



Highlights From the Book of Isaiah

To Download this lesson go to:

<http://www.purifiedbyfaith.com/Isaiah/Isaiah.htm>

<https://www.wikiart.org/en/ernest-meissonier/isaiah>

Outline of Isaiah 11:1-16 (Review from Last Week)

- Chapter 11 breaks up into *three* sections:
 - 11:1-9 – Focuses on *Messiah*
 - 11:1-5 – His Character
 - 11:6-9 – The Nature of His Kingdom
 - 11:10-11 – *Transition* between the first and last sections
 - 11:12-16 – Poetic Description of the:
 - 11:12-14 – Gathering of the Dispersed People of God
 - 11:15-16 – End of a Divided World

Bridge Passage Between the First and Last Sections (Isaiah 11:10-11)

¹⁰ *At that time a root from Jesse will stand like a signal flag for the nations. Nations will look to him for guidance, and his residence will be majestic.* ¹¹ *At that time the Lord will again lift his hand to reclaim the remnant of his people from Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath, and the seacoasts.*

11:10 *At that time* a root from Jesse will stand like a signal flag for the nations. Nations will look to him for guidance, and his residence will be majestic.

- This verse and the next are transitional, having in common the phrase “*At that time*” – a future day brought about by Yahweh which is described in the previous four verses (6-9).
- As we saw last week, those verses give a description of eternal state where Messiah reigns supreme on his “*holy mountain*” (Isaiah 11:9) in the “*new heavens and new earth*” (cf. Isaiah 65:17).

11:10 *At that time a root from Jesse will stand like a signal flag for the nations. Nations will look to him for guidance, and his residence will be majestic.*

- We're told here that "*at that time*", when Messiah (identified here as a "*a root from Jesse*") has established his kingdom, he will be elevated as a "*signal flag*" or banner, to which the [Gentile] "*nations*" will rally.
- Furthermore, it tells us that the Gentile "*nations*" will "*look... for guidance*" to *Messiah* – the one who can answer their questions, and is worthy of their adoration.
- Isaiah 65:1 tells us that Messiah will say, concerning these Gentile nations:
 - *I made myself available to those... who did not look for me. I said, 'Here I am! ...to a nation that did not invoke my name.*

11:10 *At that time a root from Jesse will stand like a signal flag for the nations. Nations will look to him for guidance, and his **residence** will be majestic.*

- Messiah, upon whom the Spirit has “rested” (Isaiah 11:2), is provided with a “*residence*” (literally “a resting place” in the Hebrew)
- “*Resting place*” is a term applied to the *promised land* (Deut 12:9), but *here* it is used of *Mount Zion*, as in Psalm 132:
 - *Ascend, O Lord, to your **resting place**, you and the ark of your strength... He said, “This will be my resting place forever; **I will live here**, for I have chosen it” (Psalm 132:8,14)*

11:11 *At that time the Lord will again lift his hand to reclaim the remnant of his people from Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath, and the seacoasts.*

- “*At that time*” the Sovereign “*Lord*” will “*lift his hand*”, that is, he will exercise his power so as to achieve his purposes.
- It says the Lord will “*again*” lift his hand – the *first* time being when he rescued his people from Egypt.
- But *this* time he will not be delivering the *whole nation* of Israel (as he did in the Exodus from Egypt), but only “*the remnant*”, who are scattered throughout the earth.

11:11 *At that time the Lord will again lift his hand to reclaim **the remnant of his people** from **Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath, and the seacoasts.***

- In speaking here of “*the remnant of his people*” the emphasis is on *their survival*.
- As *survivors*, they will be reclaimed from wherever they have been scattered.
- “*Assyria*” and “*Egypt*” were two superpowers of the day.
- In Isaiah’s day, as the Assyrians pressed in from the *north*, many of the Jews escaped by going *south* which eventually resulted in there being a substantial Jewish community in “*Egypt*”.
- The rest ended up being scattered in various *other* directions.

Nations Listed in Isaiah 11:11



The Gathering of the Dispersed People of God (Isaiah 11:12-14)

¹² *He will lift a signal flag for the nations; he will gather Israel's dispersed people and assemble Judah's scattered people from the four corners of the earth.* ¹³ *Ephraim's jealousy will end, and Judah's hostility will be eliminated. Ephraim will no longer be jealous of Judah, and Judah will no longer be hostile toward Ephraim.* ¹⁴ *They will swoop down on the Philistine hills to the west; together they will loot the people of the east. They will take over Edom and Moab, and the Ammonites will be their subjects.*

11:12 *He will lift a signal flag for the nations; he will gather Israel's dispersed people and assemble Judah's scattered people from the four corners of the earth.*

- In *part*, this prophecy was fulfilled in the return of the Jewish remnant from exile in during the *Babylonian captivity*.
- A *spiritual* fulfillment of this promise is recorded in the book of Acts where Jews who had been scattered throughout the world returned to Jerusalem on the *day of Pentecost* and 3,000 of them heard and believed the gospel presented by the Apostle Peter (Acts 2:8-11).
- But that too was only a *precursor* of the *final* ingathering of the Jewish remnant (along with the Gentiles) that will take place in the *eternal kingdom* of the Messiah.

^{11:12} *He will lift a signal flag for the nations; **he will gather** Israel's dispersed people and assemble Judah's scattered **people from the four corners of the earth.***

- We see this *ultimate* fulfilment is described in Matthew 24:

- *Then the sign of the Son of Man will appear in heaven, and all the tribes of the earth will mourn. They will see the Son of Man arriving on the clouds of heaven with power and great glory. And he will send his angels with a loud trumpet blast, and **they will gather his elect from the four winds, from one end of heaven to the other.*** (Matthew 24:30-31)

11:13 *Ephraim's jealousy will end, and Judah's hostility will be eliminated. **Ephraim will no longer be jealous of Judah, and Judah will no longer be hostile toward Ephraim.***

- This verse pictures a future day when there will no longer be animosity between "*Ephraim*" (i.e. the northern kingdom) and "*Judah*".
- This promise finds its *ultimate* (spiritual) fulfillment in the abandonment of envy and hostility between these two tribes as they become absorbed within the ranks of the people of God in Christ's church.
- This is strikingly *similar* to the removal of "*hostility*" that takes place within the church between two *other* groups who are at odds with one another: Jews and Gentiles:
 - *For [Christ] is our peace, the one who made both groups into one and who destroyed the middle wall of partition, the **hostility**... He did this to create in himself one new man out of two, thus making peace, and to reconcile them both in one body to God through the cross, by which **the hostility has been killed.*** (Eph 2:14-16)

¹⁴ *They will swoop down on the Philistine hills to the west; together they will loot the people of the east. They will take over Edom and Moab, and the Ammonites will be their subjects.*

- The design of this verse is, to show the rapid and certain spiritual conquests which would result from the conversion of the scattered Jewish people.
- **Historically**, the **Jews** have taken this verse as referring to a **literal** conquests of their physical enemies.
- But when we take in consideration the surrounding context, I believe it makes **more sense** to interpret the passage as a **figurative** description of the triumph of the people of God under the Messiah.
- The “time” to which this passage refers, remember, is that time period which follows the conversion of the scattered Jews (cf. verse 12).

¹⁴ They will **swoop down** on the Philistine hills to the west; together they will **loot** the people of the east. They will take over Edom and Moab, and the Ammonites will be **their subjects**.

- The “effect” that the embrace of the gospel has on these converted Jews is represented here by an image which, to Jews, would be **quite striking**.
- The Jews as the people of God are pictured here as working together as they “**swoop down**” on the enemies of God, to “**loot**” them, and make them “**their subjects**”.
- As the united powers of Judah and Ephraim would naturally make a sudden descent on Philistia, so the Jews, united under the Messiah, would work to bring about the rapid and certain **conversion** of those Gentiles who had previously been the enemies of the cross.

The End of a Divided World (Isaiah 11:15-16)

¹⁵ *The LORD will divide the gulf of the Egyptian Sea; he will wave his hand over the Euphrates River and send a strong wind; he will turn it into seven dried-up streams and enable them to walk across in their sandals.*

¹⁶ *There will be a highway leading out of Assyria for the remnant of his people, just as there was for Israel, when they went up from the land of Egypt.*

The End of a Divided World (Isaiah 11:15-16)

- The point of these two verses is that *everything* that might *hinder* the progress and success of the gospel will be taken out of the way.
- Just as when God brought Israel out of Egypt he dried up the Red Sea and Jordan before them, so when Jews and Gentiles are to be brought together into the church all obstructions will be removed.
- When God's time has come for the bringing of nations, or particular persons, home to himself, divine grace will be victorious over all opposition.

New Testament Usage of Isaiah 11:10

Isaiah 11:10 *In that day the root of Jesse, who shall stand as a signal for the peoples--of him shall the nations inquire...* (ESV)

Rom 15:12 *And again Isaiah says, "The root of Jesse will come, even he who arises to rule the Gentiles; in him will the Gentiles hope."* (ESV)

- Paul's citation of Isaiah 11:10 follows the Septuagint closely – which differs at points from the Hebrew text.
- Paul omits only the opening reference "*in that day*". Perhaps because, in the mind of Paul, "*that day*" had now come.
- The ***work of the Messiah*** ("*the root of Jesse*") is described differently in Romans than it is in Isaiah:
 - In Romans: Messiah "*arises*" **not** as a "*signal for the peoples*", but rather to "*rule the Gentiles*".
 - The "*Gentiles*" (or "*nations*") rather than "*inquiring*" of him are said put to their "*hope... in him.*"

Isaiah 11:10 *In that day the root of Jesse, who shall stand as a signal for the peoples--of him shall the nations inquire...* (ESV)

Rom 15:12 *And again Isaiah says, "The root of Jesse will come, even he who arises to rule the Gentiles; in him will the Gentiles hope."* (ESV)

- Paul's citation of **Isaiah 11:10** occurs at the end of a section in **Romans 15** where Paul is giving a final exhortation to Jewish and Gentile Christians in the church of Rome, regarding the conflicts that tended to arise between the "strong" (typically Gentile) and the "weak" (typically Jewish) believers within that congregation.

Isaiah 11:10 *In that day the root of Jesse, who shall stand as a signal for the peoples--of him shall the nations inquire...* (ESV)

Rom 15:12 *And again Isaiah says, "The root of Jesse will come, even he who arises to rule the Gentiles; in him will the Gentiles hope."* (ESV)

- Paul's exhortation *begins* in Romans 15:7-9:
 - Therefore **welcome one another as Christ has welcomed you**, for the glory of God. For I tell you that **Christ became a servant to the circumcised** to show God's truthfulness, in order to confirm the promises given to the patriarchs, and in order **that the Gentiles might glorify God** for his mercy.
- Paul is saying that the Roman Christians are to **"welcome one another"** because:
 - Christ has "welcomed" them.
 - Christ has acted to bring God's blessing to both Jews and Gentiles in fulfillment of Scripture

Isaiah 11:10 *In that day the root of Jesse, who shall stand as a signal for the peoples--of him shall the nations inquire...* (ESV)

Rom 15:12 *And again Isaiah says, "The root of Jesse will come, even he who arises to rule the Gentiles; in him will the Gentiles hope."* (ESV)

- Paul then uses his customary phrase, "*as it is written*" to introduce a series of *four* OT citations in **Romans 15:9-12**.
- These four citations demonstrate that the inclusion of Gentiles with Jews in giving praise to God has *always* been a part of God's purposes.

Isaiah 11:10 *In that day the root of Jesse, who shall stand as a signal for the peoples--of him shall the nations inquire...* (ESV)

Rom 15:12 *And again Isaiah says, "The root of Jesse will come, even he who arises to rule the Gentiles; in him will the Gentiles hope."* (ESV)

- As the ***last*** of these four Old Testament citations, Paul's citation of **Isaiah 11:10** (in **Romans 15:12**) demonstrates that the Gentiles participation in the praise of God (as illustrated in the ***previous*** three OT citations that he gave in **Romans 15:9-11**) took place ***because of*** the work of Christ as Messiah ("***the root of Jesse***").

Isaiah 11:10 *In that day the root of Jesse, who shall stand as a signal for the peoples--of him shall the nations inquire...* (ESV)

Rom 15:12 *And again Isaiah says, "The root of Jesse will come, even he who arises to rule the Gentiles; in him will the Gentiles hope."* (ESV)

- Notice too, that Paul's use of Isaiah 11:10 fits well with the rest of Isaiah 11.
- As we've seen in the last two weeks that we spend covering chapter 11, there are references *throughout* this chapter to the Messiah's future kingdom which will include a *unified Jewish remnant* along with a number of *Gentiles* which he will draw from among the Gentile nations.

Next Time

I plan to cover Isaiah 14:3-23, which is a Taunt Against the King of Babylon.

By way of introduction, we may take a *brief* look at Isaiah 13:1-22 which describes The Fall of Babylon.

Class Discussion Time



Class Discussion Time

- Do you sometimes find it difficult to track with Isaiah when he uses very concrete physical descriptions to metaphorically prophesy spiritual realities – such as the reconciled northern and southern kingdoms looting and enslaving their neighboring enemies serving as a metaphor of members of Christ’s church working together in harmony as they spread the gospel to the former enemies of God?
- Or do you think maybe I got that one wrong?
- Why do you think Isaiah uses these kinds of metaphors?
- Could he be doing it for the same reason that Jesus used parables?
 - *When [Jesus] was alone, those around him with the twelve asked him about the parables. He said to them, “The secret of the kingdom of God has been given to you. But to those outside, everything is in parables, “so that although they look they may look but not see, and although they hear they may hear but not understand, so they may not repent and be forgiven.”*
(Mark 4:10-12)