

# Isaiah 26 - The Little Apocalypse of Isaiah: Tale of Two Cities; Praise for Deliverance of Israel; Resurrection of OT Saints; Restoration of Israel

## I. Prophecies of condemnation (Is 1:1—35:10)

### (3) Condemnation of the world (Is 24:1—35:10)

#### (A) Tribulation and kingdom: Little Apocalypse (Is 24:1—27:13)

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(i) For Jerusalem's stability (26:1-6)

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## Isaiah 26

### (c) Judah's hymns for divine comfort (26:1-21)

(i) For Jerusalem's stability (26:1-6)

1 On 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.

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1 At that time, people will sing this song in the land of Judah: "We have a strong city; God crafts victory, its walls and ramparts.

1 In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks.

- This song will be sung by Jewish Tribulation believers (the Remnant), who are obedient to the Old Covenant

- "...strong city" - symbolizes Jerusalem and houses the righteous nation

— Jerusalem will be a strong city because salvation protects it; salvation will be its walls and bulwarks

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

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- 2 Open your gates, so the righteous nation that safeguards its faith may enter.
- 2 Open ye the gates, that the righteous nation which keepeth the truth may enter in.
  - The "strong city" is pictured to be empty, just built, the gates are suddenly commanded to be opened to let Israel in
  - Those who enter will be a "righteous nation" having "remained faithful"
- 3 "The steadfast of mind You will keep in perfect peace, Because he trusts in You.
- 3 "The steadfast of mind You will keep in perfect peace, Because he trusts in You.
- 3 You will keep perfectly peaceful the one whose mind remains focused on you, because he remains in you.
- 3 Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.
  - This is a picture of the faithful Remnant, the one-third of the Jewish population who did not trust the covenant with the Antichrist, but trusted God.
  - This verse describes the state of mind of the Remnant in the Great Tribulation; because of this mind, God kept them in perfect peace.
- 4 "Trust in the LORD forever, For in GOD the LORD, we have an everlasting Rock.
- 4 "Trust in the LORD forever, For in GOD the LORD, we have an everlasting Rock.
- 4 "Trust in the LORD forever, for in the LORD GOD you have an everlasting rock.
- 4 Trust ye in the LORD for ever: for in the LORD JEHOVAH is everlasting strength:
- 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.
- 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.
- 5 For he has made drunk the inhabitants of the height, the lofty city. He lays it low to the ground casting it down to the dust,
- 5 For he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, even to the ground; he bringeth it even to the dust.
  - "...unassailable city" - Babylon
  - The Rock (God) who is a firm foundation for Jerusalem (v4) will be a crushing Rock against Babylon
  - This is the 3rd mention of Babylon in Isaiah's "Little Apocalypse" (24:10-12; 25:2-3)
- 6 "The foot will trample it, The feet of the poor, the steps of the helpless."
- 6 "The foot will trample it, The feet of the afflicted, the steps of the helpless."
- 6 by the feet of the oppressed who trample it, by the footsteps of the needy.

6 The foot shall tread it down, even the feet of the poor, and the steps of the needy.

- The oppressed and poor within Babylon rebel against their unjust leaders and help trample it down, into the dust
- The very ones whom the Babylonians sought to destroy will be the ones to trample her down

(ii) For divine judgment (26:7-15)

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

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

7 "The path of the righteous is level; O Upright One, you make safe the way of justice.

7 The way of the just is uprightness: thou, most upright, dost weigh the path of the just.

8 Indeed, *while following* the way of Your judgments, **LORD**, We have waited for You eagerly; Your name, and remembering You, is the desire of *our* souls.

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

8 Yes, LORD, in the path of your judgments we wait; your name and your Law are the soul's desire.

8 Yea, in the way of thy judgments, O LORD, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee.

- "...LORD" - Heb. *YHWH* or *JHVH*

— The Remnant does not yet know their Messiah's name, even though the Hebrew word for the salvation that makes up the strong city's walls and ramparts is *Yeshua*, the name of Jesus

— Not until the Great Tribulation is almost over will they look upon the One they have pierced (Zech 12:10) and recognize Him, even though He's been protecting them all along

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

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

9 My soul yearns for you in the night; my spirit within me searches for you. For when your judgments come upon the earth, the world's inhabitants learn righteousness.

9 With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness.

- The Remnant longs for the LORD's return, knowing that His judgments are bringing righteousness back to the Earth

— Many will come to faith during the Great Tribulation because they see the judgments of God. The righteous will respond by faith in the midst of these judgments, but many others will reject God because of these very same judgments.

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

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.

10 If favor is shown to the wicked, they don't learn righteousness; even in a land of uprightness they act perversely and do not perceive the majesty of the LORD.

10 Let favour be shewed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the LORD.

- The unrighteous take a different view of God's judgments...even if favor is shown to the unrighteous, they will not learn righteousness

- In the Tribulation, some will interpret the judgments as meaning that God is unjust, and will turn away from Him; others will see the righteousness of God in the judgments and turn toward Him.

— The same thing is true in the millennium...whereas in the Tribulation it was judgment, in the millennium it is going to be favor: many will respond to God's favor in faith, after 1,000 years of a perfect environment and all their needs provided for; many others, however, will revolt against God's authority.

### **Praise for Deliverance of Israel (v11-15)**

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

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

11 "LORD, your hand is lifted up, but they do not see it. And let them see your zeal for your people and be put to shame— yes, let the fire reserved for your enemies consume them!

11 LORD, when thy hand is lifted up, they will not see: but they shall see, and be ashamed for their envy at the people; yea, the fire of thine enemies shall devour them.

- God's hand is "lifted up" in judgment against Israel's enemies; those who come against Israel will be devoured by the fire of God's judgments

12 LORD, You will establish peace for us, Since You have also performed for us all our works.

12 LORD, You will establish peace for us, Since You have also performed for us all our works.

12 LORD, you will decide peace for us, for you have indeed accomplished all our achievements for us.

12 LORD, thou wilt ordain peace for us: for thou also hast wrought all our works in us.

- While there will be a divine war against Israel's enemies, Israel will live in peace

13 LORD, our God, other masters besides You have ruled us; *But* through You alone we confess Your name.

13 O LORD our God, other masters besides You have ruled us; *But* through You alone we confess Your name.

13 O LORD our God, other lords besides you have ruled over us, but through you alone we acknowledge your name.

13 O LORD our God, other lords beside thee have had dominion over us: but by thee only will we make mention of thy name.

- Israel has had many "lords" rule over them, especially during the Times of the Gentiles, which began in 586 BC

— In the millennium, only God will be worshipped

14 The dead will not live, the **departed spirits** will not rise; Therefore You have punished and destroyed them, And You have eliminated all remembrance of them.

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

14 The dead won't live, and the departed spirits won't rise— to that end, you punished and destroyed them, then locked away all memory of them.

14 They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish.

- "...departed spirits" - *rapha*, refers to the "shades" of Sheol

— All of their other "lords" are dead and gone, never to be remembered again

15 You have increased the nation, LORD, You have increased the nation, You are glorified; You have extended all the borders of the land.

15 You have increased the nation, O LORD, You have increased the nation, You are glorified; You have extended all the borders of the land.

15 "But you have enlarged the nation, LORD; you have enlarged the nation. You have gained honor; you have extended all the borders of the land.

15 Thou hast increased the nation, O LORD, thou hast increased the nation: thou art glorified: thou hadst removed it far unto all the ends of the earth.

- They confess that it is He who will enlarge their nation and extend their borders

(iii) For divine deliverance (26:16-19)

16 LORD, they sought You in distress; They could only whisper a prayer, Your discipline was upon them.

16 O LORD, they sought You in distress; They could only whisper a prayer, Your chastening was upon them.

16 LORD, they came to you in distress; they poured out their secret prayer when your chastenings were afflicting them.

16 LORD, in trouble have they visited thee, they poured out a prayer when thy chastening was upon them.

- Israel repented for looking to God in times of trouble (Is 64; Ps 79-80)

— During Armageddon, Israel will turn to God and pray the prayer that will result in their national salvation

17 As the pregnant woman approaches *the time* to give birth, She writhes *and* cries out in her labor pains; This is how we were before You, LORD.

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

17 Just as a pregnant woman writhes and cries out during her labor when she is about to give birth, so were we because of you, LORD.

17 Like as a woman with child, that draweth near the time of her delivery, is in pain, and crieth out in her pangs; so have we been in thy sight, O LORD.

- Israel has been in birthpain after birthpain after birthpain, but now there has been delivery

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

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

18 We were pregnant, writhing in pain, but we gave birth only to wind. We have not won your victory on earth, nor have the inhabitants of the world been born."

18 We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen.

- One of God's original purposes for Israel was to bring His salvation to the Gentiles, and here they admit their failure.

— God, who doesn't miss opportunities even then we fail in our calling, had Isaiah prophesy that He would accomplish this for them in the person of the Messiah (Is 49:1-6)

## The Resurrection of OT Saints

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.

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.

19 "But your dead will live; their bodies will rise. Those who live in the dust will wake up and shout for joy! For your dew is like the dew of dawn, and the earth will give birth to the dead.

19 Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.

- This verse describes the resurrection of OT saints (Cf. Dan 12:2)

— This resurrection, which occurs at the Second Coming, enables God to fulfill the previously unfulfilled covenantal promises to them

— In Acts 26:6-8, Paul identifies the resurrection of the dead as the promise that God made to the fathers. Specifically, if God does not raise Abraham, Isaac and Jacob from the dead, He could not give them and their seed the land of Israel forever.

OT saints will not be resurrected at the Rapture along with Church Age saints, rather their resurrection comes after the Tribulation in preparation for the kingdom. The resurrection of OT saints is also found in Dan 12:2; Hosea 13:14.

(iv) Concluding exhortation to wait upon the Lord (26:20-21)

### **The Restoration of Israel (26:20—27:13)**

#### **Israel's Refuge in the Tribulation**

20 Come, my people, enter your rooms And close your doors behind you; Hide for a little while Until **indignation** runs *its* course.

20 Come, my people, enter into your rooms And close your doors behind you; Hide for a little while Until indignation runs *its* course.

20 Come, my people, enter your rooms and shut your doors behind you. Hide yourselves for a little while until the fury has passed by.

20 Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.

- Describes the Remnant's refuge in Edom (Cf. Matt 24:15f; Rev 12:6ff; Micah 2:12)

- "...indignation" - one of many OT references to the Tribulation

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

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.

21 For see, the LORD is coming from his place to punish the inhabitants of the earth for their sins; the earth will reveal the blood that has been shed on it, and will no longer conceal its slain."

21 For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.

- The purpose of the indignation (Tribulation period) is to punish the inhabitants of the earth for their sin

— During this time of punishment, the Remnant will be hidden away and protected until the punishment has run its course. At that time, God will turn His attention to the remaining one-third Jewish Remnant, which will lead to Israel's national regeneration.