

Isaiah 11 The Peaceful Kingdom

Isaiah 2:1-4 The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. 2 And it shall come to pass in the last days, [*that*] the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. 3 And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. 4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more

Perhaps the most difficult portion of this prophecy to understand is the last portion of it which speaks of beating swords into plowshares and spears into pruning hooks, which is often misunderstood to teach that war shall pass away as an instrument of national policy and that universal peace on earth shall prevail. This is totally in error. Christ himself taught that "there shall be wars and rumors of wars" throughout the current dispensation.

Matthew 24:6 And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all [these things] must come to pass, but the end is not yet.

What we actually have, therefore, is a statement of the way it will be among the citizens of the kingdom of God, or the church of Christ. Here the prophet is certainly not speaking of the world, for its peoples will war continually, but rather of the all nations and many peoples who will come to the Lord's House. The fulfillment of this prophecy is seen in the general practice of believers in all generations.

Except for the example of the apostate Medieval Roman church's acceptance of war as an instrument used to further their secular ends, God's people have consistently rejected war as an instrument of evangelism or for any other purpose.

Since the Messiah is to be "the Prince of Peace" according to prophecy:

Isaiah 9:6-7 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. 7 Of the increase of [his] government and peace [there shall be] no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

This is a sure indication that Jesus is the Christ the Son of the Living God and denies the authenticity of Mohammed and the followers of Islam ... and also the apostate Medieval Roman church's crusades and barbarous inquisitions to evangelize. By their fruits ye shall know them.

Whatever befalls Judah a remnant of true believers will survive cf:

Isaiah 1:9 Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, *and* we should have been like unto Gomorrah.

The coming Kingdom of God will not be a government that conquers by the sword as worldly governments do but with peace shall it conquer the world. Keeping to the subject we will now skip down to Isaiah 10.

In the 10th Chapter of Isaiah, the nation of Assyria is pictured as the rod of God's anger cf: Isaiah 10:5 to punish Israel and Judah for their wickedness and Idolatry. Sargon II the King of Assyria destroyed the Northern Kingdom of Israel and its capital of Samaria falls into captivity in 722 BC. This is how the 10 northern tribes became known as the 10 lost tribes of Israel. Twenty years of war and rumors of war follow. Then Sargon's son Sennacherib (sen-A-ker-ib) leads the Assyrians army and destroy 46 walled cities in Judah and carry away 200,156 Jews into Assyrian captivity. As we approach the end of chapter ten different cities are named and the fear of the coming Assyrians is magnified as they draw closer ...

Isaiah 10:32 As yet shall he remain at Nob that day: he shall shake his hand *against* the mount of the daughter of Zion, the hill of Jerusalem.

but the haughty King Assyria makes the mistake of declaring victory too soon. Sennacherib sends his general to ridicule God before the walls of Jerusalem demanding they surrender. Nob is a Levite city 2 miles short of Jerusalem. King Hezekiah prays and the Assyrian 185,000 are slain by the angel of the Lord cf:

Isaiah 10:33-34 Behold, the Lord, the LORD of hosts, shall lop the bough with terror: and the high ones of stature *shall be* hewn down, and the haughty shall be humbled. 34 And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one.

The prophet has described the coming destruction of the Assyrian Army under the imagery of a mighty forest of trees cut down and laid level with the ground by the axe wielded by a “mighty one” a metaphor for the power of the word of God. John the Baptist uses this same imagery to describe the work of Christ.

Luke 3:9 And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

As we begin Isaiah 11 there is great controversy about whether the first or the second coming of Christ brings these things about. If it is about His first coming then the things discussed are for the Church age and they tell of the effects of Christ's first coming. If they concern His second Coming then they are for what is commonly called the millennial kingdom by the pre-millennialists. Another question is are these verses to be understood precisely literally or are they expressing things in symbolic figurative and language.

Without exception the New Testament writers understood Isaiah 11 as describing Christ's first coming and the language as symbolic.

In opposition to the imagery of Chapter 10, the prophet now presents a great person who is the subject of this coming 11th chapter, described as a slender twig shooting out of the trunk of an old tree ... Israel.

The implication here is that the shoot and the branch to come forth from this stock will not occur until Jesse and the entire Davidic monarchy have completely fallen. This tender plant, weak in appearance will become fruitful and prosper.

Isaiah 11:1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

This contrast shows plainly the connection between Chapter 11 and the preceding chapter, which is expressed by the connecting word “And” linking the two chapters. Christ was a descendant of Jesse cf: Matthew 1:1-6.

Isaiah often uses some great temporal earthly deliverance to launch out into the Spiritual deliverance of God’s people by the Messiah.

The Apostle Paul assures us of the fact that this prophecy relates to the first coming of Jesus Christ by quoting Isaiah 11:1 & Isaiah 11:10 cf:

Romans 15:12 And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

The context of Romans 15 is things going on in the Church then not some thousand year reign at the end of time. This verse tells us the meaning of the entire prophecy when it says “in him shall the gentiles trust”. The meaning is that the remnant of the Jews who accept Jesus as their Messiah and savior will be joined by believing gentiles in one body the Church.

“Rod” is a metaphor for a shepherd’s staff, which can be used as a weapon to fend off the wolf from the flock, and can also be used meaning discipline, “spare the rod and spoil the child”, and we all know Christ disciplines His children, cf: Hebrews 12

“Rod” is also used to describe the great spoken power of The Messiah.

Psalms 2:9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

Revelation 19:15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

Isaiah 11:1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

“rod out of the stem of Jesse” a new greater more glorious David is going to be born when the house of David has completely fallen. If the prophet had said rod of David then people would be confused that he meant a just an earthly human descendant a King of the house of David. They were mostly all wicked and the good ones like us had their glaring faults.

Branch is a prophetic metaphor used not only by Isaiah, but later developed in Jeremiah 23 and even later by the prophet Zechariah.

Matthew 2:23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

No Old Testament prophet directly says this, but Matthew is drawing a connection with the word used by the prophets “Branch”, and, the etymology of the word Nazareth means, “The House of the Branch”.

Isaiah 11:2 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 of the fear of the LORD;

Note the words "shall rest"; the scriptures plainly reveal that the Holy Spirit descended upon Jesus and "remained upon Him." This was the very event that revealed to John the Baptist that Jesus of Nazareth was indeed the Son of God.

John 1:32-34 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. 33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon

whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. 34 And I saw, and bare record that this is the Son of God.

Luke 4:16-21 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. 17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, 18 The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, 19 To preach the acceptable year of the Lord. 20 And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. 21 And he began to say unto them, This day is this scripture fulfilled in your ears.

Isaiah 11:2 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 of the fear of the LORD;

The six characteristics of The Messiah are:

The Spirit of wisdom: is the skillful use of knowledge

The Spirit of understanding: is insight and intelligence.

The Spirit of counsel: is wisdom in making His plans.

The Spirit of Might: is power and vigor in carrying out His mission.

The Spirit of Knowledge: is a complete unity and understanding of God's will.

The fear of the Lord: is respect and reverence.

Proverbs 1:7 The fear of the LORD [*is*] the beginning of knowledge: [*but*] fools despise wisdom and instruction.

Isaiah 11:3 And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

This fear is not trepidation, but rather joy. I do not fear freeway traffic, as long as I am going in the right direction, with the flow of traffic.

Matthew 10:28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

Here is contrasted the righteous judgment of Christ with that which was common in Judea when this was written.

John 7:24 Judge not according to the appearance, but judge righteous judgment.

Isaiah 11:4 But with righteousness shall he judge the poor, and reprove with equity 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.

Judgment is not always a bad thing if you're innocent; it is vindication for the poor.

His high regard of the meek and the poor of earth was a constant characteristic of Jesus' earthly ministry.

This judge is not bribable by the rich and powerful.

Note especially His righteous judgments in the following verse: Christ saw thru the elite Doctors of the Law, the scribes, Pharisees and hypocrites.

John 2:24-25 But Jesus did not commit himself unto them, because he knew all *men*, 25 And needed not that any should testify of man: for he knew what was in man.

Isaiah 11:4 But with righteousness shall he judge the poor, and reprove with equity 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.

He shall smite the earth with the rod of His mouth, Hebrew *be-she-bet* ; from *nas-hab* 'to blow' by the blast of His mouth, which makes a parallelism to the breath of His lips in the next line.

The power of Christ's preaching is seen in his introductory verses of the Sermon on the Mount.

Matthew 5:3-9 Blessed *are* the poor in spirit: for theirs is the kingdom of heaven. 4 Blessed *are* they that mourn: for they shall be comforted. 5 Blessed *are* the meek: for they shall inherit the earth. 6 Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled. 7 Blessed *are* the merciful: for they shall obtain mercy. 8 Blessed *are* the pure in heart: for they shall see God. 9 Blessed *are* the peacemakers: for they shall be called the children of God.

Messiah's, "smiting the earth with the rod of his mouth," and his slaying the wicked with "the breath of his lips," is fully equivalent to the declaration that the Messiah will be God. "The creative virtue of the Word belongs properly to the Lord." This figuratively describes the power of Christ's preaching. In the Old Testament the wicked were hewn by the mouth of the prophet.

Hosea 6:5 Therefore have I hewed [*them*] by the prophets; I have slain them by the words of my mouth: and thy judgments [*are as*] the light [*that*] goeth forth.

Isaiah 11:5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

The meaning of this verse is a zeal for justice and truth will make Him active and strong in executing the work that God has given Him. All of these verses extol the character, ability, integrity, honor, and righteousness of the Holy Messiah.

Isaiah's concept of peace Hebrew "Shalom" is radical in this 11th chapter. Consider the incredible turmoil Judah is in ... Syria and Ephraim plot against Israel and Judah ... there was also great strife between Israel and Judah ... Assyria and Sennacherib (sen-NAK-er-ib) cometh ... there are power struggles within Judah and the poor are

oppressed by the rich ruling class of people. In spite of all of this turmoil Isaiah wanted his readers to imagine a world where natural enemies live in peace with each other. This vision of peace even affects the relationship between peoples as if they are wild animals who have changed to become as little children.

Isaiah 11:6 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.

Isaiah pairs a wolf with a lamb, a leopard with a kid or a goat, a calf and a young lion, a cow and a bear and a child and a viper. These visual images help us imagine a world where natural enemies live at peace.

In the Old Testament Israel and Judah the Jewish Nation are referred to with picture metaphors of domestic animals ... with such picture words as, sheep, lambs, flock and cattle.

Gentile kingdoms are pictured as beasts such as Daniel 7:4-8, which pictures a lion with eagle's wings, a bear with 3 ribs in his mouth, a leopard with 4 wings called a beast which had 4 heads, and a 4th beast, dreadful and terrible, with iron teeth and 10 horns.

Thus, we see the contrast between Gentiles pictured as carnivorous beasts and God's People the remnant pictured as domestic animals.

There will be a beautiful peace between the former enemies: the Jews and the Gentiles. Isaiah uses common Old Testament imagery of the Jews being God's flock and the Gentiles being likened to predatory animals. The power of the Gospel to change people is prophesied in this verse.

The idea of the renewal of a Golden Age, as it is called, is found in other ancient writers, among them the Greeks and Romans. The wild beasts grow tame, serpents & poisonous herbs grow harmless, all is peace & harmony, plenty & happiness. The Roman poet Virgil's who died in 19 BC wrote in his Eclogue:

The serpent's brood shall die. The sacred ground shall weeds & noxious plants refuse to bear. Nor shall flocks fear the great lions, the mighty wolf, that round the mighty enclosure prowled to leap the fence, now plots not on the fold.

You can, by comparison, see how much the poet falls short of the beauty, elegance, & variety of imagery which Isaiah, under inspiration of the Holy Spirit, has set forth the very same ideas.

The wolf & the leopard not only forbear to destroy the lamb & the kid, but, even take their abode & lie down together with them.

The calf & the young lion & the fatling not only come together but are led quietly in the same band, & that by a little child.

and a little child shall lead them: cf:

Matthew 18:3-4 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. 4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven

Our understanding of this paragraph of Isaiah views it as not literal in any sense whatever. Note that the peace, harmony, and tranquility depicted here exist only in God's holy mountain, Isaiah 11:9, not all over the world. This passage can no more be taken literally than the description of a sprout coming up out of Jesse, or of a rod or a sharp sword coming out of the mouth of Messiah. "The prophet is not looking to a time when animals of the natural world will live without enmity; but he is describing the peace of those in the Lord's holy mountain, the kingdom of God also known as the Churches of Christ.

Isaiah 11:7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

The heifer and the she-bear not only feed together, but even lodge their young ones in the same place.

II Corinthians 5:17 Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.

Isaiah 11:8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

In the cockatrice's den, a place dark and obscure that causes the serpents eyes to sparkle. The child seeing this sparkle supposes it to be a piece of crystal puts forth his hand to take it. What would be very dangerous in another time, shall be safe in the coming peaceful Kingdom of God. The old serpent is harmless and the child is invulnerable.

Luke 10:19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

Romans 16: 20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ [be] with you. Amen

Isaiah 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.

Peace and tranquility exists only in God's Holy Mountain.

The notion that this paragraph refers literally to wild beasts, does not even make common sense ... because such a notion would be utterly contrary to the fact that Isaiah attributed the wonderful conditions described to a diffusion of the knowledge of Lord Isaiah 11:9; ... peace and good will among men in the kingdom of God is intended.

What mountain? The mountain we studied about last week in Isaiah 2:1-4 which is known as the Churches of Christ cf:

Isaiah 2:2-3 And it shall come to pass in the last days, *that* the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall

flow unto it. Isa. 3 And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

Hebrews 12:22-24 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, 23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, 24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of Abel*.

Isaiah 11:10 And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

Paul quotes this verse showing it is dealing with the Christian age and not the second coming of Christ as most sincerely wrong people suppose. Verses 9-12 deal with the Present Age.

Romans 15: 8-12 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises [made] unto the fathers: 9 And that the Gentiles might glorify God for [his] mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. 10 And again he saith, Rejoice, ye Gentiles, with his people. 11 And again, Praise the Lord, all ye Gentiles; and laud him, all ye people. 12 And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

If Isaiah 11 is not fulfilled in the Church then we are not saved and Jesus was not the Christ. Isaiah plainly says the Gentiles will come when the Messiah the Christ comes.

A root of Jesse is a metaphor for new greater King David, for the other 7 sons of Jesse amounted to nothing. So it is just a poetic way of saying David. Indeed the Messiah is often referred to in the Bible as the

Son of David. Christ Himself has twice applied the metaphor to Himself cf:

Revelation 5:5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

Revelation 22:16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, *and* the bright and morning star.

Isaiah 11:11 And 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, which shall be left, from Assyria, and from Egypt, and from Pathros (PATH-ross), and from Cush, and from Elam, and from Shinar, and from Hamath (HAM-oth), and from the islands of the sea.

“... set His hand a second time to recover ...” The first time cannot be the Exodus, because then they escaped from only one country, Egypt. The first time has to be, after the Assyrian and Babylonian Captivity prior to the coming of the Messiah . The second time, has to be The Church Age, “the Last Days” beginning in 30 AD on the day of Pentecost and especially after Israel’s judgment 70 AD with the destruction of Jerusalem and the temple.

God is using ancient countries to picture distant Gentile lands. Now, God’s people, Jew and Gentile, will be united in one Spiritual Body.

The Lord, Hebrew *YHWH*, This gathering is not geographical into the new modern state of Israel but spiritual. In the previous chapter Isaiah tells of this returning of the remnant “to the mighty God” cf:

Isaiah 10:21 The remnant shall return, *even* the remnant of Jacob, unto the mighty God.

A chapter earlier Jesus Christ is called “The mighty God” cf:

Isaiah 9:6-7 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called

Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. 7 Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

Isaiah 11:12 And he shall set up an ensign (EN-sen) for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

Both Gentiles and Jews are to be gathered into one body cf:

Ephesians 2:11-16 Wherefore remember, that ye [*being*] in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; 12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: 13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. 14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition [*between us*]; 15 Having abolished in his flesh the enmity, [*even*] the law of commandments [*contained*] in ordinances; for to make in himself of twain one new man, [*so*] making peace; 16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

Isaiah 11:13-15 The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. 14 But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. 15 And the LORD shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make *men* go over dryshod.

This is a common Old Testament practice of naming ancient enemies of Israel as representative of the Gentiles of the New Testament Saints.

Again, ancient enemies, Gentiles, and demonic forces will be subject to the power of The Gospel.

Isaiah 11:16 And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.

***A highway* is one of Isaiah's metaphors for the Kingdom of God and the Churches of Christ.**

Isaiah 35:8 And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it *shall be* for those: the wayfaring men, though fools, shall not err *therein*.

Isaiah 40:3 The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.

All 4 Gospel writers quote this verse Isaiah 40:3 and are explicit in stating the building of this highway began with the preaching of John the Baptist.

***The remnant of His people* cf: V:11**

Isaiah 37:2-4 And he sent Eliakim (e-LI-a-kim), who *was* over the household, and Shebna (SHEB-na) the scribe, and the elders of the priests covered with sackcloth, unto Isaiah the prophet the son of Amoz. 3 And they said unto him, Thus saith Hezekiah, This day *is* a day of trouble, and of rebuke, and of blasphemy: for the children are come to the birth, and *there is* not strength to bring forth. 4 It may be the LORD thy God will hear the words of Rabshakeh (RAB-sha-keh), whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words which the LORD thy God hath heard: wherefore lift up *thy* prayer for the remnant that is left.

Jeremiah 6:9 Thus saith the LORD of hosts, They shall thoroughly glean the remnant of Israel as a vine: turn back thine hand as a grapegatherer into the baskets.

Jeremiah 23:3 And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.

Jeremiah 31:7 For thus saith the LORD; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel.

Ezekiel 14:22 Yet, behold, therein shall be left a remnant that shall be brought forth, *both* sons and daughters: behold, they shall come forth unto you, and ye shall see their way and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem, *even* concerning all that I have brought upon it.

Micah 2:12 I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of *the multitude of* men.

Romans 9:27-28 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

Rom 9:28 For he will finish the work, and cut *it* short in righteousness: because a short work will the Lord make upon the earth.

Romans 11:5 Even so then at this present time also there is a remnant according to the election of grace.

Matthew 7:13-16 Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in there at: **14** Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it. **15** Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. **16** Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

Sources: KJV, Clarke's Commentary, Coffman's Commentary & BW Johnson.