cut just right there and didn't cut there? Oh, the precision. Oh, the mastery with my own instrument.

And it's silly, isn't it? The scalpel can't take credit for what the surgeon does. The strength and the skill are in the user, not in the instrument. Syria, though they were an instrument of God, proudly, proudly thought that maybe some of the credit belonged to them.

Now, if it is easy for an unknowing instrument of God to become proud, that is, that's what the empire of Assyria was, an unknowing instrument in the hand of God, it's also willing for a willing instrument, it's also easy, I should say, for a willing instrument of God to become proud. Jesus said that we should have a different kind of attitude. He said, so likewise you, when you've done all those things which you are commanded, say, we are unprofitable servants, we have done what was our duty to do.

As wonderful as it is to be an instrument in the hand of God, that instrument deserves no special glory, none at all. Therefore, in judgment it says that the Lord will send leanness among His fat ones. Assyria sat fat and sassy at the time, but God would send leanness to them.

His judgment would be like the burning of a fire among them, and it would consume the glory of His forest and of His fruitful field. The Lord would leave Assyria just a shadow of its former self. Despite this coming attack of the Assyrians which the Lord had prophesied in the previous chapters of the book of Isaiah, the Lord will not allow the Assyrians to destroy Israel and Judah completely.

Look at verse 20. It shall come to pass in that day that the remnant of Israel and such as have escaped of the house of Jacob will never again depend on him who defeated them, but will depend on the Lord, the Holy One of Israel. In truth, the remnant will return, the remnant of Jacob, to the mighty God.

For though your people, O Israel, be as the sand of the sea, yet a remnant of them will return. The destruction decreed shall overflow with righteousness, for the Lord God of hosts will make a determined end in the midst of the land. Therefore says the Lord God of hosts, O my people who dwell in Zion, do not be afraid of the Assyrian.

He shall strike you with a rod and lift up his staff against you in the manner of Egypt, for yet a very little while, and the indignation will cease, as will my anger in their destruction. The Lord of hosts will stir up a scourge for him, like the slaughter of Midian at the rock of Oreb. His rod was on the sea, so he will lift it up in the manner of Egypt, and it will come to pass in that day that his burden will be taken away from your shoulder and his yoke from your neck, and the yoke will be destroyed because of the anointing oil.

You see, in the midst of all this prophecy, the Lord had prophesied that the empire of Assyria would come down in judgment upon the northern kingdom of Israel, and in a lesser sense, upon the southern kingdom of Judah. Despite this coming attack of the Assyrians, God tells Israel, do not be afraid of the Assyrians. Did you notice that there in verse 20? He says simply, It shall come to pass in that day that the remnant of Israel, such as has escaped the house of Jacob, will never again depend on him who defeated them.

Then on in verse 24, the Lord says, O my people who dwell in Zion, do not be afraid of the Assyrians. You see, the Lord had told Judah not to trust in Assyria as their deliverer when the threat from Syria and Israel came. That was in Isaiah chapter 7. The Lord promised that he would deliver Judah from Syria and Israel, and that they didn't have to trust in any kind of alliance or agreement with the empire of Assyria.

But Ahaz, that wicked king of Judah, did not take God's counsel, and Ahaz formed an alliance with the empire of Assyria to protect himself. The Lord would then use Assyria to defeat Syria and Israel just as he had promised, but he would also use Assyria to judge Judah because they trusted in that wicked empire. Now the Lord wants to prepare Judah for the attack from Assyria, reminding them that he's still in charge, and that they can still trust in him.

Friends, don't you see how this shows the remarkable grace and longsuffering of God? Would we criticize the Lord if he had said to Judah, You want to trust in the Assyrians and not in me? Fine. You're on your own now. Good luck.

But even in the midst of the judgment that they deserved, brought through the Assyrians, God still wanted to comfort his people in Judah and bring them hope. And so the Lord looks forward to a day when the remnant of Israel will never again depend on him who defeated them, but will depend on the Lord, as it says there in verse 20. The Lord promised his people, You're going through this right now because you will not trust me, but I'm going to change your hearts so that you trust me again, and once again you will depend on the Lord.

And in that day when they depend on the Lord again, it says that a remnant of them will return. The suffering of God's people at the hands of the Assyrians and others would make them feel as though they would certainly be destroyed. God assures them that's not the case.

God assures them that he will preserve his remnant, even though that the destruction decreed will overflow with righteousness, as the Lord says in verse 22. Yet the Lord God will make a determined end of the Assyrian Empire, as it says in verse 23. Therefore, again, do not be afraid of the Assyrian.

The Lord is telling his people judgment and correction are coming and it will hurt, but I have a plan, so don't be afraid. Friends, this is a very hard word to believe, isn't it? Because judgment and correction by their very nature hurt, yet in those times we can decide to not be afraid and to trust the Lord even when it hurts. The Bible says here to Judah that he will strike you with a rod, yet do not be afraid.

He'll lift up his staff against you, yet do not be afraid. And why shouldn't they fear? Because the Assyrians are not in charge. The Lord is.

Just as he says here, in a very little while the indignation will cease, as will my anger. We can always be comforted by the fact that God will never leave his people to the mercy of their enemies. Even when God uses the Assyrians or uses the wicked to bring judgment and correction, he is still in charge.

And the Lord will take care of the Midianites. The Lord will take care of the Assyrians through people like the Midianites. As it says here in verse 26, the Lord of hosts will stir up a scourge for him like the slaughter of the Midianites.

You see, Judah should trust in the Lord because he'll indeed take care of the Assyrians. He'll take care of them like he took care of Midian at the rock of Oreb. The Lord will strike Assyria as his rod was upon the sea.

What does it mean? The Lord says that he's going to take care of the empire of Assyria just like he took care of the Midianites at the rock of Oreb. We've got to go back to Judges, chapter 7, verse 25. That describes Gideon's victory over the Midianites at the rock of Oreb.

As miraculous and complete as Gideon's judgment was, that's how miraculous and complete God's judgment on Assyria would be. As it happened, that was exactly the case. 2 Kings, chapter 19, verse 35, describes how God simply sent the angel of the Lord and killed, are you ready for this? The Lord killed 185,000 Assyrians in one night.

The people of Israel, or Jerusalem rather, were threatened and besieged by the armies of Assyria and the people of Israel, of Judah, woke up one morning and they looked and there was this mighty army that encamped against them. This mighty army from the empire of Assyria. 185 soldiers were dead in one night.

It says, just like I smoked Midian in the days of Gideon, that's how Assyria is going down. Just like when I commanded Moses and he hit the sea with his staff and it parted, I'm going to show the same mastery over the Assyrians. So it says, it shall come to pass in that day that his burden will be taken from your shoulder and his yoke from your neck.

Assyria would indeed trouble and oppress Judah, but not forever. Instead, and look at this, this is precious here in verse 27, it says, the yoke will be destroyed because of the anointing oil. Because of the presence and the power of the Holy Spirit among Judah, again represented by the anointing oil, the yoke of bondage would be destroyed.

Friends, the anointing oil, the mark of the Holy Spirit upon the nation of Israel, this would be what preserved Israel. This is what would be preserving Judah. The army would still come.

Verse 28-32, it describes here in a prophetic description of the arrival of the army of the Assyrians. It says, he has come to Aeth. He has passed Migron.

At Mikdash he attended to his equipment. They've gone up along the ridge. They've taken lodging at Geba.

Rama is afraid. Gibi of Saul has fled. Lift up your voice, O daughter of Galim.

Cause it to be heard as far as Laish. O poor Anapha. Medimna has fled.

The inhabitants of Gabim seek refuge. As yet he will remain at Nob that day. He will shake his fist at the mount of the daughter of Zion, the hill of Jerusalem.

You see, because of this word of comfort and encouragement in the previous section, Judah might be thinking, well, maybe God won't send the Assyrians at all. The Lord would send the Assyrians because Judah entered into an ungodly alliance with them and Judah had to be disciplined for it. This section with the specific mention of many cities of Judah is meant to show that God will indeed allow the invasion of the Assyrians even though He would restore after the attack.

And the way that the cities are listed is very interesting because it flows from the north to the south describing the course of the Assyrian invasion. Here they come from the north and they hit this city and that city and they're making their way towards the capital of Jerusalem until they come to Nob, which is right on the outskirts of Jerusalem. But this was as far as the army of the Assyrians came against Judah.

They were stopped here, right on the outskirts of Jerusalem when the Lord killed 185 Assyrian soldiers in one night. The Lord used the Assyrian army to humble the proud among the people of Judah. Look here in verse 33.

Behold, the Lord, Lord of hosts, will lop off the bow with terror. Those of high stature will be hewn down and the haughty will be humbled. He will cut down the thickets of the forest with iron and Lebanon will fall by the mighty one.

Yes, the Lord was determined to break the pride of the Assyrians, but not only of the Assyrians, but of the people of Judah. And the Lord was going to use the Assyrians to break down the haughty of the people of Judah. The Lord promised that His judgment will extend even against those of high stature.

There it says there in verse 33, those of high stature will be hewn down. You know, a mighty forest seems invincible and it seems as if it will stand forever, but the Lord can cut it down. And even so, the Lord will cut down the proud and those of high stature among Judah.

All that will be left in this once mighty forest will be stumps. That's the picture, the analogy that the prophet Isaiah is drawing here. He sees a mighty forest, and some of the trees are small and slender and all those are cut down easily.

But you look at the mighty trees, the great redwoods, if you will, and you look at those great mighty trees. Well, nothing's knocking those trees down. But when the Lord comes in His judgment, even these mighty trees, even these great ones, they'll be cut down and just made stumps.

In fact, it says Lebanon will fall by the mighty one. The forests of Lebanon were known for their large, mighty cedar trees. God will judge the proud among Judah and all the nations for that matter.

And He'll leave a once mighty forest of those who are of high stature as if they were just stumps. Friends, it's a true principle in God's judgment. The bigger they are, the harder they fall.

And here with this wonderful picture of a forest being judged and being left just with stumps, now we come into the next chapter. Might I say, I think you're going to find Isaiah chapter 11 much more pleasant than Isaiah chapter 12. Excuse me, Isaiah chapter 10.

Because in Isaiah chapter 10, we dealt so much with God judging the proud. In Isaiah chapter 11, we deal with the fruit of God's judgment and the glory of God Himself with what He can bring out of judgment. Now please, keep in your mind this picture that we closed with with the end of Isaiah chapter 10.

This picture of God's judgment being represented by a forest that's cut down. And even the mighty trees are cut down. And so all you see, everywhere you can look, it's just a clear-cut forest, just stumps everywhere.

And God's judgment has been brought against this forest, both the small and the great. The little trees, but even the big trees, have been cut down. And now we just flow right into Isaiah 11.1 where it says, There shall come forth a rod from the stem of Jesse, and a branch shall grow out of his roots.

See, Isaiah chapter 10 left us with the idea of the Lord chopping down the proud as if they were mighty trees. And now the Lord is looking over the stumps and He causes a branch to grow out of one of them. The root of the family of Jesse was the father of David.

You know, indeed, it's true that Jesus, our Messiah, came from the stump of Jesse. The royal authority of the house of David had lain dormant for 600 years when Jesus came as King and Messiah. And when Jesus came forth, it was like a new green branch coming out from an apparently dead stump.

You see, the Lord wanted Judah to know that even though the Assyrians and others would bring judgment and they would be like a bunch of cut down stumps, so the Lord would still use them and bring forth life from them. Even if they looked just like a long, dead, petrified stump, God could bring forth life. Commentator Bultima says, You see a bare, withered tree stump robbed of its trunk and top, and it looks as though the stump will never bear any fruit anymore.

But a small shoot sprouts from the root of this dry stump, which is the Davidic dynasty. Because of its unsightliness and misery, it's not named after David, but after his father. And when Christ was born, there was nothing royal about this dynasty.

But a new shoot sprang from this old stem. By the way, did you notice that? And here in verse 1, he calls the Messiah, our Lord Jesus Christ, a rod from the stem of Jesse in saying that the Lord is emphasizing the humble nature of the Messiah. Jesse was the much less famous father of King David.

It's far more humble to say from Jesse than it is from King David. And so here in using this term here from the stem of Jesse, it's emphasizing the humble origins of Jesus Christ. Verse 2. See, even though the Messiah was humble, it doesn't mean that he lacks glory.

Look at verse 2. The Spirit of the Lord shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of the Lord. You see, the branch that comes forth from the apparently dead stump isn't just barely alive. It's full of life.

And it's full of the Spirit of the Lord. The Messiah has seven, which is the number of fullness and completion. He has seven aspects of the Spirit of the Lord.

You notice it here in verse 2 first. It says he has the Spirit of the Lord. It's not a false spirit or a deceiving spirit or even the spirit of a man.

It's the Spirit of the Lord, God of Israel, that rests upon the Messiah. Once Jesus rebuked the disciples saying, you do not know what manner of spirit you are of. But Jesus knew what manner of spirit he was of.

Jesus was of the Spirit of the Lord and he knew it. That's the first characteristic. Spirit of the Lord.

Verse 2 also says that it's the Spirit of wisdom. Yes, the Spirit of wisdom is upon the Messiah. Jesus is perfectly wise in all things.

He showed it among us during his earthly ministry. And he shows it now in his ministry towards us in heaven. 1 Corinthians 1, verse 30 says that Jesus became for us wisdom from God.

It isn't just that Jesus has wisdom. Jesus is wisdom. Spirit of the Lord.

Spirit of wisdom. But also the Spirit of understanding is upon him. That's the third point, isn't it? Jesus understands all things.

And he understands us perfectly. He's perfectly suited to be our sympathetic high priest in heaven, according to Hebrews chapter 4. Understanding in Hebrew has the idea of having a sharp sense of smell. The old commentator John Trapp says that it describes Jesus' sharpness of judgment and smelling out a hypocrite.

His sharp nose easily discerns and is offended with the stinking breath of the hypocrite's rotten lungs, though his words be never so scented and perfumed with shows of holiness. Jesus can sniff out a hypocrite. He can also smell the beautiful fragrance of those who have their hearts right with the Lord.

Spirit of understanding is upon him. Those are the first three. The Spirit of the Lord, the Spirit of wisdom, the Spirit of understanding.

Then we come to the fourth aspect. The Spirit of counsel is upon Jesus. He has perfect counsel to give us at all times.

He has both the wisdom and the understanding to be the perfect counselor. You know, some people have the wisdom to be a good counselor, but they don't have the understanding. And other people have the understanding, but they don't have the wisdom.

Jesus has it both. The Spirit of the Lord, the Spirit of wisdom, the Spirit of understanding, the Spirit of counsel. Fifthly, Jesus has the Spirit of might.

Jesus has the power to do what he desires to do. Many people would help us if they could, but they're powerless. Others may have the power to help us, but they don't care about us.

Do you realize that Jesus has both the might and the power? He has the might to help us. The love, the might, he has it both. Notice here, number six, Jesus has the Spirit of knowledge.

The Spirit of knowledge is upon him. He knows everything. He knows our hearts.

He knows all the facts. Many times we've made decisions that seem strange or wrong to other people because they didn't have the knowledge that we have. But Jesus has the knowledge that we don't have.

So it shouldn't surprise us that sometimes his decision seems strange or wrong to others. It seems strange or wrong to us. You know, the Lord made that decision in your life, right? He guided you in that place, and you cry out to God, What are you doing? Well, he knows more than you do.

He understands more than you do. It's because he knows and understands those things that he isn't exactly acting just like you would. Finally, number seven, it says that the Spirit of the fear of the Lord is upon you.

You know, Jesus willingly kept himself in a place of submission, respect, and honor to God the Father. He lived his life in the fear of the Lord. And so we see in this beautiful verse, too, that these seven aspects of the Spirit of God, they're not the only characteristics of the Holy Spirit, but they're grouped together in a seven to show the fullness and the perfection of the Holy Spirit.

In this passage, Isaiah 11, 2, the idea behind the term used in Revelation 1, 3, 4, and 5, there's a term there used, the sevenfold Spirit of God. Friends, it isn't that there are seven different spirits of God. Rather, the Spirit of the Lord has these characteristics, and he has them all in fullness and perfection.

By the way, don't we see also that the seven-branched lampstand that held the oil lamps for the tabernacle in the temple was also an illustration of the seven aspects of the Holy Spirit? Seven branches coming off of one stem. Even so, there are seven different pictures here of the Spirit of the Lord in his work. Jesus lived and he ministered.

He was a man filled with the Spirit of God. He had the wisdom, the understanding, the counsel, the might, the knowledge, and the fear of the Lord. All of those things that Jesus displayed in his ministry, they flowed not from his own deity, so to speak, but from his reliance on the Spirit of the Lord who filled him.

You see, in his own deity, and again, I'm just using this phrase the best I can, in his own deity, Jesus had all these attributes from eternity. But when Jesus emptied himself of the incarnation, he allowed the Holy Spirit to fill him as a man being an eternal example to us and a sympathizer with us. Jesus displayed the fruit of the Spirit to the uttermost because he was a perfect vessel.

Jesus received the Spirit without measure. These seven characteristics describe the nature of the Spirit of the Lord. The Lord is full of wisdom and understanding and might and knowledge and fear of the Lord.

They describe the nature of Jesus. Do you understand that there's no difference between the nature of Jesus and the nature of the Holy Spirit? When we see Jesus, we see the Father. And when we see the Spirit of the Lord at work, it should look like the ministry and the nature of Jesus.

That's how the Lord works. There's no division between the two. We see this glorious Spirit upon the Messiah.

Now, let's go on to verse 3. His delight, again, this is speaking of the Messiah and his perfect character. His delight is in the fear of the Lord. And he shall judge not by the sight of his eyes, nor decide by the hearing of his ears, but with righteousness he shall judge the poor and decide with equity for the meek of the earth.

He shall strike the earth with the rod of his mouth and with the breath of his lips he shall slay the wicked. Righteousness shall be in the belt of his loins and faithfulness the belt of his waist. You know, Jesus, it could be said of him that his delight is in the fear of the Lord.

Nothing pleased Jesus more than doing the will of his Father. Jesus said something remarkable in John chapter 4, verse 34. He said, my food is to do the will of him who sent me and to finish his work.

That was like food to Jesus. That's what Jesus lived for. To do the will of him who sent him.

But it wasn't just that he honored God. It says, with righteousness he shall judge. Friends, do you understand that Jesus did not rely on outward appearance or by the mere words someone said? He judged with righteousness.

Jesus never cheated the poor justice. And the poor and weak, if they're given justice, then everybody will be. What an incredible example we have of this very principle.

When the woman taken in adultery was brought to Jesus. Remember when that woman was brought to Jesus? There she was, accused by men who had set her up for the very crime. They said, Lord, we caught this woman in adultery.

In the very act, what do you think we should do with her? The law of Moses commands that she be stoned to death. But Jesus knew that it was a set up. Because where was the man who was committing adultery with her? They let him go, didn't they? He was probably one of their own number.

And they just set the woman up to put Jesus in a compromising and embarrassing situation. A place where he'd be on the horns of a dilemma. Would he go against the law of Moses? And Jesus didn't, of course.

But he judged righteously. He saw through the hypocrisy of their hearts. And he knew that it was a set up.

So he gave a brilliant answer. Let the one among you who's without guilt cast the first stone. Casting the first stone was to initiate the execution.

And Jesus says, you guys are so holy. You're so righteous. Then go ahead, cast the first stone.

But they all knew that they were full of guilt also. So they never did. It goes on.

And he says, He shall strike the earth with the rod of his mouth. The mere words of Jesus shall have the power to judge the wicked. He only has to announce a judgment and it's done.

So righteousness and justice are so close to Jesus that they're like belts around his waist. Everything he does is touched by his righteousness and his justice. And when the Messiah returns and sets things all right, there's going to be a new glorious reign of the King.

That's described here in verses 6-9. Take a look here. The wolf also shall dwell with the lamb.

The calf and the young lion and the fattling together and a little child shall lead them. The cow and the bear shall graze. The young one shall lie down together and the lion shall eat straw like the ox.

The nursing child shall play by the cobra's hold and the weaned child shall put his hand in the viper's den. It shall not hurt nor destroy in all my holy mountain for the earth shall be full of the knowledge of the Lord as the waters cover the sea. You see, when the Messiah returns, when the Messiah reigns, nature will be transformed.

And you recognize this passage, don't you? The wolf laying down with the lamb. Now, many of you remember this as the lion laying down with the lamb. But you should know that the Scriptures never say that specifically.

That's something that people just kind of assume or that we've made part of our common way of speaking. But the Bible actually says that the wolf shall lie down with the lamb. And when the Messiah reigns, nature's going to be transformed.

No longer will there be predators among the animals. And seemingly, all animals will be only herbivores. The cow and the bear shall graze.

The lion shall eat straw like the ox. Now, friends, if you look around the world today, you see that's not the case. You see, today, animals eat other animals.

And it's not safe for the wolf to lie down with the lamb. Lamb would be lamb chops for the wolf. No, my friends, that day isn't now.

That day's coming. The Bible is here describing for us a time of the glorious rule and reign of Jesus Christ known as the millennium. I know that right now, as we're in the year 1999, there's a lot of thought and a lot of consideration about the millennium.

But the millennium that will come when we go into the year 2001 is not the kind of millennium that the Bible's talking about. A millennium just simply means a period of a thousand years. And the Bible says that there's going to be a time where Jesus Christ reigns on this earth and it's going to be for a thousand years.

During that time, as it's prophesied right here in Isaiah 11, nature itself will be transformed by the power and the glory of God. Romans chapter 8, verses 19 through 22 says it very plainly. It says, the earnest expectation of the creation eagerly waits for the revealing of the sons of God.

For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope. Because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God, for we know that the whole creation groans and labors with birth pangs until now. My friends, nature is waiting for the transformation that will come when the Messiah reigns and when believers are glorified.

In that time, not only will there be a change in the ecological order between animals, but between men and animals too. It says, and a little child shall lead them. Not only will the way that animals relate to each other be changed, but the way that they relate to humans will be changed.

A little child will be safe and will be able to lead a wolf or a leopard or a young lion or a bear. Even the dangers of predators like cobras and vipers will be gone. This is very interesting because this seems to indicate that perhaps in the millennium, men will return back to being vegetarians.

In Genesis 9, verses 2 and 3, the Lord gave Noah and all mankind after him the permission to eat meat. At the same time, the Lord put the dread of man in animals so that they would not be effortless prey for humans. And after all, if we had the permission to eat meat and animals just sort of laid down before us and died so that we could eat them, that wouldn't be right.

But now, it seems from passages like this in Isaiah 11, that in the reign of the Messiah, all that's reversed. For this reason, many think that in the reign of the Messiah in the millennium, humans will return to being vegetarians as it seems they were before Genesis 9. Friends, I know that this news may be a surprise to you and it may create one of two reactions. Some of you may say, well, listen, if that's how it's going to be in the millennium, if that's how it's going to be in the rule and reign of Jesus Christ, then let's make it that way right now.

I'm going to become a vegetarian. Others of you might think, well, there's not going to be any meat eating in the millennium. I'd better get in all I can right now.

You're going to go out and you're going to order that double-double from In-N-Out just as soon as you can leave here this evening. My friends, I want you to know that it really doesn't matter. Paul makes it very plain.

It's not what we eat. As Jesus said, it's not what you put into the man that defiles him. It's what comes out of him.

The most glorious thing, I think, of this whole passage is in verse 9 where it says, They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea. See, my friends, it's one thing for us to say, Oh, won't it be wonderful? Creation will be transformed in the millennium. But even more glorious than creation being transformed is the mind and the heart of man being transformed.

It'll be so where the knowledge of the Lord will cover the earth like the waters cover the sea. That's how completely I want to know the Lord. That's how completely I want Him to fill my heart and my mind.

He keeps speaking here of Isaiah chapter 11 of this glorious reign of the Messiah. Verse 10 says, And in that day there shall be a root of Jesse who shall stand as a banner to the people, for the Gentiles shall seek him, and his resting place shall be glorious. It shall come to pass in that day that the Lord shall set His hand again the second time to recover the remnant of His people from Assyria and Egypt and Pathos and Cush and Elam and Shinar from Hamath and the islands of the sea.

He'll set up a banner for the nations and will assemble the outcasts of Israel and gather together the dispersed of Judah from the four corners of the earth. See, isn't it beautiful? It says here in verse 10 that in that day, in the millennial reign of Jesus Christ, that the Gentiles will seek Him. The glory of the reign of the Messiah will be not only for the Jew, but for the Gentile also.

He shall stand as a banner to the people, lifted high to draw all peoples to Him. In Isaiah chapter 5, we saw that a banner was used to call the nations to judgment against Israel. But now the banner calls the nations to the blessings of the Messiah.

And this picture of the glory of the Messiah and the message of the Messiah and the salvation of the Messiah going out not only to Israel, but to all the nations, to the Gentiles. What a beautiful theme this is throughout the Scriptures. Then it goes on to say in verse 11 that it will happen a second time to recover the remnant of His people who are left.

In the reign of the Messiah, there's going to be another exodus. An exodus of the Jewish people, delivering them not only from Egypt, but from all the nations where they've been dispersed. The millennium will be a time of restoration, of glory.

There will be a beautiful peace during the reign of the Messiah. Look at it here in verse 13. Also, the envy of Ephraim shall depart.

Again, Ephraim is another name for the northern kingdom of Israel. The envy of Ephraim shall depart and the adversaries of Judah shall be cut off. Ephraim shall not envy Judah and Judah shall not harass Ephraim.

They shall fly down upon the shoulder of the Philistines toward the west. Together they shall plunder the people of the east. They shall lay their hand on Edom and Moab and the people of Ammon shall obey them.

The Lord will utterly destroy the tongue of the sea of Egypt. With His mighty wind, He will shake His fist over the river and strike it in the seven streams and make men cross over Drishad. 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.

The first thing it tells us is that Ephraim shall not envy Judah. Judah shall not harass Ephraim. You know, at this time, there was a great deal of conflict between the northern kingdom of Israel, which is also called Ephraim, and the southern kingdom of Judah.

These both were nations of the people of God, the children of Abraham, yet they fought. The Lord is saying, in the reign of the Messiah, there's not going to be this fighting between the people of God anymore. Indeed, the nations will not go to war anymore in that day.

Conflicts will be justly and swiftly settled by the Messiah and His government. And when there's disobedient nations, here described as the Philistines and Edom and Moab and the people of Ammon, these traditional enemies of Israel, when there's disobedient nations, they'll be punished. But there won't be fighting among the people of God anymore.

Don't we look forward to that day? There's no longer fighting and division and squabbles, but this beautiful unity of the Spirit that pervades among all the people of God. Ephraim shall not envy Judah. Judah shall not harass Ephraim.

Oh, we long for that day. Indeed, it says there's going to come a day, verse 16, when there will be a highway for the remnant of His people. That means that any obstacle to the gathering of those dispersed among the nations will be taken away.

It will be like going on a superhighway and nothing can oppose the government of the Messiah. Everything will be taken away. Every obstacle removed.

It will be a smooth sail to come to the Lord in those days. And when we look at and consider the glory of what the Lord is going to do in this millennial reign of Jesus Christ, doesn't it fill your heart with a sense of excitement? A sense of hope? You're thrilled when you think about it, aren't you? Now, the same Spirit of the Lord that will reign through the Messiah at that time, the same Spirit of the Lord that's described for us in Isaiah 11, verse 2, the Spirit of wisdom and understanding of counsel and might, the Spirit of knowledge and the fear of the Lord. My friends, you don't have to wait to the millennium to have that Spirit of the Lord flowing in and through your life.

Jesus said that whoever believed on Him out of his innermost being would gush rivers of living water. And John adds that He spoke thus of the Holy Spirit. My friends, do you realize that? Do you realize that you can have the Spirit of the Lord in your life and God can give you a touch, an element, a flavor of this glorious millennial reign? It's true that all of creation isn't transformed right now, but you can be transformed.

All the nations aren't at peace right now, but you can be at peace. Not everybody has come to the Lord right now, but you can come to the Lord. These glorious aspects of the millennial reign of Jesus Christ, they can be yours tonight by the power of the Spirit of the Lord.

Why not tonight? Yield yourself. Say, Lord, Your Word says that You gave the Messiah, Jesus Christ, the Spirit of the Lord without measure. That's how I want to receive the Spirit, Lord God.

That's how I want Him to flow in and through my life. Come, Holy Spirit. Fill me with Yourself.

I want to be filled with the Spirit of the Lord. I want people to look upon my life and say, there's a man or there's a woman who's filled with the Spirit of the Lord. They have the Spirit of the Lord, the Spirit of wisdom and understanding and counsel and might and knowledge and fear of the Lord.

You can yield your heart to the Lord tonight. He'll touch you and fill you with the Spirit. Father, that's our prayer here tonight.

We pray for everybody here this evening and everybody who's going to listen to this time of study on cassette or whatever later. Lord God, we ask that You would touch us all with an outpouring of Your Spirit. We don't want to be under judgment as the Assyrian Empire was, Lord.

Rather, we want to humble ourselves before You, call out to You and say, Lord, we want some of this glory of the reign of the Messiah in our lives right now. Please, Lord, do it not for our own sakes, not because of our own goodness, but for the sake and the goodness of our Lord Jesus Christ. We love You and we praise You in Jesus' name.

Audio: <https://sermonindex1.b-cdn.net/10/SID10759.mp3>

Source: <https://sermonindex.net/speakers/david-guzik/isaiah-the-glory-of-the-messiahs-character/>

Grow in Your Walk with Christ

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

www.sermonindex.net