



## Rice Memorial MBC

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### **Rice Memorial Missionary Baptist Church**

Apostle Walter F. Camp, Presiding Senior Pastor  
Pastor David K. Baker III, 2<sup>nd</sup> Presiding  
802 W. 15<sup>th</sup>, Little Rock, AR 72202, 501-773-6546  
[www.RiceMemorialBaptistChurch.org](http://www.RiceMemorialBaptistChurch.org)

### **The Kingdom of Peace**

Definitions in **bold letters** are from **Strong's** Exhaustive Concordance  
Other definitions are from **Webster's** Dictionary, 1828 Edition  
or Roget's Thesaurus – **September 4, 2016**

**Worship with us** at **3201 Mary St** until we rebuild our sanctuary at 802 W. 15th,  
... We're just behind Kaufman's Lumber Company in Little Rock Arkansas...

## **Isaiah 11:1-9**

**Introduction:** The Messiah represented as a **slender twig** shooting up from the **root** of an old withered **stem (stump)**, which tender plant, so extremely weak in its first appearance, should nevertheless **become fruitful and mighty**, Isaiah 11:1-4. Great equity of the Messiah's government, Isaiah 11:5. Beautiful assemblages of images by which the great **peace** and happiness of his kingdom are set forth, Isaiah 11:6-8. The extent of his dominion shall be ultimately that of the whole habitable globe, Isaiah 11:9. The prophet, borrowing his imagery from the exodus from Egypt, predicts, with great majesty of language, the **future restoration** of the **outcasts** of Israel and the dispersed of Judah, (viz., the whole of the twelve tribes of Israel), from their several dispersions, and also that blessed period when BOTH **Jews** and **Gentiles** shall assemble under the banner of Jesus, and zealously unite in extending the limits of his kingdom, Isaiah 11:10-16.

(Source: <https://www.studyight.org/commentaries/acc/isaiah-11.html>)

**Isaiah 11:1**, And there shall come forth a **rod (twig)** out of the **stem (stump of a tree)** of Jesse, and a **Branch (shoot [growth], a descendant)** shall grow out of his **roots**...

**NOTE:** He is called a **rod**, and a **branch**; both the words here used signify a WEAK, small, tender product, a **twig** and a **sprig** (so some render them), such as is easily **broken off**. The enemies of God's church were just before compared to strong and stately boughs (chapter 10:33), which will not, without great labour, be hewn down, but Christ to a **tender** branch (ch. 53:2); yet he shall be victorious over them. (2.) He is said to come out of **Jesse** rather than **David**, because Jesse lived and died in meanness and **obscurity**; his family was of small account (1 Sa. 18:18), and it was in a way of contempt and reproach that David was sometimes called the **son of Jesse**, 1 Sa. 22:7. (3.) He comes forth out of the **stem**, or **stump**, of Jesse. When the royal family, that had been as a cedar, was **cut down**, and only the stump of it left, almost leveled with the ground and lost in the grass of the field (Daniel 4:15), yet it shall sprout again (Job 14:7); nay, it *shall grow out of his roots*, which are quite buried in the earth, and, like the roots of flowers in the winter, have no stem appearing above ground. The house of **David** was **REDUCED** and brought **very LOW** at the time of **Christ's birth**, witness the **obscurity** and **poverty** of Joseph and Mary.

(Source: <https://www.studyight.org/commentaries/mhm/isaiah-11.html>)

**Job 14:7**, For there is **HOPE** of a **TREE**, if it be **cut down**, that it WILL **sprout again**, and that the **tender branch** thereof will NOT cease.

**Isaiah 11:2**, And the **SPIRIT** of the LORD (Yahweh) shall REST upon him, the spirit of **wisdom** and **understanding**, the spirit of **counsel** and **MIGHT** (**force, power, valor** [strength of MIND in regard to danger]), the spirit of **knowledge** and of the **FEAR** of the LORD... and shall make him of **QUICK understanding** in the **FEAR** of the Lord (Yahweh)...

**Thought 1.** After Jesus was baptized by John, Yahweh, his Father, anointed him with the Holy Spirit without measure. He had the fullness of the Spirit in all of his completeness. And from that point, while in the earth, he worked as the Prophet, the Christ: the anointed.

**John 3:33-34**, He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by **measure** (**a limited portion (degree)**) unto him.

**NOTE:** (1.) He shall have the spirit of wisdom... No man knows the Father but the Son, Matthew 11:27. What he is to make known to the children of men concerning God, and his mind and will, he shall be himself acquainted with and apprised of, John 1:18. He shall know how to administer the affairs of his spiritual kingdom in all the branches of it, so as effectually to answer the two great intentions of it, the glory of God and the welfare of the children of men. The terms of the covenant shall be settled by him, and **ordinances** instituted, **in WISDOM:** **treasures of wisdom** shall be **HID in him** he shall be our counsellor, and shall BE made of God to us WISDOM.  
(Source: <https://www.studylight.org/commentaries/mhm/isaiah-11.html>)

Wisdom has been defined to be "the use of the BEST MEANS for attaining the BEST ENDS." "We conceive," says Whewell, " *prudence* as the virtue by which we select right means for given ends, while *WISDOM* implies the selection of RIGHT ENDS as well as of RIGHT MEANS." Hence, *wisdom* implies the union of high mental and moral excellence. *Prudence* (that is, *providence*, or forecast) is of a more negative character; it rather consists in avoiding danger than in taking decisive measures for the accomplishment of an object. "In strictness of language," says Paley, " there is a difference between knowledge and wisdom; wisdom always supposing action, and action directed by it."

**1 Corinthians 1:30**, But of him are ye **IN** Christ Jesus, who of God is **MADE** unto us **WISDOM**, and righteousness, and sanctification, and redemption...

**Colossians 2:2-3**, That their hearts might be comforted, being knit together **IN** LOVE, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of **Christ**; In whom are **HID** all the **treasures of WISDOM** and **knowledge**.

**NOTE: And understanding** - The difference between the words here rendered wisdom and understanding is, that the former denotes wisdom properly; and the latter, that **judgment** resulting FROM wisdom, by which we distinguish things, or decide on their character.

**The spirit of counsel** - That by which he shall be qualified to "give" counsel or advice; the qualification of a public instructor and guide; see the note at Isaiah 9:6.

**And might** - STRENGTH, vigor, energy; that strength of heart and purpose which will enable a man to meet difficulties, to encounter dangers, to be bold, open, and fearless in the discharge of his duties. It is not necessary to remark, that this characteristic was found in an eminent (high) degree in the Lord Jesus Christ.

**Of knowledge** - That is, the knowledge of the **attributes** and **PLANS** of **Yahweh**; compare Matthew 11:27: 'Neither knoweth any man the Father save the Son.' John 1:18: 'No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him;' 1 John 5:20.

**Luke 2:52** ...Jesus **increased** in **wisdom** and stature, and in favour with God and man.

**John 8:28**, Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing **of myself**; but as my **Father** hath **TAUGHT me**, **I speak** these things.

**And of the fear of the Lord** - The fear of Yahweh is often used to denote piety in general, as consisting in a REVERENCE for the divine commands, and a dread of offending him;

Reverence, **1.** deep RESPECT and esteem (HIGH VALUE) mingled with FEAR and affection (LOVE). **2.** The FEAR acceptable to God, is a filial [CHILD in relation to his parents] fear, an awful reverence of the divine nature, proceeding FROM a just esteem [high value] of his PERFECTIONS [infinite POWER, holiness, justice, benevolence and wisdom], which produces IN us an inclination (LEANING of the MIND or WILL) TO his service and an UNWILLINGNESS to offend him.).

**Thought 2.** The product of the “reverence” we have for God is a strong confidence (trust [FAITH])... This why the centurion, in Luke 7, had GREAT FAITH for his servant to be healed. He “understood reverence” for God, the HIGHEST authority in existence.

**Psalm 111:10**, The fear (**reverence**) of the Lord (**Yahweh**) is the **beginning** of wisdom: a **good understanding** have ALL they that **DO** his commandments...

“that is,” a desire to PLEASE HIM, which is piety; compare Job 28:28; Psalm 19:9; Psalm 111:10; Pro. 1:7; Pro. 3:13; Pro. 15:33; Prov. 19:23. That this characteristic was found eminently (high degree) in the Lord Jesus, it is NOT necessary to attempt to prove. (Source: <https://www.studylight.org/commentaries/bnb/isaiah-11.html>)

**Revelation 4:5** ...and there were seven **lamps (flambeau** [large decorative candlestick], **light)** of **FIRE** burning before the throne, which are the **seven Spirits** of **God**.

**NOTE:** ... the seven Spirits of God (vs. 5) the various **gifts, graces, and operations** of the Spirit of God in the churches of Christ; these are all dispensed according to the will and pleasure of him who sits upon the throne. (*The Father, Yahweh*)  
Source: *The Matthew Henry Commentary on the whole Bible*

**Thought 3.** The number seven represents completeness: fullness of the Spirit.

**Isaiah 11:3**, And shall **make him** of quick understanding in the **FEAR** of the Lord (Yahweh): and he shall **not judge** after the **sight** of his eyes, neither reprove after the hearing of his ears...

**NOTE:** ...**make him of quick understanding** - The Septuagint renders this, ‘And the spirit of the FEAR of God shall fill him.’ The Chaldee, ‘And the Lord shall draw him near to him in his fear.’ The Syriac, ‘And he shall be resplendent (like the sun, or the stars) in the fear of the Lord.’ ...The sense here is, probably, that he would **take pleasure** in the FEAR of **Yahweh**, that is, in piety, and in DEVOTING himself **to his service**. The interpretation given in our translation, is that given by many expositors; though that above suggested is probably the correct one. The word is used to denote “pleasure” in a thing; it is not used anywhere, it is believed, to denote **a quick understanding**; compare Exodus 5:21; Philemon 4:18. The idea which is conveyed by our translators is, probably, derived from “the discernment of the quality” of objects by an acute sense of smell, and hence, they interpreted the word to denote an acute discrimination of any objects.

**And he shall not judge after the sight of his eyes** - He sha 1 **NOT JUDGE** of things by their EXTERNAL APPEARANCE. or with PARTIALITY. This is language which is applicable to a magistrate, and is spoken of the Messiah as the descendant of David, and as sitting on his throne as a ruler of his people. He who judges after the SIGHT of his eyes,‘ does it according to **external appearances**, **showing favor** to RANK, to the RICH,

and the GREAT; or **judging as things “appear” WITHOUT** a CLOSE and CAREFUL inquiry into their true nature and bearings; compare John 7:24: ‘Judge not according to the appearance, but judge righteous judgment;’ Deuteronomy 1:16-17.

**John 7:23-24**, (*Jesus said*) If a man on the **sabbath day** receive **circumcision**, that the LAW of Moses should NOT be broken; are ye ANGRY at me, because I have made a man every whit whole on the sabbath day? **JUDGE (distinguish, decide, conclude) NOT** according to the **appearance**, but **JUDGE RIGHTEOUS judgment**.

**Neither reprove** - This word means “to show, to prove; to CORRECT, reprove, CONVINCED; to reproach, or CENSURE; to punish; to judge, decide, etc.” Here it is evidently used as synonymous with ‘shall **he judge**’ in the former part of the parallelism - retaining the idea of a just judge, who decides not according to the hearing of the ears, but **according to justice**.

**After the hearing of his ears** - Not by plausible (that may gain favor) statements, and ingenious (witty; well formed, intellectual) defenses), but by **weighing evidence**, and by an **impartial examination** of the TRUE MERITS of the case.

(Source: <https://www.studylight.org/commentaries/bnb/isaiah-11.html>)

**Isaiah 11:4**, *But with righteousness shall he judge the poor, and reprove (correct, rebuke) with equity (straightness, justice) for the meek of the earth: and he shall smite the earth with the ROD of his mouth, and with the breath of his lips shall he SLAY the wicked.*

**NOTE: And he shall smite the earth** - By the “earth” here, or the land, is meant evidently “the wicked,” as the following member of the parallelism shows. Perhaps it is intended to be implied, that the earth, when he should come, would be eminently **depraved**; which was the fact. The characteristic here is that of an **upright judge or prince**, who would **punish the wicked**. To “smite” the earth, or the wicked, is expressive of punishment; and this characteristic is elsewhere attributed to the Messiah; see Psalm 2:9-12; Revelation 2:27. The trait is that of a **just, upright, impartial exercise of power** - such as would be manifested in the DEFENSE of the POOR and the innocent, and in the PUNISHMENT of the PROUD and the GUILTY.

**With the ROD of his mouth** - The word rendered here ‘rod,’ denotes properly a stick, or staff; a rod for chastisement or correction Pro. 10:13; Pro. 13:24; Job 9:34; Job 21:9; the staff, or scepter of a ruler - as an emblem of office; a measuring rod; a spear, etc.; Note, Isaiah 10:5. It is NOT elsewhere applied to the mouth, though it is often used in other connections. It means that which goes out of the **mouth** - a **word command threatening decision**; and it is implied that it would GO FORTH to pronounce SENTENCE of condemnation, and **to PUNISH**. His word would be so just, impartial, and authoritative, that the effect would be to overwhelm the wicked.

**And with the breath of his lips** - This is synonymous with the previous member of the parallelism. ‘The breath of his lips’ means that which goes forth from his lips - his DOCTRINES, his COMMANDS, his DECISIONS.

**Shall he slay the wicked** - That is, he shall **condemn the wicked**; or, he shall sentence them to punishment.

(Source: <https://www.studylight.org/commentaries/bnb/isaiah-11.html>)

**Isaiah 11:5**, *And righteousness shall be the girdle (belt) of his loins (reins [inward parts; the heart; conduct; authority]), and faithfulness the girdle (belt) of his reins (seat of vigor [strength of MIND]).*

**NOTE: And righteousness shall be the girdle of his loins**,.... He shall be adorned with it, strengthened by it, and ready at all times to perform it; he LOVED righteousness, and did acts of righteousness throughout the whole course of his life; and, by his active and passive obedience, wrought out an **everlasting righteousness** for his people; he is a King

that reigns in righteousness, righteousness is the sceptre of his kingdom; all his administrations of government are righteous; JUST and TRUE are ALL his ways: **and faithfulness the girdle of his reins;** he was **faithful to God,** that appointed him as King and Head of the church; faithful as a PROPHET, in declaring his MIND and WILL; and is a **faithful High Priest,** as well as a merciful one.

(Source: <https://www.studylight.org/commentaries/geb/isaiah-11.html>)

**John 5:30,** I can of mine OWN SELF do nothing: as I hear, I judge: and my **judgment** is JUST; because I seek NOT mine own will, but the WILL of the **Father** which hath **sent me**.

**Hebrews 3:1-2,** Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; **Who was FAITHFUL** to him that appointed him, as also Moses **was faithful** in all his house.

**1 Corinthians 4:1-2,** Let a man so **account (reckon [think])** of us, as of the **ministers (servants)** of Christ, and **stewards (manager)** of the **mysteries (secret)** of God. Moreover it is REQUIRED in stewards, that a man be found FAITHFUL.

**2 Timothy 2:1-2,** Thou therefore, my son, be strong in the **grace** that is IN Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to **FAITHFUL men,** who shall be able to **TEACH others** also.

**Isaiah 11:6-9,** *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. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp (adder [venomous serpent]), and the weaned child shall put his hand on the cockatrice' (viper) den. They shall NOT HURT nor destroy in all my holy mountain: for the EARTH shall be FULL of the knowledge of the LORD (Yahweh), as the waters cover the sea.*

**NOTE: The wolf also** - In this, and the following verses, the prophet describes the effect of his REIGN in producing PEACE and tranquility on the earth. The description is highly poetical, and is one that is common in ancient writings in describing a golden age. The two leading ideas are those of "peace" and "security." The figure is taken from the condition of animals of all descriptions living in a state of harmony, where those which are by nature defenseless, and which are usually made the prey of the strong, are suffered to live in security. **By nature** the wolf preys upon the lamb, and the leopard upon the kid, and the adder is venomous, and the bear, and the cow, and the lion, and the ox, cannot live together. But if a state of things should arise, where all **this hostility would cease;** where the wild animals would lay aside their ferocity, and where the feeble and the gentle would be safe; where the adder would cease to be venomous, and where all would be so mild and harmless that a little child would be safe, and could lead even the most ferocious animals, **that state would represent the reign of the Messiah.** Under his dominion, such a change would be produced as that those who were by nature violent, severe, and oppressive; those whose disposition is illustrated by the ferocious and bloodthirsty propensities of the lion and the leopard, and by the poison of the adder, would be changed and subdued, and would be disposed to live in peace and harmony with others. This is the "general" idea of the passage. We are NOT to cut the interpretation to the quick, and to **PRESS the expressions** to know what particular class of people are represented by the lion, the bear, or the adder. The "general" image that is before the prophet's mind is that of PEACE and SAFETY, "such as that would be" if **a CHANGE** were to be produced in **wild animals, making them tame, and peaceful, and harmless.**

(Source: <https://www.studylight.org/commentaries/bnb/isaiah-11.html>)

**Thought 1.** This reign of the Messiah will begin when he returns to the earth and is called

“the Millennium”: thousand year reign. Isaiah spoke of this reign again in chapter 65.

**Isaiah 65:17-18**, For, behold, I create **new** heavens and a **new** earth: and the former shall not be **REMEMBERED**, nor come into mind. But be glad and rejoice for ever in that which I create...

**Remembered defined 2142, by implication, to MENTION; BE MINDFUL** (bearing in mind), **recount, THINK ON.**

**Isaiah 65:20**, There shall be no more hence an **infant** of days, nor an **OLD man** that has NOT **filled his days**: for the **child shall DIE** an hundred years old...

**Thought 2.** The fact this “new heaven and new earth” has DEATH in it is the best clue this is NOT the same “new heaven and new earth” spoken of in Rev. 21:1-4. The one spoken of in Revelation 21:1-4 has “no more DEATH.”

**Revelation 21:1, 4**, And I saw a **new heaven** and a **new earth**: for the FIRST heaven and the FIRST earth were **passed away**...

...And God shall wipe away all tears from their eyes; and there shall be **NO MORE DEATH**, neither sorrow, nor crying, neither shall there be any more pain: for the former things are **passed away**.

**Isaiah 65:20-24** ...but the **SINNER** being a hundred years old shall be accursed. And they shall **build houses**, and **inhabit** them; and they shall plant vineyards, and eat the fruit of them. They shall NOT build, and another inhabit; they shall not plant, and another eat : for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall **NOT labour in vain**, nor bring forth for trouble; for they are the seed of the blessed of the LORD, and their offspring with them. And it shall come to pass, that **before they call, I will answer**; and while they are yet speaking, **I will hear**.

**NOTE:** The millennial reign of Jesus Christ will not only be a time of biological and social transformation. It will also be a time of profound spiritual transformation and **intimacy**. There will be an immediate and constant sense of the **presence** of God, and His knowledge will cover the earth (Isaiah 11:9).

i This does not mean that everyone on the millennial earth will be saved; only that the *opportunity* for such close relationship will be widely enjoyed. We know that **NOT ALL will be SAVED** during the **millennial earth** because:

At the conclusion of the time of the millennial earth, Satan is released from his confinement and finds many willing servants on the earth (Revelation 20:7-9), whom he gathers for one last - and strikingly futile - rebellion against God. Zechariah 14:16-19 and Psalm 2 describe the **firm rule** of the **Messiah** during the **millennial earth**, dealing decisively with those who do not surrender to His reign, enforcing righteousness all over the earth.

ii. Though not all will be saved on the millennial earth, we may suppose that the **proportions will be reversed**. Today, it is but a remnant that are saved, because *many are called but few are chosen* (Matthew 22:14) and *broad is the way that leads to destruction, and there are many who go in by it. Because narrow is the gate and difficult is the way which leads to life, and there are few who find it* (Matthew 7:13-14). In the millennial earth, **the FEW** will be those who don't know the LORD and **are NOT saved**. (Source: David Guzik's Commentaries on the Bible [classic.studylight.org/com/guz](http://classic.studylight.org/com/guz))

**Isaiah 65:25**, The **WOLF** and the **LAMB** shall feed together, and the **LION** shall eat STRAW like the bullock: and dust shall be the **serpent's** meat. They shall **not HURT nor destroy** in all my holy mountain, saith the LORD (Yahweh).