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A Shoot Will Come Up from the Stump of Jesse 11: 1-5

A shoot will come up from the stump of Jesse DIG: Whereas the mighty tree of Assyria was destroyed in 10:33-34, what will happen to the stump of Jesse? How is this Branch different from that mentioned in 4:2? What does it mean that the Spirit of the LORD will rest on Him (see Second Kings 2:15)? What knowledge, ability, or motivation do you see here? What will this reign be like (compare with 9:6-7; contrast with 1:17-23 and 5:12-23)?

REFLECT: The New Covenant interprets the Branch as Jesus Christ (Romans 15:12 and Revelation 5:5). What stories, teaching, or sayings about Jesus come to mind as you consider the qualities described in this section? Which aspect of the Holy Spirit has particularly made a difference in your life? How would you like to grow under the Lordship of Messiah?

The Messianic Hope that began to be expressed in **7:14**, and was intensified in **8:23** to **9:6**, is now clearly seen. **Christ** is not only promised, but is seen as ruling. Instead of the cowardly **house of David**, or the arrogant and oppressive Assyrian empire, we see a King who will protect the weak and lowly. This segment brings to a close the judgment of Assyria that began in **10:5**. This entire section makes the point that although **Isra'el** would be totally subdued, and **Judah** nearly so because of their lack of trust in **ADONAI**, destruction was not **God's** final word. Assyria would also be judged, and out of that judgment a remnant of the twelve tribes of **Jacob** would return to the Land. But as **9:1-6** suggested and **11:1-9** will confirm, that such a return could only come under the protection of a descendant of **David**.



The contrast between **11:1** and **10:34** is that while the Assyrian forest is cut down forever, **a shoot will come up from the stump of Jesse; from his roots a Branch will bear fruit.** The Assyrian slaughter would leave nothing but a field of stumps. The same would be true of **God's** people (**6:11-13**). Both Assyria and **Jacob** were under the judgment of **the LORD**. But there was a difference. When Assyria was finally cut down in 609 BC by the combined forces of Babylon, Media and Persia, nothing ever came from those stumps again. But that was not true of **Jacob**. From one helpless **shoot (53:1-2)** would come the restoration of the nation, the end of war (**9:5**), and the establishment of that which the world has always desired but never attained, namely, genuine security.

Why would **Isaiah** use **Jesse** rather than **David**? When you think of **David**, you think of a king. When you think of **Jesse**, you think of the common man. **He** was a shepherd in a small village in Bethlehem. **Through Isaiah, ADONAI makes the point that only when the glorious house of David is reduced to what it was in Jesse's day, nothing but a cut down stump, would the Messiah appear.**

Isaiah had prophesied: **A shoot will come up from the stump of Jesse; from His roots, Tzemach Tzadik, a righteous Branch will bear fruit (Isaiah 11:1).** As Arnold Fruchtenbaum points out, **Isaiah** prophesied that the **shoot**, or **the Messiah**, would appear only when **the house of David** had been reduced down to where it was, not in **David's** day, but in **his** father **Jesse's** day. That is why **Isaiah** mentions **Jesse** rather than **David**. **He** pictures the great **house of David** as a mighty tree that had been reduced to a mere **stump (6:13)**. But while it appeared to be nothing but a dead **stump**, there was a secret vitality within it. Suddenly a **shoot** will begin to grow and produce life. The point that **the Ruach ha-Kodesh** made through **Isaiah** was that when **the house of David** had been reduced to poverty again, to what it was in **Jesse's** day, and then **the Messiah** would appear.

From **Joseph and Mary's** economic status it was clear that **Jesus** came when **the house of David** had been reduced once again to poverty.

*Olive trees go through a season when they appear dead. But even after several years of seeming lifelessness, a branch will sprout because the roots are still alive. According to **God's** perfect plan, at **His** plan, at **His** appointed time, **Messiah, the Righteous Branch** appeared, bringing new life.*

At that point, the Levitic dynasty had lost its power and glory. A similar picture is given in **Amos**. **In that day I will restore David's fallen tent. I will repair its broken places, restore its ruins, and build it as it used to be (Amos 9:11).** This **Branch** will not stop budding from its lowly beginning, but will continue to grow. From humble beginnings a power will begin to develop into great heights, and a shoot ultimately becomes a tree. A state of humiliation will be followed by a state of exaltation, glorification, and perfection. In **53:2 Isaiah** brings out the same point. **The Messiah** will have lowly beginnings. **He grew up before him like a tender shoot, and like a root out of dry ground. He had no beauty or majesty to attract us to him, nothing in his appearance that we should desire him.** This is the same picture as in **Amos 9:11; the Messiah** comes on the scene when the once mighty house of **David** is reduced to a **stump**.

But **his** lowly beginnings give way to **glory**, and **the Spirit of the LORD will rest on Him (11:2)**. There is a close association of **the Ruach ha-Kodesh** with the messianic promise. The seven attributes of **the Holy Spirit** are given. This is what it means elsewhere that **He** receives the fullness of **the Spirit**. This is a picture of a menorah with its seven branches (**Revelation 4:5**). The middle stem is what **he** calls **the Spirit of the LORD**. Then **he** will use the word **Spirit** three more times after that, and each time two attributes are given: first, **the Spirit of wisdom and of understanding**, second, **the Spirit of counsel and of power**, and thirdly, **the Spirit of knowledge and of the fear of the LORD**. In Revelation **3:1** and **5:6** we are told that **the Messianic Person** has the fullness of **the Holy Spirit**. In **John 3:34-35** it says that this **Person** receives **the Spirit** without limit. This is because **Christ** alone will have the fullness of **the Spirit**. Everyone else receives **the Spirit** with limits; some greater than others, which is why people have different gifts and different numbers of spiritual gifts (every believer has at least one spiritual gift). But in the case of **Christ, He** is given **the Spirit** without limit.

The qualities of **His** messianic reign are then revealed (**11:3-4**). **He** is characterized by **the fear of the LORD** and He has **delight (literally His smelling of**

satisfaction) in it (11:3), just as we should have. To **fear God** is to respond to **Him** in awe, trust, obedience, and worship. **Messiah** would seek to do what **God the Father** wanted **Him** to do. This contrasted with the religious leaders in **Isaiah's** day that sought only to please themselves. As world ruler, **Messiah** will **judge** the world from the Temple in Jerusalem (**to see link click [Db](#) - The Nine Missing Articles in Messiah's Coming Temple**). But **He will not** be like an ordinary judge who judges by what **he sees or hears**. **He will judge** on the basis of **righteousness**. **With the rod of His mouth, with the breath of His lips He will slay the wicked (Second Thessalonians 2:8)**.

Lastly, **His** character is displayed (**11:5**). **Righteousness will be His belt and faithfulness the sash around His waist**. Paul would later take this verse and use it when describing the armor of **God**. He said we should **stand firm then, with the belt of truth buckled around your waist (Eph 6:14)**. Paul was not describing a Roman soldier, because there were no Roman soldiers when **Isaiah** wrote these words. All the armor mentioned in **Ephesians 6** is either a direct quote or a paraphrase from the TaNaKh. **His** point is that we should resist Satan with Scripture as **Christ** did in the wilderness (see the commentary on **The Life of Christ [Bj](#) - Jesus is Tempted in the Wilderness**).