

6. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them

7. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

8. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

9. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

The similarity to the teaching of Micah 4 is particularly evident in verse 9. Very clearly this is a description of a universal situation. The knowledge of the Lord is to cover the earth just as completely as the waters cover the sea. Everywhere there is to be a complete freedom from external danger.

The passage begins with a beautiful figurative picture of the coming rise of a new king from the Davidic line. The previous chapter ended with a figurative description of the downfall of the great Mesopotamian conquering force, which was there compared to the forest of Lebanon. Chapter 11 begins by contrasting to this the stem of Jesse which is thought of as having almost disappeared, but from which a little stem will come forth, so that a Branch will grow out of its roots. Bible interpreters have generally (and correctly) understood this to be a picture of the promised Messiah. Christians have universally believed that it is a prediction of the Lord Jesus Christ. Verses 2 and 3 describe His marvelous character, and then go on to tell something of what He is going to do: 'He shall not judge after the sight of his eyes, neither reprove after the hearing of his ears.' Here we note a similarity to the statement in Micah 4:3 and in Isaiah 2:14 about judging nations and reproofing them. Isaiah 11:4 says that He will judge with righteousness, and reprove with equity.