

**Events Leading to Eden 2.0 Have Already Started  
A Second Regathering for Israel and Judah  
Isaiah 11:11 – 12:6**

**Scripture quotations are taken from the following translations:**

**ESV® Bible (The Holy Bible, English Standard Version®), copyright © 2001 by Crossway, a publishing ministry of Good News Publishers. Used by permission. All rights reserved.**

**Scripture quotations taken from the New American Standard Bible® (NASB),  
Copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973,  
1975, 1977, 1995 by The Lockman Foundation  
Used by permission. [www.Lockman.org](http://www.Lockman.org)**

**Scripture quoted by permission. Quotations designated (NET) are from the NET Bible® copyright ©1996-2016 by Biblical Studies Press, L.L.C. <http://netbible.com> All rights reserved.**

**Scripture quotations marked (NLT) are taken from the Holy Bible, New Living Translation, copyright © 1996, 2004, 2015 by Tyndale House Foundation. Used by permission of Tyndale House Publishers, Inc., Carol Stream, Illinois 60188. All rights reserved.**

A quick review of events since Ahaz has become King to where we are currently in Isaiah.

Isaiah went to meet King Ahaz prior to Jerusalem being attacked by the allied Syrian and Israeli armies. (Isaiah 7:1-11)

Ahaz rejects, on behalf of himself, the Davidic line, and the nation of Judah, YAHWEH and what it is YAHWEH wants to do for them. (Isaiah 7:12)

Isaiah is ticked. He provides YAHWEH's sign to Ahaz; Messiah is promised and is to be virgin born. (Isaiah 7:13-16)

Problems are in the future for Judah, big problems. (Isaiah 7:17-25)

YAHWEH knows about the proposed alliance with Assyria and is not in favor of it. Assyria will be the source of the problems. (Isaiah 7:17-25, 8:1-9)

Syria and the northern Kingdom of Israel are done, and Judah is close to being done; leaving only a remnant. (Isaiah 8:1-22)

Messiah is coming, Immanuel, God with us, the God man and He will take over. (Isaiah 9:1-7)

YAHWEH will judge Israel and He will use Assyria as His tool. (Isaiah 9:8 – 10:4)

YAHWEH will then judge Assyria for going too far providing a picture of future events of 701 BC as well as 20XX; Armageddon. (Isaiah 10:5-19)

Only a remnant will be left in the north and in the south. YAHWEH will remove the Assyrian. The one in 701BC and the one at the end of the age. (Isaiah 10:20-32)

Messiah steps in and ends the Assyrian. (Isaiah 10:33-34)

Messiah takes over and rules the world from Jerusalem. (Isaiah 11:1-5, Psalm 82)

Messiah re-establishes Eden on earth. (Isaiah 11:6-10)

We left off at verse 10 with the following reality in place.

Messiah is the King. The millennial reign of King Jesus has begun. Eden has been re-established. The world is now populated with the redeemed church (glorified believers), resurrected OT believers, believing human Jews and Gentiles, the faithful heavenly host and soon...babies. What YAHWEH intended from the very beginning is now reality (Revelation 20:1 – 6, Romans 8:16 – 19) and He is seated on His throne in the rebuilt millennial Temple (Ezekiel 40 – 48) and the Church is ruling and reigning with Him (Revelation 3:21) replacing the Divine Council (Psalm 82).

The nations have been regathered under Messiah. It is His resurrection power that is behind all of this.

This shows up in the LXX.

Zephaniah 3:8

“On account of this, wait for me,” says the Lord, “for the day of my **rising up** for a testimony, because my judgment is for the gathering of nations, in order to gather the kings, in order to pour upon them all my angry wrath, because in the fire of my zeal all the earth will be consumed.” (LES2)

The Greek verb used in the LXX for “rising up” is ἀναστάσεως (anastaseos) “intransitively, of coming back to life after having died arising, resurrection (MT 22:23); by metonymy, of Jesus as the author of resurrection. (Friberg, Friberg and Miller 2000, 52)

The usage of this word in the New Testament is predominately “used exclusively of the resurrection (of Christ) from the dead (Mk. 12:18 and par.; Jn. 5:29; Ac. 1:22; R. 1:4; Hb. 6:2; Rev. 20:5 f. etc.” (Oepke 1964 - , 372)

The “rising up” in Zephaniah is resurrection language. In the Septuagint version of Isaiah 11:10, that same resurrection power is evident in the word choice. “And in that day there will be the root of Jesse and the one who **risers up** to rule nations; nations will put their hope in him, and his rest will be honor.” (LES2)

Because King Jesus comes destroying the power of the enemy, He is fulfilling the prophecy in Psalm 82. “Recall that, after castigating the gods (vv. 1–5) and sentencing them to die like humans (vv. 6–7), the psalmist closed the divine council scene with a plea: “Arise, O God, judge the earth; for you shall inherit all the nations!” (v. 8). Scholars have drawn attention to the fact that the Septuagint translator used anistēmi for this plea (“Arise, O God ...!”).” (Heiser 2020, 235)

Isaiah 11:11

“Then it will happen on that day that the Lord Will again recover the second time with His hand The remnant of His people, who will remain, From Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath, And from the islands of the sea.” (NASB95)

Because the Messiah is ruling, because Eden is being re-established, the King is fulfilling the promises given to Abraham, Isaac, and Jacob.

That day (Zechariah 14:9), the day of action, the day of His deliverance for His people (Zechariah 13:9), the day of His resurrection power, the Lord will recover with His hand rather than scatter.

Earlier in Isaiah, the Lord’s hand was stretched out, but in judgement.

Isaiah 5:25

“On this account the anger of the LORD has burned against His people, And He has stretched out His hand against them and struck them down. And the mountains quaked, and their corpses lay like refuse in the middle of the streets. For all this His anger is not spent, But His hand is still stretched out.” (NASB95)

In Isaiah 9 and 10 we read about the judgements of God and that as they take place, "His anger does not turn away and His hand is still stretched out."

But now, after rescuing the remnant of His people at the battle of Armageddon, those who have turned to Him, His hand is stretched out in recovery.

But I thought Israel is being regathered into the land right now? Yes, they are. It is beginning. Ezekiel 37 is indeed being fulfilled as we watch. They are returning, but in unbelief. This is a regathering, "the second time with His hand." So when was the first time?

Exodus 3:19–20

"But I know that the king of Egypt will not permit you to go, except under compulsion. So **I will stretch out My hand** and strike Egypt with all My miracles which I shall do in the midst of it; and after that he will let you go." (NASB95)

Deuteronomy 6:20–21

"When your son asks you in time to come, saying, 'What do the testimonies and the statutes and the judgments mean which the LORD our God commanded you?' then you shall say to your son, 'We were slaves to Pharaoh in Egypt, and the LORD brought us from Egypt with a **mighty hand**.'" (NASB95)

YAHWEH is deliberately pointing back to the Exodus, when He by His mighty hand brought the people out of Egypt into the land. He brought His people out of the world and into the place He had prepared for them, and that is what He is doing here in Isaiah 11:11.

A second time emphasizes the thought of a repeated action and deliberately contrasts the coming act with the Lord's classic act at the exodus (cf. verse 16b). But this will be a wider exodus from a world-wide dispersion. (Motyer 1996, 125-126)

A first time for chastisement; a second time for deliverance. It is the same hand, but the hand that Pharaoh felt in chastisement the remnant will feel in deliverance. (Young 1965, 395)

...at the Exodus, Yahweh acquired (Ex 15:16, cp. Ps 74:2) a whole people; He is now going to acquire what remains of His people by gathering the exiled Jews from all quarters of the earth. (Gray 1912, 225)

Here is something else to consider as we read verse 11. Isaiah is talking about the nation, all the tribes, being spread all around the world. As he writes this, that has not taken place yet. The exile for the north is only just beginning and they are in unbelief being taken back to Assyria; and not all of them yet have gone into exile.

A remnant of His people; when YAHWEH divorced the nations in Genesis 11, He then sought a nation for Himself creating one from Abram.

Genesis 12:1–3

Now the LORD said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. And **I will make of you a great nation**, and I will bless you and make your name great, so that you will be a blessing. I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed." (ESV)

Deuteronomy 32:8–12

"When the Most High gave to the nations their inheritance, when he divided mankind, he fixed the borders of the peoples according to the number of the sons of God. **But the LORD's portion is his people, Jacob his allotted heritage**. He found him in a desert land, and in the howling waste of the wilderness; he encircled him, he cared for him, he kept him as the apple of his eye. Like an eagle that stirs up its nest, that flutters over its young, spreading out its wings, catching them, bearing them on its pinions, the LORD alone guided him, no foreign god was with him." (ESV)

Now that Jesus is on the throne, those fallen divine beings who had been assigned the nations are no longer in control, as promised in Psalm 82. The nations are all now the property of King Jesus.

Psalm 82:6–8

“I said, “You are gods, sons of the Most High, all of you; nevertheless, like men you shall die, and fall like any prince.” Arise, O God, judge the earth; for you shall inherit all the nations!” (ESV)

And remember this about the inheritance of our King. “The Spirit Himself testifies with our spirit that we are children of God, and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him so that we may also be glorified with Him. For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us.” (Romans 8:16-18, NASB95)

Jesus paid for this on the cross. He is already, but not yet the owner, and ruler of the world. He is the King.

Revelation 5 and 6 is all about this. The deed to planet earth is claimed by the Lamb who was slain, and He begins the process of closing on the property by opening each of the seals on the document.

At the point we are at in Isaiah 11, He is now on the throne, on earth, and He has inherited everything. He wants His people with Him. There are promises to keep after all.

Where does the remnant return from? All four quarters of the earth.

The remnant will be drawn by God from the north (Hamath), south (Egypt and Cush), east (Assyria ... Elam ... Babylonia) and west (islands of the sea)—from the four quarters of the earth. Both Israel and Judah will be regathered (v. 12; cf. Jer. 31:31–34). (Martin 1985, 1057)

Judah and most of Israel have not gone into exile yet, this is also a prophecy of future events there as well.

Isaiah 11:12

“And He will lift up a standard for the nations And assemble the banished ones of Israel, And will gather the dispersed of Judah From the four corners of the earth.” (NASB95)

This is a picture of the Lord raising up a giant emblem, a great big sign, to all the nations of the world that this is the place, bring all my people to me here. “An ensign or standard was usually lifted up on the mountains or on some elevated place (comp. ch. 18:3); and the meaning here is, that the Messiah would be the conspicuous object around which the nations would rally.” (Barnes 1851, 236)

We will see the idea of a regathering several more times in Isaiah, in chapters 19, 45 and 49. This is the fulfillment of what Jesus said in Matthew 24:31 “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.” (NET)

The regathering referenced here in verse 12 also refers that this is a regathering of both the northern (Israel) and southern (Judah) kingdoms. Now, at the writing of this prophecy, some of the northern kingdom was to the north east in Assyria, but that was all. This gets back to what YAHWEH was saying about a remnant.

The Kingdom being referred to is a real physical kingdom. How could you raise up a signal for the entire planet unless it is? This could also be a technology statement as well. This signal will be visible worldwide. The call will go out to the nations to bring them in.

#### Isaiah 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.” (NASB95)

We are already seeing this in the regathering of the nation since the late 1880's as prophesied by Ezekiel as the nation returns but not in faith. Isaiah is prophesying a return in faith but of the remnant remaining after the final battle.

#### Ezekiel 37:7–10

“So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold, a rattling; and the bones came together, bone to its bone. And I looked, and behold, sinews were on them, and flesh grew and skin covered them; but there was no breath in them. Then He said to me, “Prophecy to the breath, prophesy, son of man, and say to the breath, ‘Thus says the Lord GOD, “Come from the four winds, O breath, and breathe on these slain, that they come to life.” ’ ” So I prophesied as He commanded me, and the breath came into them, and they came to life and stood on their feet, an exceedingly great army.” (NASB95)

Ezekiel also prophesied them being one nation upon return.

#### Ezekiel 37:15–22

“The word of the LORD came to me: “As for you, son of man, take one branch, and write on it, ‘For Judah, and for the Israelites associated with him.’ Then take another branch and write on it, ‘For Joseph, the branch of Ephraim and all the house of Israel associated with him.’ Join them as one stick; they will be as one in your hand. When your people say to you, ‘Will you not tell us what these things mean?’ tell them, ‘This is what the sovereign LORD says: Look, I am about to take the branch of Joseph which is in the hand of Ephraim and the tribes of Israel associated with him, and I will place them on the stick of Judah, and make them into one stick—they will be one in my hand.’ The sticks you write on will be in your hand in front of them. Then tell them, ‘This is what the sovereign LORD says: Look, I am about to take the Israelites from among the nations where they have gone. I will gather them from round about and bring them to their land. I will make them one nation in the land, on the mountains of Israel, and one king will rule over them all. They will never again be two nations and never again be divided into two kingdoms.’” (NET)

Once this regathering happens, how fast does it take to complete phase one?

#### Isaiah 66:8–9

“Who has heard such a thing? Who has seen such things? Can a land be born in one day? Can a nation be brought forth all at once? As soon as Zion travailed, she also brought forth her sons. “Shall I bring to the point of birth and not give delivery?” says the LORD. “Or shall I who gives delivery shut the womb?” says your God.” (NASB95)

What we see today in Israel is a miracle of God and a fulfillment of prophecy, and there is still more to come. Israel being in the land again is **THE** primary sign showing us we are living in the last days. Isaiah continues by showing us the results of a united Israel as they start to come together.

#### Isaiah 11:14

“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.” (NASB95)

I thought war had been done away with under the rule of Messiah? This is not a contradiction.

Remember our mountain valley analogy?

The returning Jews shall alight, as doves that flock to their windows, on the Philistines' border, to the west; and shall lay their hand, in restored supremacy, on all the eastern regions of the land of promise. (Birks 1878, 73)

What we see in verse 14 is Isaiah who “looks forward to the power of a reunited people, able to conquer their old enemies as in the days of the undivided kingdom of David and Solomon: Philistines, Edomites, Moabites, and Ammonites.” (Barker 2003, 510)

That is something we have seen taking place since the reestablishment of the nation of Israel in 1948.

The unification of Judah and Ephraim is one phase in the reestablishment of the kingdom of David, another of which is the subjugation of its neighbors. (Wildberger 1991, 495)

Philistine hills to the west – Gaza strip and the Shephelah to the Mediterranean. The plains to the south and west of Jerusalem.

People of the east – Arabic Bedouin tribes in the regions southeast of Damascus.

The “sons of the east” are rather the Aramaic peoples, and later, also the Arabic bedouin tribes, in the outlying regions southeast of Damascus. (Wildberger 1991, 495)

Possess Edom and Moab – this is the area to the east of the Jordan River. Present day southern Jordan and northwest Saudi Arabia.

Ammon will be subject to them – also modern-day north central Jordan and south eastern Syria.

Yahweh's people will, as of old under David, exercise dominion over the whole of Palestine, East and West of Jordan; cp. Am 9:11f., also Ps 60:8–10 (9–11).—They shall swoop] cp. Hab 1:8 (עֹרֵף).— The shoulder of the Philistines] the hills between the maritime plain and the Judaeian highlands which formed a debatable ground between Judah and Philistia. For the idiom, cp. “the shoulder of the sea of Chinnereth” (Nu 34:11), “the shoulder of Moab” (Ezk 25:9).—The sons of the East] the nomadic tribes of the desert to the E. of trans-Jordanic Palestine; cp. Jer 49:28ff.; Jg 6:3.—Shall be brought under their dominion] lit. are the outstretching of their hand, i.e. that which their hand stretches out to take possession of: cp. Ex 22:7, 10 (8, 11).—15, 16. Cp. Zec 10:10f. (Gray 1912, 227)

Instead of fighting among themselves the Israelites will subdue their common enemies and gain the whole Promised Land. Evidently this conflict will precede the peace pictured in verses 6–9. (Constable 2003, Is 11:13)

Yes, some of this has not yet taken place, but we clearly see it is an item for the future of Israel. There are some battles referenced in the scriptures that as of today, appear to have not yet taken place.

### Still Pending?

- The destruction of Damascus (Jeremiah 49:23 – 27)
- A disaster in Iran (Elam) (Jeremiah 49:34 – 39)
- The fall of Jordan (to Israel) (Ezekiel 25:12 – 14, Zephaniah 2:8 – 10)
- Problems in Egypt (Isaiah 19)
- A future Arab – Israeli War (Psalm 83)

Ezekiel 25:14

“I will lay My vengeance on Edom by the hand of My people Israel. Therefore, they will act in Edom according to My anger and according to My wrath; thus they will know My vengeance,” declares the Lord GOD. (NASB95)

For example, is Psalm 83 simply an imprecatory psalm against the enemies of Israel, or does Psalm 83 describe a future war when Israel finally defeats the Arab nations immediately around them as well as the internal Palestinian threat? Some think it does while others hold this to be historical. There is a problem though with the historical view.

Psalm 83 describes a climactic, concluding Arab-Israeli war that was prophesied by Asaph the seer, about three thousand years ago. (Salus 2013, Kinlde Location 299)

All of the nations and tribes in the list are known from other biblical sources; however the ten together are not from any known historical event. Zenger has noted that the list is not historical but geographical, with the first nine nations drawing a ring around Israel from southwest to southeast. The last verse deals with a superpower in the region, Assyria, but again the reference is more a theological stereotype than a historical reality. This list not only surrounds Israel but also names a superpower that destroyed the northern kingdom. It describes the peril the people are in: they are surrounded by enemies, trapped on all sides, and in addition there is a powerful and destructive Assyria bearing down as well. The last line of the section confirms that Assyria is the strong arm of the children of Lot, indicating Assyria's hand in the actions of the smaller nations. (Tanner 2014, 647-648)

### **About the History View**

It is very true that the evidence that we have concerning Israel's history never once represents these ten nations as having simultaneously attacked Israel. (Leupold 1959, 599)

The fact of the matter is that you cannot fit it into the history of the nation of Israel. Since you cannot, the idea is to guess at it, and there have been some wild guesses. (McGee 1997, 806)

At the present time Israel is surrounded by Arab nations who are apparently joined together not so much as Arabs but as Moslems. They are opposed to the nation Israel. It looks as though the nations mentioned in these verses will come back into existence during the last days. They are not in existence now, and there is nothing to which they correspond. This fact makes Psalm 83 a very remarkable passage of Scripture. (McGee 1997, 806)

Isaiah appears to be giving us a history, in advance, of the coming of the King, but he also appears to be providing us some of the lead up to the day of the Lord once the people are beginning to be regathered, but in unbelief, in the land.

It appears Psalm 83 is a list of future headlines for the Jerusalem Post. Ones we may possibly see prior to the rapture of the church...or not. We simply are not given enough information to lock that down. Some of that reality is already taking place. For example, one of the easiest and least expensive ways to see the pyramids these days is, by bus tour from Eliat, Israel. If interested here is the website as of May 20, 2020. <https://www.touristisrael.com/tours/cairo-tour-from-eilat-1-day/>

Isaiah 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.” (NASB95)

To make it easier for the people of the recombined nation of Israel to return to the land at the end of the age, as we witnessed in our Revelation study, the Lord continues His terraforming efforts restoring the planet to Eden like conditions. Part of it appears to include drying up the Gulf of Suez and the Gulf of Aqaba on both sides of the Suez peninsula as well as the Red Sea.

Just as the Red Sea was parted for the first Exodus, it will not be a barrier for the second.

In addition, on the east, the Euphrates is also dried up. That may possibly be a hold over of what took place in the run up to the final battle around Jerusalem. Recall the sixth bowl judgement in Revelation 16:12 “Then the sixth angel poured out his bowl on the great river Euphrates and dried up its water to prepare the way for the kings from the east.” (NET)

The intent is to show that Messiah will not allow there to be any impediment for His people to return to the land...none.

We will read more of this later in Isaiah in chapter 49, “Thus says the Lord GOD, “Behold, I will lift up My hand to the nations And set up My standard to the peoples; And they will bring your sons in their bosom, And your daughters will be carried on their shoulders.” (Isaiah 49:22, NASB95)

Isaiah 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.” (NASB95)

This is the first reference we see of the new international superhighway to be built in the Middle East. Isaiah will reference this superhighway several times. He even lets us know the name of this highway; it is the Highway of Holiness.

It is possible to drive today from Egypt to Israel, but not from Egypt to Iraq via Israel. A superhighway from Assyria, the capital is in present day Mosul, Iraq; does not even exist.

Isaiah 60:4

“Lift up your eyes round about and see; They all gather together, they come to you. Your sons will come from afar, And your daughters will be carried in the arms.” (NASB95)

Because of what Messiah does with the regathering of the nation, the remnant, just as the nation did after crossing the Red Sea and witnessing the destruction of pharaohs army, will break out in praise and thanksgiving.

Chapter 12 is the climax of the first 11 chapters of Isaiah, and it is a climax of two songs of praise and thanksgiving.

Isaiah 12:1–6

“Then you will say on that day, “I will give thanks to You, O LORD; For although You were angry with me, Your anger is turned away, And You comfort me. 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.” Therefore you will joyously draw water From the springs of salvation. 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.” Praise the LORD in song, for He has done excellent things; Let this be known throughout the earth. Cry aloud and shout for joy, O inhabitant of Zion, For great in your midst is the Holy One of Israel.” (NASB95)

The words are addressed to the people of the future in the people of the prophet’s own time. They give thanks for the wrath experienced, inasmuch as it was followed by all the richer consolation. (Keil and Delitzsch 1996, 189)

The remnant, on that day, the same day that King Jesus takes over the rule and reign of the planet, this is what they will say. Back in chapter 7, King Ahaz chose to trust in Assyria, not YAHWEH. Isaiah is reflecting that the remnant under Messiah, will reflect a completely different attitude than that reflected by King Ahaz.

They will start off by thanking YAHWEH for being disciplined by Him.

How well do we deal with discipline when we are on the receiving end from the Lord? Do we thank Him for it and ask Him to teach us, so we never have to go through it again, or do we think we made it through because of our own skills and wits? He loves us and wants us to be more like His Son. He is okay with upending our life to achieve that.

Proverbs 3:11–12

“My son, do not despise the LORD’s discipline or be weary of his reproof, for the LORD reproves him whom he loves, as a father the son in whom he delights.” (ESV)

The day is not a day to dread, unless you are not a believer. For the remnant, for the believing Jew, it is a day to look forward to. It is an expression of the grace of God.

When we consider the grace of God restoring to us what we have bungled and giving us even better than what we had before, what shall we say to these things? (Ortlund, Jr. and Hughes 2005, 118-119)

The tribulation is over, Israel has entered the Kingdom, King Jesus is on the throne and this is what they sing at the newly completed temple.

Isaiah 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.” (NASB95)

Note that they will not say that God provided salvation but that He is salvation. Salvation is a Person, not a program, or a system, or a ritual, or a liturgy. Salvation is a Person, and that Person is the Lord Jehovah, the Lord Jesus Christ. They are praising Him for His salvation. (McGee, Thru the Bible Commentary, electronic ed. 1997, 229)

This is a song to be heard by all the planet.

Thus an analogy is established between redeemed Israel after the deliverance from Egypt and the present remnant, who in their experience of faith already stand on a safe shore a second time after having been rescued from enemies and exile. Here the theme sounded most strongly is that of 11:11ff., the restoration of the remnant by the sheer might of its God. (Childs 2001, 110)

Isaiah 12:3

“Therefore you will joyously draw water From the springs of salvation.” (NASB95)

The water libation celebrated on the final day of the feast of tabernacles is the picture being drawn here. Jesus remembers that day, and joy is because of the Holy Spirit possible only because of the resurrection power of Jesus and salvation in Him.

Pressel (op. cit., 483) describes it as follows: “Concerning the drink offering, which was presented mornings and evenings, accompanied by burning of incense and sounding of the trumpet, in addition to the wine, one also took some water from the spring of Shiloah: in addition to the nine priests who were functioning here, a tenth was added, in order to draw the water with a golden can, which could hold an amount equivalent to the volume of eighteen egg shells; after he had brought it through the water entrance located on the daylight side of the inner court of the temple, then another priest would take it from him with the words from Isa. 12:3\*: ‘You will draw water from the well of salvation with joy!’ and the choir of priests, together with the people, would join in with loud voice to sing these words; the priest immediately took it to the altar, went around it from the left side, poured a portion of it into the wine of the drink offering, then the wine back again into the remaining water, poured this mixture out into a silver can and finally, to the accompaniment of music, poured it into a pipe by the altar, through which it then flowed down into the Kidron. (Wildberger 1991, 505)

John 7:37–39

“On the last day of the feast, the great day, Jesus stood up and cried out, “If anyone thirsts, let him come to me and drink. Whoever believes in me, as the Scripture has said, ‘Out of his heart will flow rivers of living water.’” Now this he said about the Spirit, whom those who believed in him were to receive, for as yet the Spirit had not been given, because Jesus was not yet glorified.” (ESV)

Without too much difficulty, such rites can take on a new meaning. Drawing water from the well of salvation becomes an image for the reception of saving power itself. Although we would think of this as only a symbolic act, it is more than that: it is actually a sacramental action. The salvation transmitted here is something real; it opens up and guarantees “life” in its fullness and power. (Wildberger 1991, 505-506)

## Song two

Isaiah 12:4–6

“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.” Praise the LORD in song, for He has done excellent things; Let this be known throughout the earth. Cry aloud and shout for joy, O inhabitant of Zion, For great in your midst is the Holy One of Israel.” (NASB95)

This song tells us something that as believers we already know. Because of what Jesus has done for each of us, the natural result is a desire to tell everyone about what He has done. “Make known His deeds among the peoples.”

At this point, all the promises to the nation over the centuries have been fulfilled. The remnant is becoming firmly established in the land and “God with us” is the King. The King is the promised Messiah and He rules from the throne of David. This new day is very different from the one the nation is currently experiencing under King Ahaz. This is hope. This is the grace of God at work in His people.

The people’s overflowing joy and natural exuberance will exalt God’s name and tell others about him. Just as Isaiah wanted to go tell others about God (6:8), so these people will want to make known the exalted name of God among the nations. In this picture, worship and evangelism are connected at the hip, inextricably joined as two sides of the same coin. Evangelism is joyfully shouting about the exalted glory of God and retelling his wonderful deeds. Worship is joyfully shouting about the exalted glory of God and retelling his wonderful deeds. (Smith 2007, 284)

That brings us to the end of chapter 12.

Isaiah moves from the pending judgement for Israel and Judah and moves to YAHWEH’s plans for the nations.

## Works Cited

- Barker, Margaret. 2003. "Isaiah." In *Eerdman's Commentary on the Bible*, by James D. G. Dunn and John W. Rogerson. Grand Rapids, MI: William B. Eerdmans Publishing Company.
- Barnes, Albert. 1851. *Notes on the Old Testament: Isaiah*. Vol. 1. London: Blackie & Son.
- Birks, T. R. 1878. *Commentary on the Book of Isaiah: Critical, Historical, and Prophetical, Second Edition, Revised*. London: Macmillan & Co.
- Childs, Brevard S. 2001. *Isaiah: A Commentary, 1st ed.* Edited by William P. Brown, Carol A. Newsom and Brent A. Strawn. Louisville, KY: Westminster John Knox Press.

- Constable, Tom. 2003. *Tom Constable's Expository Notes on the Bible*. Galaxie Software.
- Friberg, Timothy, Barbara Friberg, and Neva F. Miller. 2000. *Analytical Lexicon of the Greek New Testament, Baker's Greek New Testament Library*. Grand Rapids, MI: Baker Books.
- Gray, George Buchanan. 1912. *A Critical and Exegetical Commentary on the Book of Isaiah, I-XXXIX, International Critical Commentary*. New York, NY: C. Scribner's Sons.
- Heiser, Michael S. 2020. *Demons: What the Bible Really Says about the Powers of Darkness*. Bellingham, WA: Lexham Press.
- Keil, Carl Friedrich, and Franz Delitzsch. 1996. *Commentary on the Old Testamen*. Vol. 7. Peabody, MA: Hendrickson.
- Leupold, H. C. 1959. *Exposition of the Psalms*. Grand Rapids, MI: Baker Book House.
- Martin, John A. 1985. *Isaiah*. Vol. 1, in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, by J. F. Walvoord, ed. and R. B. Zuck. Wheaton, IL: Victor Books.
- McGee, J. Vernon. 1997. *Thru the Bible Commentary, electronic ed*. Vol. 3. Nashville, TN: Thomas Nelson.
- . 1997. *Thru the Bible Commentary, electronic ed*. Vol. 2. Nashville, TN: Thomas Nelson.
- Motyer, J. A. 1996. *The Prophecy of Isaiah: An Introduction & Commentary*. Downers Grove, IL: InterVarsity Press.
- Oepke, Albrecht. 1964 - . "Ἀνίστημι, Ἐξανίστημι, Ἀνάστασις, Ἐξανάστασις." In *Theological Dictionary of the New Testament*, by Gerhard Kittel, Geoffrey William Bromiley and Gerhard Friedrich. Grand Rapids, MI: Eerdmans.
- Ortlund, Jr., Raymond C., and R. Kent Hughes. 2005. *Isaiah: God Saves Sinners, Preaching the Word*. Wheaton, IL: Crossway Books.
- Salus, Bill. 2013. *Psalms 83, The Missing Prophecy Revealed - How Israel Becomes the Next Mideast Superpower*. La Quinta, CA: Prophecy Depot Publishing.
- Smith, Gary V. 2007. *Isaiah 1-39, The New American Commentary*. Edited by E. Ray Clendenen. Nashville, TN: B&H Publishing Group.
- Tanner, Beth. 2014. "Book Thre of the Psalter: Psalms 73-89." In *The New International Commentary on the Old Testament*, by E. J. Young, R. K. Harrison and Robert L. Hubbard, Jr. Grand Rapids, MI: William B. Eerdmans Publishing Company.
- Wildberger, Hans. 1991. *A Continental Commentary: Isaiah 1-12*. Minneapolis, MN: Fortress Press.
- Young, Edward. 1965. *The Book of Isaiah, Chapters 1-18*. Vol. 1. Grand Rapids, MI: WM. B. Eerdmans Publishing Co.