

Biblical Notes — Isaiah 11:1-12

1-12 – Then a shoot will spring from the stem of Jesse, And a branch from his roots will bear fruit. [2] The Spirit of the LORD will rest on Him, The spirit of wisdom and understanding, The spirit of counsel and strength, The spirit of knowledge and the fear of the LORD. [3] And He will delight in the fear of the LORD, And He will not judge by what His eyes see, Nor make a decision by what His ears hear; [4] But with righteousness He will judge the poor, And decide with fairness for the afflicted of the earth; And He will strike the earth with the rod of His mouth, And with the breath of His lips He will slay the wicked. [5] Also righteousness will be the belt about His loins, And faithfulness the belt about His waist. [6] And the wolf will dwell with the lamb, And the leopard will lie down with the young goat, And the calf and the young lion and the fatling together; And a little boy will lead them. [7] Also the cow and the bear will graze, Their young will lie down together, And the lion will eat straw like the ox. [8] The nursing child will play by the hole of the cobra, And the weaned child will put his hand on the viper's den. [9] They will not hurt or destroy in all My holy mountain, For the earth will be full of the knowledge of the LORD As the waters cover the sea. [10] Then in that day The nations will resort to the root of Jesse, Who will stand as a signal for the peoples; And His resting place will be glorious. [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. [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.

אָהָיו כְּקָרְבָּנִים חַקְרִירָאָנוּ וּמְכַתְּבִים עַל כְּמֻבָּרְכָה בְּלַבְּחִזּוֹת מִזְרָחָן דְּלִים וְלִבְּלִיל מְשֻׁפְט עֲנֵנִי עַטְפִי לְהִזְוֹת אַלְמָנָה שְׁלָלִים וְאַתְּ-יְתּוֹמִים בְּלֹא-גּוֹמָה-קַעַשׂוּ לִזְמָן קָהָרָה וְלִשְׂוֹאָה מְמַרְקָה תְּבָנוֹ עַל-מִלְּתָנוֹ לְעֹנָה וְאַנְהָ תְּעַנְּבָה כְּבָרְכָם: דְּבָלְתִּי בְּרָעָמָת אֲפִיר (תְּמַתְּתָה הַרְגָּזִים יְלָלוּ בְּכָלְזָאָת לְאַ-שְׁבָ אָפִיר וְזָוָד גָּזָוָן בְּתְּנוּבָה: הַהְיוֹ אָשָׁוָר שְׁבָט אָפִיר וּמְפָה-הָרָא בְּקָדָם זְעָמִי: בְּגָנוֹי חָנֵי אֲשָׁלְמָנוֹ וְעַל-עַם עֲבָרִי אֲצָנָנוֹ לְשָׁלָל שְׁלָל וְלָבָנוֹ בְּ וְלָשָׁנוֹ) כְּחִיבָּב וְלִשְׁיוֹן (מְרַס כְּקָרְבָּר חַזּוֹתָה אָלָ-אָנוֹ זְבָה וְלָבָנוֹ לְאָרָנוֹ נְחַשְּׁבָ כִּי לְהַשְׁמִיד בְּלִבְבָו וְלִהְכִירָת גָּזִים לֹא מְעַט: חַחִי אַמְּרָר בְּלָא שְׁבִי זְהָזָקָלָא כְּקָרְבָּמִישׁ כְּלָנוֹ אַמְּלָא כְּאַרְפָּת חַתָּה אַמְּלָא קְדָשָׁק שְׁמָנוֹן: יְהֹוָה כָּרִיבָע אֲשָׁר אָלָנוֹ אֶת-כְּלִימָעָשׂוֹה לְזָרָעָו וְלְאַלְיָנָה כְּאֶשְׁר עַשְׂתִּי לְצָרָעָו וְלְעַזְבָּה: יְהֹוָה כָּרִיבָע אֲלָנוֹ אֶת-כְּלִימָעָשׂוֹה בְּנָר אַזְנוֹ וּבְרַוְשָׁגָם אֲפָלָד עַל-פְּרִי-גָּדָל לְגָבָר אַלְקָד אֲשָׁר וּלְעַד-תְּפָאָרָת רַום עַיְינָה

"In connection with the prophecy of a messianic "Branch" from "the stump of Jesse" (Isa 11:1-9), Isaiah declares, "In that day the Lord will reach out his hand a second time [the first being the Exodus, cf. v. 16] to reclaim the remnant that is left of his people...He will...gather the exiles of Israel; he will assemble the scattered people of Judah from the four quarters of the earth" (Isa 11:11-12). The messianic context of this passage makes it apparent that the reference is not to the historical return of Israel from Babylon. The rule of the "Branch," the time as "in that day" (used twice in vv. 10-11), which is an "eschatological phrase," and the declaration that the "Root of Jesse" would at that time "stand as a banner" for the nations (v. 10) all point to the eschatological times of the Messiah. The universal scope of the regathering "from the four quarters of the earth" (v. 12) also points to something more than the Babylonian return. Isaiah's prophecy of a final regathering of Israel—which includes the unification of the northern and southern kingdoms and, in the context, the subjection of their enemies (cf. vv. 13-16)—plainly refers to a future restoration of Israel under the Messiah."

— Robert L. Saucy, The Case for Progressive Dispensationalism: The Interface Between Dispensational and Non-Dispensational Theology - eBook, (Zondervan Academic, 2010), 233-234.