

**Eden 2.0 - Worldwide Regime Change is Coming
When a Jew Rules the World
Isaiah 11:1 – 10**

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One of the takeaways we have as a result of the pandemic and the worldwide response to it is that the world, overall, is driving towards a one world rule. It has become abundantly clear that worldwide governance is the goal. From the Guardian we read...

Gordon Brown has urged world leaders to create a temporary form of global government to tackle the twin medical and economic crises caused by the Covid-19 pandemic. The former Labour prime minister, who was at the centre of the international efforts to tackle the impact of the near-meltdown of the banks in 2008, said there was a need for a taskforce involving world leaders, health experts and the heads of the international organisations that would have executive powers to coordinate the response. (Elliott 2020)

Spoiler alert...there is going to be a one world government just like many are currently calling for. Shortly after many people going missing worldwide, at a point in the very near future, they will succeed in their efforts and they will obtain a one world currency, government, religion and military force. Daniel was provided insight about it as was John.

Daniel 2:40–44

“Then there will be a fourth kingdom as strong as iron; inasmuch as iron crushes and shatters all things, so, like iron that breaks in pieces, it will crush and break all these in pieces. In that you saw the feet and toes, partly of potter’s clay and partly of iron, it will be a divided kingdom; but it will have in it the toughness of iron, inasmuch as you saw the iron mixed with common clay. As the toes of the feet were partly of iron and partly of pottery, so some of the kingdom will be strong and part of it will be brittle. And in that you saw the iron mixed with common clay, they will combine with one another in the seed of men; but they will not adhere to one another, even as iron does not combine with pottery. In the days of those kings the God of heaven will set up a kingdom which will never be destroyed, and that kingdom will not be left for another people; it will crush and put an end to all these kingdoms, but it will itself endure forever.” (NASB95)

Revelation 13:2–8

“And the beast which I saw was like a leopard, and his feet were like those of a bear, and his mouth like the mouth of a lion. And the dragon gave him his power and his throne and great authority. I saw one of his heads as if it had been slain, and his fatal wound was healed. And the whole earth was amazed and followed after the beast; they worshiped the dragon because he gave his authority to the beast; and they worshiped the beast, saying, “Who is like the beast, and who is able to wage war with him?” There was given to him a mouth speaking arrogant words and blasphemies, and authority to act for forty-two months

was given to him. And he opened his mouth in blasphemies against God, to blaspheme His name and His tabernacle, that is, those who dwell in heaven. It was also given to him to make war with the saints and to overcome them, and authority over every tribe and people and tongue and nation was given to him. All who dwell on the earth will worship him, everyone whose name has not been written from the foundation of the world in the book of life of the Lamb who has been slain.” (NASB95)

As we saw though in chapter 10, God Himself in the person of Jesus Christ will deal with that world empire when He arrives back on planet earth. At this point in Isaiah’s prophecy, the empire is now gone.

What we have here beginning in chapter 11 is “the end of all prophecy—the everlasting deliverance under Messiah’s reign; not merely His first coming, but chiefly His second coming. The language and illustrations are still drawn from the temporary national subject with which he began, but the glories described pertain to Messiah’s reign.” (Fausset n.d., 601)

Who is this one who will arise and take over showing up at just the right time for His people, the reunited Israel.

Isaiah 11:1–5

“Then a shoot will spring from the stem of Jesse, And a branch from his roots will bear fruit. The Spirit of the LORD will rest on Him, The spirit of wisdom and understanding, The spirit of counsel and strength, The spirit of knowledge and the fear of the LORD. And He will delight in the fear of the LORD, And He will not judge by what His eyes see, Nor make a decision by what His ears hear; But with righteousness He will judge the poor, And decide with fairness for the afflicted of the earth; And He will strike the earth with the rod of His mouth, And with the breath of His lips He will slay the wicked. Also righteousness will be the belt about His loins, And faithfulness the belt about His waist.” (NASB95)

Recall we had been promised in Isaiah 7:14 that someone was coming, someone who would be virgin born, this someone is “God with us.” This was immediately after the current King of Judah, Ahaz the Lily Livered, had rejected YAHWEH on behalf of himself, the Davidic line, and the nation. Potentially, promises which he could have realized were taken and thrown into the future, and in some cases, those promises are still awaiting fulfillment.

Ahaz will go down as the worst king in Judah ever. At the point that we arrive at Isaiah 11, Ahaz is still the King, but even though the Davidic line is approaching being in tatters, a promise was made in the past.

2 Samuel 7:12–13

“When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever.” (ESV)

This was a promise made personally by God, through the prophet Nathan, to David. The Messiah was going to come from David’s line. This promise has not been forgotten, by either the fallen ones in the unseen realm or YAHWEH and His people.

Since that announcement, a no holds barred battle to eliminate the line had been engaged in by the fallen ones. One that continues today.

As we now know, Satan and his minions want to not only destroy the Davidic line, but they want to destroy the Jewish people. Promises have been made that when His people call for Him to rescue them per Isaiah 10, He will come.

Zechariah 13:8–9

“It will come about in all the land,” Declares the LORD, “That two parts in it will be cut off and perish; But the third will be left in it. And I will bring the third part through the fire, Refine them as silver is refined, And

test them as gold is tested. They will call on My name, And I will answer them; I will say, 'They are My people,' And they will say, 'The LORD is my God.'" (NASB95)

Satan's goal since the making of that promise, has been to destroy the nation in order to thwart the plans of YAHWEH. We have seen in chapter 10 of Isaiah, that does not work out too well for Satan's henchmen. Now we clearly see in chapter 11, Messiah takes over the planet.

Isaiah begins by explaining for us who this ruler is, His unique qualifications for ruling, and then he describes the absolute justice of the rule of Messiah.

It all ties back to the promise made to David by YAHWEH through Nathan.

Isaiah 11:1

"Then a shoot will spring from the stem of Jesse, And a branch from his roots will bear fruit." (NASB95)

The one thing this shows us in 11:1, is that the status of the nation and the Davidic line, by the time the events of 10:33 & 34 are completed, is in tatters. The nation is only 1/3 of the size they were when the Great Tribulation started, throughout the world, those who had made it out, or had not come back, have been in hiding. They have gotten used to supernatural activity being broadcast on television during the Tribulation, so they will need to know that this one who is now in control, is truly the one they have waited for and not another imposter like they just dealt with. Therefore, there is a resume of the coming King provided.

From the tatters of the Davidic line comes the first note. This King is not coming in the glory of man. "Salvation would not come from the pomp and glory of the royal house. Rather, it would come from the promise of one who could create a royal house from a peasant family. Deliverance is God's gracious gift, an exercise of his faithfulness. Nevertheless, God's promise to David stands. It is not merely through any of Jesse's sons that deliverance will come, but specifically through a descendant of David." (Oswalt 1986, 279)

The world-power resembles the cedar-forest of Lebanon; the house of David, on the other hand, because of its apostasy, is like the stump of a felled tree (geza', truncus, from gâza', truncare), like a root without stem, branches, or crown. The world-kingdom, at the height of its power, presents the most striking contrast to Israel and the house of David in the uttermost depth announced in Isa. 6 fin., mutilated and reduced to the lowliness of its Bethlehemitish origin. But whereas the Lebanon of the imperial power is thrown down, to remain prostrate; the house of David renews its youth. (Keil and Delitzsch 1996, 182)

The twig of what is left of the Davidic line, the twig of what is left of the nation will produce a branch, a netzer, נֶזֶר sprout, offshoot. (Koehler, et al. 1994 - 2000, 718)

Amazingly, from this analogy, we see this almost dead branch, this stem really, winds up producing an actual branch that produces fruit. This fruit production is in the singular and it is active. Once fruit production begins, and it begins because of this one, it does not end.

In the historical account of the fulfilment, even the ring of the words of the prophecy is noticed: the nêtzet, at first so humble and insignificant, was a poor despised Nazarene (Matt. 2:23). But the expression yiphreh shows at once that it will not stop at this lowliness of origin. The shoot will bring forth fruit (pârâh, different in meaning, and possibly also in root, from pârach, to blossom and bud). In the humble beginning there lies a power which will carry it up to a great height by a steady and certain process (Ezek. 17:22, 23). The twig which is shooting up on the ground will become a tree, and this tree will have a crown laden with fruit. Consequently the state of humiliation will be followed by one of exaltation and perfection. (Keil and Delitzsch 1996, 182)

Isaiah 11:2

“The Spirit of the LORD will rest on Him, The spirit of wisdom and understanding, The spirit of counsel and strength, The spirit of knowledge and the fear of the LORD.” (NASB95)

The One who is to be the Ruler, the One who is the Salvation of the nation, is one who has the work of the Holy Spirit fully empowering everything He does. Seven aspects of the Holy Spirit are referenced. Seven implying this is complete, nothing is missing. As we saw in Isaiah 9:6, He is Almighty God.

Colossians 2:9–12

“For in Him all the fullness of Deity dwells in bodily form, and in Him you have been made complete, and He is the head over all rule and authority; and in Him you were also circumcised with a circumcision made without hands, in the removal of the body of the flesh by the circumcision of Christ; having been buried with Him in baptism, in which you were also raised up with Him through faith in the working of God, who raised Him from the dead.” (NASB95)

We start by seeing the Spirit, the רוּחַ ruach, the breath of God is on Him. “Everything about his leadership will testify to a supernatural endowment for his calling. It is this which is critical. Unless the Messiah is truly endued with the Spirit of God, the results of his rule will be no different from those of an Ahaz.” (Oswalt 1986, 279)

Because of this empowering, we see the rest of the fulness of what the Holy Spirit is fully manifested in this ruler, the Messiah.

He is fully fit to rule, because the Holy Spirit empowers Him. Because of that, He will have wisdom and understanding beyond that of anyone else who has ever ruled on the planet before. This is not David, this is the ideal David, one who will never fail.

He has wisdom and understanding, yes, because He was born of a virgin (7:14) and is fully man. But while He was fully man, He is also as described in Isaiah 9:6, fully God. He carries the name “Wonderful, Counselor, Mighty God, Eternal Father, Prince of Peace.” He is God yet He also understands us and our weaknesses. No one has discernment like He does.

The decisions that are made by this King will not be like the ones being made by government authorities today, reflecting their own personal animus and bias.

This King will also reflect counsel and strength. The phrase “of counsel and of power” (v. 2), which combines related ideas, refers to his supernatural ability to execute the plans or strategies he devises. This ability enables him to defend the oppressed by implementing just policies and eliminating their oppressors (v. 4). Indeed, his commitment to justice is the foundation of his rule; it provides stability and support, like a belt worn around the waist (v. 5). (Chisholm, Jr. 2002, 44)

The Messiah can discover wisdom and so advise and contrive that all his decisions are the manifestation of wisely laid plans. In every given case this King chooses the right means and renders the right decisions. Together with such counsel there was present a power to carry out His wise decisions. (Young 1965, 382)

And we see that He has” the spirit of knowledge and the fear of the Lord.” Knowledge implies relationship. To have full knowledge of YAHWEH and fear of YAHWEH implies knowledge of YAHWEH and relationship with Him. This is much more than just knowing about YAHWEH. “You believe that God is one; you do well. Even the demons believe—and shudder!” (James 2:19, ESV)

This is true intimate knowledge; one you would expect from the one who is Eternal Father. For us, as we are empowered by the Spirit, we can have knowledge of and an appropriate fear of the Lord, but our knowledge is not perfect, for Messiah, it is perfect.

There is only one time that Jesus was not in communion with the Father and the Spirit, only once. While hanging on the cross to pay for our sins, at the darkest point, with all of the sin I would ever commit, past present and future, hanging fully on Him...“And about the ninth hour Jesus cried out with a loud voice, saying, “Eli, Eli, lema sabachthani?” that is, “My God, my God, why have you forsaken me?”” (Matthew 27:46, ESV)

God is Holy (Leviticus 11:45)

God cannot look on sin.

Habakkuk 1:13

“You who are of purer eyes than to see evil and cannot look at wrong, why do you idly look at traitors and remain silent when the wicked swallows up the man more righteous than he?” (ESV)

At the point that Jesus asks why He has been forsaken, He was clothed in our sin and for the first time in all eternity, He was not in fellowship with the Father as the Father could not look on Him, He had our sin hanging on Him.

Because of what Jesus did on the cross, paying the penalty for our sins, having the Father turn away from Him, we can have forgiveness of our sins and spend eternity with Him.

Hebrews 2:9–18

“But we do see Him who was made for a little while lower than the angels, namely, Jesus, because of the suffering of death crowned with glory and honor, so that by the grace of God He might taste death for everyone. For it was fitting for Him, for whom are all things, and through whom are all things, in bringing many sons to glory, to perfect the author of their salvation through sufferings. For both He who sanctifies and those who are sanctified are all from one Father; for which reason He is not ashamed to call them brethren, saying, “I WILL PROCLAIM YOUR NAME TO MY BRETHREN, IN THE MIDST OF THE CONGREGATION I WILL SING YOUR PRAISE.” And again, “I WILL PUT MY TRUST IN HIM.” And again, “BEHOLD, I AND THE CHILDREN WHOM GOD HAS GIVEN ME.” Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil, and might free those who through fear of death were subject to slavery all their lives. For assuredly He does not give help to angels, but He gives help to the descendant of Abraham. Therefore, He had to be made like His brethren in all things, so that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. For since He Himself was tempted in that which He has suffered, He is able to come to the aid of those who are tempted.” (NASB95)

Our King, our Savior, Jesus Christ, is the one who is being described here in Isaiah 11 as the one who meets the qualifications to rule. He is the only one who is worthy, worthy to rule, worthy to take back that which was lost at Eden. Worthy to reestablish Eden back here on earth. He is “God with us.”

Revelation 5:3–8

“But no one in heaven or on earth or under the earth was able to open the scroll or look into it. So I began weeping bitterly because no one was found who was worthy to open the scroll or to look into it. Then one of the elders said to me, “Stop weeping! Look, the Lion of the tribe of Judah, the root of David, has conquered; thus he can open the scroll and its seven seals.” Then I saw standing in the middle of the throne and of the four living creatures, and in the middle of the elders, a Lamb that appeared to have been killed. He had seven horns and seven eyes, which are the seven spirits of God sent out into all the earth. Then he came and took the scroll from the right hand of the one who was seated on the throne, and when he had taken the scroll, the four living creatures and the twenty-four elders threw themselves to the ground before the Lamb. Each of them had a harp and golden bowls full of incense (which are the prayers of the saints).” (NET)

Looking back at our text, we see the results of His reign; because the Holy Spirit is in Him and reflects through Him perfectly. Verse 3 begins to describe His reign for us.

Isaiah 11:3

“And He will delight in the fear of the LORD, And He will not judge by what His eyes see, Nor make a decision by what His ears hear;” (NASB95)

“He will fill him with a spirit of the fear of God; he will not judge according to reputation or reprove according to speech.” (Lexham Press 2020, Is 11:3)

In the Hebrew, this first phrase is interesting.

Over 100 years ago, John Gill saw this verse as the ability to see how others love the Lord.

And shall make him of quick understanding in the fear of the Lord, &c.] Or cause him to smell the fear of the Lord; that is, to discern in whom it was: this is one effect of the Spirit's resting upon him, and particularly as the spirit of understanding, and of the fear of the Lord, whereby he has a quick and sharp discerning of it; not merely of the grace of fear, so as to know what that is, and what the exercise of it; or so as to make it the rule of his actions, though all this is true; but so as to discern where and in whom it was, and was not; he could distinguish between him that feared God and him that feared him not; he knew Nathaniel to be an Israelite indeed, in whom there was no guile, John 1:47 and the Scribes and Pharisees to be hypocrites, Matt. 22:18. (Gill 1810, 70)

The word translated “delight” is the Hebrew word הָרִיחַ harih. It means “to smell (as is done by drawing the air in and out through the nostrils...to smell with pleasure, to be pleased with the smell of any thing...hence, generally, to delight in. The signification of a sweet smell is often applied to that which pleases, with which we are delighted... (Gesenius and Tregelles 2003, 760)

“will delight” - This is literally “breathe in” (BDB 926, KB 1195, Hiphil INFINITIVE CONSTRUCT). This is used in the sense of the pleasing smell of the sacrifice or incense rising to God (i.e., Gen. 8:21). (Utlley 2001, 144)

Ever notice the difference in someone you have never met before but as you get to know them, you discover how much they truly love the Lord? What we are talking about is discernment, true discernment.

Just as the outward man has five senses for the material world, the inner man has also a sensorium for the spiritual world, which discerns different things in different ways. Thus the second David scents the fear of God, and only the fear of God, as a pleasant fragrance; for the fear of God is a sacrifice of adoration continually ascending to God. His favour or displeasure does not depend upon brilliant or repulsive external qualities; He does not judge according to outward appearances, but according to the relation of the heart to His God. (Keil and Delitzsch 1996, 183)

Yes, the King will delight in the fear of the Lord personally, but because of who He is, He will also be able to know immediately if the one He is dealing with personally, also delights in the fear of the Lord. He can “smell it.”

Because He knows the heart level, He can make judgements and decisions not by what He sees or hears, but it is this deeper level of knowledge and understanding that He has that also comes to play in decision making. Jesus showed us this level of discernment when He was here the first time too.

Luke 6:7–11

“The experts in the law and the Pharisees watched Jesus closely to see if he would heal on the Sabbath, so that they could find a reason to accuse him. But he knew their thoughts, and said to the man who had the withered hand, “Get up and stand here.” So he rose and stood there. Then Jesus said to them, “I ask you, is it lawful to do good on the Sabbath or to do evil, to save a life or to destroy it?” After looking around at them all, he said to the man, “Stretch out your hand.” The man did so, and his hand was

restored. But they were filled with mindless rage and began debating with one another what they would do to Jesus.” (NET)

John 13:11

“(For Jesus knew the one who was going to betray him. For this reason he said, “Not every one of you is clean.”)” (NET)

John 2:24–25

“But Jesus would not entrust himself to them, because he knew all people. He did not need anyone to testify about man, for he knew what was in man.” (NET)

This is the reign of our Lord and Savior, King Jesus during the Millennium. After the sheep and goats judgement takes place and we enter into the rule and reign of Messiah, those humans who entered into the Kingdom will have children, lots of them. Not all of them will willingly follow Jesus. He will smell it.

Isaiah 11:4

“But with righteousness He will judge the poor, And decide with fairness for the afflicted of the earth; And He will strike the earth with the rod of His mouth, And with the breath of His lips He will slay the wicked.” (NASB95)

Because the King fully reflects the Holy Spirit, because He is God with us, because He can sniff out those who are not following for anything other than selfish reasons, He is able to rule righteously, fairly, but firmly.

We have just recently seen in the news the intentional destruction, legally, of more than one person, but done with less than righteous intents.

As time goes by, we see those leaders who we thought were interested in our well-being, never were. Conversely, we also see those who were portrayed by the media as being in it only for their own self-interests, really were not. The one thing we have firmly come to see is that deception and lying is bipartisan. Just one more reason why we long for a ruler who can lead righteously, fairly but firmly. In our hearts, that is what we truly desire as each of these three pillars are currently being corrupted on a daily basis.

Servant leadership – yeah serve me. Fair, let me define what that is by my own corrupted morality. Firm, until I change my mind because there is something in it for me. Our King will not do that.

Zechariah 8:7–8

“The LORD who rules over all asserts, ‘I am about to save my people from the lands of the east and the west. And I will bring them to settle within Jerusalem. They will be my people, and I will be their God, in truth and righteousness.’” (NET)

Three things may be said in the consideration of the righteousness and justice of God: first, there is the imposing of righteousness, laws and demands, which may be called legislative holiness, and may be known as the righteousness of God; second, there is the executing of the penalties attached to those laws, which may be called judicial holiness; third, there is the sense in which the attributes of the righteousness and justice of God may be regarded as the actual carrying out of the holy nature of God in the government of the world. So that in the righteousness of God we have His love of holiness, and in the justice of God, His hatred of sin. (Evans and Coder 1974, 41)

Because Jesus will rule in righteousness, that is the foundation of His throne (Psalm 89:14) as well as the scepter He holds (Hebrews 1:8) we know His rule will involve the following:

- His ordinances (Psalm 19:9)
- No injustice at all (Zephaniah 3:5)
- His righteousness endures forever (2 Corinthians 9:9)

- Righteousness is standard for judgement (Acts 17:31)
- We will be rewarded based on how we have lived (Romans 2:6)
- It is the basis for the rewards we do receive (2 Timothy 4:8)
- His law will reflect it (Romans 10:5)
- Righteousness renders to all according to their deeds (Rom. 2:6) (Geisler 2003, 324)

As world Ruler, the Messiah will judge the world (cf. 2:4). But He will not be like an ordinary judge who may be swayed by superficial knowledge. He will judge impartially and in righteousness. The needy and the poor will not be oppressed by Him as they often are by human leaders (10:1–2). The oppressed will be the beneficiaries of His justice, and the wicked will be slain. His reign will be characterized by righteousness (11:5; cf. 9:7; 16:5) and faithfulness as if they were integral parts of His clothing, as a belt and sash. (Martin 1985, 1056-1057)

So what will it be like to live in the Kingdom at the end of the age with Jesus Christ, the Messiah, sitting on the throne? We get a look at conditions in the next few verses.

The hallmark of His rule and reign...peace. When everyone who is on the planet has been reconciled to God, there is peace. Those who would be the source of “no peace,” are gone when the Kingdom begins. Those who are there are those who are believers, sheep, followers, the glorified redeemed and the faithful heavenly hosts. That makes for an interesting mix on the planet.

Isaiah 11:6–10

“And the wolf will dwell with the lamb, And the leopard will lie down with the young goat, And the calf and the young lion and the fatling together; And a little boy will lead them. Also the cow and the bear will graze, Their young will lie down together, And the lion will eat straw like the ox. The nursing child will play by the hole of the cobra, And the weaned child will put his hand on the viper’s den. They will not hurt or destroy in all My holy mountain, For the earth will be full of the knowledge of the LORD As the waters cover the sea. Then in that day The nations will resort to the root of Jesse, Who will stand as a signal for the peoples; And His resting place will be glorious.” (NASB95)

Romans 8:19–22

“For the creation eagerly waits for the revelation of the sons of God. For the creation was subjected to futility—not willingly but because of God who subjected it—in hope that the creation itself will also be set free from the bondage of decay into the glorious freedom of God’s children. For we know that the whole creation groans and suffers together until now.” (NET)

Peace is more inclusive than we even imagine, it also includes the entire universe. All is at peace, all is reconciled.

We talk a lot today about safety and security. It is what we desire. We want peace, safety and security.

The Psalmist looked forward to it.

Psalm 85:8–13

“I will listen to what God the LORD says. For he will make peace with his people, his faithful followers. Yet they must not return to their foolish ways. Certainly his loyal followers will soon experience his deliverance; then his splendor will again appear in our land. Loyal love and faithfulness meet; deliverance and peace greet each other with a kiss. Faithfulness grows from the ground, and deliverance looks down from the sky. Yes, the LORD will bestow his good blessings, and our land will yield its crops. Deliverance goes before him, and prepares a pathway for him.” (NET)

What is being reflected here in Isaiah is the results of it. For those of us who are believers in Jesus Christ, we are looking forward to the day we are glorified. Our sin nature being permanently and irrevocably separated from us for all eternity. Living in a new indestructible body is exciting enough to

consider, but knowing that new body, which is glorified is incapable of sin, reflecting the true change in our nature as a result of Jesus Christ's accomplishment on the cross, is mind blowing.

Romans 8:16–18

“The Spirit himself bears witness to our spirit that we are God’s children. And if children, then heirs (namely, heirs of God and also fellow heirs with Christ)—if indeed we suffer with him so we may also be glorified with him. For I consider that our present sufferings cannot even be compared to the glory that will be revealed to us.” (NET)

The basic meaning of glorification is “the state of perfection.” It points to that future state in Heaven when believers reach a state of perfection. The believer will no longer be subject to the sin nature. The believer will no longer even have the capacity to commit sin. (Fruchtenbaum 1983, 29)

Colossians 1:21–22

“And you were at one time strangers and enemies in your minds as expressed through your evil deeds, but now he has reconciled you by his physical body through death to present you holy, without blemish, and blameless before him—” (NET)

Our nature will be changed and is in the process of being changed even now through sanctification, but we are still in our current corrupted bodies. As believers, we have the Holy Spirit as a down payment from YAHWEH that He will fulfill what He has started He “who also sealed us and gave us the Spirit in our hearts as a down payment.” (2 Corinthians 1:22, NET)

Our nature will be changed. So will the nature of all living creatures once Jesus Christ takes over. The most helpless of animals, the lamb, the young goat and the calf, will no longer be the prey of wolves, leopards and lions. They will live together in peace. The nature of those formerly carnivorous animals changed. This is a picture of reconciliation, of peace. Only mortal mankind will still have to deal with an unchanged nature. (Isaiah 65:20, Revelation 20:7-10)

Isaiah continues with the picture in verse 7

Isaiah 11:7

“Also the cow and the bear will graze, Their young will lie down together, And the lion will eat straw like the ox.” (NASB95)

This is a clear picture of the reestablishment of Eden.

Genesis 1:28–30

“And God blessed them. And God said to them, “Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.” And God said, “Behold, I have given you every plant yielding seed that is on the face of all the earth, and every tree with seed in its fruit. You shall have them for food. And to every beast of the earth and to every bird of the heavens and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food.” And it was so.” (ESV)

Of course, corruption begins at the fall. Whether that was when diets for animals changed is unknown, we do know a change occurs.

Genesis 9:1–4

“And God blessed Noah and his sons and said to them, “Be fruitful and multiply and fill the earth. The fear of you and the dread of you shall be upon every beast of the earth and upon every bird of the heavens, upon everything that creeps on the ground and all the fish of the sea. Into your hand they are delivered. Every moving thing that lives shall be food for you. And as I gave you the green plants, I give you everything. But you shall not eat flesh with its life, that is, its blood.” (ESV)

Here in Isaiah 11, as King Jesus takes over, peace spreads over the animals and diets change. Once again it is like Eden.

Isaiah 11:8–9

“The nursing child will play by the hole of the cobra, And the weaned child will put his hand on the viper’s den. They will not hurt or destroy in all My holy mountain, For the earth will be full of the knowledge of the LORD As the waters cover the sea.” (NASB95)

Because of Jesus, the worry of things that might harm our loved ones, is gone. There is no longer the need to even fret about our kids and what they might get into. Let them play with that cobra over there. Because the enemies of humankind, have had a change in nature.

Not only will the way animals relate to each other be changed, but the way they relate to humans will be changed. A little child will be safe and able to lead a wolf or a leopard or a young lion or a bear. Even the danger of predators like cobras and vipers will be gone. (Guzik 2000, Is 11:6-9)

The reestablishment of Eden means the reversal of the curse, this also includes how animals relate to each other and how they relate to us and we relate to them.

This change is not just the immediate area around the rebuilt millennial temple of Ezekiel 40 – 48, but the entire planet is seeing the re-establishment and spread of Eden. “This does not refer to Jerusalem or Sinai, but to the entire earth as the parallel phrase in v. 9b shows. Also notice that the attributes of the Messiah have now been effectively communicated to all humans.” (Utlely 2001, 146)

When Eden is restored, the true order of creation is back to where it was intended to be, we see that Jesus’ holy mountain is not just Jerusalem, it is the whole planet. The earth will be full of Him. “Will be full is in the perfect tense, which is indicative either of certainty (‘will surely be full’) or of a future sense (‘will have become full’). Knowledge of the LORD is a verbal noun (cf. verse 3). It is more ‘alive’ than the abstract word ‘knowledge’ and could be translated ‘full of knowing the Lord’.” (Motyer 1996, 125)

Isaiah 11:10

“Then in that day The nations will resort to the root of Jesse, Who will stand as a signal for the peoples; And His resting place will be glorious.” (NASB95)

“In that day,” that day is the day that Messiah begins His rule. He is now over the entire planet and as we have just seen the picture of Eden, re-established worldwide, we begin to realize the spread, nature and character of His rule and reign. As believers in Jesus Christ, we will be an integral part of this.

Revelation 20:6

“Blessed and holy is the one who takes part in the first resurrection. The second death has no power over them, but they will be priests of God and of Christ, and they will reign with him for a thousand years.” (NET)

Romans 8:16–17

“The Spirit himself bears witness to our spirit that we are God’s children. And if children, then heirs (namely, heirs of God and also fellow heirs with Christ)—if indeed we suffer with him so we may also be glorified with him.” (NET)

Paul quotes Isaiah 11:10 in Romans 15

Romans 15:8–12

“For I tell you that Christ became a servant to the circumcised to show God’s truthfulness, in order to confirm the promises given to the patriarchs, and in order that the Gentiles might glorify God for his mercy. As it is written, “Therefore I will praise you among the Gentiles, and sing to your name.” And again it is said, “Rejoice, O Gentiles, with his people.” And again, “Praise the Lord, all you Gentiles, and let all

the peoples extol him.” And again Isaiah says, “The root of Jesse will come, even he who arises to rule the Gentiles; in him will the Gentiles hope.” (ESV)

Paul is quoting from the LXX version of Isaiah 11:10

Isaiah 11:10

“And in that day there will be the root of Jesse and the one who rises up to rule nations; nations will put their hope in him, and his rest will be honor.” (Lexham Press 2020, Is 11:10)

“The verse represents the promise of restoration after judgment. The well-known opening verse of Isa. 11 describes a “shoot” arising from the stump of Jesse and a branch from his roots. Although the entire line of David will be removed by the judgment of the Lord, the Lord will begin afresh and create a new David out of the “stump of Jesse,” which will be left behind. Unlike the prior line of David who preceded him, he will judge righteously, defending the poor and needy (11:2–5). This time of salvation will bring the restoration of Eden on earth (11:6–9). The remnant of Israel will be restored from the nations (11:11–16). Even before this final promise, the Lord announces that the nations will seek this new “root of Jesse.” According to the MT, he stands as a standard (nēs) for the nations.” (Seifrid 2007, 690)

This is a reversal of the curse, and clearly a reversal of the events that took place in Genesis 11. The nations, the gentiles, are now worshipping the Lord.

In the context of the Deuteronomy 32 worldview, assuming the rulership described by Isaiah requires withdrawing the authority of the sons of God allotted to the nations at Babel. (Heiser 2020, 233)

The Gentiles, divorced by God in Genesis 11, are now fully reclaimed by God here in Isaiah 10.

Next up, the restored remnant.

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