ISAIAH
Chapter 11

The Righteous Reign of the Branch

11 There shall come forth a shoot from the stump of Jesse, and a branch from his roots shall bear fruit. 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. 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. 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. 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. 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, from Elam, from Shinar, from Hamath, and from the coastlands of the sea. 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 the tongue of the Sea of Egypt, and will wave his hand over the River with his scorching breath, 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.

11:1-16 THIS chapter does not cohere with the preceding ones, as it seems, since it treats of a different subject. But the ability to recognize the coherence of the prophets is important. For the prophets did not speak as drunk and raving men, mixing diverse subjects together. But the Holy Spirit is the best rhetorician and logician, and therefore He speaks most clearly. The first item discussed here is the promise of the spiritual kingdom, which most aptly follows the prophecy concerning the deliverance of the kingdom of Judah and the restoration of external peace, seeing that this promise speaks of a far nobler deliverance, one that is spiritual. This is the way the prophets usually contemplate the connection between the earthly and the spiritual kingdom, as we do too when in our preaching we speak now of faith, now of sight. For this is a proper order, and therefore the prophets, proclaiming either threats or promises with reference to the bodily kingdom, in the second place keep the people of the earthly kingdom in a state of expectation for the coming spiritual kingdom. First comes what is physical, and then what is spiritual. Therefore Isaiah says significantly: *There shall come forth*, as if to say: “This is not the only thing to come

true; *There shall come forth*, that is, a nobler deliverance will follow." But he is speaking about Christ, not about Hezekiah, as the Jews quibble. (Luther)

How the prophecy that begins here ties in with the preceding section will be clear once when have examined the contents of chapter 11. What the prophet had to say about Assyrian has all been said. The discourse begins as from anew. Isaiah speaks now about a future David, who should arise from the family of Jessie. In the spirit he sees the house of Jesus or David, but in humble, miserable circumstances. Before this the house and family of David, especially in the days of David and Solomon, resembled a mighty proud tree. But now, at the time the prophet has in view, the mighty trunk with its limbs and its top has been hewn down. There remains only a stump "geza" a rootstock, "sharahiym." The house of David returned to its humble beginnings. Yet look, out of this stump and rootstock comes forth a shoot, a fresh, green branch. That a weathered tree stump, which possesses no more life and no more vitality, nevertheless, drives forth a living branch occurs contrary to the course of nature. It is a miracle of God. (Stoeckhardt)

These are pictures of life rising from death and destruction. (TLSB)

11:1 *shoot … stump.* The Assyrians all but destroyed Judah, but it was the Babylonian exile that brought the kingdom of Judah to an end in 586 B.C. The Messiah will grow as a shoot from that stump of David's dynasty. (CSB)

The coming Messiah. Luther: "This is what he called Christ, and such is the beginning of the rising spiritual kingdom. It is obviously different from that of an earthly kingdom, where an assembly of people is provided with a king. In this case the King is born first, and then He gathers a people for Himself. At first there will be a single Sprout risen out of the root, from the old and hopeless trunk, which is nevertheless watered with a divine strength" (AE 16:117). (TLSB)

That by this stem of Jesse's family Christ, the son of David, is meant rabbis have even acknowledged. The sprout which contrary to the course of nature comes forth from the dead rootstock is obviously none other than the Branch of the Lord, (4:2) than he will contrary to the laws of nature should in a miraculous manner be conceived and born of the Virgin Mary. (7;14) It was prophesied in chapter seven that Christ, the virgin's son, born amid the misery of his people, would partake of the misery and poverty of his people. So it is stated here that he would come forth from the poor, down-at-the heels family of David. He comes forth from humble beginnings and goes about earth in poverty and contempt. "He shall grow up a for him as a tender plant, and as a root out of dry ground: he hath no form more, holiness; and when we shall see him, there is no beauty that we should desire him." (Is. 53:2) (Stoeckhardt)

This prophecy has literally then fulfilled. Christ was born of a virgin, of a poor daughter of David, betrothed to a poor man from the house of David, in deep poverty and humility. In quiet solitude the Child grew up in Nazareth. But while he walked on earth he was and remained a Nazoraios, (Matt. 2:23), a "netser", a despised, inconspicuous Branch, from whom men looked away, of whom men were not fond. But the prophet immediately adds that this Shoot will bear fruit. It grows into a trunk, acquires branches, grows to become a mighty tree, and bears fruit. Upon Christ's state of humiliation follows the state of exultation and the kingly glory. It is precisely the bringing forth of fruit that is mentioned. These fruits are the Messiah's disciples, the children the Lord gives him. (Is. 8:16-18) In 53:10 Isaiah says of that Shoot that it will have a seed. Elsewhere in prophecy those who serve Christ the King also appear as his children. To the priest-king Melchizedek will be born children as do in the morning. These children, or of him, constitute the people who willingly follow him. (Ps. 110:3) soul Christ says in the New

Testament that the kernel of wheat, after it has died, will bring forth much fruit. (John 12:24) "and I, if I'd be lifted up from the earth, will draw all men unto me." (John 12:32). The believers, who called Jesus Christ their Lord, are born of him, are members of his body, of his flesh and of his bones, have the nature of Christ, are one spirit with the Lord. (Stoeckhardt)

Jesse. David's father (see 1Sa 16:10–13). (CSB)

Assyrians were cut down like a tree (10:-33-34). Now, Isaiah sees what was to happen several decades later. The acts of the kind judgment would cut down the kingdom of David, the son of Jesse. The use of "Jesse" rather than "David" it here and in verse 10 indicates that this new king is not only of the lineage of David, but indeed a new David (Jer. 30:9; Ezk. 34:23-24; Hos. 3:5). This promise of a Messiah is fulfilled in Jesus (Mt. 1:6, 17; Lk. 2:4; Ac. 13:22-23). (TLSB).

Branch. This designates a human king in Daniel 11:7. Isaiah the holds king, from David's line, whose rule will affect human history to the end of time. This Son of David it is greater than Solomon and all Kings of human origin (Mt. 12:42). He is the promised Messiah. (TLSB)

Better: a "Shoot," נֵצֶר, will bear fruit from his root. This is what he called Christ, and such is the beginning of the rising spiritual kingdom. It is obviously different from that of an earthly kingdom, where an assembly of people is provided with a king. In this case the King is born first, and then He gathers a people for Himself. At first there will be a single Sprout risen out of the root, from the old and hopeless trunk, which is nevertheless watered with a divine strength. *The stump of Jesse* is the family of David. To him the promise was made in Ps. 132:11: "One of the sons of your body." To this promise the prophet refers here, and he points to the time in which the spiritual kingdom is to have its beginning, namely, when the stump of David will be regarded as lost, so that nothing is less hoped for than that a shoot should sprout up from the root. He says it will not come as long as the kingdom of Judah still continues to stand and is in flower, just as Jacob had said long before this in Gen. 49:10: "The scepter shall not depart from Judah, etc." The stem of Judah had already shriveled up when the Maccabees and the priests ruled. Then the Romans obtained the rule and set up Herod there as king. If these matters are to be applied to all times, it is certainly thus, that God does not help except in the greatest trouble and in the utmost need. He is, Ps. 9:9 says, "a stronghold for the oppressed, a stronghold in times of trouble," so that it may be evident that the matter is managed by the hand of God, not by the plans of men. This is the Christian thing to do, to recognize the acceptable time and the day of salvation (cf. 2 Cor. 6:2), even when it seems to be a day of despair. From a trunk nearly decayed a little Twig will emerge and grow up and make holy, and it will not be prevented by heat or by rain or by all the powers of the air. (Luther)

How beautifully Isaiah pictures the coming Messiah. Even the Targum (ancient Jewish commentaries) applies this passage to the Messiah. When the Branch appeared in time, He was born in Bethlehem, the hometown of Jessie and David. Although Mary and Joseph were both descendants of King David, Jesus was born not in a palace but in a stable. The Romans occupied Palestine. No descendant of David ruled Judah at the time, only Herod, who was half Arabian. Mary was a humble woman from Nazareth engaged to Joseph, a carpenter. Little Nazareth was not highly regarded in Judea; massive Jerusalem was the important city. When Philip told Nathanael that the Messiah was "Jesus of Nazareth." Nathanael's reaction was, "Can anything good come from there?" (John 1:46). Clearly, the royal line of David was a dead stump without power, influence, or wealth. (PBC)

shall bear fruit – The coming messiah will fully be what god desires and willfully do what god desires (cf. Jn 15:5). (TLSB)

11:2-3 All three persons of the Trinity are referenced here. **"**God the Father has given His Spirit to Christ, His beloved son, according to the received humanity. (Because of this He is called also Messiah i.e., The Anointed.) He has not received His gifts with limits as other saints. For on Christ the Lord, according to His received human nature rest the Spirit of wisdom and understanding" (FC SD VIII 72). (TLSB)

11:2 *The Spirit … will rest on him.* The Messiah, like David (1Sa 16:13), will be empowered by the Holy Spirit. (CSB)

The Spirit of the Lord rested upon Saul and David when God chose them to rule His people (1 Sm.10:10; 16:13). There will be no end to the flow of the spirits gifts equipping great David's greater Son, the Savior, with every trait and ability to make him a perfect ruler (42:1; 61:1-3; Acts 10:38). Ambrose: "Let it not trouble you that either here it is said, "rivers,' or elsewhere 'seven Spirits,' for by the sanctification of these seven gifts of the Spirit, as Isaiah said, is signified in the fullness of all virtue... One, then is the River, but many the channels of the gifts of the Spirit. This River, then goes forth from the Fount of Life (NPNF 2 10:114). Gregory of Nazianzus: "Seven precious spirits are named; for I think Isaiah loves to call the activities of the Spirit spirits" (NPNF 2 7:379). Cyril of Jerusalem: "the Spirit is one in undivided, but His operations various... Though the titles of the Holy Ghost be different, He is one and the same; living and subsisting, and always present together with the Father and the Son" (NPNF 2 7:123, 125) (TLSB).

Now the prophet describes the forces, weapons, and gear of that King and His kingdom. It is a truly remarkable arsenal. Accordingly, this kingdom will be powerful in goodness and joy, not in weapons, and the protection of the Holy Spirit, who was given to Christ without measure, is certainly strong enough. Read Is. 61:1; John 1:16; Col. 2:9; John 7:16 ff. And here it is plainly indicated that that kingdom will not be physical but spiritual. In that kingdom all affairs will be conducted by the Spirit alone, and the Spirit will be poured out over the whole kingdom. (Luther)

The Spirit of the Lord settles down upon the Son of David and so rests upon Him. Because of the guttural in "alayn" the accent is on the last syllable in "wenahah." The expression calls to mind the similar statement of John the Baptist, that He saw the Spirit descending and resting upon Jesus. John 1:32. Christ is Emmanuel, God in human flesh, the mighty God. But the Spirit of God permeates and has complete control also of His human nature, of His human life and activity from the very first. The humble, despised Branch is anointed beyond measure by the Spirit of God. (Stoeckhardt)

wisdom – This pertains to the control and conduct of all affairs. But it is a wisdom hidden in a mystery as it is called in 1 Cor. 2:7. The philosophers define wisdom as the understanding of divine matters, how each one should conduct himself before God, namely, that he should know that the Father is gracious, the Son was incarnate by Himself and suffered, how alone he may be justified and saved. It is the Holy Spirit who bestows this wisdom. (Luther)

This inquires into the essence of things, also into the depths of the Godhead. (Stoeckhardt)

understanding – Which some interpret as judgment and assistance against cunning and hindrances. But this pertains to wisdom. For the fool does not regard or consider what will be harmful. Dan. 11:37 says: "He will give no attention to women." Wisdom is therefore an ingenuous and open acknowledgment of Christ, but understanding is the care and concerned endeavor to keep this wisdom unimpaired, so that a person may beware of Satan's cunning. Paul

writes in Titus 1:9: "… so that he may be able to give instruction in sound doctrine and also to confute those who contradict it." This is understanding. Many have wisdom indeed, but they lack understanding, and this lack perverts the wisdom they do have. Christ is the giver of the Spirit. (Luther)

This manifests the heavenly, divine wisdom to men and shows them what is good and evil. (Stoeckhardt)

counsel … might. The Spirit will endow him with the wisdom to undertake wise purposes and with the power to carry them out (see note on 9:6). (CSB)

So that a person may be able to give good counsel, especially in the time of trouble and the cross, which soon follows the wisdom and understanding given by Christ. Then the Spirit of counsel is needed to provide courage for bearing the tribulations. Ps. 16:7 says: "I bless the Lord who gives me counsel; in the night also my heart instructs me." In the night of affliction counsel is effective. This also applies to the teachers, so that they may teach, admonish, and lift up the despairing. This is the Spirit of Christ, the Paraclete, the Comforter, and the Advocate. (Luther)

That is, the forces of power and victory in that counsel, so that comfort may cling in the stricken soul and be triumphant. For the best counsel is indeed given to many, but strength does not follow, comfort does not cling and does not act in the soul. Such people despair, but he who listens to his brother comforting him then by the Word of God and obeys and accepts the Word, forsaking all vain thoughts and speculations, such a one will be saved. To him is added the Spirit of might, and these two brothers are a strong city against Satan. Here Christ is present. (Luther)

The Spirit of counsel and might points back to the double name given the Messiah: Counselor," "mighty God," in 9:6. He who is anointed with the Spirit of counsel and might knows what to do when His people are in dire need and gives counsel and brings His people the long-awaited redemption. (Stoeckhardt)

knowledge – That is, the forces of power and victory in that counsel, so that comfort may cling in the stricken soul and be triumphant. For the best counsel is indeed given to many, but strength does not follow, comfort does not cling and does not act in the soul. Such people despair, but he who listens to his brother comforting him then by the Word of God and obeys and accepts the Word, forsaking all vain thoughts and speculations, such a one will be saved. To him is added the Spirit of might, and these two brothers are a strong city against Satan. Here Christ is present. (Luther)

fear of the LORD. See Pr 1:7. (CSB)

Such attributes are called for in the leader of the people in Dt. 1:13. The words (knowledge & fear) refer to the judicial capacity of a king, which determines his activity in internal and foreign policy (cf. 1 Kg. 3:16-28; Jer. 23:5-6). This prayer of attributes is used for all who observed the Law (Dt. 4:6). (TLSB)

To knowledge belongs the fear of the Lord, so that, possessing knowledge, a man may fear to offend God lest he be puffed up. Thus the Christian man is fully equipped and a fit vessel of the Lord if he has wisdom, that is, purity of teaching, if he has understanding, that is, if he guards that doctrine pure and unimpaired, if he has counsel and if victory over temptation follows, if he leads an upright life with his brothers and uses all things to advantage and not as[4] a stumbling block in the fear of the Lord. But where the fear of the Lord has been absent, the rest is easily perverted.

This is a picture and description of Christ's kingdom. These are His weapons. In this way that kingdom is extended and the twigs bear fruit. (Luther)

Spirit of counsel – Used to describe two of the four names given of the messianic King in 9:6. Mentioned in Pr 8:14 to describe someone who is wise. (TLSB)

The last named pair refers to the direct relationship of the Son of David to God and His conduct toward God. Knowledge is grounded in love-fellowship. Fear of the Lord is given in adoration. (Stoeckhardt)

11:3-4 *he shall not judge...meek of the earth* – Fruits of the indwelling of the Spirit in this King's and administration contrast with the traits of the leaders depict it in 1:21-23; 5:18-23. This king will see things as they really are and not judge by mere out word appearance (1 Sm. 16:7). The king manifests righteousness by helping the poor and needy, the widows and orphans (v. 2; Ex. 22:22; Ps. 45:4) and is thereby the work of the Lord Himself (Ps. 9:6; 68:5). He will also punish the evildoer (Jb. 4:9; Ps.139:19; 2 Th. 2:8). (TLSB)

11:3 *delight in the fear of the LORD.* See Jn 8:29. (CSB) (CSB)

The attributes in verses three and four are rooted in faith, the fear of the Lord (Pr. 1:7; 9:10; 15:33); to ignore this proper fear is to do evil. Submission to the ways of the Holy One of Israel grants success to this king, as emphasized at the beginning of verse three. (TLSB)

That is Christ, for His kingdom, where things are done in a straightforward manner without respect of persons. No one will be justified by any works whatever, no matter how many, but by faith alone, which comes forth from the fear of the Lord, before whom no one will be able to stand by his own merits, but all these will be denied and will be like masks. There the truth and the mystery will count, not mask and outward appearance. We are dead in alien sin; we must live by alien righteousness. (Luther)

The fear of the Lord is an offering which men bring to Christ. He has pleasure in this offering. The son of David, the despised Branch (v.1) upon completing his work on earth in the power of the Spirit of God (v. 2), now sits upon the throne of God (v. 3). He is exalted to God and by his exultation has been rightly manifested as the mighty God. The consummate son of man now pours out the Spirit, with which he himself was a anoint it and which is his own, over all flesh and through his Spirit implants the fear of the Lord, yes, knowledge of the Lord, fear and love into men's hearts. So he brings much fruit. So he begets many children, who have his mind, his nature. And as God he now accepts the offering men bring and in such offering of the heart, in the fear of the Lord he has delight and pleasure. He is not, as it goes on, guided by and does not resolve a according to what he sees and hearers, does not judge according to outward appearances, but he looks at the heart, he searches the hearts and reins. And those who fear God with whole heart are pleasing to him; they are his dear children. (Stoeckhardt)

shall not judge by what his eyes see – We, too, should well learn this, not to permit appearance to impress us, lest we judge a girl reading a book to be better than one who sweeps the house. In his innocence a Christian in no way changes appearance; he only has a heart full of faith. He indeed does harm to no one, but his uprightness is not in a painted form. This single praise is given to the godly, that they fear the Lord. Of the ungodly, on the contrary, it is said in Ps. 36:1: "There is no fear of God before his eyes." The godly make no claims for themselves, but rather whatever they have they acknowledge to be a gift of God's grace; they have nothing to offer God, but they only receive from Him. The ungodly in their desire to influence God by their

works despise God and make gods of themselves. David says in 2Sam. 23:3: "When one rules justly over men, ruling in the fear of God," that is to say, the reign of God is in His fear. Let confidence outside one's own works be feared, and let God be revered as Father, so that He may not be offended. He is, however, offended especially by presumption based on one's own deeds. Moreover, judging and accusing are here taken not in a private but in a public sense, namely, through the Word, whereby the ungodly will be accused and the godly consoled. "The Lord takes pleasure in those who fear Him," Ps. 147:11 says. Sham avails nothing but is an abomination to God. However, the people of Christ's kingdom are the poor, the mean, the insignificant, the faint-hearted, the harassed, the lowly, the fearful. These He will judge; that is, He will make the just cause prevail, He will justify them, He will give them grace, He will forgive the sins of those who acknowledge and confess them and do not rely on themselves. He says in Matt. 5:3: "Blessed are the poor in spirit, etc." Therefore they will be judged with righteousness, that is, they will have righteousness and will increase in it, they will be reproved with equity, which is the righteousness of faith, whereby they are upright before God and men; they do for both God and men what pleases them: glory to God and kindness to men. The ungodly, who regard themselves as holy and defend their sins, are not of Christ's kingdom; they do not enjoy the righteousness and equity of Christ. (Luther)

11:4 *righteousness … judge.* The rulers of Isaiah's day lacked these qualities. (CSB)

God rules rightly and fairly, not in self-interest or exploitation. (TLSB)

poor – They are poor, lowly since the have to suffer much at the hands of the hostile world and for that reason demonstrate their fear of God in humility, meekness, and patience. However, as their King, Judge, and Ruler they have that very Christ who sits upon the throne of God. He judges them with equity and righteousness. He takes them into His safe-keeping. He does not permit them to go to destruction. He helps them obtain justice. (Stoeckhardt)

rod of his mouth. Assyria was God's rod in 10:5, 24, but the Messiah will rule the nations with an iron scepter (Ps 2:9; Rev 19:15). (CSB)

This is the weight of His Word (Cf. 49:2; Hos. 6:5; Rev. 1:16). (TLSB)

The rod is the spoken Word. Behold, lip and tongue and mouth of Christ are all who sincerely preach the Gospel, as God said in Jer. 15:19: "If you utter what is precious, and not what is worthless (that is, if you distinguish the spirit from the flesh), you shall be as My Mouth." (Luther)

with breath of his lips – That is, with the exhalation of His mouth. This is the same spoken Word, and it has power both to save and to destroy. It saves the godly, that is, those who believe and make no claims for themselves, but it destroys the ungodly, that is, those who are proud in their own wisdom and righteousness. But it smites and brings to naught earthly and ungodly men, toward repentance and toward conversion and toward constant enlargement of His reign. (Luther)

His Word is powerful and brings about what it says. (TLSB)

11:5 *belt.* When a man prepared for vigorous action, he tied up his loose, flowing garments with a belt (see 5:27). (CSB)

The waist and the belt are parallel concepts for emphasis. Isaiah also uses the image of the breastplate of righteousness in 59:16-17 to depict the Lord's action to intercede for His people.

This image is picked up by Pau in Eph. 6:14l to describe the gifts of warfare the Lord gives to the baptized. (TLSB)

Both Christ and His kingdom have their own weapons, which are not physical, to be sure, as we read in Eph. 6:10 ff., 2Cor. 10:4, and 1 Thess. 5:8. But righteousness and faith are His sword. By it all trials are overcome, when we believe that Christ is our Protector, in whom we have all things, even though we are sinners. Such, then, is this kingdom, that first the spoken Word of God is proclaimed and then it is believed, the Holy Spirit being active in both cases. This is the righteousness before God and, as 1 John 5:4 calls it, "the victory that overcomes the world" and all evils. This is the difference between this kingdom and all others, which are physical. (Luther)

As the girdle holds clothing around the body, so Christ's kingly rule is ordered and normed by righteousness and faithfulness. He applies His righteousness and faithfulness by restraining and warding off the enemies of His church and by mightily protecting and upholding His poor church. (Stoeckhardt)

The King described by Isaiah wears two belts: righteousness and faithfulness. Both of these concepts focus on the work of this King has come to perform. He is just and holy before God and has come to make all the world righteous and just (Romans 3). The belt of righteousness is spiritual equipment, and so is the belt of faithfulness. Here faithfulness us steadiness and reliability. He does not change His mind or course. The King steadfastly pursues the policy He has determined. What this King reveals and promises will be done. He is faithful to all He says. (PBC)

2 Timothy 2:13, "If we are faithless, He will remain faithful. For He cannot disown Himself."

11:6–9† The peace secured by the "Prince of Peace" (9:6) produces a dramatic change in the lives of his subjects "which transcends all understanding" (Php 4:7). It is no less radical than the reversal from prevailing hostile instincts in the animal world to the harmony which prevailed in the Garden of Eden before sin turned all of creation into an arena of conflict. (CSB)

11:6 *wolf shall dwell with the lamb* – This is the fruit and power of that girdle and armor, the preaching of faith. These are allegories. Then, he says, the tyrants who formerly preened themselves with their power, wisdom, and wealth will shed their feathers and tufts and with bowed neck confess themselves to be sinners, and they will be harmless. And he says, the wolf will associate with the lamb. Not the lamb with the wolf. The tyrant will become a martyr, and the wolf a teacher. The wolves are false teachers according to Matt. 7:15. Paul was a wolf before his conversion. The lambs are the Christians. With the latter the former will be wise in spirit. The young goats are, of course, those that were a clean offering in the Law, not those of whom Matt. 25:32 f. speaks. These are martyrs. Leopards are persecuting tyrants. This is what the Word of God does; it casts down the proud and lifts up the lowly. The calves are the faithful. The lions are the rich. Lion cubs are said to act more fiercely than the adults. That is, those who formerly yielded to no one now obey the Gospel preached to them by the least of the brethren, and they gladly hear the Word. Thus in time past the prophets guided the kings. The sheep, in Hebrew מְרִיא, which denotes a fading; the cow, פָּרָה; the animal that has not calves but whelps; and that which has cubs will be pastured together. That is: Human beings differing extremely among themselves—savage, wild, irascible, hateful, murderous, ungovernable, and the people of the gentle Christ—come to agreement through the preaching of the Gospel. The church will convert the nations not by force but by the goodness of the Word. The lion will fill himself with straw and stubble, that is, he will become tame and adopt a domestic gentleness, just as the ox will submit to the hand. (Luther)

This is obviously figurative language. In the context, 65:17ff., The serene joy of the eternal life, that the elect, not the animals, enjoy (v. 22), is painted in collars and pictures taken from this present world and time. We humans are in this present time limited, in our mental images as also with our language, to this material world. And so the Holy Spirit of the apps himself to our way of thinking and speaking when he wants to explain to us supernatural things, the future blessings and joys of heaven. (Stoeckhardt)

But at that this is an image of creation restored (Ezk. 34:23-31; 37:26). Animals that were once prey (lamb, young goat, fattened calf) dwell safely with former predators (wolf, leopard, lion), without fear. (TLSB)

11:**8** *nursing child shall play over the hole of the cobra* – Even a helpless infant, not yet weaned, will have nothing to fear. (PBC)

hole of the cobra – These kill by a look, and so do the heretics with their poisonous ideas and teachings, all of which the preacher draws out with the healing Word. All who are in Christ are called children, and they enjoy dealing with devils. This, then, is the fruit of the Word, to turn men from every error and tyranny. The little boy pulls the snakes out with his hand, that is, the preacher by means of the spoken Word casts out the devils because the Holy Spirit is present. (Luther)

weaned child. Isaiah paints the ideal picture of what nature must have been like before the fall into sin. In a world filled with hostility, bloodshed, and discord, the vision of this peaceable kingdom soothes us. (PBC)

11:9 *they shall not hurt or destroy* – There will be supreme peace and harmony in Christ's kingdom, and people will neither offend nor destroy one another. They have and make peace. Christians are peacemakers "among those who hate peace," as Ps. 120:6 says, yet in such a way that the church is not changed, but the wolves, leopards, lions, and bears are. Those who hold our teaching have peace. The true knowledge of Christ begets harmony. Later, in chapter 53:11, he says: "By His knowledge He shall make many to be accounted righteous." It is a cause of strife when everyone defends his own opinion. Those who know Christ forsake all human opinions, rely on the Word alone, and on the life and righteousness of Christ alone. In the world and in external affairs there is indeed inequality, but in Christ's kingdom all things are one. Laws cannot bring men into agreement. Faith in Christ creates unity and makes men equal, while every other kind of righteousness is condemned. He says, the knowledge of Christ will pervade and fill all things like a kind of deluge, and human opinions will be overwhelmed in it. Christ is our peace "and has broken down the dividing wall of hostility," as Eph. 2:14 says. (Luther)

Knowledge, love, and the fear of the Lord is the disposition of God's true people, of the citizens and subjects of Messiah's kingdom. This their disposition toward the Lord is then given expression and what they do and how they behave, in their conduct among one another. They inflict no harm on one another. But they lived among one another in tranquility and love. Certainly it is the present status quo, the present disposition and of the believers that they know, fear, and love the Lord and love and do good to one another. (Stoeckhardt)

In this prophecy the prophet is not looking that the future state of perfection but is describing Christ's kingdom on this earth. Those who fear the Lord, the subjects of King Christ, are the humble and the meek of v. 3, who have to endure an awful lot from the godless earth from the anti-Christian world (v. 4), therefore, still live in this evil world. (Stoeckhardt)

my holy mountain. See 2:2–4 and note. (Almost identical to Mic 4:1–3. The theme of the "mountain of the LORD" (Mount Zion) is common in Isaiah; it occurs in passages that depict the coming of both Jews and Gentiles to Jerusalem (Zion) in the last days (see 11:9; 27:13; 56:7; 57:13; 65:25; 66:20; see also 60:3–5; Zec 14:16). The peace described in this passage has been inaugurated through the coming of Christ and the preaching of the gospel, and will be consummated at the return of Christ.) (CSB)

This is where the Lord dwells (8:18), and where perfect peace is given by the Prince of Peace (9:6). All is safe under the protecting watch of the King because of the change in the creatures on the earth. (TLSB)

full of the knowledge. See 2:3, where the word of the Lord is taught in Jerusalem. (CSB)

All will know the Lord (cf. Jer. 31:34), hence there will be peace. This knowledge is contrasted with the lack of understanding packed it in 1:3; 6:9-10. Athanasius: "if a man will but look up to heaven, he sees its order, or if he cannot raise his face to heaven, but only to man, he sees the Lord's power shown by His works, and learns that he alone among men is God the Word" (NPNF 2 4:61). (TLSB)

It is undoubtedly true that believers on earth are still plagued by their sinful nature and that this nature will lead to trouble, discord, and argument among Christians too. Nevertheless, the preaching of the gospel brings believers into agreement and motivates enemies to embrace and forgive as they have been forgiven. The peace with God through Christ produces peace among His followers. Even if that peace is marred by sins of jealousy, prejudice, pride, and hatred, it can and does exist among those who follow the Prince of Peace. (PBC)

11:10 *In that day.* The day of victory and joy, the positive aspect of the "day of the LORD." Israel is restored and the people praise God. Ch. 11 identifies this "day" with the Messianic age (see 11:10–11; see also 12:1, 4). (CSB)

Final establishment of the Messiah's kingdom. (TLSB)

Refers to a time (not strictly 24 hours) in which God dramatically reveals and/or executes His judgment by condemning the wicked and delivering the righteous. The prophets often use this phrase with reference to the end of history (cf 2Pt 3:10), yet it does not always have this ultimate sense. (TLSB p. 1079)

Root of Jesse. A Messianic title closely connected with v. 1 (see also 53:2; Ro 15:12; Rev 5:5; 22:16). (CSB)

The Messiah (cf Rv 5:5; 22:16) (TLSB)

signal. Peoples and nations will flock to Him as loyal troops rally around a flag. (TLSB)

First the root must be made ready and lifted up, so that the nations may then seek it. As 1 Cor. 2:8 says, none of the rulers of this age knew it. But its elevation aroused the nations to seek what the preaching of the Gospel is. Therefore it stands and is lifted up by the Spirit through the Word. But Christ is called נֵס, that is, banner and military ensign, that His reign stands up in the daily battle and its attacks; those who serve God are called the army, and God is called God of hosts. Their enemies are Satan, flesh, sins, world, death. And the Gospel is called the Word of the cross in 1

Cor. 1:18. Therefore the nations look for it, as that merchant spoken of in Matt. 13:45–46 looks for precious pearls. He "went and sold all that he had and bought it." Thus if they repudiate all their own wisdom and righteousness and cling to Christ and His righteousness alone, they are eager to possess Him. (Luther)

nations inquire – In Rom. 15:12 Paul has "they shall hope"; he looked more to the substance of the statement than to the meaning of the individual words. In Hebrew it is: "And His rest shall be glory." This passage shows the Gentiles agreeing and becoming one body with the Jews in Christ and Christ's kingdom spreading throughout the world. This applies properly to us, just as Paul also cites it for the Gentiles. Therefore he hints that all Jewish ceremonies and rites should be abolished and every trust in any other righteousness whatever be given up for the purpose of establishing and erecting Jesse's Root alone, that is, the real David, Christ, whom the Gentiles seek and on whom alone they rely, which is the only righteousness before God. So Christ Himself explains this passage in John 12:32: "And I, when I am lifted up from the earth, will draw all men to Myself," and in Luke 11:23: "He who is not with Me is against Me." But to seek means in sincere faith to cling and to rely and to take care that He alone will be kept. (Luther)

Seek God's direction. (TLSB)

Obviously not meant here are the Gentile nations in the totality of their individuals, since previously the earth was characterized as being godless, but the remnants from all nations. 10:19. Thus Christ appears here as the King and Ruler of the nations, who Himself draws Gentiles and makes them subject to Himself. Christ's kingdom of peace spreads over all the earth. (Stoeckhardt)

his resting place shall be glorious – That is, death, the end of life, the departure from this life. The death of all other kings is the end of their reign. But Christ will reign gloriously from His death forward, and this signifies His resurrection from the dead. In Ps. 8:4 we read: "What is man etc.?" The prophet calls death a rest and cessation from labors, glory after shame. To the world He seems dead and mute and inglorious. But He lives and reigns in glow. Therefore we have three elements here: (1) the raising of the ensign through the Gospel; (2) the act of seeking, receiving, believing; (3) the object of faith, the Root, that is, Christ, who reigns though dead. When the prophets speak of Christ's reign, they speak of His humanity and of His godhead. The Root of Jesse points to the man. The fact that the nations seek Him shows that He is God. Earlier the prophet wrote (8:19): "Should not a people consult their God?" Glory and faithfulness belong to God alone, who alone helps and saves. (Luther)

Where He dwells. (TLSB)

11:11 *In that day*. Luther: "The prophet, abounding with spiritual joys, now adorns and enriches the matter which he treats by means of allegories. He is now saying the same thing as before, except that he uses different words and speaks in a different manner. The prophets were the best masters of their own allegories. The meaning of this passage is: With the Jews and Gentiles brought together into one church, there will now be a true exodus from Egypt. In that day, namely when the Ensign is raised up for the nations and they seek the Root of Jesse, that is, Christ" (AE 16:125). (TLSB)

second time.† The first time was the exodus from Egypt (see v. 16). The second will occur on that day when God will gather the nations from the four quarters of the earth under the banner of the Root of Jesse, the King of the new, universal Israel. (CSB)

Recalls the exodus, when God brought Israel out of Egypt with an outstretched arm (Ex 3:19–20). (TLSB)

Once more, that is, again and in a new and better way, namely, the spiritual. For when Christ was born, the Jewish people had already been assembled and established in physical kingdom. Therefore when He here promises a second exodus after Christ's birth, you must understand it to be a spiritual one. (Luther)

recover the remnant – This circumstance distinguishes the second deliverance from the first one from Egypt, where Moses said in Ex. 10:26: "Our cattle also must go with us." All went out at the same time. Ps. 105:37 says: "And there was none among his tribes who stumbled." Here, however, only a remnant is led back, not only those who are in Judea, but also throughout the world from among all the nations under heaven, into which the Jews had been scattered, as we read in Acts 2:9–11. This is therefore an allegory and a mystical explanation of the ancient deliverance. Assyrians, Parthians, Scythians, and Medes constituted one kingdom. The people of Pathros were of the descendants of Ham, who had occupied Palestine or Syria Felix around Cyrene between Egypt and Africa.[14] The Elamites are the Persians. Shinar is the plain of Babylon. Hamath is Syrian Antioch. The Assyrians are north of Jerusalem; Egypt, Pathros, and Ethiopia are south; and Elam and Shinar are to the east. The isles of Turkey, the Venetians, and the Franks, etc., are to the west. The assembly will not be physical, because the ensign will not be raised in Jerusalem, so that they might come together there, but among the nations of the Gentiles, because both the kingdom of Judah will then be destroyed and the Jews will be scattered in order that they might prepare the way for Christ everywhere. (Luther)

Elam. The land northeast of the lower Tigris Valley (see 21:2; Jer 49:34–39; Da 8:2). (CSB)

Egypt, Pathros, and Cush are all in northeast Africa, to the south of Israel. To the east is Assyria, and farther east are Elam and Shinar, which is Babylon (Gn 11:1–9; Zec 5:5–11). To the north lies Hamath, and to the west are the coastlands of the sea. (TLSB)

Hamath. See note on 10:9. (CSB)

coastlands of the sea. The coastlands and islands of the Mediterranean are probably intended (see 41:1, 5; 42:4; Ge 10:5). (CSB)

The nations and lands of the heathen are enumerated in a very appropriate order. At the head of this register stand Assyria and Egypt, the great power from the south and the great power from the east. Then follow countries which were controlled by Egypt: Pathros, which is Upper Egypt and Cush, Ethiopia, south of Upper Egypt; then the countries which were all under the sovereignty of Assyria: Elam, east of the Tigris, Shina or Babylonia, and the Syrian kingdom of Hamath. The Islands and coastal regions beyond the Mediterranean Sea, in general that part of the globe involving the island, Europe, conclude the list. (Stoeckhardt)

11:12 *four corners.* Lit. "four wings." "Four quarters of the earth" is equivalent to "ends of the earth" (see 24:16; Job 37:3). (CSB)

The people return from all directions to the signal of the King (Lk 13:29). (TLSB)

11:13 *Ephraim's jealousy.* See note on 7:2. Prior to the exile, Ephraim and Judah were frequently fighting each other (see 9:21). (CSB)

Strife between Northern and Southern Kingdoms of Israel is extinguished. Dissension and rivalry will vanish as people come under the sway of the Prince of Peace. (TLSB)

The jealousy of Ephraim is that of the kingdom of Israel against the kingdom of Judah. There will be harmony between both kingdoms. Moreover, the kingdom of Israel will not stand then, and therefore it will be a spiritual restoration. As long as those two kingdoms would flourish, they would toil in constant hatred against each other. But Christ will restore both kingdoms to harmony, and they will be enemies no longer. They will be gathered into one and will have one head. (Luther)

He means the new Israel, the church of Christ, which is being gathered out of the Gentiles and Jews. This Israel of the new Covenant is a people of one mind, no longer is it divided and split. (Stoeckhardt)

11:14 *they*. Reunited kingdoms of Israel. (TLSB)

shall swoop down – All this is allegorical. Formerly there was ruinous war and a meaningless kind of victory, yes, an altogether unhappy victory, but then they will not move forward lazily, they will not be weak but very powerful and very numerous, swooping down on the shoulders of the enemies, who will turn their backs and show their shoulders, not their face. That is: The Gospel will be received with supreme eagerness and obedience, and they will gladly hear and believe it and submit themselves to it. (Luther)

shoulder. Seen from the Judean hill country, the territory occupied by the Philistines resembled the shoulder of a man. (TLSB)

shall plunder – Commenting on this phrase, Luther wrote, "This is an expression of the advance and success of the Gospel." (PBC)

people to the east. Perhaps the Midianites, who plundered Israel, along with other eastern peoples (see 9:4). (CSB)

David and Solomon ruled over these nations. Once Israel is unified under the Messiah, they will swoop down upon the nations around them (63:1–6). The manner in which this is accomplished is not revealed here, but in Ac 1:8. (TLSB)

Edom … Moab … Ammonites.† After the exodus, Israel did not attack these nations (see Jdg 11:14–18). Besides internal harmony (v. 13) there is victory from foes without. See 14:2; 49:23; 60:12; also 25:10 and 34:5. (CSB)

They will fold their hands in the presence of Israel. In Hebrew it is not "rule" but "sending," or a casting in of hands, that is, Judah's and Ephraim's; they will thrust in their hands and take the Edomites and Moabites captive. *And the Ammonites shall obey them.* All this by the Spirit and the Word. The apostles and disciples will have favorable results wherever they turn. (Luther)

11:15 *utterly destroy … tongue of the Sea of Egypt*. The sea once blocked the Israelites from escaping from Egypt until God parted it for them (Ex 14:15–16). Here, it symbolizes any opposition to the remnant's return. (TLSB)

the River. The mighty Euphrates could hinder travel, but God will remove all obstacles. (TLSB)

destroy the tongue of the Sea of Egypt. An allusion to the drying up of the Red Sea during the exodus (see Ex 14:21–22). (CSB)

God's power, able to dry these waters He created. (TLSB)

That is, he will dry up the Nile, which, as it flows into the sea, looks like a tongue toward the sea. We call it an arm. Moreover, in the Scriptures rivers of this kind denote the kingdoms, power, and wisdom of the world. Thus we read in Ps. 42:6: "I remember thee from the land of Jordan," that is, the land of Israel. Therefore the Lord will dry up the Nile, that is, He will humble the kingdom of Egypt and make it ready to yield to the lowly apostles, and they will raise the cross (who before were extremely proud and trod it underfoot) by the Word of God, and the entrance, that is, the office of preaching, will lie open. In Alexandria there was once a very famous school of the Christians. Where "river" is mentioned without qualification, it means the Euphrates, to which the kingdom of the Jews in the time of David once extended, and this river seems to be the deadly end of kingdoms. (Luther)

seven channels. He will break a mighty river into small waterways, easily crossed. (TLSB)

across in sandals. As at the parting of the Red Sea, they will cross on dry ground. (TLSB)

the River. Rev 16:12 refers to the drying up of the Euphrates, perhaps symbolizing the removal of barriers preventing the coming of "the kings from the East." (CSB)

11:16 *highway.* The removal of obstacles and the building of a highway leading to Jerusalem are also described in 57:14; 62:10 (cf. 40:3–4). (CSB)

God will prepare the way for His people. Where once they saw obstacles, now they will have an easy path. Nothing stops His plan. (TLSB)

God graciously uses His power for the benefit of His faithful people. Believers are still in His care and protection just as Israel was at the Red Sea. He will always use His power to deliver them and protect them from their enemies. (PBC)

up from the land of Egypt – As stated above, this denotes an allegory of the earlier exodus from Egypt, that is, wherever there have been seas and rivers, there will be passageways for the Word; the Spirit and Wind of the Lord will accomplish this. Thus the kingdom of Christ is pictured by our prophet first in plain words and then in allegorical words. (Luther)

Ch 11 The Lord describes the coming rule of the Messiah. As believers in Christ, we already enjoy the benefits of His wise rule, having received His Spirit, wisdom, peace, and other blessings. The Spirit equips us to spread word of this blessed reign to all nations. • Pour out Your sevenfold Spirit, O Lord, that we may boldly proclaim Your goodness. Amen. (TLSB)