

A photograph of an olive grove with several large, gnarled olive trees and dense green foliage. The ground is covered with dry leaves and some small plants.

OUTREACH ISRAEL NEWS

monthly newsletter of Outreach Israel Ministries
and MESSIANIC APOLOGETICS

A wide-angle photograph of a rolling landscape under a thick, golden-brown fog or mist. The terrain is covered in low-lying vegetation, and a few distant structures are visible through the haze.

OCTOBER 2026

ISAIAH 11:10-16

A FUTURE RESTORATION
AND TERRITORIAL EXPANSION OF ISRAEL

OUTREACH ISRAEL NEWS

monthly newsletter of Outreach Israel Ministries
and MESSIANIC APOLOGETICS

Cover Image: Yoav Aziz via Unsplash

STATEMENT OF BELIEF

*Outreach Israel Ministries
and Messianic Apologetics*

There is One Almighty Creator God of the Universe, who has revealed Himself to us in the manifestations of Father, Son, and Holy Spirit.

Yeshua the Messiah (Jesus Christ) came in fulfillment of the Messianic prophecies of the Scriptures and is fully God. It is mandatory for us to believe in a Divine Redeemer to be saved. Salvation is a free gift of God to all who receive Messiah Yeshua into their lives and confess of their sins. Those who reject Messiah will be consigned to eternal punishment.

The Holy Scriptures, Genesis-Revelation, are the inspired, infallible Word of God as revealed in the original Hebrew, Aramaic, and Greek texts

All Believers in Israel's Messiah are to be regarded as a part of the Commonwealth of Israel. Jewish and non-Jewish Believers are to respect one another in mutual love as brothers and sisters, and are to work together for the salvation of the Jewish people and return of Israel's Messiah.

The Torah (Genesis-Deuteronomy) is the foundation of all Scripture, was followed by our Messiah Yeshua, and is to still be studied and heeded by Believers today.

Yeshua the Messiah is coming to gather the Believers after the Tribulation period.

OIM is an *agapē* ministry, freely and benevolently giving the vast majority of its teachings and resources, without charge, to those who desire to be spiritually nourished.

For a fuller Statement of Faith, consult the OIM website

Outreach Israel News is the monthly newsletter of Outreach Israel Ministries, a non-profit organization with an emphasis on reaching, teaching, and encouraging the Messianic community. Subscription to **Outreach Israel News** is without cost and supported only by donation.

Members of the Board:

Mark Huey
Margaret McKee Huey
Mark and Lynn Davis
Heather Wood Smith
Lionel and Lori Stuber
John McKee
Jane McKee Ferguson

© 2026 Outreach Israel Ministries
OIM is a 501(c)(3) non-profit educational ministry

Mark Huey - *director*

Margaret McKee Huey - *office manager*

J.K. McKee - *Messianic Apologetics*

Jane McKee Ferguson - *operations*

Taylor and Maggie Willetts

Outreach Israel Ministries
P.O. Box 516
McKinney, TX 75070

Phone: (407) 933-2002

Web: outreachisrael.net / outreachisrael.blog
messianicapologetics.net / messianicapologetics.blog

OIM UPDATE

October 2026

J.K. McKee

A FUTURE RESTORATION AND TERRITORIAL EXPANSION OF ISRAEL

Isaiah ch. 11 has many statements and declarations, which are appreciated and affirmed by today's evangelical Protestants and Messianic Believers. Yet as will be seen, there are also some prophecies made, which many in the contemporary Messianic movement do not quite know what to do with, if they are not just glossed over. Any evaluation of the restoration

of Israel in the end-times, requires some more specific examination of the oracle of **Isaiah 11:10-16**. It does raise some important questions about the division of Ancient Israel into the Northern and Southern Kingdoms, and resolution to this matter in the time period either immediately prior to, or subsequent to, the Second Coming of Yeshua.

Preceding in Isaiah 11:1-9 is a depiction of what many conclude, and we should think rightfully, of the Messianic King: "Then a shoot will come forth out of the stem of Jesse, and a branch will bear fruit out of His roots" (Isaiah 11:1, TLV).[\[1\]](#) Isaiah 11:6-9, particularly, set some of the timeframe, for the approaching, further word:

"The wolf will dwell with the lamb, the leopard will lie down with the kid, the calf and the young lion and the yearling together, and a little child will lead them. The cow and the bear will graze, their young ones lie down together, and the lion will eat straw like an ox. A nursing child will play by a cobra's hole, and a weaned child will put his hand into a viper's den. They will not hurt or destroy in all My holy mountain, for the earth will be full of the knowledge of *ADONAI*, as the waters cover the sea" (Isaiah 11:6-9, TLV).

The well-known exclaim of Isaiah 11:10 is often thought to highlight the significant place of the Messiah, in regard to not just the people of Israel, but also the nations of Planet Earth at large:

"On that day the root of Yishai, which stands as a banner for the peoples—the *Goyim* will seek him out, and the place where he rests will be glorious" (Isaiah 11:10, CJSB).

A cursory reading of Isaiah 11:10-16 easily demonstrates how it speaks of the return of the people of Israel to the Promised Land. But, was this something which occurred in the past, or is it something to occur in the future? The regathering depicted here is not something

which is independent from God's dealings with the nations, in the past. For some, because of how the nations or *goyim* are associated with the restoration of Israel, this has led to varied approaches to Isaiah's decrees, particularly among those supportive of supersessionism or replacement theology. Dispensational examiners, affirming of God's ongoing covenant promises and fidelity to the descendants of Abraham, Isaac, and Jacob, do favor a literal return of ethnic Israelites to the Holy Land, although some of the details of this can be a little unclear. Today's Messianic Jewish community may be witnessed to engage with some of Isaiah's declarations, but perhaps may also be seen to ignore or overlook some others.

There is a restoration of Israel, centered around the Root of Jesse (Yeshua the Messiah), to be anticipated in future history. That this restoration involves Ephraim and Judah (Isaiah 11:13) cannot be dismissed. What might specifically happen is important for premillennial interpreters to consider, especially involving matters of present, ongoing *aliyah* to the Land of Israel, and the question of whether or not the Second Coming of Yeshua is slightly further off than some may think—because of not factoring in some unfulfilled prophecies to their end-time scenarios.

¹⁰It will also come about in that day that the root of Jesse will stand as a banner for the peoples. The nations will seek for Him, and His resting place will be glorious.

TLV

11:10 Approached Messianically, Isaiah 11:10 speaks of something very important regarding Yeshua of Nazareth: “In that day the root of Jesse, who shall stand as a signal for the peoples—of him shall the nations inquire, and his resting place shall be glorious” (Isaiah 11:10, ESV). The *shoresh Yishai*, “the root of Jesse” or “stock of Jesse” (NJPS), “Shall become a standard to peoples” (NJPS). Here, the term *neis* is employed, meaning “**signal pole,**” “**banner,**” “**standard**” (*CHALOT*).[\[2\]](#)

Dispensational examiners are keen to note the presence of the Abrahamic Covenant (Genesis 15:18-21; 17:7-8; 22:17-18), Davidic Covenant (2 Samuel 7:16) and New Covenant (Jeremiah 31:33-34), all somehow being in play here.[\[3\]](#) It is clear enough that with “the nations” (*goyim*) and “the peoples” (*ammim*) in view, that the world at large will benefit from God's dealings with Israel proper. The Root of Jesse is a Messianic title or theme (cf. Isaiah 53:2; Romans 15:12; Revelation 5:5; 22:16), as is people being drawn to the Messiah from all over the world (Luke 13:29; John 12:32). Isaiah 11:10 was quoted in its Greek Septuagint version by the Apostle Paul in Romans 15:12, specifically in reference to the declaration of the good news to the nations:

“And again, Isaiah says, ‘**There will come the Root of Jesse, He who arises to rule over the nations; in Him the nations will hope**’ Isa 11:10, LXX” (Romans 15:12, MARV).

This should serve as an indication of how the prophetic word of Isaiah 11:10-16 could not have been in the process of being fulfilled, at least until the First Century C.E.

There is a response of the nations of Planet Earth to the Root of Jesse and the activity of the God of Israel (Isaiah 11:10, 12a; also 2:3; 42:4; 51:5). Specifically noting the presence of the “shoot” (Isaiah 11:10) and the nations (Isaiah 2:2-4), John Goldingay indicates how

“That last note forms a segue to a vision of Yahweh not only drawing the nations themselves but commissioning them to bring back the peoples of both Judah and Ephraim from their dispersion around the Middle East and the Mediterranean (vv. 10-16).”[\[4\]](#)

What this perspective does, is that it more directly associates the concept

“In that day the root of Jesse shall stand as an ensign to the peoples; him shall the nations seek, and his dwellings shall be glorious” (Isaiah 11:10, RSV),

with the nations seeking after the *shoresh Yishai*, to

“He will raise an ensign for the nations, and will assemble the outcasts of Israel, and gather the dispersed of Judah from the four corners of the earth” (Isaiah 11:12, RSV).

While this activity tends to be more naturally associated with God being the One who regathers dispersed Israel, that the nations may be involved here, in helping this be facilitated, presumably as His agents, is something worthwhile to be considered. Further in Isaiah’s declarations, it is apparent enough that those to be brought back to the Promised Land are those of Israel/Ephraim (Isaiah 11:12a, 13) and Judah (Isaiah 11:12b, 13), those of the Northern and Southern Kingdoms. Yet the regathering and restoration of Israel is not something independent of the nations of Planet Earth at large. All who seek after the One God of Israel and His Messiah Yeshua, have some part to play in the restoration of the Kingdom.

¹¹It will also come about in that day that my Lord will again redeem—a second time with His hand—the remnant of His people who remain from Assyria, from Egypt, from Pathros, from Cush, Elam, Shinar, Hamath, and from the islands of the sea.

¹²He will lift up a banner for the nations, and assemble the dispersed of Israel, and gather the scattered of Judah from the four corners of the earth. TLV

11:11 Some perplexing matters are raised from Isaiah’s assertion of how, “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” (Isaiah 11:11a, NASU). Witnessing how “the LORD shall set his hand again the second time” (Jerusalem Bible-Koren), is an important indicator how what will be witnessed is something different from the Egyptian Exodus (Isaiah 11:16). Interpreters are actually divided on this: Is this the return of the Israelites from Assyrian and Babylonian exile, at least in part, in the Sixth-Fifth Centuries B.C.E., as these two empires fell?[\[5\]](#) Or, is this a future return of exiles following the destruction of Jerusalem in 70 C.E., associated with the

Second Coming of the Messiah?[6] John N. Oswalt, at least, raises the important point that the second gathering in view, was not that of the return of exiles in the Sixth-Fifth Centuries B.C.E., detailing,

“The worldwide extent of the dispersion was greater than anything that happened between 722 and 586 BC, and the return in 538 BC was only from Babylon. This invites us to consider that the ‘second time’ may point to a second return from exile” (*NIV Application Commentary on the Bible, One-Volume Edition*).[7]

Barry G. Webb considers that the regathering depicted in Isaiah 11:11 is one of the future end-times:

“because of the end-time focus of the unit as a whole, the gathering of the scattered people of God here cannot be seen as fulfilled in the later return of the exiles from Babylon, even though both are depicted as a second or new exodus. The return from Babylon was a particular deliverance that took place within history; this is a comprehensive one that will take place at its end (11).”[8]

The geographic place names witnessed in Isaiah 11:11b—“Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath, And from the islands of the sea” (NASU)—do seem to be limited to the Ancient Near East and Mediterranean basin. This can lead some to conclude that this was an ancient prophecy, limited to the known world at the time of the Prophet’s declaration. Yet, given the further specificity of the regathering taking place “from the four corners of the earth” (Isaiah 11:12), it can be acknowledged how “The places named here are not necessarily intended to represent locations of known exile for Israelites. Rather they are equivalent to the ‘four corners of the earth’ (v. 12)” (*NIV Cultural Backgrounds Study Bible*; cf. Revelation 20:8).[9]

From more of a critical perspective approaching Isaiah, Goldingay still has to recognize how there has not been a singular point in history, when this prophetic expectation has actually been accomplished:

“There has not been on particular moment when all the people of Israel have been brought back to Palestine from the four corners of the world, as is evidenced by the fact that most of the Jewish people do not live there. But the fall of Babylon, Assyria’s imperial successors, freed them to return, and subsequent periods of freedom and flourishing in the land have witnessed to God’s faithfulness to this promise.”[10]

Today’s Messianic Jewish community would be seen to largely affirm, “On that day *Adonai* will raise his hand again, a second time, to reclaim the remnant of his people who remain” (Isaiah 11:11a, CJSB), as a futuristic prophecy to be fulfilled in conjunction with the time period leading up to the return of Yeshua. **Isaiah 11:11 tends to be read from the perspective of the return of the Jewish people to the Land of Israel.** This might be adequate enough for some, but the further expectation of the prophecy is specifically stated to

involve persons of both the Northern and Southern Kingdoms (Isaiah 11:13). This is a detail which might alter a few of the current anticipations of various Messianic Jewish leaders and rabbis.

11:12 Isaiah's prophecy has thankfully, been greatly appreciated by people across today's Messianic sphere of influence, perhaps even being witnessed in various praise songs: "He will hoist a banner for the *Goyim*, assemble the dispersed of Isra'el, and gather the scattered of Y'hudah from the four corners of the earth" (Isaiah 11:12, CJSB). This tends to be associated with further words issued by the Prophet Isaiah:

"Do not fear, for I am with you. I will bring your offspring from the east and gather you from the west. I will say to the north, 'Give them up!' and to the south, 'Do not hold them back.' Bring My sons from far and My daughters from the ends of the earth" (Isaiah 43:5-6, TLV).

"Behold, these shall come from afar. Behold, these from the north and from the west, and from the land of Sinim" (Isaiah 49:12, TLV).

It is easy for many of today's Messianic Jewish readers of Isaiah 11:12, to overlook some key details of the word, "And he shall set up a banner for the nations, and shall assemble the outcasts of Yisra'el, and gather together the dispersed of Yehuda from the four corners of the earth" (Jerusalem Bible-Koren). While the reference to *goyim*, is obviously an indication that the lifting up of the banner or standard of Messiah (Isaiah 11:10) affects the nations or Gentiles of the world at large—are the references to *Yisrael* and *Yehudah* simply a parallelism of sorts? Many we have probably encountered, think of Israel and Judah simply being exclusive references to the Jewish people. Notwithstanding the fact that Isaiah 11:13 following will be specific in regard to those of both the Northern and Southern Kingdoms being involved, Christian examiners do tend to sort through the specifics of the text a little easier than some of today's Messianic Jews might. John A. Martin, a dispensationalist no less, does point out how

"the Northern Kingdom would go off into captivity, and Judahites in Isaiah's day might have thought it unlikely that both parts of the nation would ever be united" (BKCOT).[\[11\]](#)

The Two-House sub-movement has done itself absolutely no favors, in promoting all kinds of Lost Tribes related myths and tall tales. Yet, the subject matter of the Northern and Southern Kingdoms is a live one to a prophecy like Isaiah 11:10-16, and responsible examiners have to be willing to sort through some issues, which many others tend to gloss over, or even deliberately miss.

¹³Ephraim's envy will end, those hostile to Judah will be cut off. Ephraim will not be jealous of Judah, and Judah will not harass Ephraim. TLV

11:13 While today's Messianic Jewish movement may be properly witnessed as emphasizing the banner of the Messiah being raised up for the nations, and the dispersed of Israel being gathered back—that the references to Israel and Judah witnessed previously (Isaiah 11:12), are to those of both the Northern and Southern Kingdoms, is confirmed:

“Efrayim's jealousy will cease—those who harass Y'hudah will be cut off, Efrayim will stop envying Y'hudah, and Y'hudah will stop provoking Efrayim” (Isaiah 11:13, CJSB).

Whether the term *qinah* is rendered as “jealousy” (NASU) or “envy” (NJPS), there is a reference made to the schism in Ancient Israel, following the death of King Solomon, where the Ten Northern Tribes seceded:

“But when all Israel saw that the king did not listen to them, the people answered the king saying: ‘What share have we in David? No inheritance in Jesse's son! To your tents, O Israel! Now look at your own house, David!’ So the Israelites departed to their tents. But as for the children of Israel who lived in the cities of Judah, Rehoboam reigned over them. Then King Rehoboam sent Adoram who was over the forced labor, but all Israel stoned him to death. Then King Rehoboam hurried to mount his chariot to flee to Jerusalem. Israel has rebelled against the house of David to this day. Now when all Israel heard that Jeroboam had returned, they summoned him to the assembly and made him king over all Israel. Only the tribe of Judah remained loyal to the house of David” (1 Kings 12:16-20, TLV).

There was frequent infighting between the Northern and Southern Kingdoms (Isaiah 7:2; 9:21), but this oracle predicts how the results of the schism will be resolved, and reconciliation performed. It does have to be noted how there are some who think that the division in view is reminiscent of various post-exilic challenges recorded in the Tanach (OT), or later suspicions between Jews and Samaritans. As Margaret Barker describes,

“11:13 looks forward to a time when there will be no more hostility between Ephraim and Judah, perhaps a reference to the hostility between the returned exiles and the indigenous worshipers of the LORD (implied in Hag 2:10-14 and explicit in Neh 4:1-5), or perhaps a reference to the building of the Samaritan temple on Mt. Gerizim in the fourth century BC.” (ECB).[\[12\]](#)

It cannot be dismissed, especially with the presence of the Samaritans—various Northern Kingdom survivors, who were then intermarried with Assyrian conquered transplants—how there was indeed hostility of a kind, between them and the Jewish community, even present in the Apostolic Scriptures (NT). Still, a much longer reaching, futuristic approach to Isaiah 11:13, is not at all impossible. While Isaiah 11:13 does depict a

schism and rivalry between those of the Northern and Southern Kingdoms needing to be stopped, it also describes how “Judah’s enemies will be destroyed” (2011 NIV), as there will be a conquest which follows, as their partnership is restored (Isaiah 11:14). A dispensational teacher like John MacArthur places its fulfillment in the future, in association with the Second Coming:

“When the Messiah returns, they will reunite in a lasting peace.”[\[13\]](#)

Even with the manifold difficulties caused by the populist Two-House teaching, many in today’s Messianic Jewish movement should be able to recognize the futuristic orientation of this declaration. Finding a suitable, eschatology based-approach to this—as mature Believers presumably not operating in base emotions such as jealousy, envy, or harassment—should not be as difficult as it has been. From a more homiletical vantage point, this word has been approached as a metaphor for unity within a diverse Christian Church.[\[14\]](#)

¹⁴They will swoop down on the Philistine slope to the west. Together they will plunder the children of the east—laying their hand on Edom and Moab, the children of Ammon obeying them. ¹⁵Then ADONAI will dry up the gulf of the Egyptian sea. He will wave His hand over the River with His scorching wind, and will strike it into seven streams, and let men walk over in sandals. ¹⁶So there will be a highway for the remnant of His people who remain, from Assyria, as there was for Israel in the day they came up out of the land of Egypt.

11:14 A reconciled and reunited Ephraim and Judah (Isaiah 11:13) will actually be seen to conquer neighboring peoples:[\[15\]](#) “They shall pounce on the back of Philistia to the west, and together plunder the peoples of the east; Edom and Moab shall be subject to them and the children of Ammon shall obey them” (Isaiah 11:14, NJPS). These regions had once been subdued by Israel during the reign of Kings David and Solomon (2 Samuel 8). Sometimes, Isaiah 11:14 has been approached symbolically, as the reach of God’s people via His reign of peace (Isaiah 9:6; 12:3-6; Acts 15:12-17).[\[16\]](#) Yet, a more literal approach to Isaiah 11:14 would assume that some time in the future, there will be some sort of military actions, performed by various regathered, ethnic Israelites and Jews, in regard to their neighbors. This would seemingly mean, that the sphere of influence of today’s State of Israel, will expand beyond its present borders, to something closer to that witnessed during the United Kingdom era.

11:15 Isaiah foretold of a greater return of the people of Israel, describing, “The Lord will dry up the tongue of the Egyptian sea.—He will raise His hand over the Euphrates with the might of His wind and break it into seven wadis, so that it can be trodden dry-shod” (Isaiah 11:15, NJPS). It should be plain enough to readers that some apocalyptic or metaphorical language, was likely being employed by the Prophet. With there being an allusion to the

Exodus of Ancient Israel (Exodus 14:21-22), whether or not this has been witnessed in history before, remains a critical matter to be considered. To be sure, the description offered, especially with the Euphrates mentioned (cf. Revelation 16:12), has sometimes been taken not too literally (although some natural or Earth changes could still certainly transpire), but instead as more representative as a removal of human barriers to this regathering. More significantly to consider, though, would be the timing. In the estimation of Martin, at least,

“When Israel returns to her land at the beginning of the Millennium, God will prepare the way for her” (*BKCOT*).[\[17\]](#)

Indeed, most Messianic readers of the expectation of Isaiah 11:15, would be seen to approach it in some kind of futuristic, premillennial context, in the days leading up to, or immediately following, the return of Yeshua.

11:16 The return of the Northern Kingdom exiles, was depicted by Isaiah in terms of the Exodus from Egypt: “There will be a highway for the remnant of his people who are still left from Ashur, just as there was for Isra’el when he came out from the land of Egypt” (Isaiah 11:16, CJSB). There can be some slight differences of translation seen: “And there will be a highway from Assyria for the remnant of His people” (Isaiah 11:16a, NASU), or “And there shall be a high for the remanant of his people, which shall be left, from Ashshur” (Jerusalem Bible-Koren). What is the emphasis of *v’hayatah m’silah l’s’ar ammo asher yisheir m’Ashur*, “and-she-will-be highway for-remnant-of people-of-him that he-is-left from-Assyria” (Kohlenberger).[\[18\]](#)

Does Isaiah 11:16 refer to “a highway from Assyria” (Lexham English Bible) or “the rest of His people from Assyria” (my translation)? While many might be seen to think that Assyria is only representative of where the Northern Kingdom exiles were first taken in the Eighth Century B.C.E.—and conclude that there were further migrations, globally even—it cannot go unnoted how the first places one should be looking for the Northern Kingdom exiles, should be within the sphere of influence of the old Assyrian, Babylonian, and Persian Empires. **This is precisely what the Two-House sub-movement does not do.** They do not *first* consider people groups within the Ancient Near East, or even modern Middle East, as composing the primary and best candidates for having an oral history and traditions extending back to the Northern Kingdom of Israel/Ephraim. Yet, this is precisely what many of us must legitimately do, if we go principally with the text of Isaiah 11:16.

A Greater Exodus, of sorts, would be further detailed by the Prophet (Isaiah 35:1ff; 48:20ff). This is sometimes approached as a symbol (Isaiah 57:14; 62:10). While we should aware of how future prophecies would often be rooted within the language and terms of ancient times, we should also not be dismissive of any ancient terms or place names, either.

11:10-16 approaches How have different examiners considered the prophetic oracle of Isaiah 11:10-16, something which we should doubtlessly weigh as Messianic people? Most of today's Messianic community will, in all probability, hold to some kind of futuristic, premillennial orientation to Isaiah 11:10-16. To be sure, there are theologians who would concur. So, how can we better refine some of our approach?

In *The Moody Bible Commentary* on Isaiah, by Michael Rydelnik and James Spencer, largely reflective of a dispensational orientation (which this author is not), there is an emphasis on how Isaiah's declaration assures the ongoing continuance of Israel, and God's fidelity to His covenant promises:

"This prophecy, the future that it reveals, and the past in which it is rooted, solidifies Israel's identity and offers assurance of the nation's continued existence and prosperity as God's covenant people" (*The Moody Bible Commentary*).[\[19\]](#)

J.A. Motyer, a Reformed evangelical theologian, makes note of Isaiah 11:16, and how it states, "There will be a highway for the remnant of his people that is left from Assyria, as there was for Israel when they came up from Egypt" (2011 NIV). In his view,

"The reference to *Israel* here suggests that there is more to this *remnant of his people* than there was true in the original exodus. Then it was but one people out of all the peoples which was being redeemed and brought home to God, but now the remnant is world-wide, the summoning of the Gentiles, as in verse 12. In verse 11 the thought was the geographical spread of the regathering; here it is the universal people" (*The Prophecy of Isaiah*).[\[20\]](#)

A similar view is seen in Webb's conclusion,

"as Christians it is important to recognize that the nationalistic categories of a prophecy like this are transcended in the New Testament's vision of the end. In New Testament terms the scattered people of God are all those, Jew and Gentile alike, who gladly acknowledge Jesus as the Christ (*i.e.* the Messiah). These are the ones who will finally be gathered from every nation to share in Christ's rule over those who will only reluctantly bow the knee on the final day. As we shall see, however, this expansion of the remnant concept to include Gentiles as well as believing Jews is already anticipated within the book of Isaiah itself (*e.g.* 56:6-7)."[\[21\]](#)

Textually from Isaiah 11:10-16, there is absolutely no doubt that God's activity is something which will affect the nations of Planet Earth (Isaiah 11:10, 12; cf. 56:7), and that they will have some ancillary involvement, perhaps even helping to facilitate to some degree, the regathering. But the specific participants are also textually labeled to be those of Israel and Judah, the Northern and Southern Kingdoms (Isaiah 11:13). God's future activity in regathering these persons back to the Holy Land, is contrasted with Ancient Israel in the past, "Israel in the day that they came up out of the land of Egypt" (Isaiah 11:16, NASU). However,

if one follows a supersessionist hermeneutic, then Isaiah 11:16 does not speak of a literal return of ethnic Israelites and Jews to the Land of Israel, but instead just a gathering of all peoples to the One God of Creation.

A futuristic, premillennial approach to Isaiah 11:10-16, should not deny that more than just Israel proper are affected by what is to take place. Spiritualizing the return of Israel and Judah, as though it is speaking of a gathering of simply Believers from the nations as a new, “spiritual Israel,” does not do fair justice to Isaiah’s word.

From more of a critical perspective, which advocates the presence of different “Isaiah’s” throughout the Book of Isaiah, Gene M. Tucker better summarizes what this prophecy has declared. While he does not sort through the specific details too much, a return of persons from the Northern and Southern Kingdoms, military victories, an independent state, and something exceeding the Exodus from Egypt, are acknowledged:

“In this vision of the future, the Lord not only returns the remnant of Judah and Israel to their land but also gives them political independence and military power. This is achieved first through the reconciliation of the two kingdoms (v. 13) and then through victories over their enemies (v. 14). The means of the return from foreign lands is seen to be like the exodus from Egypt—that is, not by overthrowing the nations that hold the exiles but by subduing the natural boundaries to travel” (*NIB*).[\[22\]](#)

Oswalt, coming from an evangelical Wesleyan orientation, does sort through a number of the questions and factors which readers will commonly bring to Isaiah 11:10-16. Was this something which only spoke of the return from Babylonian exile, in the Sixth Century B.C.E.? Was the gathering speaking of “the Church” as some kind of “New Israel,” a belief held by Reformers such as Calvin? Or, is what is anticipated something which might be occurring in the more modern period, particularly with the rise of the Zionist movement? Oswalt summarizes,

“While the general sense of these verses is clear, the specifics are not so clear. Is the prophet speaking of the return from Babylon in 539? If so, the Messiah had not yet been revealed and could hardly be the ensign around which the people rallied. Is Isaiah in fact speaking of the New Israel, the Church, as the Reformers maintained (cf. Calvin)? Certainly, believers were gathered to the Messiah from every part of the world, and v. 10, in a fashion reminiscent of 2:2-4, seems to begin the section with a reference to the nations at large. Nevertheless, the primary focus of the passage seems to be upon the historical nation of Israel, so that one is led to believe it points to some great final ingathering of the Jewish people such as that referred to by Paul in Rom. 11. If that has begun in the Zionist movement, as many believe, we may look forward with anticipation to its ultimate completion in a turning to God in Christ by the Jewish nation.”[\[23\]](#)

How should today’s Messianic people approach Isaiah 11:10-16? For certain, our approach will be seen to be much clearer than any Christian examiners clouded by replacement theology. A literal return of ethnic Israelites and Jews to the Promised Land

(Isaiah 11:11, 16) will be something rightly affirmed. At the same time, though, issues of future military activities in the Middle East, involving those of both Israel/Ephraim and Judah (Isaiah 11:13-14), are most probably overlooked elements of the end-time scenario, which now have to be better processed. These expectations are directly tied to some kind of mass, future *aliyah*, which will seemingly involve not only the known Jewish community, but incorporate various acknowledged groups from what are commonly labeled “the Ten Lost Tribes” of the Northern Kingdom (Isaiah 11:12). Based on what is seen today, this regathered and reconciled population (Isaiah 11:13), will be responsible for subduing territory beyond the present borders of the State of Israel.

This particular expectation—“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” (Isaiah 11:14, NASU)—from a premillennial standpoint, is something which could occur prior to the Seventieth Week of Daniel (cf. Daniel 9:27), in some of its early beginnings, or even subsequent to the start of the Millennial Reign. John F. Walvoord, a dispensationalist, does consider this to be something in association with the Millennial Reign:

“The glorious restoration of Israel and their joy in the future kingdom was anticipated in the Abrahamic Covenant (Gen. 12:1-3; 15:18-21; 17:7-8; 22:17-18), the Davidic Covenant (2 Sam. 7:16), and the New Covenant (Jer. 31:33-34). The glorious future millennial kingdom of Israel will be in contrast to the predicted fall of Babylon and Assyria (Isa. 10:5-19; 13:1-22)” (*Every Prophecy of the Bible*).[\[24\]](#)

Walvoord correctly stresses how this is a future prophecy affecting the people of Israel leading into the Millennial Kingdom; it is not a past oracle which took place in association with the return from Babylon in the Sixth Century B.C.E., nor is it some allegory speaking of the universal *ekklēsia*. Allegorizing these prophecies is entirely insufficient. But at the same time, ignoring them because one might have to engage with the issue of the exiled Northern Kingdom of Israel/Ephraim, is irresponsible. Almost no one I have ever heard address end-time prophecy, has really considered it.

How might an interpreter best approach a futuristic orientation of Isaiah 11:12-14, specifically?

One of the most significant aspects of the reconstitution of the State of Israel (cf. Isaiah 66:8), has not only been the return of Jewish people from all over the world—notably the Ashkenazic and Sephardic communities—but also the return of the Ethiopian Jews or Beta Israel to the Holy Land. Israeli society itself is widely a unique blend of Ashkenazic Jews from Europe, and Sephardic Jews from Africa and Arab lands, with their unique histories and traditions. Often traced to the 1984 Operation Moses, a massive airlift, a group of around 8,000 were transported en masse to Israel. This population, which had lived in abject poverty and persecution, came to Israel with a very different set of traditions and a very unique history. Today, the Ethiopian Jewish population does function in Israeli society—perhaps with some difficulties, as many immigrant groups to Israel do face—but they nevertheless speak Hebrew,

serve in the Israeli Defense Forces (IDF), and are recognized as Israelis. Certainly in the recent military operations, post 07 October, 2023, Israeli Jews of Ethiopian origin have served right alongside Israeli Jews of Ashkenazic or Sephardic origin.

With this noted, it is not a huge stretch to think that known groups, stemming from the Northern Kingdom of Israel/Ephraim, will one day find themselves return to the Land of Israel. One of the most well-known exiled groups are the Bnei Menashe of northeastern India, claiming to be descendants of the Tribe of Manasseh, taken away by Assyria in the Seventh Century B.C.E and having migrated more eastward. They number around 5,000-6,000, and have been acknowledged as a legitimate group from “the Ten Lost Tribes” by Rabbinic authorities in Israel. Their presence has been recognized by secular Israeli sources,^[25] Messianic Jewish sources in Israel,^[26] as well as Christian sources involved in Israel.^[27] The Israeli government is actually making strides to see them all repatriated to the State of Israel by around 2030. **Why can a group like this, not constitute part of the “Ephraim” of Isaiah 11:13, and then participate in the events of Isaiah 11:14?**

Isaiah 11:10-16 certainly has elements which are appreciated by today’s Messianic movement, and then other components which are almost completely overlooked. When approached literally, from a premillennial vantage point, it is not invalid to recognize how there will be a future territorial expansion of Israel, involving people from both the Northern and Southern Kingdoms of Ancient Israel. Is the return of Yeshua the Messiah, seemingly a little further off, because more has to transpire in regard to the regathering of Israel? The more detailed factors of Isaiah 11:10-16 need to be better considered, in association with the future, end-time scenario.

NOTES

[1] “A Shoot From Jesse,” in Kent Dobson, *NIV First-Century Study Bible: Explore Scripture in Its Jewish and Early Christian Context*, 2011 NIV (Grand Rapids: Zondervan, 2014), 862.

[2] William L. Holladay, ed., *A Concise Hebrew and Aramaic Lexicon of the Old Testament* (Leiden, the Netherlands: E.J. Brill, 1988), 239.

[3] John A. Martin, “Isaiah,” in John F. Walvoord and Roy B. Zuck, eds., *The Bible Knowledge Commentary: Old Testament* (Wheaton, IL: Victor Books, 1985), 1057.

[4] John Goldingay, “Isaiah,” in Beverly Roberts Gaventa and David Petersen, eds., *The New Interpreter’s Bible: One Volume Commentary* (Nashville: Abingdon, 2010), 396.

[5] Ibid.

[6] John MacArthur, *The MacArthur Bible Commentary* (Nashville: Thomas Nelson, 2005), 773.

[7] John N. Oswalt, “Isaiah,” in Nancy L. Erickson and Christopher A. Beetham, gen. eds., *The NIV Application Commentary on the Bible, One-Volume Edition* (Grand Rapids: Zondervan Academic, 2024), 538.

[8] Barry G. Webb, *The Message of Isaiah* (Downers Grove, IL: InterVarsity, 1996), 76.

[9] John H. Walton and Craig S. Keener, eds., *NIV Cultural Backgrounds Study Bible*, 2011 NIV (Grand Rapids: Zondervan, 2016), 1136; also John H. Walton, Victor H. Matthews, and Mark W. Chavalas, *The IVP Bible Background Commentary: Old Testament* (Downers Grove, IL: InterVarsity, 2000), 601.

- [10] John Goldingay, *New International Biblical Commentary: Isaiah* (Peabody, MA: Hendrickson, 2001), 86.
- [11] Martin, in *BKCOT*, 1057.
- [12] Margaret Barker, “Isaiah,” in James D.G. Dunn and John W. Rogerson, eds., *Eerdmans Commentary on the Bible* (Grand Rapids: Eerdmans, 2003), 510; Oswalt, in *NIV Application Commentary on the Bible, One-Volume Edition*, 538 also notes the division between Samaria and Judea.
- [13] MacArthur, 774.
- [14] Edouard Kitoko Nsiku, “Isaiah,” in Tokunboh Adeyemo, gen. ed., *Africa Bible Commentary* (Nairobi: WordAlive Publishers, 2006), 818.
- [15] Martin, in *BKCOT*, 1057.
- [16] Raymond C. Ortland, Jr., “Isaiah,” in Wayne Grudem, ed., *ESV Study Bible* (Wheaton, IL: Crossway, 2008), 1263.
- [17] Martin, in *BKCOT*, 1058.
- [18] John R. Kohlenberger III, trans., *The Interlinear NIV Hebrew-English Old Testament* (Grand Rapids: Zondervan, 1987), 4:26.
- [19] Michael Rydelnik and James Spencer, “Isaiah,” in Michael Rydelnik and Michael Vanlaningham, gen. eds. *The Moody Bible Commentary* (Chicago: Moody Publishers, 2014), 1027; cf. “A Future Restoration of Israel,” in MacArthur, 774.
- [20] J.A. Motyer, *The Prophecy of Isaiah: An Introduction & Commentary* (Downers Grove, IL: InterVarsity, 1993), 127.
- [21] Webb, pp 76-77.
- [22] Gene M. Tucker, “The Book of Isaiah,” in Leander E. Keck, ed., et. al., *New Interpreter’s Bible*, Vol. 6 (Nashville: Abingdon, 2001), pp 145-146.
- [23] John N. Oswalt, *New International Commentary on the Old Testament: Book of Isaiah, Chapters 1-39* (Grand Rapids: Eerdmans, 1986), 286.
- [24] John F. Walvoord, *Every Prophecy of the Bible* (Colorado Springs: Chariot Victor Publishing, 1999), pp 98-99.
- [25] Suraj Rajan Kathanodu. (2025). *Lost Tribe, New Challenges: The Bnei Menashe’s Long Road Back to Israel*, 08 December, 2025. *The Times of Israel*. Retrieved 11 September, 2026 from <<https://blogs.timesofisrael.com>>; Michael Freund. (2026). *Manasseh’s children come home to Zion - and fulfill a 2,700-year promise - opinion*, 03 May, 2026. *The Jerusalem Post*. Retrieved 11 September, 2026 from <<http://jpost.com>>.
- [26] Arthur A. Flower. (2026). *Wings of Dawn: The return of the Bnei Menashe to Israel*, 26 April, 2026. *All Israel News*. Retrieved 11 September, 2026 from <<http://allisraelnews.com>>.
- [27] Howard Flower. (2026). *The Bnei Menashe Jews from India Return to Zion*, 16 January, 2026. *ICEJ Reports*. Retrieved 11 September, 2026 from <<https://icejusa.org>>.

NOW UPDATED AND EXPANDED!!

In too many Messianic settings, when questions are asked about Biblical passages like Isaiah 11:12-16; Jeremiah 31:6-10; Ezekiel 37:15-28; and Zechariah 10:6-10, among others, polarized extremes are likely to be witnessed. One side makes these kinds of verses a central part of its spiritual identity—even more important than faith in the Messiah. Another side, when encountering past abuses, tends to totally dismiss legitimate questions and expectations which such passages pose. How can Bible readers have a mature approach to a larger restoration of Israel, prophesied in the Holy Writ, which is able to navigate through much of the immaturity detectable?

A significant question asked by the Apostles, before Yeshua (Jesus) the Messiah ascended into Heaven, was, “Lord, is it at this time You are restoring the kingdom to Israel?” (Acts 1:6, NASU). Recognizing the restoration of Israel as a critical part of the Apostles’ own expectations of the Last Days—might there be any aspects of the restoration of Israel, *beyond* the rebirth of the State of Israel and many Jewish people coming to faith in Messiah Yeshua, which any of us have missed? Is there possibly more to be anticipated in future salvation history, as it concerns the emergence of the Messianic movement, non-Jewish Believers embracing faith heritage in Israel’s Scriptures in tangible ways, and many turning to the truths of God’s Torah?

Israel in Future Prophecy: Is There a Larger Restoration of the Kingdom to Israel? addresses some of the controversies and problems which have been caused, by what is commonly known as the “Two-House teaching.” This resource attempts to sort through much of the religious politics and abuse which one commonly encounters, when poignant questions are asked about what is happening in today’s Messianic community. It intends to provide some preliminary resolution to the issues which are Biblically rooted, and are engaged with contemporary Jewish and Christian scholarship, providing some viable alternatives to the posturing more likely to be encountered. Above all, this publication directly takes on over-statements, exaggerations, and sound bytes offered by prominent advocates within the Two-House sub-movement, providing more Scriptural answers to welcoming in the many masses of people from the nations, as a part of the Commonwealth of Israel (Ephesians 2:11-13).

404 pages paperback

\$19.00 paperback

\$9.99 eBook Amazon Kindle

