

Isaiah 10:20-12:6 “The Remnant and Immanuel” January 10, 2021

Chapter 6 opened this section of Isaiah’s gospel
with a vision of the Holy One of Israel in the temple.

Holy, holy, holy, is the LORD Almighty.

Now chapter 12 concludes this section with a vision of the heavenly Zion.

We’ll see this throughout the book of Isaiah.

Every major section ends with the redeemed singing God’s praises in Zion.

Just to give you a quick sneak peak –

chapters 36-39 are at the center of the book.

Chapters 1-12, 13-27, and 28-35 form the first three sections.

Chapters 40-51, 52-55, and 56-66 for the final three sections.

Each of those six sections ends with the people of God singing God’s praises in Zion.

Tonight we are wrapping up part 1 with a final look at these four sons –
particularly Shear Jashub – a remnant will return,
and Immanuel – God with us.

We often think of Immanuel as Jesus – the Prince of Peace.

But how often do you think of Shear-Jashub as Jesus? A remnant shall return?

Introduction: Assyria, the Axe of the LORD (10:12-34)

Shear-Jashub – A Remnant Shall Return

²⁰ In that day the remnant of Israel and the survivors of the house of Jacob will no more lean on him who struck them, but will lean on the LORD, the Holy One of Israel, in truth. ²¹ A remnant will return, the remnant of Jacob, to the mighty God. ²² For though your people Israel be as the sand of the sea, only a remnant of them will return. Destruction is decreed, overflowing with righteousness. ²³ For the Lord GOD of hosts will make a full end, as decreed, in the midst of all the earth.

The end of chapter 10 focuses on “shear-jashub” –
a remnant shall return.

Verse 21 opens with the words “shear-jashub” – a remnant shall return –
the name of Isaiah’s eldest son.

Of course the point of the “remnant” is that a “remnant” is much smaller body
than the original.

“Though your people Israel be as the sand of the sea,
only a remnant of them will return.”

That reminds us of God’s promise to Abraham –
that Abraham’s descendants would be as the sand of the sea...
Isaiah says, this is what happened in the days of David and Solomon.
God fulfilled his promises to Abraham!

But the sons of David failed to walk in the ways of the LORD.

Thus “Destruction is decreed, overflowing with righteousness.”

This was the point of the promise of “Immanuel” in chapter 7 –
Judgment is coming – destruction is decreed –
but God is with us –
so do not be afraid:

²⁴ Therefore thus says the Lord GOD of hosts: “O my people, who dwell in Zion, be not afraid of the Assyrians when they strike with the rod and lift up their staff against you as the Egyptians did. ²⁵ For in a very little while my fury will come to an end, and my anger will be directed to their destruction. ²⁶ And the LORD of hosts will wield against them a whip, as when he struck Midian at the rock of Oreb. And his staff will be over the sea, and he will lift it as he did in Egypt. ²⁷ And in that day his burden will depart from your shoulder, and his yoke from your neck; and the yoke will be broken because of the fat.”

Here Isaiah weaves together three images:

the Exodus from Egypt – “his staff will be over the sea”;
the rock of Oreb – this is where Gideon and his 300 men struck down the Midianites –
and when the Ephraimites killed the Midianite prince at “the rock of Oreb.”

This was the triumph of the tiny little remnant against the great army of their foes.

You may think that the Assyrians are great and mighty – and you are helpless.

And it’s true!

They are great and mighty (like the Midianites) –
and you are helpless (like Gideon’s little band).

But Immanuel.

God is with us.

Verses 28-32 describe the coming of the King of Assyria with his armies:

*²⁸ He has come to Aiath;
he has passed through Migron;
at Michmash he stores his baggage;
²⁹ they have crossed over the pass;*

*at Geba they lodge for the night;
Ramah trembles;
Gibeah of Saul has fled.
30 Cry aloud, O daughter of Gallim!
Give attention, O Laishah!
O poor Anathoth!
31 Madmenah is in flight;
the inhabitants of Gebim flee for safety.
32 This very day he will halt at Nob;
he will shake his fist
at the mount of the daughter of Zion,
the hill of Jerusalem.*

These are all sites made famous in the life of Saul.
What it describes is the ascent of the Assyrian army
through the territory of Benjamin.
This is the path from Ephraim to Jerusalem.

The path of Israel's kings leads from Gideon to Saul to David –
(Gideon refused to become king – but his son, Abimelech –
whose name means “my father is king” –
became king in Shechem!).
So now the path of the Assyrian army –
in their quest to unseat the Son of David –
will follow the same path.

But all the machinations of the nations will fail:

*33 Behold, the Lord GOD of hosts
will lop the boughs with terrifying power;
the great in height will be hewn down,
and the lofty will be brought low.
34 He will cut down the thickets of the forest with an axe,
and Lebanon will fall by the Majestic One.*

The destruction will be great –
the devastation will be almost complete!

Modern commentators usually focus on what this is saying about Hezekiah
and the Assyrian invasion.

But as we go through chapters 11-12,
I would suggest that there are actually three distinct horizons in view.
First, obviously, there is the Assyrian army that Hezekiah will face!

But second, there is throughout Isaiah's preaching
a clear statement that *exile is coming*.
It didn't happen in Hezekiah's day –
but the coming judgment on Jerusalem is still looming in the distance.
And third, there is the final coming of Shear-Jashub and Immanuel –
the coming of our Lord Jesus.

And of course, that means that there is also a fourth horizon:
because you have been grafted in to Christ!
His story becomes yours –
and your story becomes woven into the fabric of his life.

So Maher-shalal-hashbaz, the plunderers will quickly come;
and then shear-jashub—a remnant will return;
but what about Immanuel?

Well, when the tree is chopped down –
that doesn't mean that all life is snuffed out!

1. A Shoot Shall Come Forth from the Stump of Jesse (11:1-10)
a. The Tree of Life (v1)

*11 There shall come forth a shoot from the stump of Jesse,
and a branch from his roots shall bear fruit.*

While Isaiah indicates that the Assyrian threat will not destroy the house of David,
yet the image of a tree chopped down and a shoot coming from the stump
would seem to indicate that there will be a break in the kingship.

No, the house of David will be chopped down.
It will appear that the tree is dead.
But in the appointed time, there will come a shoot from the stump of Jesse.

In chapter 7 it sure looked like Immanuel would come soon.
But as we've been seeing in chapters 8-10,
Isaiah is teaching his people to think "long-term."
The stump of Jesse will produce a shoot!

And the sevenfold Spirit of God will rest upon him.
I say sevenfold – because there are seven characteristics of this Spirit:

b. The Sevenfold Spirit (v2)
² *And the Spirit of the LORD shall rest upon him,
the Spirit of wisdom and understanding,
the Spirit of counsel and might,*

the Spirit of knowledge and the fear of the LORD.

The Son of David will be a Spirit-filled king.

In Ephesians, Paul prays that you might receive the Spirit of wisdom and revelation.

After all, you have been united with Christ –
the Spirit-endowed son of David.

And just as he received this seven-fold Spirit,
so now he has poured that seven-fold Spirit upon you.

In the book of Revelation, the seven-fold Spirit is again seen before the throne of God.

And when this seven-fold Spirit rests upon someone,
the result is justice and righteousness – as we see in verses 3-5:

c. True Judgment (v3-5)

³ *And his delight shall be in the fear of the LORD.*

*He shall not judge by what his eyes see,
or decide disputes by what his ears hear,*

⁴ *but with righteousness he shall judge the poor,
and decide with equity for the meek of the earth;
and he shall strike the earth with the rod of his mouth,
and with the breath of his lips he shall kill the wicked.*

⁵ *Righteousness shall be the belt of his waist,
and faithfulness the belt of his loins.*

True righteousness is hard to come by.

If you think about it – every legal system in human history
is fundamentally flawed by two things.

We are limited to judging what our eyes see –
and resolving disputes by what our ears hear.

Why are these flaws?

Because the judge was not there when the event happened.

He has to look at the evidence that is presented –
he cannot decide based on *what happened* –
but on what he sees and hears.

I spent a fair amount of time this week watching video of the protest – and the riot.

What you think of what happened on Wednesday in Washington
will depend in large part on what you *saw* and what you *heard*.

And every video is being *presented* by the camera, the editor, and the commentator.
But the Shoot from the Stump of Jesse will not operate by testimony.

He will decide cases with *righteousness* and *equity*.

Of course, this means that the Shoot from the Stump of Jesse must share in God's omniscience!
He doesn't need to hear testimony.
He already knows!

This king will know the hearts of men, and therefore will render infallible judgment.
He will strike the earth with the rod of his mouth,
and with the breath of his lips he shall kill the wicked.
How do kill the wicked with the breath of your lips?
He will sentence them to death.
Righteousness and faithfulness will characterize his reign,
they will be as clothing to him.

In Ephesians 6, Paul speaks of the armor of God.
As we go through Isaiah, we will see that every piece of the armor of God
is found in Isaiah.
But in Isaiah it is the armor of the Messiah.

This is the armor of Jesus!
And when you put on Christ – you put on his armor!

In verses 6-10 we hear what Christ's kingdom will look like.

d. Eschatological Peace for All Nations (v6-10)

⁶ *The wolf shall dwell with the lamb,
and the leopard shall lie down with the young goat,
and the calf and the lion and the fattened calf together;
and a little child shall lead them.*

⁷ *The cow and the bear shall graze;
their young shall lie down together;
and the lion shall eat straw like the ox.*

⁸ *The nursing child shall play over the hole of the cobra,
and the weaned child shall put his hand on the adder's den.*

⁹ *They shall not hurt or destroy
in all my holy mountain;
for the earth shall be full of the knowledge of the LORD
as the waters cover the sea.*

We need to be careful not to be too literal!

Does Jesus have a rod in his mouth? (11:4)

This is a picture of what the rule of the Messiah looks like.

Indeed, remember the context?

The nations are predators

that have been wreaking havoc on Judah for centuries.

But now, he says, the nations will no longer hurt or destroy in all my holy mountain.
And that's what the conclusion to this initial section of chapter 11 says:

¹⁰ In that day the root of Jesse, who shall stand as a signal for the peoples—of him shall the nations inquire, and his resting place shall be glorious.

The nations – the peoples – will begin to turn in faith toward the Messiah!

2. The Highway from Assyria (11:11-16)

¹¹ In that day the Lord will extend his hand yet a second time to recover the remnant that remains of his people, from Assyria, from Egypt, from Pathros, from Cush,^[1] from Elam, from Shinar, from Hamath, and from the coastlands of the sea.

But also in that day, the Lord will extend his hand one more time,
and the remnant of the people shall increase:

“He will raise a signal for the nations”

Remember what happened the last time he did that?

5:26, he whistled for them and they came in judgment against Jerusalem!

But now he raises a signal to bring back his dispersed people.

At this point Isaiah's focus is upon the restoration of the remnant of Israel.

God will restore Ephraim and Judah –

the twelve tribes will be restored.

There is no mention of the gathering of the Gentiles,

but rather of the judgment of the Gentiles (verse 14),

as the nations are made to yield to the rule of Judah.

Yahweh will wave his hand over the River,

“And there will be a highway from Assyria for the remnant that remains of his people,
as there was for Israel when they came up from the land of Egypt.” (16)

*¹² He will raise a signal for the nations
and will assemble the banished of Israel,
and gather the dispersed of Judah
from the four corners of the earth.*

*¹³ The jealousy of Ephraim shall depart,
and those who harass Judah shall be cut off;
Ephraim shall not be jealous of Judah,
and Judah shall not harass Ephraim.*

*¹⁴ But they shall swoop down on the shoulder of the Philistines in the west,
and together they shall plunder the people of the east.
They shall put out their hand against Edom and Moab,
and the Ammonites shall obey them.*

*¹⁵ And the LORD will utterly destroy^[k]
the tongue of the Sea of Egypt,
and will wave his hand over the River^[l]*

*with his scorching breath,^[m]
and strike it into seven channels,
and he will lead people across in sandals.
¹⁶ And there will be a highway from Assyria
for the remnant that remains of his people,
as there was for Israel
when they came up from the land of Egypt.*

This image of the highway from Assyria will come back later,
as Isaiah begins to see that God's purposes will include the salvation of the nations!

3. God Is My Salvation – the Promise of Immanuel (12:1-6)

a. The Singular Thanks of the Remnant: God Heard Jesus (v1-2)

You^[n] will say in that day:

*“I will give thanks to you, O LORD,
for though you were angry with me,
your anger turned away,
that you might comfort me.*

And just as Israel rejoiced with singing when Yahweh opened the Red Sea
and brought Israel safely through in Exodus 14-15,
so also now “You will say in that day:

*I will give thanks to you, O Yahweh, for though you were angry with me,
your anger turned away, that you might comfort me.
Behold, God is my salvation; I will trust, and will not be afraid;
for the Yah, Yahweh is my strength and my song,
and he has become my salvation.”*

The song is even drawn from Exodus 15!

² *“Behold, God is my salvation;
I will trust, and will not be afraid;
for the LORD GOD^[o] is my strength and my song,
and he has become my salvation.”*

With joy you will draw water from the wells of salvation.
(Read 4-6)

b. The Plural Thanks of the Remnant: Make Known His Deeds (v3-4)

³ *With joy you^[p] will draw water from the wells of salvation. ⁴ And you will say in that day:
“Give thanks to the LORD,
call upon his name,
make known his deeds among the peoples,
proclaim that his name is exalted.*

c. The Joy of Immanuel (v5-6)

⁵ “Sing praises to the LORD, for he has done gloriously;
let this be made known^[4] in all the earth.

⁶ Shout, and sing for joy, O inhabitant of Zion,
for great in your^[2] midst is the Holy One of Israel.”

It would be easy to miss the point of this chapter.

Because English doesn't distinguish between you singular and you plural.

In verses 1 and 6 the you is singular.

In verses 3-4 it is plural.

YOU, the Messiah, will say in that day—

Jesus says “I will give thanks to you, O Yahweh, for though you were angry with me,
your anger turned away, that you might comfort me.”

Jesus is the one who gives thanks to God for delivering him from death.

He is the one who sings “Behold, God is my salvation; I will trust and will not be afraid;
for Yah, Yahweh is my strength and my song, and he has become my salvation”

The Messiah is the one who must trust in Yahweh and be delivered!

But because did indeed deliver Jesus from death,

therefore we may “draw water from the wells of salvation.”

And we may now say:

“Give thanks to Yahweh! Call upon his name, make known his deeds among the peoples!
Proclaim that his name is exalted!

Sing praises to Yahweh, for he has done gloriously!” – the song of Moses in Ex. 15—
let this be made known in all the earth.

Shout and sing for joy, O inhabitant of Zion.

Yes, that is singular.

The remnant consists of one person.

The Messiah *is* the remnant who has returned to Zion!

Sing for joy O inhabitant of Zion, for great in your midst is the Holy One of Israel.

Because Jesus is Shear-Jashub—the remnant who has returned to Zion—
therefore now we may also return to Zion.

Because Jesus has been exalted to the right hand of the Father,
therefore Blessed be the God and Father of our Lord Jesus Christ,
who has blessed us in the heavenly places in Christ,
and has seated us in the heavenly places with him!

Isaiah 6-12 began with a vision of the Holy One of Israel,
and the cleansing of Isaiah's lips to speak the message of judgment.

It now concludes with the purified remnant proclaiming the greatness
of the Holy One of Israel,
who has not left his people without a remnant,

but has sent that great remnant of one—
the sprout from the stump of Jesse—
Immanuel, God with us.