

Isaiah 11
May 20, 2018

Open with Prayer

HOOK:

Last week, I opened our lesson by asking how aware we are of creating a positive environment in our home, our workplace, or our community that helps people feel comfortable around us? Are you intentional about that? [Let people engage, e.g. Parent-child relationship]

We discussed the risk when the culture in the workplace, for example, becomes negative? [They quit, or their attitudes become negative, or employees work under duress that creates stress]

Transition: This idea of creating a culture jumped out at me for today's passage. When we think about how people felt around Jesus, we should consider how people feel around us. Do people feel mostly positive when they are with us or not? And when we think of the big picture of being a believer, we are called to be "Christ-like" through the power of the Holy Spirit. So as we study this passage, consider the idea that all of us can create a culture of righteousness and peace by following the **EXAMPLES** of the Messiah. Let's begin.

BOOK (NIV 1984):

V.1:

- A shoot will come up from the stump of Jesse; from his roots a Branch will bear fruit.

V.2:

- The Spirit of the LORD will rest on him— the Spirit of wisdom and of understanding, the Spirit of counsel and of power, the Spirit of knowledge and of the fear of the LORD—

V.3:

- and he will delight in the fear of the LORD. He will not judge by what he sees with his eyes, or decide by what he hears with his ears;

V.4:

- but with righteousness he will judge the needy, with justice he will give decisions for the poor of the earth. He will strike the earth with the rod of his mouth; with the breath of his lips he will slay the wicked.

V.5:

- Righteousness will be his belt and faithfulness the sash around his waist.

V.6:

- The wolf will live with the lamb, the leopard will lie down with the goat, the calf and the lion and the yearling together; and a little child will lead them.

V.7:

- The cow will feed with the bear, their young will lie down together, and the lion will eat straw like the ox.

V.8:

- The infant will play near the hole of the cobra, and the young child put his hand into the viper's nest.

V.9:

- They will neither harm nor destroy on all my holy mountain, for the earth will be full of the knowledge of the LORD as the waters cover the sea.

V.10:

- In that day the Root of Jesse will stand as a banner for the peoples; the nations will rally to him, and his place of rest will be glorious.

V.11:

- In that day **the Lord will reach out his hand a second time to reclaim the remnant** that is left of his people from Assyria, from Lower Egypt, from Upper Egypt from Cush, from Elam, from Babylonia, from Hamath and from the islands of the sea.

V.12:

- He will raise a banner for the nations and gather the exiles of Israel; he will assemble the scattered people of Judah from the four quarters of the earth.

V.13:

- Ephraim's jealousy will vanish, and Judah's enemies will be cut off; Ephraim will not be jealous of Judah, nor Judah hostile toward Ephraim.

V.14:

- They will swoop down on the slopes of Philistia to the west; together they will plunder the people to the east. They will lay hands on Edom and Moab, and the Ammonites will be subject to them.

V.15:

- The LORD will dry up the gulf of the Egyptian sea; with a scorching wind he will sweep his hand over the Euphrates River. He will break it up into seven streams so that men can cross over in sandals.

V.16:

- There will be a highway for the remnant of his people that is left from Assyria, as there was for Israel when they came up from Egypt.

Process Observations/Questions:

Q V.1: After hearing the whole passage, what picture is Isaiah painting for his reader? What time period is he describing? [He's giving us a picture of Christ, our Messiah, who will establish His kingdom during the Millennium.]

Q: Who is the "shoot from the stump of Jesse that becomes a Branch?" [Jesus, the Messiah]

Q: What does a healthy Branch do? [Bear fruit]

Q: What is meant by "bearing fruit?" [Christ will benefit and prosper others]

Q V.2: The Holy Spirit has a seven-fold ministry during the Millennium. Let's tag them:

- He provides wisdom
- He provides understanding
- He provides counsel
- He provides power
- He provides knowledge
- He provides a fear of the Lord

Q: When we think of being Christ-followers who can create a culture characterized by justice and peace, who must we depend on? [The Holy Spirit]

Observation: The Spirit empowers us today to enable us to serve Christ and glorify Him (Acts 1:8). And when He does, he's sharing the assets of wisdom, understanding, counsel, power, knowledge and a fear of the Lord. Who doesn't want that?!

Q V.3: When Christ comes to reign, how will He NOT judge the people? [Not by external trappings, or what he sees or hears.]

Q: There is a bit of a dig here. Who is being criticized? [The leaders and judges who were swayed by bribes, etc]

Q V.4: Then how will Christ judge the people? [With righteousness! The poor and the needy will be treated fairly. Christ will make decisions that will take care of the poor and needy.]

Q: What will happen to the wicked? [They are slain. They will not be allowed to co-exist with His chosen people.]

Q V.5: What will be key characteristics of Christ as He reigns? [Righteousness and faithfulness]

Q: Imagine what it will be like to exist in a culture that oozes righteousness and faithfulness. What does that look like to you? [Let people engage]

Transition: Now Isaiah describes what to expect in His righteous kingdom.

Q V.6-9: What do you see?

- Wolf lives with lamb
- The leopard lies down with the goat
- The cow will feed with the bear
- Their young will lie down together
- The lion will eat straw like the ox
- The infant will play near the hole of a cobra
- The young child put his hand in a viper's nest
- There will be no harm experienced
- The earth will be full of the knowledge of the Lord.

Q: How can we summarize what the end time will bring when Christ returns? [Peace and harmony will be present]

Q V.9: Isaiah states that the "earth will be full of the knowledge of the Lord." [Everyone on earth will know who the Lord. It is also the idea that that people everywhere will live according to God's principles and Word.]

Q: Let that sink. Can you imagine living in a culture in which “people everywhere” are living according to God’s principles and Word?! This is the culture the Messiah is ushering during the Millennium.

Transition: Isaiah now addresses who will have a place in His kingdom.

Q V.10: Who has a place in Christ’s kingdom? [Both Israel and Gentiles! Israel will have a special place in the kingdom because of the Abrahamic Covenant (Gen. 15:18–21; 17:7–8; 22:17–18), the Davidic Covenant (2 Sam. 7:16), and the New Covenant (Jer. 31:33–34). But people in other nations will also benefit from the kingdom. The Messiah, **the Root of Jesse** (cf. comments on “stump of Jesse,” Isa. 11:1), will be a means of rallying for the **nations** (cf. v. 12; Zech. 14:9, 16). Jesus Himself made the same point that many people from outside Israel will have a part in God’s kingdom (Luke 13:29). God had promised Abraham that through his line all peoples on the earth would be blessed (Gen. 12:3). The dispensational teaching that Israel has a special place in God’s program because of His promises to Abraham does not exclude the Gentiles from also having a special place.]

Q V.11-12: Isaiah creates a picture of a second “Exodus.” We know about the first one in which the Israelites were released from slavery and led to the Promised Land. Who is being released in the second Exodus to come and where will they be coming from? [The remnant (including the North and South Kingdom) who will be coming from the north, south, east and west!]

Q V.13-14: What feelings existed between the Northern and Southern Kingdom leading up to this forthcoming second “Exodus?” [Jealousy and Hostility]

Q: Once they are united, what are they able to do together? [Defeat their enemies like Philistia]

Q: So when Christ gathers His people, what does His culture of Righteousness and Peace look like? [Complete harmony! No more divisions. Everyone is on equal footing living under the Lord’s peace.]

Observation V.15-16: Isaiah describes how the Lord will make a way for His people, which is quite like the first Exodus.

Q: What do you learn about God just reading these last group of verses? [Let people engage, e.g. nothing is impossible for God; He knows how and when to rescue His people; His eyes never leave us. He always knows where we are spiritually and otherwise and has a plan to rescue us.]

LOOK:

Consider that we have the Holy Spirit’s empowerment every day. Let’s be yielded to His work in us to create a culture of righteousness and peace in our circles of influence.

Close in Prayer

Commentaries for Today's Lesson:

Wiersbe, W. W. (1993). *Wiersbe's Expository Outlines on the Old Testament (Is 11–12)*. Wheaton, IL: Victor Books.

Note 11:12—the divided nations will one day unite and return to their land in peace. In 11:1–3 we have a picture of Jesus Christ, “the Branch.” In 6:13 we saw the nation “chopped down” as a tree, with the stump remaining; now we see Christ coming from the stump to save the people. Jesus Christ is the legal descendant of David; He is “rooted” in Judah as a Jew Himself. He is called “the Branch of the Lord” in 4:2, “a righteous Branch” in Jer. 23:5; “my servant the Branch” in Zech. 3:8; and “the man whose name is the Branch” in Zech. 6:12. The Hebrew word *netzer* (“branch”) ties in with the name given to Jesus in Matt. 2:23—“the Nazarene.”

The four Gospels describe “the Branch” for us as follows: *Matthew*—David’s righteous Branch (Jer. 23:5); *Mark*—my servant the Branch (Zech. 3:8); *Luke*—the man whose name is the Branch (Zech. 6:12); and *John*—the Branch of Jehovah (Isa. 4:2). Thus Jesus Christ will one day fulfill the OT promises God gave to the Jews and will reign over His kingdom in glory and victory (Rom. 15:8–12). We see all three Persons of the Godhead in 11:2—“The Spirit of the Lord (Jehovah) shall rest upon Him (Christ).” There is a seven-fold ministry of the Spirit here. Certainly the Holy Spirit empowered Christ in His ministry here on earth (John 3:34); and the Spirit shall also empower us today to enable us to serve Christ and glorify Him (Acts 1:8). From 11:4 on, we have a description of the glorious kingdom that Christ will establish when He returns to reign. It will be a time of honest judgment when sin will immediately be dealt with. Nature shall be restored (Rom. 8:18–25), and there will be no more curse. Violence and war will be gone. “The earth shall be full of the knowledge of the Lord” (v. 9); see Isa. 6:3 and Hab. 2:14. Please do not “spiritualize” these promises. To steal them from the Jew and apply them to the church is to twist the Scriptures. These are literal promises of a literal kingdom over which Christ shall reign one day.

In 11:10 we are told that Christ will call the Gentiles as well as the Jews. The miracle of crossing the Red Sea at the Exodus will be repeated in the last days so that Israel will be able to return to her land (11:11–16). People once laughed at these promises, but now that Israel possesses her own land and Holy City, their fulfillment seems near. Chapter 12 is the nation’s song of victory. They sang this song when they were delivered from Egypt (Ex. 15:2), and also when they returned after the exile to rebuild the temple (Ps. 118:14). They will sing it again when they go back to their land in victory and glory when Jesus shall reign over a world of peace and prosperity.

Wiersbe, W. W. (1996). *Be Comforted (pp. 40-41)*. Wheaton, IL: Victor Books.

The Lord will restore His people (Isa. 11:1–16). In contrast to the proud trees that God cuts down (10:33–34) is a tender shoot from a seemingly dead stump. Isaiah looks beyond his people’s trials to the glorious kingdom that will be established when Messiah comes to reign (11:1–9). David’s dynasty was ready to end, but out of his family the Messiah would come (Rom. 1:3; Rev. 5:5). A godly remnant of Jews kept the nation alive so that the Messiah could be born.

His kingdom will involve *righteous rule* (Isa. 11:1–5) because the Son of God and the Spirit of God will administer its affairs justly. When the Messiah-King speaks the word, it is with power (Ps. 2:9; Rev. 19:15). His kingdom will also mean a *restored creation* because nature will once again enjoy the harmony it enjoyed before sin entered in (Isa. 11:6–9; Rom. 8:18–25). “The earth shall be full of the knowledge of the Lord, as the waters cover the sea” (Isa. 11:9; see Hab. 2:14).

The nucleus of the kingdom will be a *regathered and reunited Jewish nation* (Isa. 11:10–16). The “Root” will become a “banner” for the rallying of the people as the Lord reaches out and gathers His people from the nations where they have been exiled (43:5–6). It will be like a “second exodus” as God opens the way for His people to return to their land. In a limited sense, this promise was fulfilled after the Assyrian conquest and when the Jews left Babylonian Captivity; but the ultimate fulfillment will be at the end of the age when Messiah regathers His people (27:12–13; 49:22–23; 56:7–8; Matt. 24:31; Rom. 11:25–29). The centuries-long division between Israel and Judah will come to an end, and even the Gentiles will walk on “the highway” that leads to Jerusalem.

The “highway” is one of Isaiah’s favorite images. Those who obey the Lord have a level and smooth road to walk (Isa. 26:7–8). When God calls His people back to their land, He will prepare the way for them (40:3–4) and lead them safely (42:16). He will remove obstacles so the people can travel easily (49:11; 57:14; 62:10). God’s highway will be called “the Way of Holiness” (35:8).

When Isaiah looked at his people, he saw a *sinful* nation that would one day walk the “highway of holiness” and enter into a righteous kingdom. He saw a *suffering* people who would one day enjoy a beautiful and peaceful kingdom. He saw a *scattered* people who would be regathered and reunited under the kingship of Jesus Christ. Jesus taught us to pray, “Thy kingdom come” (Matt. 6:10); for only when His kingdom comes can there be peace on earth.

Martin, J. A. (1985). Isaiah. In J. F. Walvoord & R. B. Zuck (Eds.), The Bible Knowledge Commentary: An Exposition of the Scriptures (Vol. 1, pp. 1056–1058). Wheaton, IL: Victor Books.

11:1. The Lord would cut down the forests and the mighty trees (10:33–34), that is, foreign soldiers and leaders, but God’s kingdom will arise by a **Shoot coming up from the stump of Jesse**, David’s father (cf. Rev. 22:16). Isaiah undoubtedly was thinking of God’s promise to David (2 Sam. 7:16) that a Descendant of David will rule over his kingdom (cf. Isa. 9:7) forever. This **Branch**, the Messiah (cf. Jer. 23:5), **will bear fruit**, that is, prosper and benefit others. (He is the Root; cf. Isa. 11:10.) This Hebrew word for branch (*nēšer*) differs from the word used for branch in 4:2 (*šemaḥ*). However, the concept is the same. (*Yônēq* in 53:2 for “tender shoot” is still another word.) He will come directly from the line of David (cf. Matt. 1:1) and will fulfill God’s promises in the Davidic Covenant.

11:2–3a. In these verses the character and work of the “Branch” are described. **The Spirit of the LORD will rest on Him**, that is, the Holy Spirit would empower Him (at Jesus’ baptism, Matt. 3:16–17) for His work which would be characterized by **wisdom ... understanding ... counsel ... power ... knowledge**, and **the fear of the LORD**. The attributes of the Holy Spirit would characterize the Messiah. Because of His wisdom, understanding, counsel, and knowledge He is the Wonderful Counselor (Isa. 9:6). Isaiah referred to the Holy Spirit more than did any other Old Testament prophet (11:2 [four times]; 30:1; 32:15; 34:16; 40:13; 42:1; 44:3; 48:16; 59:21; 61:1; 63:10–11, 14).

He is characterized by **the fear of the LORD** and has **delight in it** (11:3) just as His people should have. To fear God is to respond to Him in awe, trust, obedience, and worship. (Interestingly all three persons of the Trinity are suggested in vv. 1–2.) The Messiah constantly seeks to do what God the Father wants Him to do. This contrasted with the religious leaders in Isaiah’s day who were unconcerned about following God’s Word.

11:3b–5. 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**.

11:6–9. Isaiah described the righteous kingdom which the Messiah will set up. The curse will be lifted, peace and harmony will be present, and wild animals will again be tame and harmless to domesticated animals and humans. The **wolf ... leopard ... lion**, and **bear** are mentioned as examples of wild animals that will dwell safely with farm animals (the **lamb ... goat ... calf... cow**, and **ox**). **A little child** will be safe with lions, bears, cobras, and vipers (cf. 65:25). And on the temple mount (God's **holy mountain**; cf. 27:13; 56:7; 57:13; 65:11, 25; 66:20) tranquility will prevail.

Many Bible students interpret these verses nonliterally, because they suppose such changes in the animal world are not possible. However, because the Messiah is “God [is] with us” (7:14) and He will be dwelling with His people, it need not be difficult to envision these changes in nature. Though the curse of sin will be removed to some extent it will not be totally removed until the end of the millennial kingdom when finally death will be abolished (Rev. 20:14).

The reason such tranquility is possible is that all **the earth will be full of the knowledge of the LORD** (Isa. 11:9; cf. Jer. 31:34; Hab. 2:14). This means more than people knowing intellectually about the Lord. The idea is that people everywhere will live according to God's principles and Word. Animals will be affected, as well. This will occur in the Millennium when the Messiah will be reigning (Isa. 9:6–7), Jerusalem will have prominence in the world (2:2), and Judah and Israel will be regathered to the land in belief and will be living according to the New Covenant. The Millennium can hardly be in existence now since these factors do not characterize the present age.

11:10. Israel will have a special place in the kingdom because of the Abrahamic Covenant (Gen. 15:18–21; 17:7–8; 22:17–18), the Davidic Covenant (2 Sam. 7:16), and the New Covenant (Jer. 31:33–34). But people in other nations will also benefit from the kingdom. The Messiah, **the Root of Jesse** (cf. comments on “stump of Jesse,” Isa. 11:1), will be a means of rallying for the **nations** (cf. v. 12; Zech. 14:9, 16). Jesus Himself made the same point that many people from outside Israel will have a part in God's kingdom (Luke 13:29). God had promised Abraham that through his line all peoples on the earth would be blessed (Gen. 12:3). The dispensational teaching that Israel has a special place in God's program because of His promises to Abraham does not exclude the Gentiles from also having a special place.

11:11–12. In verses 11–16 Isaiah spoke of the Lord's gathering the **people** of Israel and Judah from all over the world. He compared it to a second “Exodus,” like the release from Egypt about 700 years earlier. That first Exodus was one of Israel's most significant events for in only three months after that God gave the Mosaic Covenant, thus marking the beginning of Israel as a nation.

The remnant will be drawn by God from the north (**Hamath**), south (**Egypt** and **Cush**), east (**Assyria ... Elam ... Babylonia**) and west (**islands of the sea**)—**from the four quarters of the earth**. Both **Israel** and **Judah** will be regathered (v. 12; cf. Jer. 31:31–34). This was important as the Northern Kingdom would go off into captivity, and Judahites in Isaiah's day might have thought it unlikely that both parts of the nation would ever be united.

11:13–14. In that day of regathering, **Ephraim** (the Northern Kingdom) **will not be jealous of Judah** (the Southern Kingdom) and the South **will** have no hostilities **toward** the North.

Reunited **they** (Israel and Judah) will occupy the land and defeat their enemies. **Philistia** refers to the southwestern edge of Israel along the Mediterranean Sea. **People to the east** may be those in northern Arabia (see comments on Job 1:3) and beyond (see comments on Isa. 11:11). **Edom ... Moab, and the Ammonites** were south and east of Israel. In the kingdom period Israel will no longer be bothered by these or other enemies (cf. Obad. 19).

11:15–16. When Israel returns to her land at the beginning of the Millennium, God will prepare the way for her. **The Gulf of Suez** will be dried up to enable Israelites to return from Egypt and Cush (cf. v. 11), and **the Euphrates River** will be divided into shallow canals so that the people can return to **Israel** from the east. This drying of the waters will be reminiscent of the first Exodus when Israel crossed the Red Sea (lit., “Sea of Reeds”) on dry land (Ex. 14:21–22). The return **from Assyria** (Isa. 11:16), perhaps representative of all places from which the remnant would come, will be like Israel’s “exit” **from Egypt**. Isaiah did not know when this new Exodus would take place; he may have thought it would occur soon.

Cabal, T., Brand, C. O., Clendenen, E. R., Copan, P., Moreland, J. P., & Powell, D. (2007). The Apologetics Study Bible: Real Questions, Straight Answers, Stronger Faith (p. 1009). Nashville, TN: Holman Bible Publishers.

11:6–7 Some interpreters view this prophecy as an exaggeration of the peaceful times under the rule of “the stump of Jesse” (v. 1), meaning the rule of Hezekiah. Since nothing close to these conditions ever characterized Hezekiah’s reign, these critics allege that Isaiah’s prophecy failed. But it was not uncommon in the ancient Near East to expect the rise of a new political leader to produce an idyllic time of peace (e.g., the Egyptian Prophecy of Nefer-Rohu, and certain Mesopotamian documents) and a return to Garden-of-Eden like conditions. Such a vision for an eventual restoration of paradise is consistent with Hosea’s claim that in the last days God will make a covenant with the animals (Hs 2:18), or with the original covenant blessings predicting peace with animals (Lv 26:6). Psalm 36:6–9 speaks of the Lord’s preserving both “man and beast” in the context of the “refreshing stream” of God’s presence, a phrase that could be translated “Your Edenic streams.” Similar promises of restored Eden-like conditions appear in Is 51:3; Ezk 34:25; 36:35.

Keil, C. F., & Delitzsch, F. (1996). Commentary on the Old Testament (Vol. 7, pp. 182–189). Peabody, MA: Hendrickson.

Isa. 11:1. This is the fate of the imperial power of the world. When the axe is laid to it, it falls without hope. But in Israel spring is returning. Ch. 11:1. “*And there cometh forth a twig out of the stump of Jesse, and a shoot from its roots bringeth forth fruit.*” 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 Bethlehemish origin. But whereas the Lebanon of the imperial power is thrown down, to remain prostrate; the house of David renews its youth. And whilst the former has no sooner reached the summit of its glory, than it is suddenly cast down; the latter, having been reduced to the utmost danger of destruction, is suddenly exalted. What Pliny says of certain trees, “*inarescunt rursusque adolescent, senescunt quidem, sed e radicibus repullulant,*” is fulfilled in

the tree of Davidic royalty, that has its roots in Jesse (for the figure itself, see F. v. Lasaulx, *Philosophie der Geschichte*, pp. 117–119). Out of the stumps of Jesse, i.e., out of the remnant of the chosen royal family which has sunk down to the insignificance of the house from which it sprang, there comes forth a twig (*choter*), which promises to supply the place of the trunk and crown; and down below, in the roots covered with earth, and only rising a little above it, there shows itself a *nētzer*, i.e., a fresh green shoot (from *nâtzēr*, to shine or blossom). In the historical account of the fulfilment, even the ring of the words of the prophecy is noticed: the *nētzer*, 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 possibly⁷⁹ 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.

Isa. 11:2. Jehovah acknowledges Him, and consecrates and equips Him for His great work with the seven spirits. V. 2. “*And the Spirit of Jehovah descends upon Him, spirit of wisdom and understanding, spirit of counsel and might, spirit of knowledge and fear of Jehovah.*” “The Spirit of Jehovah” (*ruach Yehovah*) is the Divine Spirit, as the communicative vehicle of the whole creative fulness of divine powers. Then follow the six spirits, comprehended by the *ruach Yehovah* in three pairs, of which the first relates to the intellectual life, the second to the practical life, and the third to the direct relation to God. For *chocmâh* (wisdom) is the power of discerning the nature of things through the appearance, and *bînâh* (understanding) the power of discerning the differences of things in their appearance; the former is σοφία, the latter διάκρισις or σύνεσις. “Counsel” (*’etzâh*) is the gift of forming right conclusions, and “might” (*gebūrâh*) the ability to carry them out with energy. “The knowledge of Jehovah” (*da’ath Yehovah*) is knowledge founded upon the fellowship of love; and “the fear of Jehovah” (*yir’ath Yehovâh*), fear absorbed in reverence. There are seven spirits, which are enumerated in order from the highest downwards; since the spirit of the fear of Jehovah is the basis of the whole (Prov. 1:7; Job 28:28; Ps. 111:10), and the Spirit of Jehovah is the heart of all. It corresponds to the shaft of the seven-lighted candlestick, and the three pair of arms that proceeded from it. In these seven forms the Holy Spirit descended upon the second David for a permanent possession, as is affirmed in the *perf. consec.* נִרְמָה (with the tone upon the ultimate, on account of the following guttural, to prevent its being pronounced unintelligibly;⁸⁰ *nuach* like καταβαίνειν καὶ μένειν, John 1:32, 33). The seven torches

⁷⁹ We say possibly, for the Indo-Germanic root *bhar*, to bear (Sanscr. *bharâmi* = φέρω, *fero*, cf., *ferax*, *fertilis*), which Gesenius takes as determining the radical meaning of *pârach*, cannot be traced with any certainty in the Semitic. Nevertheless *peri* and *perach* bear the same relation to one another, in the ordinary usage of the language, as fruit and blossom: the former is so called, as that which has broken through (cf., *pěťr*); the latter, as that which has broken up, or budded.

⁸⁰ This moving forward of the tone to the last syllable is also found before *Ayin* in Gen. 26:10, and very commonly with *kûmâh*, and verbs of a similar kind; also before *Elohim* and *Jehovah*, to be read *Adonai*, and before the half-guttural *resh*, Ps. 43:1; 119:154, but nowhere on any other ground than the

before the throne of God (Rev. 4:5, cf., 1:4) burn and give light in His soul. The seven spirits are His seven eyes (Rev. 5:6).

Isa. 11:3. And His regal conduct is regulated by this His thoroughly spiritual nature. V. 3. *“And fear of Jehovah is fragrance to Him; and He judges not according to outward sight, neither does He pass sentence according to outward hearing.”* We must not render it: His smelling is the smelling of the fear of God, i.e., the penetration of it with a keen judicial insight (as Hengstenberg and Umbreit understand it); for *hērīach* with the preposition *Beth* has not merely the signification to smell (as when followed by an accusative, Job 39:25), but to smell with satisfaction (like **הִרְיַח**, to see with satisfaction), Ex. 30:38, Lev. 26:31, Amos 5:21. The fear of God is that which He smells with satisfaction; it is *rēach nīchoach* to Him. Meier’s objection, that fear of God is not a thing that can be smelt, and therefore that *hērīach* must signify to breathe, is a trivial one. 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.

Isa. 11:4, 5. This is the standard according to which He will judge when saving, and judge when punishing. Vv. 4, 5. *“And judges the poor with righteousness, and passes sentence with equity for the humble in the land; and smites the earth with the rod of His mouth, and with the breath of His lips He slays the wicked. And righteousness is the girdle of His loins, and faithfulness the girdle of His hips.”* The main feature in v. 4 is to be seen in the objective ideas. He will do justice to the *dallim*, the weak and helpless, by adopting an incorruptibly righteous course towards their oppressors, and decide with straightforwardness for the humble or meek of the land: *’ânâv*, like *’ânî*, from *’ânâh*, to bend, the latter denoting a person bowed down by misfortune, the former a person inwardly bowed down, i.e., from all self-conceit (*hōcīach l’*, as in Job 16:21). The poor and humble, or meek, are the peculiar objects of His royal care; just as it was really to them that the first beatitudes of the Sermon on the Mount applied. But “the earth” and “the wicked” (the latter is not to be understood collectively, but, as in several passages in the Old Testament, viz., Ps. 68:22; 110:6, Hab. 3:13, 14, as pointing forward prophetically to an eschatological person, in whom hostility towards Jehovah and His Anointed culminates most satanically) will experience the full force of His penal righteousness. The very word of His mouth is a rod which shatters in pieces (Ps. 2:9; Rev. 1:16); and the breath of His lips is sufficient to destroy, without standing in need of any further means (2 Thess. 2:8). As the girdle upon the hips (*mothnaim*, LXX τὴν ὀσφύν), and in front upon the loins (*chālāzaim*, LXX τὰς πλευράς), fastens the clothes together, so all the qualities and active powers of His person have for their band *tzedākâh*, which follows the inviolable norm of the divine will, and *hâ’emūnâh*, which holds immovably to the course divinely appointed, according to promise (Isa. 25:1). Special prominence is given by the article to *’emūnâh*; He is the faithful and true witness (Rev. 1:5; 3:14). Consequently with Him there commences a new epoch, in which the Son of David and His righteousness acquire a world-subduing force, and find their home in a humanity that has sprung, like Himself, out of deep humiliation.

orthophonic rather than euphonic one mentioned above; compare also **הִרְיַח** in v. 13, with **יְרַח** (with **י** following) in Ex. 8:7.

Isa. 11:6–9. The fruit of righteousness is peace, which now reigns in humanity under the rule of the Prince of Peace, and even in the animal world, with nothing whatever to disturb it. Vv. 6–9. *“And the wolf dwells with the lamb, and the leopard lies down with the kid; and calf and lion and stalled ox together: a little boy drives them. And cow and bear go to the pasture; their young ones lie down together: and the lion eats chopped straw like the ox. And the suckling plays by the hole of the adder, and the weaned child stretches its hand to the pupil of the basilisk-viper. They will not hurt nor destroy in all my holy mountain: for the land is filled with knowledge of Jehovah, like the waters covering the sea.”* The fathers, and such commentators as Luther, Calvin, and Vitringa, have taken all these figures from the animal world as symbolical. Modern rationalists, on the other hand, understand them literally, but regard the whole as a beautiful dream and wish. It is a prophecy, however, the realization of which is to be expected on this side of the boundary between time and eternity, and, as Paul has shown in Rom. 8, is an integral link in the predestined course of the history of salvation (Hengstenberg, Umbreit, Hofmann, Drechsler). There now reign among irrational creatures, from the greatest to the least,—even among such as are invisible,—fierce conflicts and bloodthirstiness of the most savage kind. But when the Son of David enters upon the full possession of His royal inheritance, the peace of paradise will be renewed, and all that is true in the popular legends of the golden age be realized and confirmed. This is what the prophet depicts in such lovely colours. The wolf and lamb, those two hereditary foes, will be perfectly reconciled then. The leopard will let the teasing kid lie down beside it. The lion, between the calf and stalled ox, neither seizes upon its weaker neighbour, nor longs for the fatter one. Cow and bear graze together, whilst their young ones lie side beside in the pasture. The lion no longer thirsts for blood, but contents itself, like the ox, with chopped straw. The suckling pursues its sport (*pilpel* of פִּלְפֵּל, *mulcere*) by the adder’s hole, and the child just weaned stretches out its hand boldly and fearlessly to *me’ûrath tziph’ōni*. It is evident from Jer. 8:17 that *tziph’ōni* is the name of a species of snake. According to Aquila and the Vulgate, it is *basiliskos*, *serpens regulus*, possibly from *tzaph*, to pipe or hiss (Ges., Fürst); for Isidorus, in his *Orig.* xii. 4, says, *Sibilus idem est qui et regulus; sibilus enim occidit, antequam mordeat vel exurat*. For the *hapax leg. hâdâh*, the meaning *dirigere, tendere*, is established by the Arabic; but there is all the more uncertainty about the meaning of the *hap. leg.* מְאֹרָה. According to the parallel הַרְקָה, it seems to signify the hollow (Syr., Vulg., LXX, *κοίτη*): whether from אֹר = עֹר, from which comes מְעֹרָה; or from אֹר, the light-hole (like מְאֹר, which occurs in the Mishna, *Ohaloth* xiii. 1) or opening where a cavern opens to the light of day. It is probable, however, that *me’ûrâh* refers to something that exerts an attractive influence upon the child, either the “blending of colours” (Saad. renders *tziph’oni*, *errakas*, the motley snake), or better still, the “pupil of the eye” (Targum), taking the word as a feminine of *mâ’ôr*, the light of the eye (*b. Erubin* 55b - the power of vision). The look of a snake, more especially of the basilisk (not merely the basilisk-lizard, but also the basilisk-viper), was supposed to have a paralyzing and bewitching influence; but now the snake will lose this pernicious power (Isa. 65:25), and the basilisk become so tame and harmless, as to let children handle its sparkling eyes as if they were jewels. All this, as we should say with Luthardt and Hofmann (*Schriftbeweis*, ii. 2, 567), is only colouring which the hand of the prophet employs, for the purpose of painting the peace of that glorified state which surpasses all possibility of description; and it is unquestionably necessary to take the thought of the promise in a spiritual sense, without adhering literally to the medium employed in expressing it. But, on the other hand, we must guard against treating the description itself as merely a drapery thrown around the actual object; whereas it is rather the refraction of the

object in the mind of the prophet himself, and therefore a manifestation of the true nature of that which he actually saw.

But are the animals to be taken as the subject in v. 9 also? The subject that most naturally suggests itself is undoubtedly the animals, of which a few that are alarming and destructive to men have been mentioned just before. And the fact that they really are thought of as the subject, is confirmed by Isa. 65:25, where Isa. 11:6–9a is repeated in a compendious form. The idea that יִרְעוּ requires men as the subject, is refuted by the common יִרְעוּ יְרֵכָה (compare the parallel promise in Ezek. 34:25, which rests upon Hos. 2:20). That the term *yashchithu* can be applied to animals, is evident from Jer. 2:30, and may be assumed as a matter of course. But if the animals are the subject, *harkodshi* (my holy mountain) is not Zion-Moriah, upon which wild beasts never made their home in historical times; but, as the generalizing *col* (all) clearly shows, the whole of the holy mountain-land of Israel: *harkodshi* has just this meaning in Isa. 57:13 (cf., Ps. 78:54, Ex. 15:17). The fact that peace prevails in the animal world, and also peace between man and beast, is then attributed to the universal prevalence of the knowledge of God, in consequence of which that destructive hostility between the animal world and man, by which estrangement and apostasy from God were so often punished (2 Kings 17:25; Ezek. 14:15, etc.: see also Isa. 7:24), have entirely come to an end. The meaning of “the earth” is also determined by that of “all my holy mountain.” The *land of Israel*, the dominion of the Son of David in the more restricted sense, will be from this time forward the paradisaical centre, as it were, of the whole earth,—a prelude of its future state of perfect and universal glorification (Isa. 6:3, “all the earth”). It has now become full of “the knowledge of Jehovah,” i.e., of that experimental knowledge which consists in the fellowship of love (יִרְעוּ, like יִדְעוּ, is a secondary form of יִרְעוּ, the more common infinitive or verbal noun from יָדַע: Ges. § 133, 1), like the waters which cover the sea, i.e., bottom of the sea (compare Hab. 2:14, where *lâda’ath* is a virtual accusative, full of that which is to be known). “Cover:” *cissâh l’* (like *sâcac l’*, Ps. 91:4), signifies to afford a covering to another; the *Lamed* is frequently introduced with a participle (in Arabic regularly) as a sign of the object (Ewald, § 292, *e*), and the omission of the article in the case of *mecassim* is a natural consequence of the inverted order of the words.

Isa. 11:10. The prophet has now described, in vv. 1–5, the righteous conduct of the Son of David, and in vv. 6–9 the peace which prevails under His government, and extends even to the animal world, and which is consequent upon the living knowledge of God that has now become universal, that is to say, of the spiritual transformation of the people subject to His sway,—an allusion full of enigmas, but one which is more clearly expounded in the following verse, both in its direct contents and also in all that it presupposes. V. 10. “*And it will come to pass in that day: the root-sprout of Jesse, which stands as a banner of the peoples, for it will nations ask, and its place of rest is glory.*” The first question which is disposed of here, has reference to the apparent restriction thus far of all the blessings of this peaceful rule to Israel and the land of Israel. This restriction, as we now learn, is not for its own sake, but is simply the means of an unlimited extension of this fulness of blessing. The proud tree of the Davidic sovereignty is hewn down, and nothing is left except the root. The new David is *shoresh Yishai* (the root-sprout of Jesse), and therefore in a certain sense the root itself, because the latter would long ago have perished if it had not borne within itself from the very commencement Him who was now about to issue from it. But when He who had been concealed in the root of Jesse as its sap and strength should have become the rejuvenated root of Jesse itself (cf., Rev. 22:16), He would be exalted from this lowly beginning *l’nēs ‘ammin*, into a banner summoning the nations to assemble, and uniting them around itself. Thus visible to all the world, He would attract the attention of the heathen to Himself,

and they would turn to Him with zeal, and His *menuchâh*, i.e., the place where He had settled down to live and reign (for the word in this local sense, compare Num. 10:33 and Ps. 132:8, 14), would be glory, i.e., the dwelling-place and palace of a king whose light shines over all, who has all beneath His rule, and who gathers all nations around Himself. The Vulgate renders it "*et sepulcrum ejus gloriosum*" (a leading passage for encouraging pilgrimages), but the passion is here entirely swallowed up by the splendour of the figure of royalty; and *menuchah* is no more the place of rest in the grave than *nēs* is the cross, although undoubtedly the cross has become the banner in the actual fulfilment, which divides the *parousia* of Christ into a first and second coming.

Isa. 11:11, 12. A second question also concerns Israel. The nation out of which and for which this king will primarily arise, will before that time be scattered far away from its native land, in accordance with the revelation in Isa. 6. How, then, will it be possible for Him to reign in the midst of it?—Vv. 11, 12. "*And it will come to pass in that day, the Lord will stretch out His hand again a second time to redeem the remnant of His people that shall be left, out of Asshur, and out of Egypt, and out of Pathros, and out of Ethiopia, and out of 'Elam, and out of Shinar, and out of Hamath, and out of the islands of the sea. And he raises a banner for the nations, and fetches home the outcasts of Israel; and the dispersed of Judah will He assemble from the four borders of the earth.*" Asshur and Egypt stand here in front, and side by side, as the two great powers of the time of Isaiah (cf., Isa. 7:18–20). As appendices to Egypt, we have (1) *Pathros*, hierogl. *to-rēs*, and with the article *petorēs*, the southland, i.e., Upper Egypt, so that Mizraim in the stricter sense is Lower Egypt (see, on the other hand, Jer. 44:15); and (2) *Cush*, the land which lies still farther south than Upper Egypt on both sides of the Arabian Gulf; and as appendices to Asshur, (1) *'Elam*, i.e., Elymais, in southern Media, to the east of the Tigris; and (2) *Shinar*, the plain to the south of the junction of the Euphrates and Tigris. Then follow the Syrian *Hamath* at the northern foot of the Lebanon; and lastly, "*the islands of the sea,*" i.e., the islands and coast-land of the Mediterranean, together with the whole of the insular continent of Europe. There was no such *diaspora* of Israel at the time when the prophet uttered this prediction, nor indeed even after the dissolution of the northern kingdom; so that the specification is not historical, but prophetic. The redemption which the prophet here foretells is a second, to be followed by no third; consequently the banishment out of which Israel is redeemed is the ultimate form of that which is threatened in Isa. 6:12 (cf., Deut. 30:1ff.). It is the second redemption, the counterpart of the Egyptian. He will then stretch out His hand again (*yōsiph*, supply *lishloach*); and as He once delivered Israel out of Egypt, so will He now redeem it—purchase it back (*kânâh*, opp. *mâcar*) out of all the countries named. The *min* attached to the names of the countries is to be construed with *liknōth*. Observe how, in the prophet's view, the conversion of the heathen becomes the means of the redemption of Israel. The course which the history of salvation has taken since the first coming of Christ, and which is will continue to take to the end, as described by Paul in the Epistle to the Romans, is distinctly indicated by the prophet. At the word of Jehovah the heathen will set His people free, and even escort them (Isa. 49:22; 62:10); and thus He will gather again (*'āsaph*, with reference to the one gathering point; *kibbētz*, with reference to the dispersion of those who are to be gathered together) from the utmost ends of the four quarters of the globe, "the outcasts of the kingdom of Israel, and the dispersed of the kingdom of Judah" (*nidchē Yisrâel ūnephutzōth Yehūdâh*: *nidchē* = *niddechē*, with the *dagesh* dropped before the following guttural), both men and women.

Isa. 11:13. But this calls to mind the present rent in the unity of the nation; and the third question very naturally arises, whether this rent will continue. The answer to this is given in v. 13: "*And the jealousy of Ephraim is removed, and the adversaries of Judah are cut off; Ephraim will not show jealousy towards Judah, and Judah will not oppose Ephraim.*" As the suffix and genitive

after *tzōrēr* are objective in every other instance (e.g., Amos 5:12), *tzorērē Yehudâh* must mean, not those members of Judah who are hostile to Ephraim, as Ewald, Knobel, and others suppose, but those members of Ephraim who are hostile to Judah, as Umbreit and Schegg expound it. In v. 13a the prophet has chiefly in his mind the old feeling of enmity cherished by the northern tribes, more especially those of Joseph, towards the tribe of Judah, which issued eventually in the division of the kingdom. It is only in v. 13b that he predicts the termination of the hostility of Judah towards Ephraim. The people, when thus brought home again, would form one fraternally united nation, whilst all who broke the peace of this unity would be exposed to the immediate judgment of God (*yiccârêthu*, will be cut off).

Isa. 11:14. A fourth question has reference to the relation between this Israel of the future and the surrounding nations, such as the warlike Philistines, the predatory nomad tribes of the East, the unbrotherly Edomites, the boasting Moabites, and the cruel Ammonites. Will they not disturb and weaken the new Israel, as they did the old? V. 14. *“And they fly upon the shoulder of the Philistines seawards; unitedly they plunder the sons of the East: they seize upon Edom and Moab, and the sons of Ammon are subject to them.”* *Câthēph* (shoulder) was the peculiar name of the coast-land of Philistia which sloped off towards the sea (Josh. 15:11); but here it is used with an implied allusion to this, to signify the shoulder of the Philistian nation (*b^ecâthēph* = *b^ecêthēph*; for the cause see at Isa. 5:2), upon which Israel plunges down like an eagle from the height of its mountain-land. The “object of the stretching out of their hand” is equivalent to the object of their grasp. And whenever any one of the surrounding nations mentioned should attack Israel, the whole people would make common cause, and act together. How does this warlike prospect square, however, with the previous promise of paradisaical peace, and the end of all warfare which this promise presupposes (cf., Isa. 2:4)? This is a contradiction, the solution of which is to be found in the fact that we have only figures here, and figures drawn from the existing relations and warlike engagements of the nation, in which the prophet pictures that supremacy of the future united Israel over surrounding nations, which is to be maintained by spiritual weapons.

Isa. 11:15, 16. He dwells still longer upon the miracles in which the antitypical redemption will resemble the typical one. Vv., 15, 16. *“And Jehovah pronounces the ban upon the sea-tongue of Egypt, and swings His hand over the Euphrates in the glow of His breath, and smites it into seven brooks, and makes it so that men go through in shoes. And there will be a road for the remnant of His people that shall be left, out of Asshur, as it was for Israel in the day of its departure out of the land of Egypt.”* The two countries of the *diaspora* mentioned first are Asshur and Egypt. And Jehovah makes a way by His miraculous power for those who are returning out of both and across both. The sea-tongue of Egypt, which runs between Egypt and Arabia, i.e., the Red Sea (*sinus Heroopolitanus*, according to another figure), He smites with the ban (*hecherim*, corresponding in meaning to the pouring out of the vial of wrath in Rev. 16:12, —a stronger term than *gâ’ar*, e.g., Ps. 106:9); and the consequence of this is, that it affords a dry passage to those who are coming back (though without there being any necessity to read *hecherīb*, or to follow Meier and Knobel, who combine *hecherīm* with *chârūm*, Lev. 21:18, in the precarious sense of splitting). And in order that the dividing of Jordan may have its antitype also, Jehovah swings His hand over the Euphrates, to smite, breathing upon it at the same time with burning breath, so that it is split up into seven shallow brooks, through which men can walk in sandals. **בְּעֵי** stands, according to the law of sound, for **בְּעֵי**; and the **אֵי** (with a fixed *kametz*), from **אֵי** = **אֵי**, **אֵי**, to glow, signifies a glowing heat,—a meaning which is also so thoroughly supported by the two Arabic verbs *med. Ye ’lm* and *glm (inf. ’aim, gaim*, internal heat, burning thirst, also

violent anger), that there is no need whatever for the conjecture of Luzzatto and Gesenius, כְּעֶצֶם. The early translators (e.g., LXX πνεύματι βιαίῳ, Syr. *b^euchdono*, with a display of might) merely give conjectural renderings of the word, which had become obsolete before their time; Saadia, however, renders it with etymological correctness *suchûn*, from *sachana*, to be hot, or set on fire. Thus, by changing the Euphrates in the (parching) heat of His breath into seven shallow wadys, Jehovah makes a free course for His people who come out of Asshur, etc. This was the idea which presented itself to the prophet in just this shape, though it by no means followed that it must necessarily embody itself in history in this particular form.