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God Is My Salvation, I Will Trust and Not Be Afraid 11:11 to 12:6

God is my salvation, I will trust and not be afraid DIG: Once before, God saved His people by the Exodus. How will this happen a second time? How might 11:11-12 relate to the imagery of 11:6-9? To the promise of 19:24-25? How certain will all of this be (see 9:7)? Why? How does this song of God's deliverance from Assyria compare with the way Isra'el celebrated God's deliverance from Egypt (see Exodus 15:2ff)? How deeply does Isra'el respond to the LORD's salvation here? What is the real deliverance, for which Isra'el is only an example, that God has in view here? What is the ultimate reason for Isra'el's joy?

REFLECT: The root that was planted into the ground in 11:1-2 eventually becomes a banner on a high mountain and is the center of Gentile attention. Does 11:12 compare at all with John 12:32? Why? How well does your joy match your walk and your talk for God? When have you most keenly felt God's anger? God's goodness? Which are you sensing now?

Many passages in the Bible speak of **Isra'el's** regathering in belief at the end of the Tribulation, in conjunction with **Christ's** Second Coming and in preparation for the beginning of the Millennium. These references are *not* being fulfilled by the modern state of **Isra'el**. Some of them include **Deut 4:29-31; 30:1-10; Isaiah 27:12-13, 43:5-7; Jer 16:14-15; 31:7-10; Ezeki'el 11:14-18; Amos 9:14-15; Zechariah 10:8-12** and **Matthew 24:31.**

The fact that the last fifty years have seen a worldwide regathering and reestablishment of the nation of **Isra'el**, which is now poised in the very setting required for the revealing of the Antichrist and the start of the Tribulation, is **God's** grand indicator that all the other areas of world development are prophetically significant. Dr. Walvoord, past president of Dallas Theological Seminary, says, "Of the many peculiar phenomena which characterize the present generation, few events can claim equal impact as far as biblical prophecy is concerned with that of

the return of **Isra'el** to their Land. It constitutes a preparation for the end of the age, the setting for the coming of **the LORD** for **His** Church made up of Jewish and Gentile believers, and the fulfillment of **Isra'el's** prophetic destiny." **Isra'el**, **God's** *super sign* of the end times, is a clear indicator that time is growing shorter with each passing hour. With what we have already seen, we can be assured that **God** is now preparing the world for the final events leading up to **Isra'el's** national regeneration.[40] **There are four things we need to understand about reclaiming the remnant.**

First, in that day the LORD will reach out His hand a second time to reclaim the remnant that is left of this people from the four corners of the earth: from **Lower Egypt, Upper Egypt, and from Cush to** the south**; Assyria, Elam and Babylonia from** the east**; Hamath from** the north **and the islands of the sea from** the west **(11:11).** This final restoration under **the Messiah** will be **a second** worldwide regathering. If this is the **second** regathering, when was the first? It could not merely be the return from Babylon because that was hardly a regathering from the four corners of the earth. Other prophets spoke of the first worldwide regathering, which was a regathering in *unbelief* in preparation for judgment **(Eze 20:33-38; 22:17-22;** and **Zeph 2:1-2).**

The present nation of **Isra'el** is the fulfillment of the first regathering in *unbelief* in preparation for the judgment of the Great Tribulation. But that worldwide regathering is to be followed by a second one, because **Isra'el** will collapse in the middle of the Great Tribulation and there will be another dispersion. That will be followed by this second worldwide reclaiming in *faith*, in preparation for the blessings of the Millennial Kingdom. And that is the final regathering of the remnant that **Isaiah** is talking about here. **He will raise a banner for the Gentile nations and gather the exiles of Isra'el; He will assemble the scattered people of Judah from the four corners of the earth (11:12).** Furthermore, the reason for the assembling of **the Gentile nations** in **11:10** is that they are to aid in the reclaiming of the remnant into the Land and the destruction of Babylon **(13:1-5)**. The fact that both **Isra'el** and **Judah** are mentioned is significant. Jews will be gathered from the whole earth. There are no "lost tribes." All those of faith will be redeemed.

Secondly, Ephraim's jealousy will vanish, and Judah's enemies will be cut off; Ephraim will not be jealous of Judah, nor Judah hostile toward Ephraim (11:13). There will be a restoration of unity between the northern kingdom of **Ephraim**, or **Isra'el**, and the southern kingdom of **Judah (Ezeki'el 37:15-23).** The

question is, what is meant by **Ephraim**'s jealousy of **Judah**? Why was she jealous of **Judah**? Look at **Psalm 78:9-11.** It tells us that **the men of Ephraim, though armed with bows, turned back on the day of battle; they did not keep God's covenant and refused to live by His** commandments**. They forgot what He had done and the wonders He had shown them.** Not only was **Ephraim** not willing to help out the other tribes in time of danger (some examples of this are in the book of **Judges**), but they also tended to fall away from following **the LORD**. As a result, in **Psalm 78:67-69**, we read that **God rejected the tents of Joseph** (meaning **Ephraim** and Manasseh his sons)**, He did not choose the tribe of Ephraim; but He chose the tribe of Judah,** on **Mount Zion, which He loved. He built His sanctuary like the heights, like the earth that He established forever**.

Therefore, when **God** finally decided to establish a place for **His** Temple **He** chose **Judah** over **Ephraim**. **Ephraim** had their chance first because Shiloh, where the Tabernacle was originally established, was in their tribal territory. But because of **Ephraim's** actions during the period of time when the Tabernacle was in Shiloh, **God** ultimately decided to build a *permanent* dwelling: **He** chose **Jerusalem**, on **Mount Zion**, and **Judah** over **Ephraim**. As a result, there has been jealousy ever since. In fact when the split of the kingdom came, the very reason why Jeroboam set up the two golden calves was to keep the people of the northern Kingdom from worshiping **God** in the Temple in Jerusalem **(1 Kings 12:25-33).** But **Isaiah** tells us that during the messianic Kingdom this jealousy will cease and there will be a restoration of peace between the two Jewish kingdoms.

They will swoop down on the slopes of Philistia to the west; together they will plunder the people to the east. They will lay hands on Edom and Moab, and the Ammonites will be subject to them (11:14). The theme of the Messianic Kingdom continues. It was King David who conquered **Philistia (Second Samuel 5:17-25), and the east: (Second Samuel 10:6), Edom (Second Samuel 8:14), Moab (Second Samuel 8:2-13), and the Ammonites (Second Samuel 10-12).** Because there will be no war in the Messianic Kingdom, a literal interpretation here is not possible. As a result, this must be a metaphor of a conquering hero. When **the King of kings** comes again, **Isaiah** envisions the spreading of **His** Kingdom. The force to which these nations fall will be **the Prince of Peace** and **His** gospel. The two regathered nations will assist in the worldwide expansion.

Thirdly, when **Isra'el** returns to her Land at the beginning of the Millennium, **God**

will provide the way for **her**. **The LORD will dry up the gulf of the Egyptian sea; with a scorching wind he will sweep his hand over the Euphrates River. He will break it up into seven streams so that men can cross over in sandals** (**11:15).** The reclaiming of the remnant will be accompanied by miracles. As he does frequently, **Isaiah** recalls the exodus. **As at the exodus from Egypt (Exodus 14:21-22), a highway will be prepared for the returning exiles. The Gulf of the Egyptian Sea** is now known as the Gulf of Suez. **The Euphrates River** is broken up into seven smaller streams so that it is much easier to cross. This will allow Jews in **Egypt** and in the Mesopotamian area to return much more easily.

Fourthly, there will be a highway for the remnant of his people that is left from Assyria, as there was for Isra'el when they came up from Egypt (11:16). Finally, **the remnant** will return. The concept of the reclaiming of **the remnant** being a greater Passover than the previous one, like a new exodus, is brought out in **Jeremiah 16:14-15** and **23:7-8**. What is the first thing the Jews did after they crossed over the Red Sea out of **Egypt**? They sang hymns (see the commentary on **Exodus, to see link click Ck – Then Moses and the Israelites Sang This Song** and **Cl – Then Miriam the Prophetess Took a Tambourine in Her Hand**). So the future remnant of **Isra'el** will sing a song of salvation and **trust**.

God is **the One** who initiates **salvation**. There was nothing **Isra'el** did to earn **God's** grace toward them. If there is to be reconciliation, it will have to come from **God**. **Trust** in **God**, faith in **God**, or belief in **God** does not produce reconciliation but is a response to the reconciliation announced. When **God Himself** has satisfied **His** own justice and invites us to **trust** Him, what else can we say? **I will trust and not be afraid.**

Scripture points to the fact that our response normally is expressed in song. No other form of human expression so captures the whole human psyche as does singing. Furthermore, there is a continuity in the songs of Zion that flows from the shores of the Sea of Reeds to the *glassy sea* around which all the saints will gather: **You are worthy to take the scroll and to open its seals, because You were slain, and with Your blood You purchased men** and women **for God from every tribe and language and people and nation. You have made them to be a kingdom of priests to serve our God, and they will reign on the earth (Rev 5:9-10).**[41]

Throughout **Chapters 7** to **11** there is the recurring appeal to the house of David

and to Judah to put aside their fears of the nations around them and to focus their primary attention upon **God**, who is **Master of the nations** and **who is utterly trustworthy**. That **trustworthiness** is underlined by the promise that, although **their** refusal to **trust** will (result) in defeat and despair, it will not result in the complete destruction of **Isra'el** as a people.[42] The **two stanzas** in this chapter are each introduced by the words: ***In that day you will say*.** This refers to the time of deliverance when the nation is regathered and **the Messiah** reigns.

The first stanza in 12:1-3 looks back on God's judgments and resulting salvation. The central focus of these verses is upon **God**. That is what **Isaiah** has been appealing for. Whenever **Isra'el** focuses primarily on **her** needs, **she** ends up in trouble and **God** becomes merely the means to that end. This attitude is a sure prescription for spiritual disaster. The source of the **praise** is the fact that **God's anger has been turned away.** The former enemy has become a source of comfort. But how can this be? The comfort of **God** comes only after the sin and wickedness have been punished. Where will the atoning sacrifice come from? **You will draw water from the wells of salvation.** The answer will not come until **Chapters 40** to **55**, but is introduced here and forces us to begin to think about it. The phrase ***God is my salvation*** is **Isaiah's** name. **And if anyone does not have the Spirit of Christ, he does not belong to Christ (Romans 8:9b).** Liberation is found in **God** or it is not found at all. **Isaiah** has been trying to get his people to understand that. Now he foresees a day when they will finally grasp this truth.

I will trust and not be afraid, is what **Isaiah** was trying to get Ahaz to say in **7:2-9.** In fact, Ahaz could not say it. Overcome by **her** fear of Ephraim and Syria, **Judah** could not believe that **God** was with **her**. As a result, **she** put **her trust** in an alliance with **her** ultimate enemy, Assyria. How can **God** get Judah to **trust** in **Him**? To believe in **Him**? To put **their** faith in **Him**? Those who can leap across the chasm of fear to **trust** will find what they have in **the LORD**. ***He*** is their strength,

He is their **song**, and ***He*** will become their **salvation.** Should we not **trust** a **God** who would give (up) **His Son** for us? Only fear, fear that **God** will not keep **His** word, fear of giving up control, can keep us from **trusting**.[43] To **draw water from the wells of salvation** pictures living according to **God's** principles and thus participating **with joy** in the blessing **He** will provide.

The second stanza in 12:4-6 tells us that the remnant will thank the LORD and call on each other to let the world know what God has done for Judah (7:1-9:7) and Isra'el (9:8-11:16). Each verse starts with a command. In **12:4** it is: **Give thanks to the LORD**. This verse has many parallels in the **Psalms**. **Psalm 105:1** and **148:13** are almost identical. The remnant will thank **the LORD** and will call on each other to let the world know **what God has done** for **Judah** and **Isra'el**. **God's name**, **His** revealed character, is to be **exalted**, or vindicated, before the world so that people everywhere will see that **He** fulfills **His** promises. In **12:5** the people will **sing to ADONAI** because of **His** glorious deeds. In **12:6** they will **shout aloud and sing for joy**. The remnant will also remind themselves of the greatness of **God**. It is hardly a coincidence that the final verse of this section closes with the phrase ***K'dosh Yisra'el, the Holy One of Isra'el*****.** This phrase occurs 29 times in the Bible. Of these, 26 times are in **Isaiah**: 13 in **Chapters 1-39** and 13 in **Chapters 40-60**. The remaining 3 occurrences are in the **Psalms (Psalm 71:22, 78:41** and **89:19)**. Because of the **holy** nature of **God** there is hope, hope for **Isaiah**, and hope for everyone. Therefore, in spite of all the hardships ahead for both **Isaiah** and the nation the prophet could believe in, and look forward to, a day when **His** restored people would be able to **shout aloud and sing for joy.**

ADONAI*, **You** alone are **holy**. Awesome **God**, creator of **Your** people **Isra'el**, **You** are worthy of our worship and praise.*

At the beginning of the Book of Immanuel, the question was posed: Is God Sovereign over all the nations? Can God deliver from Assyria? Can He be trusted? Or is He just one more god, added to all the others? Ruach ha-Kodesh has answered that question through His prophet with a resounding, *YES*. ADONAI, who is Master of the nations, is utterly trustworthy.