

Here we imagine the Assyrian army coming the way the people thought it would come. Coming and coming closer there is nothing Jerusalem could do. They are going to be overcome, but God intervenes and the Assyrian Empire is brought to an end. And it is cut down, and he uses Lebanon of great force. Lebanon is a figure of the grt. force of the Assyrian empire. It shall fall by a mighty one (and there shouldn't be a chapter break here because it goes straight on). But in contrast to what happens to the Assyrian empire, there will come forth a rod out of the stem of Jesse and a Branch shall grow out of his roots. Judah declines until it seems almost to have disappeared. There are just a little roots left in the ground. It is practically gone, but the Assyrian is the mighty Empire and it falls as the Lord causes it to, but out of the little root, out of the stem of Jesse a $\frac{1}{2}$ branch grows up and this branch is Immanuel. And the Spirit of the Lord will rest on him, the spirit of wisdom and understanding, the spirit of counsel and might vs.3 vs. 4 meek of the earth. And so you think here of Jesus and His preaching, the wonderful preaching of the wonderful messages Jesus gave. But it doesn't stop with that because it continues. He will smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And Paul tells ~~us~~ us in Thessalonians that that is a prediction of the destruction of antichrist by Jesus as he returns to this earth where he quotes this verse. Then it describes his character . . . vs. 5 . . . girdle of his kidneys. And then it describes what his reign is going to be like. The wolf will dwell with the lamba little child shall lead them . . .vs. 7 . . . vs. 8 . . the sucking child shall play on the hole of the asp. Now this doesn't mean that the wolf will lie down with the lamb, with the lamb inside of the wolf. It doesn't mean that the sucking child will put his hand on the hole of the asp and the asp will bite it. It doesn't mean that at all. I mean some people try to interpret this as a description of the Gospel age. Now it certainly isn't. It's a description of what is yet to come when Christ reigns in righteousness and it means not that these things will be together with the evil $\frac{1}{2}$ hurting the good and the good having peace in the midst of difficulties and dangers. That's a wonderful gospel truth we have today. But what it means is that there is a time coming when there won't