

## Judgment on the Nations

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## Judgment on the World

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## The Total Destruction of the Earth (v1-6)

## Judgment on the Earth (24:1-20)

- 24:1 **Behold**, the LORD lays **the earth** waste, devastates it, distorts its surface, and scatters its inhabitants.
- 24:2 And the people will be **like** the priest, the servant **like** his master, the maid **like** her mistress, the buyer **like** the seller, the lender **like** the borrower, the creditor **like** the debtor.
- 24:3 **The earth** will be completely laid waste and completely despoiled, **for** the LORD has spoken this word.
- 24:4 **The earth** mourns *and* withers, the world fades *and* withers, the exalted of the people of **the earth** fade away.
- 24:5 **The earth** is also polluted by its inhabitants, **for** they transgressed laws, violated statutes, broke the everlasting covenant.
- 24:6 **Therefore**, a curse devours **the earth**, and those who live in it are held guilty. **Therefore**, the inhabitants of the earth are burned, and few men are left.

**McGee - Isaiah 24:1** "Earth" in this verse is the Hebrew word *erets* and could mean either the land of Israel or the whole world. The whole world conforms better to the context in this chapter. Actually, the judgment could be said to be twofold, referring not only to the land of Israel, but to the entire world.

### **BKC - Punishment and kingdom blessing (chaps. 24-27)**

God's judgment on the nations through the Assyrian invasions (chaps. 13-23) forms a backdrop for the Lord's eventual judgment on the whole world (Isa\_24:1, 4). Known as "Isaiah's apocalypse," chapters 24-27 describe the earth's devastation and people's intense suffering during the coming Tribulation and the blessings to follow in the millennial kingdom.

#### 1. A Time of Judgment (Isa\_24:1-23)

**Isaiah 24:1-3** The coming desolation and ruin of the whole earth ("earth" is mentioned 16 times in this chap.) will be by the direct intervention of the Lord, and will level all of society. No advantage will come from having a high rather than a low position, for all will come under God's hand of judgment (Isa\_24:2). The world will be laid waste and totally plundered (Isa\_24:3; cf. Rev\_6:1-17; 8-9; 15-16). This is certain because the Lord said so.

**BKC - Isaiah 24:4** In this worldwide judgment, the earth will wither (dry up). Even important people (the exalted) will languish. No one will be spared from this eschatological judgment.

**Isaiah 24:5** The reason such devastation will come is that the people, not living as they should, will have defiled the earth. In creating the world God said it was "very good" (Gen\_1:31). But people in their sin defiled the good earth, by disobeying God's laws, violating His statutes, and breaking His everlasting covenant. "The everlasting covenant" probably refers not to the Abrahamic or Mosaic Covenants but to the covenant people implicitly had with God to obey His Word. Right from the very beginning mankind refused to live according to God's Word (Gen\_2:16-17; 3:1-6; cf. Hos\_6:7). And throughout history people have refused to obey God's revelation.

**Isaiah 24:6-13** Because people have "defiled" the earth by their sins (Isa\_24:5), judgment will come. They must bear the consequences of their guilt. God's judgment is likened to a burning fire that consumes all but a few on the earth (Isa\_24:6).

## The Aftermath of Destruction (v7-12)

**24:7** The new wine mourns,  
The vine decays,  
All the merry-hearted sigh.

**24:8** The gaiety of tambourines ceases,  
The noise of revelers stops,  
The gaiety of the harp ceases.

**24:9** They do not drink wine with song;  
Strong drink is bitter to those who drink it.

**24:10** The city of chaos is broken down;  
Every house is shut up so that none may enter.

**24:11** There is an outcry in the streets concerning the wine;  
All joy turns to gloom.  
The gaiety of the earth is banished.

**24:12** Desolation is left in the city,  
And the gate is battered to ruins.

**BKC** - In the earth's devastation vineyards will wither and music (with **tambourines** and harps) and parties (Isa\_24:7-9; Isa\_24:11) will stop. The fruit of the vine is often associated in the Bible with joy (e.g., Isa\_16:9; Zec\_10:7). **The... city** (Isa\_24:10; cf. Isa\_25:2), representative of **the whole earth** (Isa\_24:13), will be in **ruins** with all its houses uninhabited. When God pours out His wrath on the unbelieving world in the Tribulation, all will be **desolate** and gloomy. Little will be left, as after the harvesting of olives (cf. Isa\_17:6) or grapes.

## Judgment on the Earth (24:1-20)

**Barnes** – **The new wine languisheth** - **The new wine** (תִּירוֹשׁ *tīrōsh*), denotes properly must, or wine that was newly expressed from the grape, and that was not fermented, usually translated 'new wine,' or 'sweet wine.' The expression here is poetic. The wine languishes or mourns because there are none to drink it; it is represented as grieved because it does not perform its usual office of exhilarating the heart, and the figure is thus an image of the desolation of the land. **The vine languisheth** - It is sickly and unfruitful, because there are none to cultivate it as formerly. The idea is, that all nature sympathizes in the general calamity. **All the merry-hearted** - Probably the reference is mainly to those who were once made happy at the plenteous feast, and at the splendid entertainments where wine abounded. They look now upon the widespread desolation of the land, and mourn.

**Barnes - Isaiah 24:10 The city of confusion** - That **Jerusalem** is here intended there can be no doubt. The name 'city of confusion.' is probably given to it by anticipation of what it would be; that is, as it appeared in prophetic vision to Isaiah... **He gave to it a name that would describe its state when these calamities should have come upon it.** The word rendered 'confusion' (תְּהוֹ *tohu*) does not denote disorder or anarchy, but is a word expressive of emptiness, vanity, destitution of form, waste. It occurs Gen\_1:2 : 'And the earth was without form.' In Job\_26:7, it is rendered 'the empty place;' in 1Sa\_12:21; Isa\_45:18-19, 'in vain;' and usually 'emptiness,' 'vanity,' 'confusion' (see Isa\_24:10; 40:17; 41:29). In Job\_12:24; Psa\_107:40, it denotes a wilderness. Here it means that the city would be desolate, empty, and depopulated. **Is broken down** - Its walls and dwellings are in ruins. **Every house is shut up** - That is, either because every man, fearful of danger, would fasten his doors so that enemies could not enter; or more probably, the entrance to every house would be so obstructed by ruins as to render it impossible to enter it.

## The Joy of the Redeemed (v13-16a)

## Judgment on the Earth (24:1-20)

24:13

**For thus** it will be in the midst of the earth among the peoples,  
**As** the shaking of an olive tree,  
**As** the gleanings when the grape harvest is over.

JFB - Isaiah 24:15 in the fires - Vitringa translates, "in the caves." Could it mean *the fires of affliction* (1Pe\_1:7)? They were exiles at the time. The fires only loose the carnal bonds off the soul, without injuring a hair, as in the case of Shadrach, Meshach, and Abed-nego. Lowth reads, in the *islands* (Eze\_26:18). Rather translate for "fires," "in the regions of morning light," that is, the east, in antithesis to the "isles of the sea," that is, the west [Maurer]. Where-soever ye be scattered, east or west, still glorify the Lord (Mal\_1:11).

24:14

**They** raise their voices, they shout for joy.  
**They** cry out from the west concerning the majesty of the LORD.

24:15

**Therefore glorify the LORD** in the east, KJV "in the fires"  
**The name of the LORD, the God of Israel**  
**In the coastlands of the sea.**

24:16

**From the ends of the earth we hear songs, "Glory to the Righteous One,"**

## The Prophet's Despair (v16b)

**But I say, "Woe to me! Woe to me! Alas for me!"**  
**The treacherous deal treacherously,**  
**And the treacherous deal very treacherously."**

BKC - Isaiah 24:14-16 The word **they** probably refers to the righteous who will be left after God's judgment on the earth. Though few in number (Isa\_24:6) they will delight in the fact that the earth is cleansed from people's sin. They will **raise their voices** and **shout** to proclaim **glory to the Lord... the God of Israel**. Everywhere — in the **west** (Isa\_24:14), the **east** (Isa\_24:15), the **islands of the sea** (Isa\_24:15), and the **ends of the earth** (Isa\_24:16; cf. ... 5:26) - the same song is proclaimed: **Glory to God, the Righteous One**. The believing remnant will view the earth's desolation as a righteous act by the righteous God. It will not be viewed in the way the Assyrian advance was viewed - as a cruel, unfair punishment.

In contrast with the future joyful song of glory to the God of Israel (Isa\_24:16), the distress in Isaiah's day caused him to pronounce **woe** on himself (cf. Isa\_6:5). All around him were **treacherous**, unfaithful people on whom judgment must fall.

JFB - Isaiah 24:16 **glory to the righteous** - the burden of the songs (Isa\_26:2, Isa\_26:7). Amidst exile, the loss of their temple, and all that is dear to man, their confidence in God is unshaken. These songs recall the joy of other times and draw from Jerusalem in her present...

### McGee - UNIVERSAL AND UNPARALLELED SUFFERING

Isaiah 24:16 "My leanness, my leanness" - when the prophet sees the awful character of the destruction of the Great Tribulation, he cries out, as Dr. Jennings translates it, "My misery, my misery." It is going to be a terrible time.

Barnes - The songs that came in from distant lands; the echoing praises from the exiles in the east and the west seeming to meet and mingle over Judea, only served to render the abounding desolation more manifest and distressing. Those distant praises recalled the solemn services of the temple, and the happiness of other times, and led each one of those remaining, who witnessed the desolations, to exclaim, 'my leanness.'

**My leanness, my leanness** - The language of Jerusalem, and the land of Judea. This language expresses calamity. The loss of flesh is emblematic of a condition of poverty, want, and wretchedness - as sickness and affliction waste away the flesh, and take away the strength; Psa\_109:24: My knees are weak through fasting, And my flesh faileth of fatness.



24:17 Terror and pit and snare  
 Confront you, O inhabitant of the earth.

24:18 Then it will be that he who flees the report of disaster will fall into the pit,  
 And he who climbs out of the pit will be caught in the snare;  
 For the windows above are opened, and the foundations of the earth shake.

24:19 The earth is broken asunder,  
 The earth is split through,  
 The earth is shaken violently.

24:20 The earth reels to and fro like a drunkard,  
 And it totters like a shack,  
 For its transgression is heavy upon it,  
 And it will fall, never to rise again.

IVP - Isa 24:18. floodgates. See...Gen 7:11 for this metaphorical expression describing the cataclysmic effects of flood waters raining down from heaven and bursting from the waters of the underworld. The scene is one of utter destruction.

Barnes - Isaiah 24:19 The earth is utterly broken down - The effect as it were of an earthquake where everything is thrown into commotion and ruin. The earth is moved exceedingly - Everything in this verse is intense and emphatic. The verbs are in the strongest form of emphasis: 'By breaking, the land is broken;' 'by scattering, the land is scattered;' 'by commotion, the land is moved.' The repetition also of the expression in the same sense three times, is a strong form of emphasis; and the whole passage is designed to denote the utter desolation and ruin that had come upon the land.

JFB - Isaiah 24:17 This verse explains the wretchedness spoken of in Isa 24:16. Jeremiah (Jer 48:43, 44) uses the same words. They are proverbial; Isa 24:18 expressing that the inhabitants were nowhere safe; if they escaped one danger, they fell into another, and worse, on the opposite side (Amo 5:19). "Fear" is the term applied to the cords with feathers of all colors which, when fluttered in the air, scare beasts into the pitfall, or birds into the snare. Horsley makes the connection. Indignant at the treatment which the Just One received, the prophet threatens the guilty land with instant vengeance.

BKC - Isaiah 24:17-20 Because of the people's treachery (Isa 24:16) and their other sins, they would suffer. They would fall into a pit used to capture animals or be caught by a snare (trap). Trying to escape one danger they will be overcome by another calamity. God's judgment will be like a great rainstorm and earthquake. The earthquake will cause great crevices to open in the earth and swallow up people. In the earthquake the earth will reel like a drunkard and will sway like a temporary unsteady hut in a field, blowing in the wind. (This Heb. word for "hut" is used in the OT only here and in Isa 1:8.) Judgment will come because of guilt (cf. Isa 24:6), the guilt of the whole world in rebelling against God.

JFB - Isaiah 24:20 removed like a cottage - ...Here, a hanging couch, suspended from the trees by cords, such as Niebuhr describes the Arab keepers of lands as having, to enable them to keep watch, and at the same time to be secure from wild beasts. Translate, "Shall wave to and fro like a hammock" swung about by the wind. heavy upon it - like an overwhelming burden. not rise again - not meaning, that it never would rise (Isa 24:23), but in those convulsions it would not rise, it would surely fall.

Barnes - In the passage before us, there is an advance from one danger to another, or the subsequent one is more to be dreaded than the preceding. The figure is taken from the mode of taking wild beasts, where various nets, toils, or pitfalls were employed to secure them. The word 'fear' (פחד *pachad*), denotes anything that was used to frighten or arouse the wild beasts in hunting, or to drive them into the pitfall that was prepared for them. Among the Romans the name 'fears' ("formidines") was given to lines or cords strung with feathers of all colors, which, when they fluttered in the air or were shaken, frightened the beasts into the pits, or the birds into the snares which were prepared to take them (Seneca, De Ira, ii. 122; virg. AE. xii. 7499; Geor. iii. 372). It is possible that this may be referred to here under the name of 'fear.' The word 'pit' (פחת *pachat*) denotes the pitfall; a hole dug in the ground, and covered over with bushes, leaves, etc., into which they might fall unawares. The word 'snare' (פח *pach*) denotes a net, or gin, and perhaps refers to a series of nets enclosing at first a large space of ground, in which the wild beasts were, and then drawn by degrees into a narrow compass, so that they could not escape.

## The Punishment of Angels and Men (v21-22)

24:21

**So** it will happen **in that day**,  
That the **LORD** will punish the host of heaven, on high,  
And **the kings of the earth**, on earth.

24:22

And they will be gathered together  
**Like** prisoners in the dungeon,  
And will be confined in prison;  
And **after many days** they will be punished.

## Punishment of the Host and Kings of Earth (24:21-22)

The Second Coming

Rev 6:12-17; 11:15-19; 16:17-21

Judgments on Earth And in Heaven

Rev 19:11-21; 20:1-6, 7-10, 11-15;  
21:1-8; 21:9-22:5

## The Punishment of Angels and Men (v21-22)

24:23

**Then** the moon will be abashed and the sun ashamed,  
**For the LORD** of hosts will reign on **Mount Zion** and in **Jerusalem**,  
And **His** glory will be before **His** elders.

## Yahweh Reigns in Zion (24:23)

**BKC - Isaiah 24:21-23** Isaiah again (cf. Isa\_24:1) stated that the coming judgment will be God's direct intervention: **the Lord will punish**. **Natural disasters will occur only because the Lord will cause them to happen**. **The powers in the heavens** may refer to **spiritual forces opposed to God** (cf. Rev\_19:20; 20:2). **The kings on the earth below** undoubtedly refer to political forces that will be banished. Those powers in the heavens and on the earth will become like cattle when the Lord herds them **together** and places them **like prisoners... in a dungeon**. **Their punishment after many days** refers to the **great white throne judgment after the Millennium when all the unrighteous will have to stand before God and be judged for their evil deeds and lack of faith in Him** (Rev\_20:11-15). When this judgment takes place **the Lord**, the Messiah, will be reigning **on Mount Zion** (Isa\_24:23; see...Isa\_1:8) **and in Jerusalem**. He will reign **gloriously**, that is, His glory will be manifest (cf. Isa\_24:15-16). **In the 1,000-year kingdom the Messiah will reign as King over the earth** (Zec\_14:9) from Jerusalem, God's "centerpiece" (Isa\_2:2-4; Mic\_4:1-5). After the Millennium and the great white throne judgment God will reign for eternity from the New Jerusalem (Rev\_21:2, Rev\_21:10), which will be filled with the glory of God and therefore will not need the light of **the moon** or **the sun** (Isa\_24:23; cf. Rev\_21:23).

### Preacher - Isaiah 24:21-22 The Humbled Mighty

In the final day of judgment, God will convene a high court in heaven and on earth to punish angels and kings who have risen against Him (Isa\_24:21). Isaiah's earlier oracle comes back to mind, "How are you fallen from heaven, O Lucifer, son of the morning!" (Isa\_14:12). Consistent with that vision, Lucifer and his host of fallen angels will be brought together with the kings of the earth who pretended to be God before the highest of tribunals for sentencing. With the verdict of "guilty," they will be put in solitary confinement in the pit of hell to await their fate. Evil, at its satanic source and in its personal manifestation, will be bound forever.

**Isaiah 24:23 The Reigning Lord** – No contrast that Isaiah uses is more pronounced. **Against the total devastation of the earth and its people, due to the curse of sin, God reigns to fulfill His purpose - not just effectively, but gloriously. Over His new creation He will again speak the words, "It is very good."**



## Isaiah 25-27

God and what He Did for His people	The Righteous, Their Hope and Their Response to God	The Ones Judged and Their Destiny	“In That Day”
<p>25:1 Thou hast worked wonders, Plans <i>formed</i> long ago, with perfect faithfulness</p> <p>25:2 Thou hast made a fortified city into a ruin,, It will never be rebuilt.</p> <p>25:4 Thou hast been a defense for the helpless &amp; the needy in his distress, A refuge from the storm, a shade from the heat</p> <p>25:5 Thou dost subdue the uproar of aliens &amp; the song of the ruthless</p> <p>25:6 the LORD of hosts will prepare a lavish banquet for all peoples on this mountain with refined aged wine &amp; choice pieces with marrow</p> <p>25:7 on this mountain He will swallow up the veil stretched over all nations</p> <p>25:8 He will swallow up death for all time &amp; the Lord GOD will wipe tears away from all faces &amp; will remove the reproach of His people from all the earth; For the LORD has spoken</p> <p>25:9 our God the LORD who saves us</p> <p>25:10 the hand of the LORD will rest on this mountain</p> <p>25:11 <i>the Lord</i> will lay low Moab's pride together with the trickery of his hands</p> <p>26:4 in God the LORD is an everlasting Rock</p> <p>26:5 He has brought low the unassailable city &amp; casts it to the dust</p> <p>26:7 O Upright One</p> <p>26:9 when the earth experiences Thy judgments The inhabitants of the world learn righteousness</p> <p>26:11 Thy hand is lifted up in zeal for the people &amp; fire will devour Thine enemies</p> <p>26:12 Thou wilt establish peace for us since Thou hast also performed for us all our works</p> <p>26:13 O LORD our God ruled us</p> <p>26:14 Thou hast punished &amp; destroyed them &amp; wiped out all remembrance of them</p> <p>26:15 Thou hast increased the nation &amp; extended all the borders of the land</p> <p>26:16 Thy chastening was upon them</p> <p>26:21 the LORD is about to come out from His place to punish the inhabitants of the earth for their iniquity</p> <p>27:1 In that day the LORD will punish Leviathan the fleeing serpent, With His fierce and great and mighty sword, Even Leviathan the twisted serpent; And He will kill the dragon who <i>lives</i> in the sea</p> <p>27:3 the LORD is the keeper of the vineyard, He waters it every moment &amp; guards it day and night lest anyone damage it</p> <p>27:4 "I have no wrath. Should someone give Me briars <i>and</i> thorns in battle, <i>Then</i> I would step on them, I would burn them completely.</p> <p>27:8 Thou didst contend with them by banishing them, With His fierce wind He has expelled <i>them</i> on the day of the east wind</p> <p>27:11 their Maker will not have compassion on a people without discernment And their Creator will not be gracious to them</p> <p>27:12 in that day, the LORD will start <i>His</i> threshing from the flowing stream of the Euphrates to the brook of Egypt &amp; gather up the sons of Israel</p> <p>27:13 in that day a great trumpet will be blown; and those who were perishing in the land of Assyria and who were scattered in the land of Egypt will come and worship the LORD in the holy mountain at Jerusalem</p>	<p>25:1 O Lord, Thou art my God; I will exalt Thee, I will give thanks to Thy name</p> <p>25:3 a strong people will glorify Thee; Cities of ruthless nations will revere Thee</p> <p>25:4 Thou hast been a defense for the helpless &amp; the needy in his distress, A refuge from the storm, a shade from the heat</p> <p>25:8 He will remove the reproach of His people from all the earth</p> <p>25:9 it will be said in that day, "Behold, this is our God for whom we have waited that He might save us. This is the LORD for whom we have waited; Let us rejoice and be glad in His salvation."</p> <p>26:1 In that day this song will be sung in the land of Judah: "We have a strong city; He sets up walls and ramparts for security"</p> <p>26:2 Open the gates, that the righteous nation may enter, The one that remains faithful</p> <p>26:3 The steadfast of mind Thou wilt keep in perfect peace, Because he trusts in Thee.</p> <p>26:4 Trust in the LORD forever, For in God the LORD, <i>we have</i> an everlasting Rock</p> <p>26:5-6 The feet of the afflicted, &amp; the helpless will trample their enemies</p> <p>26:7 The way of the righteous is smooth; O Upright One, make the path of the righteous level</p> <p>26:8 <i>while following</i> the way of Thy judgments, O LORD, We have waited for Thee eagerly; Thy name, even Thy memory, is the desire of <i>our</i> souls</p> <p>26:9 At night my soul longs for Thee, Indeed, my spirit within me seeks Thee diligently; For when the earth experiences Thy judgments The inhabitants of the world learn righteousness.</p> <p>26:12 LORD, Thou wilt establish peace for us, Since Thou hast also performed for us all our works</p> <p>26:13 O LORD our God, other masters besides Thee have ruled us; <i>But</i> through Thee alone we confess Thy name.</p> <p>26:15 Thou hast increased the nation, O LORD, Thou hast extended all the borders of the land</p> <p>26:16 O LORD, they sought Thee in distress; They could only whisper a prayer, Thy chastening was upon them</p> <p>26:17 As the pregnant woman approaches <i>the time</i> to give birth, She writhes <i>and</i> cries out in her labor pains, Thus were we before Thee, O LORD.</p> <p>26:18 We were pregnant, we writhed <i>in labor</i>, We gave birth, as it were, <i>only</i> to wind. We could not accomplish deliverance for the earth Nor were inhabitants of the world born.</p> <p>26:19 Your dead will live; Their corpses will rise. You who lie in the dust, awake and shout for joy, For your dew is as the dew of the dawn, And the earth will give birth to the departed spirits.</p> <p>26:20 Come, my people, enter into your rooms, And close your doors behind you; Hide for a little while, Until indignation runs <i>its</i> course.</p> <p>27:5 "let him rely on My protection, Let him make peace with Me, Let him make peace with Me."</p> <p>27:6 In the days to come Jacob will take root, Israel will blossom and sprout; And they will fill the whole world with fruit.</p> <p>27:8 Thou didst contend with them by banishing them, by driving them away</p> <p>27:9 through this Jacob's iniquity will be forgiven; And this will be the full price of the pardoning of his sin: When he makes all the altar stones like pulverized chalk stones; <i>When</i> Asherim and incense altars will not stand.</p> <p>27:10 the fortified city is isolated, A homestead forlorn and forsaken like the desert; There the calf will graze, And there it will lie down and feed on its branches.</p> <p>27:11 When its limbs are dry, they are broken off; Women come <i>and</i> make a fire with them. For they are not a people of discernment, Therefore their Maker will not have compassion on them. And their Creator will not be gracious to them.</p> <p>27:12 And it will come about in that day, that the LORD will start <i>His</i> threshing from the flowing stream of the Euphrates to the brook of Egypt; and you will be gathered up one by one, O sons of Israel.</p> <p>27:13 It will come about also in that day that a great trumpet will be blown; and those who were perishing in the land of Assyria and who were scattered in the land of Egypt will come and worship the LORD in the holy mountain at Jerusalem</p>	<p>25:2 Thou hast made a city into a heap, A fortified city into a ruin; A palace of strangers is a city no more, It will never be rebuilt</p> <p>25:4 the breath of the ruthless Is like a <i>rain</i> storm <i>against</i> a wall</p> <p>25: 5 Like heat in drought, Thou dost subdue the uproar of aliens &amp; the song of the ruthless</p> <p>25:10 Moab will be trodden down in his place As straw is trodden down in the water of a manure pile</p> <p>25:11 <i>the Lord</i> will lay low Moab's pride together with the trickery of his hands</p> <p>25:12 He will bring down the unassailable fortifications of your walls &amp; cast to the ground</p> <p>26:5 He has brought low those who dwell on high, the unassailable city</p> <p>26:9 At night my soul longs for Thee, Indeed, my spirit within me seeks Thee diligently; For when the earth experiences Thy judgments The inhabitants of the world learn righteousness.</p> <p>26:10 <i>Though</i> the wicked is shown favor, He does not learn righteousness; He deals unjustly in the land of uprightness, And does not perceive the majesty of the LORD</p> <p>26:11 they do not see Thy hand lifted up / They see <i>Thy</i> zeal for the people and are put to shame; Indeed, fire will devour Thine enemies</p> <p>26:14 The dead will not live, the departed spirits will not rise; Therefore Thou hast punished and destroyed them, And Thou hast wiped out all remembrance of them.</p> <p>26:21 the LORD is about to come out from His place To punish the inhabitants of the earth for their iniquity; And the earth will reveal her bloodshed, And will no longer cover her slain</p> <p>27:1 In that day the LORD will punish Leviathan the fleeing serpent, With His fierce and great and mighty sword, Even Leviathan the twisted serpent; And He will kill the dragon who <i>lives</i> in the sea</p> <p>27:13 It will come about also in that day that a great trumpet will be blown; and those who were perishing in the land of Assyria and who were scattered in the land of Egypt will come and worship the LORD in the holy mountain at Jerusalem</p>	<p>25:9 And it will be said <i>in that day</i>, "Behold, this is our God for whom we have waited that He might save us. This is the LORD for whom we have waited; Let us rejoice and be glad in His salvation."</p> <p>26:1 <i>In that day</i> this song will be sung in the land of Judah: "We have a strong city; He sets up walls and ramparts for security.</p> <p>27:1 In that day the LORD will punish Leviathan the fleeing serpent, With His fierce and great and mighty sword, Even Leviathan the twisted serpent; And He will kill the dragon who <i>lives</i> in the sea.</p> <p>27:2 <i>In that day</i>, "A vineyard of wine, sing of it!</p> <p>27:12 And it will come about <i>in that day</i>, that the LORD will start <i>His</i> threshing from the flowing stream of the Euphrates to the brook of Egypt; and you will be gathered up one by one, O sons of Israel.</p> <p>27:13 It will come about also <i>in that day</i> that a great trumpet will be blown; and those who were perishing in the land of Assyria and who were scattered in the land of Egypt will come and worship the LORD in the holy mountain at Jerusalem.</p>



## Isaiah 25:1-3 God's Long-Range Plan

Judgment has reached its peak and the LORD of hosts reigns "on Mount Zion and in Jerusalem and before His elders, gloriously" (Isa\_24:23). It is time to sing. Isaiah joins with the children of Israel to praise and exalt the name of their God who has done wonderful things and whose word is faithful and true (Isa\_25:1). As distant as it may seem, the time will come when the people of Judah and Jerusalem will see what God has been trying to do throughout their history. They will return to Him in the relationship of love that prompts them to sing, "O LORD, You are my God;" they will praise Him for the miracles of "wonderful things" including the return from exile and the restoration of the Holy City and its temple; and they will exalt His name because He has been faithful to every promise and true to every word. With good reason, Isaiah and Israel sing praises to God for the fulfillment of His plan for them and the world.

Long-range planning can answer either the question "What do we want to be?" or "How do we get there?" The answer to the first question, comes from looking into the future and envisioning goals to be reached. Persons who are involved in long-range planning for their churches, businesses, or schools, for instance, are asked to imagine themselves riding in a helicopter at some specific point of time in the future, looking down and describing the church, business, or school as they believe it should be. After answering "What do we want to be?" attention can then be turned to the question "How do we get there?" Usually this means specifying the steps required to get from the present position to the future goals. What? is a question of ends; How? is a question of means. Long-range planning in churches, businesses, and schools often fails because the people are preoccupied with how and forget that what is the most important question.

We tend to approach God's long-range plan in the same way. Rather than seeing what God wants us to be, we are preoccupied with how He is working to get us there. Israel succumbed to the same error. Preoccupied with the short-term view of God's will, they failed to see the long-range view of His redemptive purpose. But "In that day" when the LORD of hosts reigns in Mount Zion and Jerusalem, the children of Israel will sing His praises as they see, for the first time, His redemptive will for them and realize that He has been wonderful, faithful, and true in all of His ways with them. Isaiah takes us intimately into the mind and heart of God as he answers the question *what* for the children of Israel by specifying His long-range goals for them.

# The Preacher's Commentary

 **Entrusting the Word to the Faithful**

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25:1

O LORD, Thou art my God;

I will exalt Thee, I will give thanks to Thy name;

For Thou hast worked wonders,

Plans formed long ago, with perfect faithfulness.

25:2

For Thou hast made a city into a heap,

A fortified city into a ruin;

A palace of strangers is a city no more,

It will never be rebuilt.

25:3

Therefore a strong people will glorify Thee;

Cities of ruthless nations will revere Thee.

25:4

For Thou hast been a defense for the helpless,

A defense for the needy in his distress,

A refuge from the storm, a shade from the heat;

For the breath of the ruthless

Is like a rain storm against a wall.

25:5

Like heat in drought, Thou dost subdue the uproar of aliens;

Like heat by the shadow of a cloud, the song of the ruthless is silenced.

## Exalting Yahweh in that Day (25:1-5)

### Preacher - Isaiah 25:1-3 God's Long-Range Plan

Judgment has reached its peak and the LORD of hosts reigns "on Mount Zion and in Jerusalem and before His elders, gloriously" (Isa\_24:23). It is time to sing. Isaiah joins with the children of Israel to praise and exalt the name of their God who has done wonderful things and whose word is faithful and true (Isa\_25:1). As distant as it may seem, the time will come when the people of Judah and Jerusalem will see what God has been trying to do throughout their history. They will return to Him in the relationship of love that prompts them to sing, "O LORD, You are my God:" they will praise Him for the miracles of "wonderful things" including the return from exile and the restoration of the Holy City and its temple; and they will exalt His name because He has been faithful to every promise and true to every word. With good reason, Isaiah and Israel sing praises to God for the fulfillment of His plan for them and the world.

Long-range planning can answer either the question "What do we want to be?" or "How do we get there?" The answer to the first question, comes from looking into the future and envisioning goals to be reached. Persons who are involved in long-range planning for their churches, businesses, or schools, for instance, are asked to imagine themselves riding in a helicopter at some specific point of time in the future, looking down and describing the church, business, or school as they believe it should be. After answering "What do we want to be?" attention can then be turned to the question "How do we get there?" Usually this means specifying the steps required to get from the present position to the future goals. What? is a question of ends; How? is a question of means. Long-range planning in churches, businesses, and schools often fails because the people are preoccupied with how and forget that what is the most important question.

We tend to approach God's long-range plan in the same way. Rather than seeing what God wants us to be, we are preoccupied with how He is working to get us there. Israel succumbed to the same error. Preoccupied with the short-term view of God's will, they failed to see the long-range view of His redemptive purpose.

But "In that day" when the LORD of hosts reigns in Mount Zion and Jerusalem, the children of Israel will sing His praises as they see, for the first time, His redemptive will for them and realize that He has been wonderful, faithful, and true in all of His ways with them. Isaiah takes us intimately into the mind and heart of God as he answers the question *what* for the children of Israel by specifying His long-range goals for them.

### All Nations Will Worship Him

Possibly referring back to the oracle against Babylon (ch. 13), Isaiah cites the utter "ruin" of "a city," "a fortified city," and "a palace of foreigners" (Isa\_25:2). The reference may sum up God's judgment in history against the pride of the nations of the world or it may mean God's ultimate triumph over Babylon as the symbol of evil in its essence. In either case, the *how* of judgment quickly gives way to the *what* of God's redemptive purpose. His goal is to bring all *strong* or foreign people to glorify Him and the "city of the terrible [hostile] nations" to fear Him (Isa\_25:3). Such a goal is consistent with Isaiah's oft-stated theme that the purpose of God's judgment upon sin is to redeem the sinner.

### Isaiah 25:4-5 All the Poor Will Have Refuge

Try as we might, we cannot get away from the fact that poor, needy, and helpless people are closest to the heart of God. Biblical scholars agree that the "poor" and "needy" identified in this passage are especially, but not exclusively, the children of Israel. Exile had cast God's chosen people into the ranks of the poor and needy who suffered from helplessness, persecution, and ridicule. But, no more.

Anticipating the prophecies of comfort in the second half of the book of Isaiah (chs. 40-66), Isaiah sees God as the strength for their weakness, support during their distress, refuge from the storm of war, and shade from the heat of persecution (Isa\_25:4). Comparing their plight to driving rain or icy hail hitting a wall, God understands the oppression of the "terrible ones" against His children.

Today, the poor and needy are expanded to include the boat people of Haiti and Somalia, the refugees of Croatia and Iraq, the victims of apartheid in South Africa, the outcasts of India, and the homeless of America to name just a few of those who are God's afflicted people. He will be their comfort, but we must be their help.

In this same vein of thought, Isaiah includes God's role in reducing the noise of ridicule from "aliens" and "terrible ones" who oppress the children of Israel with their taunts (Isa\_25:5)...

Jewish people around the world and across the generations have been victims of taunting songs and cruel jokes. Hitler, we are told, was a master at telling Jewish jokes. He illustrates a sobering fact. Ridicule of poor, needy, and helpless people can be the prelude to persecution. When the LORD of hosts reigns, however, the ridicule will be silenced.



- 25:6 And the LORD of hosts will prepare a lavish banquet for all peoples on this mountain;  
 A banquet of aged wine, choice pieces with marrow,  
 And refined, aged wine.
- 25:7 And on this mountain He will swallow up the covering which is over all peoples,  
 Even the veil which is stretched over all nations.
- 25:8 He will swallow up death for all time, 1Cor 15:21-28, 50-58; Rev 20:14  
 And the Lord GOD will wipe tears away from all faces,  
 And He will remove the reproach of His people from all the earth;  
 For the LORD has spoken.
- 25:9 And it will be said in that day, "Behold, this is our God for whom we have waited that He might save us.  
 This is the LORD for whom we have waited;  
Let us rejoice and be glad in His salvation."

**BKC - Isaiah 25:6** The deliverance that the Lord will bring will include the wiping away of death (Isa\_25:6-8), the rejoicing of His people (Isa\_25:9), and judgment on His enemies (Isa\_25:10-12).

God's deliverance of His people in the kingdom is pictured as a banquet feast on the mountain of the Lord Almighty. Mountains are often symbols of governmental authority (e.g., Dan\_2:44-45) but here the mountain probably refers to Jerusalem (Mount Zion) from which the Messiah will rule in the kingdom. Food will be provided for all peoples, which fact once again stresses the worldwide extent of God's kingdom over those who believe. This does not mean that everyone who lives in the Millennium will be saved (though only redeemed people will enter the Millennium at its beginning); instead it means that people in all areas of the world will be saved. The best of meats and the finest of wines picture God's ability to supply the needs of His people during that time. Some Bible interpreters say this refers symbolically to God's care for His people in the present age. However, Isaiah was speaking of a future time when (after God's worldwide judgment) His people in Israel and other nations will feast together in peace and prosperity. This is the 1,000-year reign of Christ.

**BKC - Isaiah 25:7-8** Death, pictured as a shroud and a sheet, the covering placed over a dead body, will be swallowed up or done away with. This will mean that tears of grief caused by the separation of the dead from the living also will be a thing of the past. This removal of death and wiping away of tears will take place at the end of the 1,000-year reign of Christ (Rev\_21:4), when death, Satan, and hell will be thrown into the lake of fire (Rev\_20:14) and the new heavens and new earth established (Rev\_21:1-3). Since God's future kingdom includes both the Messiah's millennial reign and the eternal state, Isaiah telescoped them together (cf. Isa\_65:17-25). Elsewhere the first and second comings of Christ are seen together (Isa\_9:6-7; 61:1-3). The certainty of future prosperity and joy and absence of death would encourage Judah in Isaiah's day to trust in the Lord and not lose heart.

Isaiah 25:9 In that day (cf. Isa\_24:21), the day when the believing remnant will be delivered, they (the saved ones) will affirm their trust in the Lord, who saved them. In response they will say let us rejoice and be glad in the salvation He provided. Meanwhile, in Isaiah's day, believers in Judah were to rejoice in the Lord's salvation.

25:10 **For** the hand of the LORD will rest on this mountain,  
 And Moab will be trodden down in his place  
 As straw is trodden down in the water of a manure pile.

25:11 And he will spread out his hands in the middle of it  
 As a swimmer spreads out *his hands* to swim,  
 But *the Lord* will lay low his pride together with the trickery of his hands.

25:12 And the unassailable fortifications of your walls He will bring down,  
 Lay low, and cast to the ground, even to the dust.

**BKC - Isa 25:10-12** Isaiah referred to Moab as representing those who oppose God and will be judged by Him. Moab was east of Israel across the Dead Sea. Israel and Judah had many altercations with Moab, that was known for her pride (Isa\_25:11; cf. 16:6). She felt that the works of her hands and her cleverness would protect her, but it would not. Moab – and all God’s enemies – will be totally destroyed, trampled, and brought down... low (cf. Isa\_26:5) to the very dust. Only God’s people, in Israel and in other nations, will enjoy God’s time of prosperity and blessing.

**Preacher - Isaiah 25:10-12 All God's Adversaries Will Be Frustrated**

Moab is the proverbial thorn-in-the-flesh for the children of Israel. Born as the son of Lot out of his incestuous relationship with his daughter, Moab and his descendants never stopped causing trouble for Israel. Isaiah's earlier oracle against Moab (Isa. 15:1-16:14) occupied more space and pinpointed more judgment than the oracles against Philistia and Edom, greater and more powerful nations. Biblical history bears out the reason why Moab represents the major adversary of Judah and Jerusalem. Just as the children of Israel were about to enter the Promised Land, King Balak of Moab hired Balaam to seduce Israel into sexual immorality with the Moabite women and invite them to make sacrifices to their idol, Baal of Peor (Num\_25:1-3). Even though Moses was buried in an unknown grave in the land of Moab (Deu\_34:6) and Ruth was a Moabite woman (Rth\_1:4), the hostility between the nations never ended. Isaiah's oracle against Moab, for instance, may have been provoked by Moabite raiders who made forays into Israel every spring (2Ki\_13:20).

All will change, however, when the LORD of hosts reigns from Mount Zion. Instead of the Moabites frustrating Israel, God will frustrate Moab. Isaiah reserves his choicest metaphor for God's judgment upon Moab. "And Moab shall be trampled down under Him, as straw is trampled down for the refuse heap. And he will spread out his hands in their midst as he who swims spreads out his hands to swim" (Isa\_25:10-11). Moab will be like a man trying to swim in a dung heap! No frustration could be greater. The more the hands flay, the deeper the man sinks. All of Moab's pride, trickery, and defensiveness will be brought down, laid low, and ground into the dust (Isa\_25:12). As the adversary of Israel and God, it is not enough for Moab just to be brought down. The nation will be conquered, humiliated, and made the lowest of the low. Sinking through these three deepening levels of judgment, the destruction of Israel's ancient adversary, whether Moab or the evil it represents, will be complete.

## Song of Trust in Yahweh 's Protection (26:1-10)

26:1 **In that day** this song will be sung in **the land of Judah:**

**"We have a strong city;  
He sets up walls and ramparts for security.**

26:2 **"Open the gates, that the righteous nation may enter,  
The one that remains faithful.**

26:3 **"The steadfast of mind Thou wilt keep in perfect peace,  
**Because** he trusts in Thee.**

26:4 **"Trust in the LORD forever,  
**For in GOD (Yah) the LORD, we have an everlasting Rock.****

26:5 **"**For** He has brought low those who dwell on high, **the unassailable city;**  
He lays it low, He lays it low to the ground, He casts it to the dust.**

26:6 **"The foot will trample it,  
The feet of the afflicted, the steps of the helpless."**

**BKC - Isaiah 26:1** The prophet wrote a song that will be sung by the redeemed when the Messiah will establish the millennial kingdom. Isaiah was picturing himself standing in the redeemed land with the remnant listening to the people express their thanks to and confidence in God.

**JFB - Isaiah 26:4 Lord Jehovah** - Hebrew, *Jah, Jehovah*. The union of the two names expresses in the highest degree God's unchanging love and power (compare Psa\_68:4). This passage, and Isa\_12:2; Exo\_6:3; Psa\_83:18, are the four in which the *English Version* retains the Jehovah of the original. Maurer translates, "For JAH (the eternal unchangeable One, Exo\_3:14) is Jehovah, the rock of ages" (compare Isa\_45:17; Deu\_32:15; 1Sa\_2:2).

**BKC - (1) The humble to be exalted (Isa\_26:1-6).**

**This song, to be sung in... Judah**, first emphasizes the reversal of fortunes (cf. Isa\_25:1-5): the humble will be exalted and the oppressors vanquished. In contrast with "the city" that will be destroyed (Isa\_24:12-13; 25:2), the redeemed will **have a strong city**. Throughout the world the redeemed will live in cities and towns, but the strong city (Jerusalem) where the Messiah will reign pictures the security of the world's redeemed inhabitants. Because of the Messiah's presence there, that city is figuratively said to have **salvation for its walls and ramparts**.

**Isaiah 26:2-4** This city will be opened for **the righteous nation**, a reference to the remnant of Israel. Other nations will have places in the kingdom, but believers in Israel will have special positions.

People who **trust in the Lord** enjoy **perfect** (i.e., complete, genuine) **peace** (cf. Php\_4:7), now as well as in the Millennium. This availability of inner tranquility encourages believers to continue trusting **the Lord** (Isa\_26:4) because He is firm like a **Rock** (cf. Isa\_17:10; 44:8; see...Psa\_18:2) and He is **eternal**.

**Isaiah 26:5-6** In contrast with the righteous who enter this special city of God, people who try to dwell in **the lofty city** (i.e., who persist in their pride) will be abased (cf. Isa\_25:12) because they did not trust in Him (Isa\_26:3-4). **The oppressed and the poor will trample** those wicked people (Isa\_26:6). This was a reversal of fortunes, an act of God's justice against the proud who had taken advantage of the poor. Isaiah was not implying that some special merit was given the poor. He was reflecting the scriptural principle that God has special concern for the poor who seek Him (see, e.g., Isa\_25:4).



## Song of Trust in Yahweh 's Protection (26:1-10)

26:7 The way of the righteous is smooth;  
O Upright One, make the path of the righteous level.

26:8 **Indeed, while** following the way of Thy judgments, O LORD,  
**We** have waited for Thee eagerly;  
Thy name, even Thy memory, is the desire of **our** souls.

26:9 **At night** my soul longs for Thee,  
**Indeed, my** spirit within me seeks Thee diligently;  
**For when** the earth experiences Thy judgments  
**The inhabitants of the world** learn righteousness.

**BKC - Isaiah 26:7-9** The song continues by expressing the certainty that deliverance has come to the remnant, not because of their own efforts, but because of God's work on their behalf. Therefore they will continue to trust in Him.

In a confession of trust the prophet affirmed that it is good for people to live righteously, because God smooths out their path. That does not mean righteous people never have any problems. Isaiah was reflecting the truth that certain consequences follow one's actions so that if a person lives according to God's rules he will have favorable consequences, but if he disregards God's Word he will experience dire consequences. The remnant walk according to Scripture (God's laws, Isa\_26:8) and yearn for God (Isa\_26:8-9). Those who refuse to heed God's ways **learn** of God's **righteousness** when they are eventually judged.

**Barnes - The desire of our soul is to thy name** - The word 'name' is used here... to denote God himself. They desired that he would come and deliver them; they earnestly wished that he would manifest himself to them as their friend.

**And to the remembrance of thee** - The word 'remembrance' (זכר *ze'ker*) is often equivalent to name, appellation, or that by which anyone is remembered, or known....

**Isaiah 26:9 With my soul ... in the night** - By desiring God in the night, and by seeking him early, is meant that the desire to seek him was unremitting and constant. The prophet speaks of the pious Jews who were in captivity in Babylon; and says that it was the object of their unremitting anxiety to please God, and to do his will.

**For when thy judgments are in the earth** - This is given as a reason for what had just been said, that in their calamity they had sought God without ceasing. The reason is, that the punishments which he inflicted were intended to lead people to learn righteousness. The sentiment is expressed in a general form, though there is no doubt that the immediate reference is to the calamities which the Jews had suffered in their removal to Babylon as a punishment for their sins.

**Learn righteousness** - The design is to warn, to restrain, and to reform them. The immediate reference here was undoubtedly to the Jews, in whom this effect was seen in a remarkable manner in their captivity in Babylon. But it is also true of other nations; and though the effect of calamity is not always to turn a people to God, or to make them permanently righteous, yet it restrains them, and leads them at least to an external reformation. It is also true in regard to nations as well as individuals, that they make a more decided advance in virtue and piety in days of affliction than in the time of great external prosperity (compare Deu\_6:11-12).

**Barnes - Isaiah 26:7 The way of the just is uprightness** - The Hebrew is literally, 'The way to the just is uprightness;' the word 'way' probably refers to God's way, or his dealings with the righteous. The sentiment is, that his dealings with them are just; that though they are afflicted and oppressed, yet that his ways are right, and they will yet perceive it. This is language supposed to be used by the captive Jews after they had seen the proud city of Babylon taken, and after God had come forth to restore them to their own land. The word 'uprightness' in the original is in the plural number, but is often used in the sense of straightness, Pro\_23:31; Son\_7:10; of sincerity, Son\_1:4; or of righteousness as a judge, Psa\_9:9; 58:2; 99:4.

**Thou most upright** - Evidently an address to God, as being most just, and as having now evinced his uprightness in the deliverance of his people. The same epithet is applied to him in Deu\_32:4; Psa\_25:8; 92:16.

**Dost weigh the path of the just** - The word used here (וַיִּשָׁל *palac*) may mean to weigh as in a balance, Psa\_58:3; but it may also mean, and does usually, to make straight or smooth; to beat a path; to make level Psa\_78:50; Pro\_4:26; 5:21. Here it probably means, that God had made the way smooth, or exactly level. He had removed all obstacles, and had conducted his people in a plain and leveled way (see... Isa\_40:3-4).

**Isaiah 26:8** Yea, in the way of thy judgements - The word 'judgments' often refers to the statutes or laws of God. But it may also refer to the afflictions and trials with which he visits or judges people; the punishments which they endure for their sins...

26:10 **Though** the wicked is shown favor,  
He does not learn righteousness;  
He deals unjustly in the land of uprightness,  
And does not perceive the majesty of the LORD.

26:11 O LORD, Thy hand is lifted up **yet** they do not see it.  
 They see **Thy zeal for the people** and are put to shame;  
**Indeed, fire will devour Thine enemies.**

**BKC - Isa 26:10-11** Many wicked people do not learn righteousness when God bestows His grace (Isa 26:10); they learn it only when He judges them (cf. Isa 26:9). Living where the righteousness of God is revealed (in a land of uprightness, i.e., Judah), many people still did not live righteously. A favorable environment is not enough; there must be a change of heart.

Though Isa 26:1-21 is a song of the redeemed, Isa 26:10-11 indicate that Isaiah was writing for the people of his day, many of whom were spiritually insensitive, unconcerned about God's majesty and works (His hand). Isaiah asked the Lord to put them to shame (Isa 26:11) and to take vengeance on them. In this way God's character would be vindicated. Isaiah was not asking this for his own sake but for the sake of God who desires that His people lead holy lives.

**Barnes - Isa 26:10** Let favor be showed to the wicked - This is designed as an illustration of the sentiment in the previous verse - that judgments were needful in order that wicked people might be brought to the ways of righteousness. The truth is general, that though wicked people are favored with success in their enterprises, yet the effect will not be to lead them to the ways of virtue and religion. How often is this illustrated in the conduct of wicked people! How often do they show, when rolling in wealth, or when surrounded with the comforts of the domestic circle, that they feel no need of the friendship of God, and that their heart has no response of gratitude to make for all his mercies! Hence, the necessity, according to the language of the song before us, that God should take away their property, remove their friends, or destroy their health, in order that they may be brought to honor him. To do this, is benevolence in God, for whatever is needful to bring the sinner to the love of God and to the ways of virtue, is kindness to his soul. **In the land of uprightness** - Even when others are just and pious around him; when this is so much the general characteristic that it may be called 'the land of integrity,' yet he will pursue his way of iniquity, though in it he may be solitary. Such is his love of sin, that neither the favor of God nor the general piety around him - neither the mercy of his Maker nor the influence of holy examples, will lead him in the way of piety and truth. **Will not behold the majesty of the Lord** - Will not see that which makes the Lord glorious in his dealings with people, so as to love and adore him. He is blind, and sees no evidence of loveliness in the character of God.

**Isa 26:11** Lord, when thy hand is lifted up - This is an explanation of the sentiment expressed in the former verse. The lifting up of the hand here refers, doubtless, to the manifestations of the majesty and goodness of the Lord. **They will not see** - They are blind to all the exhibitions of power, mercy, and goodness. **But they shall see** - They shall yet be brought to recognize thy hand. They shall see thy favor toward thy children, and thy judgment on thy foes. The divine dealings will be such that they shall be constrained to recognize him, and to acknowledge his existence and perfections. **And be ashamed - Be confounded** because they did not sooner recognize the divine goodness. **For their envy at thy people** - The word 'their' is not in the Hebrew, and the sense is, that they shall see the zeal of Yahweh in behalf of his people, and shall be ashamed that they did not sooner recognize his hand. The word rendered 'envy' (קנאה qināh) may mean envy Ecc 4:4; 9:6, but it more properly and frequently means zeal, ardor, 2Ki 10:16; Isa 9:6). **Yea, the fire of thine enemies shall devour them** - Or rather, 'Yea, the fire in regard to thy enemies shall devour them.' The sense is, that when his people were delivered, his foes would be destroyed; his zeal for his people would also be connected with indignation against his foes. The deliverance of his people from Babylon, and the commencement of the downfall of that city, were simultaneous, and the cause was the same.

## Resurrection Promised (26:11-19)

26:12

LORD, Thou wilt establish peace for us,  
Since Thou hast also performed for us all our works.

26:13

O LORD our God, other masters besides Thee have ruled us;  
But through Thee alone we confess Thy name.

26:14

The dead will not live, the departed spirits will not rise;  
Therefore Thou hast punished and destroyed them,  
And Thou hast wiped out all remembrance of them.

26:15

Thou hast increased the nation, O LORD,  
Thou hast increased the nation, Thou art glorified;  
Thou hast extended all the borders of the land.

**BKC - Isaiah 26:12-15** In the kingdom believers will enjoy the **peace** God gives and will recognize God's work on their behalf (Isa\_26:12). They will affirm that they remained true to God (**Your name** [character] **alone do we honor**) even though they will have been under the domination of others (Isa\_26:13). Those who will seek to dominate the remnant will be dead, under God's judgment. Departed spirits translates *repa'im*, also used in the last line of Isa\_26:19 (see ...Isa\_14:9). In contrast the remnant will endure in **the land** God promised the patriarchs and their descendants (Isa\_26:15).

**Barnes - Isaiah 26:12** Thou wilt ordain peace - The word 'peace' here seems to stand opposed to the evils of various kinds which they had experienced in the captivity at Babylon; and to refer not only to peace, but also to prosperity, and to the continued divine favor.

**For thou hast wrought all our works in us** - Or rather, 'for us' (לנו *lanu*). It is owing to thy hand that we are saved.

**Isaiah 26:13** Other lords beside thee have had dominion - The allusion here is to the kings of Babylon who had subdued and oppressed them, and who in their long captivity had held them in subjection to their laws.

**But by thee only will we make mention of thy name** - This may be better rendered, 'but only thee, thy name will we henceforward commemorate.' The words 'by thee,' and 'thy name,' are put in apposition, and denote the same thing. The word 'make mention' (נזכיר *nazekiyr*) means literally to cause to be remembered; to commemorate; to celebrate. The idea is, that during their long captivity they had been subject to the dominion of other lords than Yahweh; but now that they were restored to their own land, they would acknowledge only Yahweh as their Lord, and would henceforward celebrate only his name.

**Barnes - Isaiah 26:14** They are dead - That is, the kings and tyrants to whom reference is made in Isa\_26:13. The principal enemies of the Jews, who had oppressed them, were slain when Babylon was taken by Cyrus (see...Isa\_13; 14)

**They shall not live** - They shall not again live, and be permitted to harass and enslave us.

**They are deceased** - Hebrew רפאים *repa'iyim* - a name given to the shades or manes of the dead, from an idea that they were weak and powerless (see... Isa\_14:9-10; compare Psa\_88:11; Pro\_2:18; 9:18; 21:16). The sense here is, that they had died and gone to the land of shades, and were now unable anymore to reach or injure the people of God.

**Therefore** - ...The declaration that follows is given as the reason why they were dead, and incapable of again injuring or annoying them....

**And made all their memory to perish** - Hast blotted out their name; hast caused their celebrity to cease.

**Isaiah 26:15** Thou hast increased the nation - That is, the Jewish nation (see... Isa\_9:3). The nation was not only enlarged by its regular increase of population, but many converts attended them on their return from Babylon, and probably many came in from surrounding nations on the rebuilding of their capital.

**JFB - Isaiah 26:12** peace - God's favor, including all blessings, temporal and spiritual, opposed to their previous trials (Psa\_138:8).

**Isaiah 26:13** other lords - temporal; heathen kings (2Ch\_12:8; 28:5, 6), Nebuchadnezzar, etc. Spiritual also, idols and lusts (Rom\_6:16-18).

**by thee only** - It is due to Thee alone, that we again worship Thee as our Lord [Maurer]. "(We are) Thine only, we will celebrate Thy name" [Horsley]. The sanctifying effect of affliction (Psa\_71:16; 119:67, 71).



## Resurrection Promised (26:11-19)

26:16 O LORD, they sought Thee in distress;  
They could only whisper a prayer,  
Thy chastening was upon them.

26:17 As the pregnant woman approaches *the time* to give birth,  
She writhes *and* cries out in her labor pains,  
Thus were we before Thee, O LORD.

26:18 We were pregnant, we writhed *in labor*,  
We gave birth, *as* it were, *only* to wind.  
We could not accomplish deliverance for the earth  
Nor were inhabitants of the world born.

26:19 Your dead will live;  
Their corpses will rise.  
You who lie in the dust, awake and shout for joy,  
For your dew is *as* the dew of the dawn,  
And the earth will give birth to the departed spirits.

McGee - Isa 26:17 In the Great Tribulation the nation Israel was like a woman in childbirth, so great was their suffering. The prophet is now looking back over that period (which is yet future). He saw it from the other side of the river of time.

Isa 26:18 "We have as it were brought forth wind" – that is, the suffering produced no fruitful results. This period did not change the heart of the wicked. They continued to blaspheme the God of heaven.

Today the suffering that comes to you, like a birth pang, will either bring forth something worthwhile, or it can just be wind. I am afraid many of us have suffered for *nothing*, simply because we do not see that all things work together for the glory of God. Remember that Isaiah is talking about the coming Millennium, and we could be living in a state similar to the Millennium if we would only seek Him early.

BKC - Isa 26:16-18 The Lord's discipline on His people will not be easy to bear; it will be a time of great distress, a time when they will **barely whisper a prayer** either because of thirst or because of terror. Isaiah then compared their distress to the painful experience of childbirth... Childbirth, once it begins, must continue until it is finished. However, the nation of Israel will seem to give **birth to wind**, that is, her travail will continue but will avail nothing; it will not result in deliverance. Unbelievers in Israel will be judged and will not enter the Millennium.

Isa 26:19 Even though Israel's travail will not be efficacious, Isaiah was confident that her believing **dead will be resurrected**. This resurrection of Old Testament saints will occur at Christ's second<sup>[1]</sup> coming (Dan\_12:2). When they **wake up** (i.e., when **their bodies** are resurrected) they will **shout for joy**. They will be refreshed in the way morning dew refreshes the grass (cf. Hos\_14:5), that is, they will experience God's blessings in the Millennium.

[1] I believe that the resurrection of Old Testament saints occurred at Messiah's FIRST Coming. We are told that **resurrection takes place at THREE specific times** in 1Corinthians 15:23-24: Christ the firstfruits (First Coming), then those who are His at His coming (Second Coming) and the end (at the Great White Throne Judgment). Now read Matthew 27:52-53 and Ephesians 4:8 and note what happened at Christ's resurrection. Turn to Hebrews 12:22-24 and note that there are TWO groups of man described in these verses: "the general assembly and church of the first born (Old Testament saints) and "the spirits of righteous men made perfect (New Testament saints who will only receive their glorified bodies at the Second Coming).



## Punishment of the Earth (26:20-21)

26:20

Come, my people, enter into your rooms,  
And close your doors behind you;  
Hide for a little while,

**Until** indignation runs *its* course.

26:21

**For behold,** the LORD is about to come out from His place  
To punish the inhabitants of the earth for their iniquity;  
And the earth will reveal her bloodshed,  
And will no longer cover her slain.

**BKC - Isa 26:20-21** Isaiah wrote that the future remnant should **hide** during the time of distress (God's **wrath** in the Tribulation), knowing that deliverance from the Lord will come. **Eventually the Lord will set matters right by punishing people... for their sins.** All sins will be made known (**the earth will disclose the blood shed upon her**), whether they have been done in secret or in public. These words would have encouraged the remnant in Isaiah's day to remain true to **the Lord**, knowing that He will eventually judge sin. After that judgment is accomplished, believers will be able to sing the song recorded in Isa\_26:1-21

**Preacher - Isaiah 26:20-21 Our Future is in Your Time**

Fulfillment of all of these Oracles of the Endtime is yet ahead. Isaiah returns from the glorious future to the dreadful present when he advises Judah to "enter your chambers, and shut your doors behind you; hide yourself, as it were, for a little moment" (Isa\_26:20). God's exact timing for the endtime is not known. All those who attempt to predict the time of His glorious coming claim a spiritual insight that neither Isaiah nor Jesus claimed. Both left us one message: **Be prepared for His coming by trusting in His care and living righteously in His presence. No other protection is needed from the wrath of God, which will come sharply upon the wicked of the earth and then pass by. As the children of Israel remembered the protection of the blood on the doorpost when the Angel of Death swept through Egypt during their exile there, so Isaiah brings back the memory of history to communicate the truth that those who trust in the Lord will be at peace in the time of tempest as they await His coming.**

**Barnes - Isaiah 26:20 Come, my people** - This is an epilogue (Rosenmuller), in which the choir addresses the people, and **entreats them to be tranquil during that convulsion by which their oppressors would be punished, and the way made for their deliverance.** The image is taken from seeking a shelter when a storm rages, until its fury is spent. **The address is to the captive Jews in Babylon.** The tempest that would rage would be the wars and commotions by which Babylon was to be overthrown. While that storm raged, they were exhorted to be calm and serene. **Enter thou into thy chambers** - Into places of retirement, where the storm of indignation on your enemies shall not reach or affect you. **Hide thyself as it were ...** - Do not mingle in the scenes of battle, lest you should partake of the general calamity. **For a little moment** - Implying that the war would not rage long. Babylon was taken in a single night (see... Isa. 13; 14), and the call here is for the people of God to be calm while this battle should rage in which the city should be taken. **Until the indignation ...** - Not, as Lowth supposes, the indignation of God against his people, but **the storm of his indignation against their enemies the Babylonians.** That would be soon 'overpast,' the city would be taken, the storms of war would cease to rage, and then they would be delivered, and might safely return to their own land.

**Isaiah 26:21 For, behold, the Lord cometh out of his place** - That is, from heaven, which is the dwelling-place or residence of God (Psa\_115:3; Eze\_3:12; Mic\_1:3). **When God executes vengeance, he is represented as coming from his abode, his dwelling-place, his capitol, as a monarch goes forth to war to destroy his foes. To punish the inhabitants of the earth** - The land of Chaldea, or of Babylon. **The earth also shall disclose her blood** - Blood, in the Scriptures, often denotes "guilt." The sense here is, that the land of Chaldea would reveal its guilt; that is, the punishment which God would inflict would be a revelation of the crimes of the nation. There is a resemblance here to the language which was used respecting the blood of Abel, Gen\_4:10: 'The voice of thy brother's blood (Hebrew as here, "bloods") crieth unto me from the ground. **And shall no more cover her slain** - **Shall no more be able to conceal its guilt in slaying the people of God.** By these hopes, the Jews were to be comforted in their calamity; and no doubt this song was penned by Isaiah long before that captivity, in order that, in the midst of their protracted and severe trials, they might be consoled with the hope of deliverance, and might know what to do when the storms of war should rage around the place of their captivity, and when the proud city was to fall. They were not to mingle in the strife; were to take no part with either their foes or their deliverers; but were to be calm, gentle, peaceful, and to remember that all this was to effect their deliverance. Compare Exo\_14:13-14 : 'Fear ye not, stand still, and see the salvation of Yahweh; Yahweh shall fight for you, and ye shall hold your peace.' There are times when the children of God should look calmly on the conflicts of the people of this world. They should mingle with neither party, for they should remember that Yahweh presides over these agitations, and that their ultimate end is to bring deliverance to his church, and to advance the interests of his kingdom on the earth. Then they should be mild, gentle, prayerful; and should look up to God to make all these agitations and strifes the means of advancing the interests of his kingdom.



27:1

**In that day the LORD will punish Leviathan the fleeing serpent,  
With His fierce and great and mighty sword,  
Even Leviathan the twisted serpent;  
And He will kill the dragon who *lives* in the sea.**

**BBC - 27:1** In the coming day of the LORD, Jehovah will punish Leviathan the fleeing serpent (Assyria), Leviathan that twisted serpent (Babylon), and He will slay the reptile that is in the sea (Egypt). Some commentators understand all three monsters as symbolizing Babylon. Still others see them as picturing Satan, who energizes world powers; he is called serpent and dragon (Gen\_3:1; Rev\_12:3; 13:2; 16:13).

**McGee - Isa 27:1** "In that day" - projects us immediately into the future. As we have said, this is a technical expression that refers to the Day of the Lord. It is a day that begins, as the Hebrew day did, with the evening, the time of the Great Tribulation, and it goes on into the millennial Kingdom. I personally feel that it goes on into eternity, as that will be a sunrise that will never end.

"The LORD with his sore and great and strong sword." The Lord's sword is the Word of God. In describing the coming of the Lord Jesus, Rev\_1:16 says, "And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength." With that sword He will smite the nations. ...Heb\_4:12 tells us, "For the word of God is quick, and powerful, and sharper than any two-edged sword ..." I take it that the Word of God is meant here. It is by His Word – that's all He needs. By His Word He created all things, and by His Word shall He judge. Whom is He going to judge? "Leviathan the piercing serpent, even Leviathan that crooked serpent." In that day, at the beginning of the Kingdom, the Lord Jesus will bring judgment upon the serpent, Leviathan, who is Satan. In Rev\_20:1-3 we are told that Satan will be shut up in the bottomless pit for one thousand years. In Rev\_12:9 we read, "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Job\_41:15 says of him, "His scales are his pride ..." The scales are for his protection, and Satan thinks he is invulnerable, that he cannot be touched. This is his pride. He doesn't realize, even today, as I understand it, that he can be judged. He probably thinks he is beyond the judgment of almighty God.

There are a great many people today who think that there is no judgment coming. They laugh at the idea. That is the thinking of Satan, my friend.

F. Delitzsch has suggested that "the piercing serpent," or literally, "swift-fleeing serpent," represents the Tigris River and thereby the nation of Assyria. The "crooked serpent" represents the winding Euphrates and thereby the nation of Babylon. "The dragon that is in the sea" represents the Nile River and thereby the nation of Egypt. This would not militate against "Leviathan" meaning Satan, but would enforce that interpretation since Satan was the power behind these kingdoms.

## Israel to be Forgiven (27:2-11)

Note the similarity with Isaiah 5:1-7.

27:2 **In that day,**  
"A vineyard of wine, sing of it!

27:3 "I, the LORD, am its keeper;  
I water it **every moment.**  
**Lest** anyone damage it,  
I guard it **night and day.**

27:4 "I have no wrath.

KJV - who would set the briars and thorns against me in battle?

Should someone give Me briars *and* thorns in battle,  
**Then** I would step on them,  
I would burn them completely.

27:5 "Or let him rely on My protection,  
Let him make peace with Me,  
Let him make peace with Me."

27:6 **In the days to come Jacob will take root,**  
**Israel will blossom and sprout;**  
**And they will fill the whole world with fruit.**

Barnes - Isa 27:4 **Fury is not in me** - That is, I am angry with it no more. He had punished his people by removing them to a distant land. But although he had corrected them for their faults, yet he had not laid aside the affection of a Father.

**Who would set** - Hebrew, 'Who would give me.' The Septuagint renders this, 'Who would place me to keep the stubble in the field?' Great perplexity has been felt in regard to the interpretation of this passage. Lowth translates it:

'O that I had a fence of the thorn and the brier;' evidently showing that he was embarrassed with it, and could not make of it consistent sense. The whole sentence must refer either to the people of God, or to his enemies. If to his people, it would be an indication that they were like briars and thorns, and that if his fury should rage they would be consumed, and hence, he calls upon them Isa\_27:5 to seize upon his strength, and to be at peace with him.

If it refers to his enemies, then it expresses a wish that his enemies were in his possession; or a purpose to go against them, as fire among thorns, and to consume them if they should presume to array themselves against his vineyard. This latter I take to be the true sense of the passage. The phrase 'who would set me,' or in Hebrew, 'who will give me,' may be expressed by "utinam," indicating strong desire; and may be thus paraphrased: 'I retain no anger against my people. I have indeed punished them; but my anger has ceased. I shall now defend them. If they are attacked by foes, I will guard them. When their foes approach, "I desire, I earnestly wish," that they may be in my possession, that I may destroy them - as the fire rages through briars and thorns.' It expresses a firm determination to defend his people and to destroy their enemies, unless Isa\_27:5, which he would prefer, they should repent, and be at peace with him.

**The briars and thorns** - His enemies, and the enemies of his people... Perhaps the phrase is used here to denote enemies, because briars and thorns are so great enemies to a vineyard by impeding growth and fertility.

**I would go through them** - Or, rather, I would go against them in battle to destroy them.

**I would burn them up together** - As fire devours the thorns and briars; that is, I would completely destroy them.

BKC - Isa 27:2-6 The vineyard symbolizes Israel ... In the song of the vineyard in Isa\_5:1-7 destruction was emphasized; in the song of the vineyard in Isa\_27:2-6 the promise of protection is the major theme. In the first song the vineyard was to be made a wasteland because of the people's sinful condition. In the second song the vineyard (Israel) is to be made fruitful. After God judges Israel (Isa\_27:1), the nation will be spiritually fruitful. This fruitfulness comes because of the Lord's constant protection and care (Isa\_27:3). If the vineyard (Israel) does not please the Lord, He must judge it (Isa\_27:4), but He much prefers that they turn to Him in repentance as their Refuge (Isa\_27:5). This desire that Israel be in the proper covenant relationship with Him arrives, **Jacob** (a synonym for **Israel**) will be productive again (cf. Isa\_35:1-3, 6-7; Amo\_9:13-14; Zec\_14:8) and will be the nation through which God will bless the world (cf. Gen\_12:3).



Note that these judgments pertain from Isaiah's time until Messiah returns.

Israel to be Forgiven (27:2-11)

27:7 **Like** the striking of Him who has struck them, has He struck them?  
Or **like** the slaughter of His slain, have they been slain?

27:8 **Thou didst contend with them by banishing them, by driving them away.**  
**With His fierce wind He has expelled them on the day of the east wind.**

**BKC - Isa 27:7-8** Because **the Lord** cares for His people He will judge them and purify them so they can be fruitful. Isaiah foretold that judgment would come on Israel. But He will not treat her the way He treats her enemies (Isa\_27:7). He will judge her **by warfare and exile** (Isa\_27:8; cf. Deu\_28:64-68). **The east wind**, strong in the Middle East, may refer figuratively to Babylon, east of Israel, which took Judah into captivity. The Exile would help purify Judah so that she would not worship foreign gods and goddesses.

**Barnes - Isaiah 27:7** Hath he smitten him, as he smote those that smote them? - Has God punished his people in the same manner and to the same extent as he has their enemies? It is implied by this question that he had not. He had indeed punished them for their sins, but he had not destroyed them. Their enemies he had utterly destroyed.

**According to the slaughter of those that are slain by him** - Hebrew, 'According to the slaying of his slain.' That is, not as our translation would seem to imply, that their enemies had been slain "BY" them; but that they were 'their slain,' inasmuch as they had been slain on their account, or to promote their release and return to their own land. It was not true that their enemies had been slain "by" them; but it was true that they had been slain on their account, or in order to secure their return to their own country.

**K&D - Isa 27:7-8** The prophet does not return even now to his own actual times; but, with the certainty that Israel will not be exalted until it has been deeply humbled on account of its sins, he placed himself in the midst of this state of punishment. And there, in the face of the glorious future which awaited Israel, the fact shines out brightly before his eyes, that the punishment which God inflicts upon Israel is a very different thing from that inflicted upon the world. "Hath He smitten it like the smiting of its smiter, or is it slain like the slaying of those slain by Him? Thou punishedst it with measures, when thou didst thrust it away, sifting with violent breath in the day of the east wind." "Its smiter" (maccehu) is the imperial power by which Israel had been attacked (Isa\_10:20); and "those slain by Him" (הרגיו) are the slain of the empire who had fallen under the strokes of Jehovah. The former smote unmercifully, and its slain ones now lay without hope (Isa\_26:14). Jehovah smites differently, and it is very different with the church, which has succumbed in the persons of its righteous members. For the double play upon words, see Isa\_24:16; 22:18; 10:16. When Jehovah put Israel away (as if by means of a "bill of divorcement," Isa\_50:1), He strove against it (Isa\_49:25), i.e., punished it, "in measure," i.e., determining the measure very exactly, that it might not exceed the enduring power of Israel, not endanger the existence of Israel as a nation (cf., bemishpat in Jer\_10:24; 30:11; 46:28).

27:9

**Therefore** through this Jacob's iniquity will be forgiven,  
 And this will be the full price of the pardoning of his sin:  
**When** he makes all the altar stones **like** pulverized chalk stones;  
**When** Asherim and incense altars will not stand.

27:10

**For** the fortified city is isolated,  
 A homestead forlorn and forsaken **like** the desert;  
 There the calf will graze,  
 And there it will lie down and feed on its branches.

27:11

**When** its limbs are dry, they are broken off;  
 Women come *and* make a fire with them.  
**For** they are not a people of discernment,  
**Therefore their Maker** will not have compassion on them.  
**And their Creator** will not be gracious to them.

**K&D - Isa 27:9** He was angry, but not without love; He punished, but only to be able to pardon again. "Therefore will the guilt of Jacob be purged thus: and this is all the fruit of the removal of his sin: when He maketh all altar-stones like chalk-stones that are broken in pieces, Astarte images and sun-pillars do not rise up again." With the word "therefore" (lacen) a conclusion is drawn from the expression "by measure." God punished Israel "by measure;" His punishment is a way to salvation: therefore it ceases as soon as its purpose is secured; and so would it cease now, if Israel would thoroughly renounce its sin, and, above all, the sin of all sins, namely idolatry. "Thus" (by this) refers to the גִּשְׁמוֹת which follows; "by this," namely the breaking to pieces of the altars and images of the moon goddess; or possibly, to speak more correctly, the goddess of the morning-star, and those of the sun-god as well (see Isa\_17:8). By the fact that Israel put away the fundamental cause of all mischief, viz., idolatry, the guilt for which it had yet to make atonement would be covered, made good, or wiped away (on cuppar, see at Isa\_22:14). The parenthesis (cf., Isa\_26:11) affirms that this very consequence would be all the fruit (col-peri) desired by Jehovah of the removal of the sin of Israel, which the chastisement was intended to effect.

**K&D - Isa 27:10-11** The prophet said this from out of the midst of the state of punishment, and was therefore able still further to confirm the fact, that the punishment would cease with the sin, by the punishment which followed the sin. "For the strong city is solitary, a dwelling given up and forsaken like the steppe: there calves feed, and there they lie down, and eat off its branches. When its branches become withered, they are broken: women come, make fires with them; for it is not a people of intelligence: therefore its Creator has no pity upon it, and its Former does not pardon it." The nation without any intelligence (Isa\_1:3), of which Jehovah was the Creator and Former (Isa\_22:11), is Israel; and therefore the fortress that has been destroyed is the city of Jerusalem. The standpoint of the prophet must therefore be beyond the destruction of Jerusalem, and in the midst of the captivity.

**BKC - Isa 27:9-11** The sin of the nation had to be atoned for. Of course atonement for all sin is through the death of Jesus Christ. But in view of Israel's covenant relationship with God, she had to be driven out of the land because of her disobedience to the Law (Deu\_28:49-52, 64). Evidence of that atonement would be her pulverizing her altar stones dedicated to idolatrous gods, and removing the Asherah poles, wooden symbols of the Canaanite pagan goddess of fertility.

Because of Judah's sin, her city (i.e., Jerusalem) would be destroyed and its people removed. Jerusalem was destroyed by the Babylonians in 586 B.C. and was left desolate. Isaiah said calves would graze in Jerusalem's ruins and being hungry would strip tree branches of their bark. Women then would cut off the branches and use them for firewood. In judging His senseless people, God, their Maker and Creator, temporarily withdrew His compassion on them.

27:12 And it will come about in that day, that the LORD will start His threshing from the flowing stream of the Euphrates to the brook of Egypt; and you will be gathered up one by one, O sons of Israel.

27:13 It will come about also in that day that a great trumpet will be blown; and those who were perishing in the land of Assyria and who were scattered in the land of Egypt will come and worship the LORD in the holy mountain at Jerusalem.

**BKC - Isa 27:12-13** The Lord promised that in that day (cf. Isa 27:1-2) He will thresh (i.e., judge) a large area from the... Euphrates to the Wadi of Egypt. In other words the Lord will judge this large area of land for the purpose of bringing His people back to Jerusalem and its environs. The Wadi of Egypt may be the stream that marks the southwest border of Canaan (Num 34:4-5; 1Ki 8:65). Or perhaps it refers to the Nile, since the point of Isa 27:13 is that the Lord will regather His people from both Assyria and Egypt, two great enemies of Israel in most of her history up to Assyria's fall in 609 B.C. The people will be regathered to the holy mountain in Jerusalem, that is, the temple mount where the Messiah will reign (cf. Isa 24:23). In God's kingdom on earth Israel will dwell in the land of Palestine as believers.

**Barnes - Isaiah 27:12** And it shall come to pass in that day, that the Lord shall beat off - The word which is used here (חבַּט *chabat*) means properly "to beat off with a stick," as fruit from a tree Deu 20:20. It also means to beat out grain with a stick Jdg 6:11; Rth 2:17 The word which is rendered in the other member of the sentence, 'shall be gathered' (לִקַּט *laqat*), is applied to the act of "collecting" fruit after it has been beaten from a tree, or grain after it has been threshed. The use of these words here shows that the image is taken from the act of collecting fruit or grain after harvest; and the expression means, that as the farmer gathers in his fruit, so God would gather in his people. In the figure, it is supposed that the garden or vineyard of Yahweh extends from the Euphrates to the Nile; that his people are scattered in all that country; that there shall be agitation or a shaking in all that region as when a farmer beats off his fruit from the tree, or beats out his grain; and that the result would be that all those scattered people would be gathered into their own land. The time referred to is, doubtless, after Babylon should be taken; and in explanation of the declaration it is to be remembered that the Jews were not only carried to Babylon, but were scattered in large numbers in all the adjacent regions. The promise here is, that from all those regions where they had been scattered they should be re-collected and restored to their own land. **From the channel of the river** - The river here undoubtedly refers to the river Euphrates (see ... Isa 11:15). **Unto the stream of Egypt** - The Nile. "And ye shall be gathered one by one." As the farmer collects his fruits one by one - collecting them carefully, and not leaving any. This means that God will not merely collect them as a nation, but as "individuals." He will see that none is overlooked, and that all shall be brought in safety to their land.

**Isaiah 27:13** The great trumpet shall be blown - This verse is designed to describe in another mode the same fact as that stated in Isa 27:12, that Yahweh would re-collect his scattered people. The figure is derived from the trumpet which was blown to assemble a people for war (Grotius); or from the blowing of the trumpet on occasion of the great feasts and festivals of the Jews (Vitringa). The idea is, that God would summon the scattered people to return to their own land. The "way" in which this was done, or in which the will of God would be made known to them, is not specified. It is probable, however, that the reference here is to the decree of Cyrus Ezr 1:1, by which they were permitted to return to their own country. **Which were ready to perish** - Who were reduced in numbers, and in power, and who were ready to be annihilated under their accumulated and long-continued trials. **In the land of Assyria** - The ten tribes were carried away into Assyria 2Ki 17:6; and it is probable that many of the other two tribes were also in that land. A portion of the ten tribes would also be re-collected, and would return with the others to the land of their fathers. Assyria also constituted a considerable part of the kingdom of the Chaldeans, and the name Assyria may be given here to that country in general. **And the outcasts** - Those who had fled in consternation to Egypt and to other places when these calamities were coming upon the nation (see Jer 41:17-18; 42:15-22). **And shall worship the Lord** - Their temple shall be rebuilt; their city shall be restored; and in the place where their fathers worshipped shall they also again adore the living God. This closes the prophecy which was commenced in Isa. 24; and the design of the whole is to comfort the Jews with the assurance, that though they were to be made captive in a distant land, yet they would be again restored to the land of their fathers, and again worship God there. It is almost needless to say that this prediction was completely fulfilled by the return of the Jews to their own country under the decree of Cyrus.