

Isaiah 11:16 -12:6 + 14:1-2

The Torah reading in **Numbers 33** includes a curse that Israel will be dispossessed from the land if they do not drive out the Canaanites and their idolatry.

The passages read here give a picture of Israel recovered from spiritual exile and joined with Gentile believers engrafted during the Days of Messiah.

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."

Rashi - "And there shall be a highway": in the midst of the water for the remnant of His people.

The drying up of the Euphrates is a symbol of the end of their exile.

Back up a little...

From the previous **verse 15**, it appears that God will divide the Euphrates (the river) when He brings them out of Assyria/Babylon, walking through it on dry land.

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, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea."

And He will "beat it into seven streams" - a reference, Rashi says, to the previously mentioned seven exiles (in **verse 11**):

Assyria, Egypt, Pathros (upper Egypt, Cush (Ethiopia further up the Nile), Elam (Persia including the lower Euphrates and Tigris rivers, Shinar is usually Babylon, the plain near the junction of those two rivers, Hamath (a Hittite or Aramaean kingdom in Lebanon on the Orontes River) and the "islands" or coastal regions of the Mediterranean Sea, interpreted as Rome by Rashi.

These are the places the Jews were historically scattered to the "four corners of the earth" (verse 12), usually against their will as captives or fleeing as refugees. This scattering was predicted by all the prophets:

- **Ezekiel 5:10** - "I will execute judgments in thee, and the whole remnant of thee will I scatter into all the winds"

- **Amos 9:9** - "They shall be wanderers among the nations"

The rabbis call Moses the first redeemer and the Messiah the latter; wherefore this

"second time" in Isaiah 11:11 refers to the times of the Messiah, and not to the time of the deliverance from the Babylonian captivity; for that, as Rashi and others observe, was not a perfect redemption; only Judah and Benjamin returned, not the ten tribes, and so did not answer to the first time, when all Israel came out of Egypt.

Isaiah 12:1 - "And in that day thou shalt say, O LORD, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me."

Although not one the "Seven of Consolation" passages read during this season, it carries the same message.

The Targum of Jonathan renders it: I will confess before You, O Lord, that I sinned before You, and, therefore, You were wroth with me, and were it not for Your mercy, I would not be worthy to have Your wrath turn away and comfort me, and behold, Your wrath has turned away from me.

Isaiah 12:2-3 - "Behold, God is my salvation; I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation."

This echoes the Song of Moses in **Exodus 15:2** - "The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him."

Targum: "behold, in the word of God my salvation I trust, and shall not be moved"

The rabbis make use of this passage, in confirmation of the ceremony of drawing of water at the Feast of Tabernacles; and say it signifies the drawing of the Holy Ghost. (Babylnian Talmud, Succa, fol. 48. 2. & 50. 2., Bereshit Rabba, sect. 70. fol. 62. 3. T. Hieros. Succa, fol. 55. 1.)

- **Jeremiah 2:13** - "For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."

- **John 4:13-14** - "Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

The Targum defines "water": "and ye shall receive a new doctrine from the chosen, the righteous one."

The new doctrine is the Gospel.

Rashi - For their heart will be dilated through the salvation that came to them, and secrets of the Torah that have been forgotten during the exile, because of the troubles,

will be revealed to them.

Our Response

Isaiah 12:4-6 - "And in that day shall ye say, Praise the LORD, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the LORD; for he hath done excellent things: this is known in all the earth. Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee."

'inhabitant of Zion' - Zion is the name of the western hill in Jerusalem, but came to mean the whole city and specifically Israel itself, the New Jerusalem and the people of God in general.

- **Psalms 132:13** - "For the Lord has chosen Zion; he has desired it for his dwelling place"

- **Isaiah 51:16** - "And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people."

- **Joel 2:1** - "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for it is nigh at hand"

- **Revelation 14:1-20** - "And I looked, and, lo, a Lamb stood on the Mount Zion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads."

"in the midst of thee"

- **Zephaniah 3:17** - "The LORD thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing."

God promised to dwell with and among Israel in the Tabernacle and later the Temple:

- **Exodus 29:45** - "And I will dwell among the children of Israel, and will be their God."

Now, through the Holy Spirit, He lives within believers:

- **1 Corinthians 3:16** - "Do you not know that you yourselves are God's temple, and that God's Spirit dwells in you?"

- **Ephesians 2:21-22** - "In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit."

Strangers Shall Be Joined With Them

Isaiah 14:1 - "For the LORD will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob."

"set them" = *yanach* - cause to rest and repose, be quiet.

"strangers shall be joined with them" - Rabbi David Kimchi and Ben Melech apply this to the times of the Messiah; and Rashi to a time to come, when Israel should be redeemed with a perfect redemption.

Isaiah 14:2 - "And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the LORD for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors."

Compare **Isaiah 49:22-23** - "This is what the Lord GOD says: 'Behold, I will lift up My hand to the nations, and raise My banner to the peoples. They will bring your sons in their arms and carry your daughters on their shoulders. Kings will be your foster fathers, and their queens your nursing mothers. They will bow to you facedown and lick the dust at your feet. Then you will know that I am the LORD; those who hope in Me will never be put to shame.'"

Also compare **Isaiah 61:5** - "And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers."

Gentile converts will willingly and cheerfully engage in the service of the church of God, and by love serve his people, and one another - *Gill's Exposition*

Isaiah 14:3 - "And it shall come to pass in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve"

"sorrow" = *`otseb* - sorrow or pain, but also an idol

"fear" = *rogez* - turmoil, agitation, trembling, trepidation, anger

"bondage" = *`abodah* - any labor, work, bondage, service

Jesus provides this!

- **Hebrews 2:15** - "And deliver them who through fear of death were all their lifetime subject to bondage."

- **Matthew 11:28-29** - "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in

heart: and ye shall find rest unto your souls."