

Forever Kingdom in Isaiah 11

Satan and Scofield and the Oxford Press Scofield Reference Bible have so infiltrated Study Bibles, Lifeway books, and the SBC (which because of that since 1909 they can not longer be called conservative and the BIG LIE OF THE BIG 10 is that from 1977 on they had a “**conservative resurgence**”), that it is difficult to find a current commentary or study bible to mention (1) The Forever Kingdom, and (2) Equal footing of the Gentiles in the Kingdom. Did you know Thom Ranier, CEO and appointee of one of the Big 10 in the Takeover of the SBC, by the way almost all Scofield Mites and not a coincidence, promotes in Lifeway Bookstores a new Scofield Reference Bible with the image of Scofield on it!

INTRODUCTION: Summary by Matthew Henry.

Commentary for Isaiah 11

The peaceful character of Christ's kingdom and subjects. (1-9) The conversion of the Gentiles and Jews. (10-16)

1-9 The Messiah is called a Rod, and a Branch. The words signify a small, tender product; a shoot, such as is easily broken off. He comes forth out of the stem of Jesse; when the royal family was cut down and almost levelled with the ground, it would sprout again. The house of David was brought very low at the time of Christ's birth. The Messiah thus gave early notice that his kingdom was not of this world. But the Holy Spirit, in all his gifts and graces, shall rest and abide upon him; he shall have the fulness of the Godhead dwelling in him, #Col 1:19; 2:9|.

NOTE: While more modern commentaries and Study Bibles seldom mention (1) the kingdom and (2) Gentiles with the Jews because of the influence of Scofield after 1909 and the Oxford Press SRB, Study Bible with notes centered around a false rapture, dispensationalism, and millennium kingdom, words not in the Bible Itself, you see here how older commentators like Matthew Henry summarize the content of Isaiah 11 with “The peaceful character of Christ's kingdom and subjects. (1-9) The conversion of the Gentiles and Jews. (10-16).” You can tell evil seducers of God’s people with what they fail to say in sound doctrine as well even more than what they do NOT say! Even study books and concordances like Strong’s, Youngs, and Ryrie have been carried away with this Scofield and Oxford evil phenomena.

“Colossians 1:19-20 New International Version (NIV)

19 For God was pleased to have all his fullness dwell in him, 20 and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross.

Alive in Christ (Colossians 2:8-10)

...8 See to it that no one takes you captive through philosophy and empty deception, which are based on human tradition and the spiritual forces of the world rather than on Christ. 9 For in Christ all the fullness of the Deity dwells in 10 And you have been made complete in Christ, who is the head over every ruler and authority....Berean Study Bible

Many consider that seven gifts of the Holy Spirit are here mentioned. And the doctrine of the influences of the Holy Spirit is here clearly taught. The Messiah would be just and righteous in all his government. His threatening shall be executed by the working of his Spirit according to his word. There shall be great peace and quiet under his government. The gospel changes the nature, and makes those who trampled on the meek of the earth, meek like them, and kind to them. But it shall be more fully shown in the latter days. Also Christ, the great Shepherd, shall take care of his flock, that the nature of troubles, and of death itself, shall be so changed, that they shall not do any real hurt. God's people shall be delivered, not only from evil, but from the fear of it. Who shall separate us from the love of Christ? The better we know the God of love, the more shall we be changed into the same likeness, and the better disposed to all who have any likeness to him. This knowledge shall extend as the sea, so far shall it spread. And this blessed power there have been witnesses in every age of Christianity, though its most glorious time, here foretold, is not yet arrived. Meanwhile let us aim that our example and endeavours may help to promote the honour of Christ and his kingdom of peace.

10-16 When the gospel should be publicly preached, the Gentiles would seek Christ Jesus as their Lord and Saviour, and find rest of soul. When God's time is come for the deliverance of his people, mountains of opposition shall become plains before him. God can soon turn gloomy days into glorious ones. And while we expect the Lord to gather his ancient people, and bring them home to his church, also to bring in the fulness of the Gentiles, when all will be united in holy love, let us tread the highway of holiness he has made for his redeemed. Let us wait for the mercy of our Lord Jesus Christ unto eternal life, looking to him to prepare our way through death, that river which separates this world from the eternal world.

Commentary by Matthew Henry, 1710.

- 1. Scofield mites once again as always want to cheat us on the Forever Kingdom passages of the Bible like Isaiah 11. So much of it like Isaiah 11:1-10 is referenced or quoted in Romans 15:12 and context in presenting Jesus as the hope of the Gentiles of the world, and of course in Isaiah 11 while the second return of the Jews to their homeland is predicted (and that is where Swaggart and the other Scofield mites bog down, missing the message for the Gentiles that the Apostle of the Gentiles came to bear—**

“...and that the Gentiles might glorify God for His mercy, as it is written: "For this reason I will confess to You among the Gentiles, And sing to Your name." And again he says: "Rejoice, O Gentiles, with His people!" And again: "Praise the Lord, all you Gentiles! Laud Him, all you peoples!" And again, Isaiah says: "There shall be a root of Jesse; And He who shall rise to reign over the Gentiles, In Him the Gentiles shall hope." (Romans 15:9-12)

- 2. There is in 11:11-15 a prediction, now fulfilled, of a second recovery of the dispersed Jews from all over the world, this includes both the regular Hebrews and the Zealots that have always and still do want a Messianic Kingdom of their own.**

It shall come to pass in that day
That the Lord shall set His hand again the second time
To recover the remnant of His people who are left,
From Assyria and Egypt,
From Pathros and Cush,
From Elam and Shinar,
From Hamath and the ^[d]islands of the sea.

¹² He will set up a banner for the nations,

And will ^[e]assemble the outcasts of Israel,
And gather together the dispersed of Judah
From the four ^[f]corners of the earth.

¹³ Also the envy of Ephraim shall depart,
And the adversaries of Judah shall be cut off;
Ephraim shall not envy Judah,
And Judah shall not harass Ephraim.

¹⁴ But they shall fly down upon the shoulder of the Philistines toward the west;

Together they shall plunder the [g]people of the East;

They shall lay their hand on Edom and Moab;

And the people of Ammon shall obey them.

¹⁵ The LORD will utterly [h]destroy the tongue of the Sea of Egypt;

With His mighty wind He will shake His fist over [i]the River,

And strike it in the seven streams,

And make men cross over [j]dry-shod.

¹⁶ There will be a highway for the remnant of His people

Who will be left from Assyria,

As it was for Israel

In the day that he came up from the land of Egypt.

3. Yet you can not get away from Isaiah 11:10 as the central verse of the chapter, and the only verse quoted and explained in the NT twice, John 7:42 and Romans 15:12.

*“And in that day there shall be a Root of Jesse,
Who shall stand as a banner to the people;
For the Gentiles shall seek Him,
And His resting place shall be glorious.”*

4. Then the part of Isaiah 11 that makes it obvious as a Forever Kingdom passage is Isaiah 11:6-9.

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

*⁷ The cow and the bear shall graze;
Their young ones shall lie down together;
And the lion shall eat straw like the ox.*

*⁸ The nursing child shall play by the cobra’s hole,
And the weaned child shall put his hand in the viper’s 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.”*

5. And within that forever kingdom context is the certainly of Forever of 11:9—

**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.”**

1. God’s Holy Mountain is an obvious reference to Mount Zion where the New Jerusalem will be lowered on the new earth.
2. The whole earth full of the knowledge of the Lord can only exist with the complete fulfillment of Christ’s kingdom on the new earth.

4. GOD EARLY CHOSE THAT HIS SON WOULD COME FROM THE FAMILY OF ABRAHAM AND KING DAVID, NEVER CHANGING HIS MIND OR INTENTION: ISAIAH 11:1-10, JOHN 7:42, AND ROMANS 15:12.

(1). Isaiah 11:1-10.

¹ There shall come forth a ^[a]Rod from the ^[b]stem of Jesse,
And a Branch shall ^[c]grow out of his roots.

²The 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 of the fear of the Lord.

³His delight *is* in the fear of the Lord,
And He shall not judge by the sight of His eyes,
Nor decide by the hearing of His ears;
⁴But with righteousness He shall judge the poor,
And decide with equity for the meek of the earth;
He shall strike the earth with the rod of His mouth,
And with the breath of His lips He shall slay the wicked.

⁵Righteousness shall be the belt of His loins,
And faithfulness the belt of His waist.

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

⁷The cow and the bear shall graze;
Their young ones shall lie down together;
And the lion shall eat straw like the ox.

⁸The nursing child shall play by the cobra's hole,
And the weaned child shall put his hand in the viper's den.

⁹They 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.

¹⁰"And in that day there shall be a Root of Jesse,
Who shall stand as a banner to the people;
For the Gentiles shall seek Him,
And His resting place shall be glorious."

Footnotes:

- a. [Isaiah 11:1](#) Shoot
- b. [Isaiah 11:1](#) stock or trunk
- c. [Isaiah 11:1](#) be fruitful

(2) Referenced in John 7:42.

Who Is He?

⁴⁰Therefore many from the crowd, when they heard this saying, said, "Truly this is Deut. 18:15, 18the Prophet." ⁴¹Others said, "This is John 4:42; 6:69the Christ."

But some said, "Will the Christ come out of Galilee? ⁴²Ps. 132:11; Jer. 23:5; Mic. 5:2; Matt. 2:5; (Luke 2:4)Has not the Scripture said that the Christ comes from the seed of David and from the town of Bethlehem, 1 Sam. 16:1, 4where David was?" ⁴³So John 7:12there was a division among the people because of Him. ⁴⁴Now John 7:30some of them wanted to take Him, but no one laid hands on Him

(3). Romans 15:12.

⁹ and that the Gentiles might glorify God for His mercy, as it is written: "For this reason I will confess to You among the Gentiles, And sing to Your name."

¹⁰And again he says: "Rejoice, O Gentiles, with His people!"

¹¹ And again: "Praise the Lord, all you Gentiles! Laud Him, all you peoples!"

¹² And again, Isaiah says: "There shall be a root of Jesse; And He who shall rise to reign over the Gentiles, In Him the Gentiles shall hope."

NOTE: Part of the folly of the Scofield Mites is getting so carried away and captive to the Zealot approach of Oxford Press for political reasons, and because thy paid a lot of money to get him to add false notes to the Bible, that they maximize a false 1000 year kingdom where the Zealots will reign over and more than the Gentiles, yet they reign equally under Jesus, " And He (Jesus, the root of David) who shall rise to reign over the Gentiles, In Him the Gentiles shall hope."

Conclusion, Turning to another Oldy, that of John Wesley

The Book of Isaiah Chapter 11 Chapter Overview:

{<https://www.biblestudytools.com/commentaries/wesleys-explanatory-notes/isaiah/isaiah-11.html>}

Christ, a branch cut of the root of Jesse, endued with the spirit of the Lord, should set up a kingdom by the preaching of his word, ver. 1 - 5.

The members of his church should live in peace and unity, ver. 6 - 9.

And be victorious over their enemies: and to him should the Gentiles seek, ver. 10 - 16.

Verses:

11:1 And - And having said that the Assyrian yoke should be destroyed because of the anointing, he now explains who that anointed person was. The stem - Or, stump: for the word signifies properly a trunk cut off from the root. By which he clearly implies, that the Messiah should be born of the royal house of David, at that time when it was in a most forlorn condition, like a tree cut down, and whereof nothing is left but a stump or root under ground. Of Jesse - He doth not say of David, but of Jesse, who was a private and mean person, to intimate, that at the time of Christ's birth the royal family should be reduced to its primitive obscurity.

11:2 Wisdom - It is not needful, exactly to distinguish these two gifts; it is sufficient that they are necessary qualifications for a governor, and a teacher, and it is evident they signify perfect knowledge of all things necessary for his own and peoples good, and a sound judgment, to distinguish between things that differ. Counsel - Of prudence, to give good counsel; and of might and courage, to execute it. Knowledge - Of the perfect knowledge of the whole will and counsel of God, as also of all secret things, yea of the hearts of men. Fear - A fear of reverence, a care to please him, and lothness to offend him.

11:3 In the fear - He shall not judge rashly and partially, but considerately and justly, as the fear of God obliges all judges to do. Judge - Of persons or causes. After the sight - According to outward appearance, as men do, because they cannot search mens hearts. Reprove - Condemn or pass sentence against a person. His ears - By uncertain rumours or suggestions.

11:4 Judge - Defend and deliver them. Reprove - Or condemn their malicious enemies. Thy rod - With his word, which is his scepter, and the rod of his power, Psalms 110:2, which is sharper than a sword, Hebrews 4:12, by the preaching whereof he subdued the world to himself, and will destroy his enemies, 2:8. This he adds farther, to declare the nature of Christ's kingdom, that it is not of this world.

11:5 The girdle - It shall adorn him, and be the glory of his government, as a girdle was used for an ornament, Isaiah 3:24, and as an ensign of power, Job 12:18, and it shall constantly cleave to him in all his administrations, as a girdle cleaveth to a man's loins.

11:6 The wolf - The creatures shall be restored to that state of innocency in which they were before the fall of man. Men of fierce, and cruel dispositions, shall be so transformed by the grace of Christ, that they shall become gentle, and tractable. A child - They will submit their rebellious wills to the conduct of the meanest persons that speak to them in Christ's name.

11:7 Feed - Together, without any danger or fear. Straw - The grass of the earth, as they did at first, and shall not devour other living creatures.

11:9 My holy mountain - In Zion, in my church. The sea - The channel of the sea.

11:10 A root - A branch growing upon the root. Ensign - Shall grow up into a great tree, shall become an eminent ensign. The people - Which not only the Jews, but all nations, may discern, and to which they shall resort. Rest - His resting - place, his temple or church, the place of his presence and abode. Glorious - Shall be filled with greater glory than the Jewish tabernacle and temple were; only this glory shall be spiritual, consisting in the plentiful effusions of the gifts, and graces, of the Holy Spirit.

11:11 The second - The first time, to which this word second relates, seems to be the deliverance out of Babylon: and then this second deliverance must be in the days of the Messiah. To recover - From all places far and near, into which either the ten tribes or the two tribes were carried captives. Pathros was a province in Egypt.

11:12 Nations - All nations, Jews and Gentiles. Out - casts - That were driven out of their own land, into foreign parts. Israel - Of the ten tribes.

11:13 Ephraim - Of the ten tribes, frequently called by the name of Ephraim. Of enemies they shall be made friends. The adversaries - Not the body of Ephraim, for they are supposed to be reconciled, and they shall not be cut off, but live in love with Judah, as we see by the next clause; but those few of them who continue in their enmity together with all the rest of their adversaries.

11:14 Fly - It is a metaphor from birds and beasts of prey. Spoil - They shall subdue them, which is to be understood of the spiritual victory which the Messiah shall obtain by his apostles and ministers over all nations.

11:15 Destroy - Shall not only divide it, as of old, but dry it up, that it may be an high - way. The sea - The Red Sea, which may well be called the Egyptian sea, both because it borders upon Egypt, and because the Egyptians were drowned in it, which is called a tongue in the Hebrew text, Joshua 15:2, 5, as having some resemblance with a tongue: for which reason the name of tongue hath been given by geographers to promontories of land which shoot forth into the sea, as this sea did shoot out of the main ocean into the land. Rivers - Nile. Seven streams - For which it is famous in all authors.

11:16 As it was - As there was another high - way from Egypt. All impediments shall be removed, and a way made for the return of God's Israel from all parts of the world. He mentions Assyria, because thither the ten tribes were carried, whose case seemed to be most desperate.