

Is. 11:12 And He will lift up a standard for the nations, And will assemble the banished ones of Israel, And will gather the dispersed of Judah From the four corners of the earth.

The assembled Gentiles of Isaiah 11:10 will be the vehicle used of God to bring about this second worldwide regathering of the Jews, a regathering in belief. This is confirmed as well in Isaiah 49:22 and 66:20, for the Gentiles will bring the believing remnant of the Jews back into the land. It is interesting to note as well that *angels* will assist the Jews as they return to the land (Matthew 24:31; Mark 13:27). The fact that this believing remnant will be regathered is also confirmed in passages such as Isaiah 27:12-13, 43:5-7, 57:13-14, Jeremiah 16:14-15, 31:7-14, Ezekiel 11:14-20, Amos 9:14-15, and Zechariah 10:8-12 (this is only a partial listing of the verses dealing with the subject). Note that, as it was in Isaiah 11:10, Jesus continues to be the *standard* that will draw *the nations*, and these *nations* will be responsible for bringing the Jews back into the land. It is interesting that the Greek word used for “*standard*” in verse 12 is also used for “*signal*” in verse 10. Truly, Jesus will be the *standard* that will cause *the nations* to assemble—much like rallying around a flag pole.

Is. 11:13 Then the jealousy of Ephraim will depart, And those who harass Judah will be cut off; Ephraim will not be jealous of Judah, And Judah will not harass Ephraim.

When the Jewish people are regathered the second time (in belief), there will be no *jealousy* between *Ephraim* (Israel) and *Judah*. They will live in perfect harmony, as is also confirmed by Ezekiel 37:15-28. And why had *jealousy* existed between the two kingdoms? According to Psalm 78:67-69, God *chose the tribe of Judah* over the northern tribes. And why was this the case? When the Jews entered the land of Canaan (under the leadership of Joshua), the tabernacle was initially stationed in *Shiloh* (Joshua 18:1), which was located in the territory of *Ephraim*. But because of Ephraim's disobedience during this time (Psalm 78:9-11), God chose to build the temple in Jerusalem, located in Judah. Later, when the kingdom split, King *Jeroboam*, the first king to rule in the northern *kingdom*, stationed a *golden calf* in both Bethel and Dan for the specific purpose of preventing the inhabitants of the northern kingdom from worshipping in Jerusalem (1 Kings 12:26-30). Obviously, *jealousy* prevailed.

Is. 11:14 And they will swoop down on the slopes of the Philistines on the west; Together they will plunder the sons of the east; They will possess Edom and Moab; And the sons of Ammon will be subject to them.

Because they will live in harmony, Judah and Israel will come together to war against their enemies—the *Philistines on the west*, and *Edom...Moab...and Ammon—the sons of the east*.

Is. 11:15 And the Lord will utterly destroy The tongue of the Sea of Egypt; And He will wave His hand over the River With His scorching wind; And He will strike it into seven streams, And make men walk over dry-shod.

Miracles within the realm of nature will accompany this union between Israel and Judah. The phrase, “*The tongue of the Sea of Egypt*,” makes reference to the Gulf of Suez, while, “*the River*,” which will be divided *into seven streams*, points to the Euphrates. All of this will occur for the purpose of enhancing the remnant's return to the land.

Is. 11:16 And there will be a highway from Assyria For the remnant of His people who will be left, Just as there was for Israel In the day that they came up out of the land of Egypt.

God will build a highway from Assyria For the returning remnant, just as He built a highway for Israel when she came up out of the land of Egypt. Jeremiah 16:14-15, as well as Jeremiah 23:7-8, state that this final regathering will cause the Jewish people to never again make reference to God as the God who brought them out of the land of Egypt. Rather, they will speak of God as the God who brought the nation back from her dispersion among the Gentiles. As the nation sang once she was delivered from Egypt (Exodus 15:1-18), she will again sing when she returns for the Millennium—as confirmed by Isaiah 12:1-6.

Isaiah 12

Is. 12:1 Then you will say on that day, "I will give thanks to Thee, O Lord; For although Thou wast angry with me, Thine anger is turned away, And Thou dost comfort me.

The beginning of the song that the Jews will sing when they return to enjoy the Millennium (verses 1-3), speaks of God's past judgments directed toward His people. It also speaks of His salvation.

Is. 12:2 "Behold, God is my salvation, I will trust and not be afraid; For the Lord God is my strength and song, And He has become my salvation."

As Isaiah's name means "Jehovah is salvation," God truly is *salvation*. A knowledge of this will allow the nation to *trust* and no longer fear. Notice the similarity between the words used here and those recorded in Exodus 15:2, the *song* of deliverance that Israel sang as she came out of Egypt (Exodus 15:1-18).

Is. 12:3 Therefore you will joyously draw water From the springs of salvation.

God's people will experience much joy in God's *salvation*.

Is. 12:4 And in that day you will say, "Give thanks to the Lord, call on His name. Make known His deeds among the peoples; Make them remember that His name is exalted."

Verses 4-6 are filled with praise relating to God's deeds. This praise from the Jews will better allow the Gentile nations to know who Jehovah is and what He is capable of doing. Finally, during the Millennium, Israel will fulfill her original purpose—to make Jehovah's *deeds* known among the peoples (Gentiles) while walking in obedience (Deuteronomy 26:18-19).

And how will this come about? Abraham was told that through him all nations would be *blessed* (Genesis 12:3). The Jewish nation, Abraham's offspring, failed to take the truth to the Gentile nations so they might be blessed (read the notes associated with Isaiah 52:5, 55:4, 61:6, and 65:1 for more details). Therefore, it is through Jesus, Abraham's offspring, that *the nations* will eventually come to the truth (Isaiah 42:6; 49:6). Obviously, God's *name*, (*His name* being who He is), will be *exalted* during the Millennium as the believing remnant lives among the peoples (Isaiah 12:4).

Is. 12:5 Praise the Lord in song, for He has done excellent things; Let this be known throughout the earth.

The fact that God will have *done excellent things* to bring about this salvation of the remnant is to be made *known throughout the earth* to all the Gentiles.

Is. 12:6 Cry aloud and shout for joy, O inhabitant of Zion, For great in your midst is the Holy One of Israel.

The presence of *the Holy One of Israel* will truly be *great in the midst* of the Jewish nation as she experiences all of the blessings of the Messianic Kingdom.

It is with this verse that the book of Immanuel comes to a close.