

# Isaiah 27 - The Little Apocalypse of Isaiah: The 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)

##### (d) Kingdom (27:1-13)

###### (i) Satan's defeat (27:1)

###### (ii) God's Vineyard (27:2-11)

###### (a) Protection (27: 2-5)

###### (b) Prosperity (27:6)

###### (c) Forgiveness (27:7-9)

###### (d) Destruction of opponents (27:10-11)

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## Context

In the closing verses of Is 26 we hear God saying, "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 over past" (26:20). These words are addressed to the Remnant of Israel. Their ultimate application will be to those on earth at the end of this Age, for it is the time of God's "indignation" (Cf. Dan 8:19; 11:36). It is the time when "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" (Is 26:21).

Then, immediately following we read, "In that day the Lord shall punish Leviathan the piercing Serpent" (Is 27:1). The connection, then, makes it plain that it is just before the Millennium when God shall punish the Crooked Serpent, the Antichrist. Now the very fact that the Wicked One is here denominated "the piercing and crooked Serpent" hints strongly that he will be the son of "that old Serpent, the Devil."

## Isaiah 27

### (d) Kingdom (27:1-13)

#### (i) Satan's defeat (27:1)

1 **On 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.

**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.

**1** At that time, with his fierce, mighty, and powerful sword, the LORD will punish the gliding serpent Leviathan—the coiling serpent Leviathan—and he will kill the dragon that's in the sea.

**1** In that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea.

— “On that day” - projects us immediately into the future. 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

— "...Leviathan" - a Hebrew name for Satan, leader of the fallen angels (24:21; Cf. Job 3:8; 41:1-34; Ps 74:14; 104:26)

— In this passage, he is referred to by three names: "fleeing serpent," "twisted serpent," and "Leviathan." Similarly, God's sword is described in three ways: the "fierce" sword will punish the "fleeing serpent"; the "great sword" will punish the "twisted serpent"; and the "mighty sword" will slay the Leviathan.

— "...twisted serpent" - an OT allusion to the Antichrist (see [Allusions to the Antichrist](#)); Cf. Job 26:13

### **The Song of the Vineyard**

In Is 5, Israel was pictured as a vineyard that brought forth both wild and sour grapes. As a result, God judged it by leaving it unprotected and by withholding rain. This allowed it be surrounded and choked by thorns and briars. What Israel was as a vineyard negatively in Is 5 will change and a different type of vineyard song is sung in 27:2-6.

(ii) God's Vineyard (27:2-11)

(a) Protection (27:2-5)

**2** **On that day**, "A vineyard of beauty, sing of it!

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

**2** At that time, "A fermenting vineyard— sing about it!

**2** In that day sing ye unto her, A vineyard of red wine.

- A change of subject at v2, from speaking about the destruction of Satan and the Antichrist to God's protection of Israel

- "On that day" - in the day of Israel's national regeneration

3 "I, the LORD, am its keeper; I water it every moment. So that no one will damage it, I guard it night and day.

3 "I, the LORD, am its keeper; I water it every moment. So that no one will damage it, I guard it night and day.

3 I, the LORD, watch over it And I water it continuously. I guard it night and day so no one can harm it.

3 I the LORD do keep it; I will water it every moment: lest any hurt it, I will keep it night and day.

- Israel = the vineyard (v2); Isaiah compares God's protection of Israel to that of a farmer watching over his vineyard

4 "I have no wrath. Should someone give Me **briars and thorns** in battle, *Then* I would step on them, I would burn them completely.

4 "I have no wrath. Should someone give Me briars and thorns in battle, *Then* I would step on them, I would burn them completely.

4 I am not angry. If only the vineyard could give me briars and thorns to battle, I would march against it, and I would burn it all up.

4 Fury is not in me: who would set the briars and thorns against me in battle? I would go through them, I would burn them together.

- "...briars and thorns" - Israel's enemies

— As a demonstration of His mercy, the enemy (represented by the briars and thorns), has a choice of being consumed in the fire or making peace with Him

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

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

5 Or else let it lay claim to my protection; let it make peace with me, yes, let it make peace with me."

5 Or let him take hold of my strength, that he may make peace with me; and he shall make peace with me.

- God will declare war on Israel's enemies while He protects Israel

#### (b) Prosperity (27:6)

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

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

6 In times to come, Jacob will take root, and Israel will blossom, sprout shoots, and fill the whole world with fruit.

6 He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.

- This verse has a dual fulfillment...since 1948, Israel has been a major exporter of fruit, vegetables and fresh flowers. It also has a spiritual fulfillment because during the Messianic Kingdom, Israel will demonstrate the gospel to the entire world.

(c) Forgiveness (27:7-9)

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?

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?

7 Has the LORD struck them down, just as he struck down those who struck them? Or have they been killed, just as their killers were killed?

7 Hath he smitten him, as he smote those that smote him? or is he slain according to the slaughter of them that are slain by him?

- The question is: Has God ever devastated Israel the same way He has devastated Israel's enemies? Or, has Israel ever suffered the same type of vengeance as the Gentile nations?

- As if anticipating the false teaching of replacement theologians who question Israel's right to exist, the prophet asks if the judgments that destroy the world will destroy Israel as well. We see the Lord's response in Jer 30:11.

8 You contended with them by banishing them, by driving them away. With His fierce wind He has expelled *them* on the day of the east wind.

8 You contended with them by banishing them, by driving them away. With His fierce wind He has expelled *them* on the day of the east wind.

8 Measure by measure, in their exile you contended with them; with his fierce blast he removed them, as on a day when the east wind blows.

8 In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east wind.

- The answer to the questions in v7 is: No.

— God has never destroyed Israel; their punishment was always tempered by measure. God's purpose was never to punish Israel, but to point them to their sin.

9 Therefore through this Jacob's wrongdoing 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.

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.*

9 By this, then, Jacob's guilt will be atoned for, and this will be the full harvest that comes from the removal of his sin: when he makes all the altar stones like pulverized chalkstones, no Asherah poles or incense altars will be left standing.

9 By this therefore shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up.

- The sins of Jacob will be forgiven by means of their punishment; all of Israel's idolatry will be removed

— They will be purged from their sins through the Tribulation judgments, which bring them to saving faith

(d) Destruction of opponents (27:10-11)

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

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.

10 For the fortified city stands desolate, a settlement abandoned and forsaken like the desert; calves graze there, and there they lie down and strip bare its branches.

10 Yet the defenced city shall be desolate, and the habitation forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie down, and consume the branches thereof.

- "...fortified city" - Babylon; now it is characterized as "isolated"

— It will be deserted and forsaken, like the wilderness

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.

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.

11 When its branches are dry, they are broken off, and women come and kindle fires with them, since this is a people who show no consideration. That is why the One who made them shows them no compassion; the One who created them shows them no mercy.

11 When the boughs thereof are withered, they shall be broken off: the women come, and set them on fire: for it is a people of no understanding: therefore he that made them will not

have mercy on them, and he that formed them will shew them no favour.

- v10-11 contrast God's mercy on Israel in their regeneration with Babylon, whose people, after all these centuries, remain without understanding and are beyond compassion

— Babylon will be good for nothing but grazing; it will be good for nothing but to feed the fire

### **Israel's Final Regathering**

One by one, every Jew will be brought back into the Land of Israel. As in Is 11:11—12:6, the key locality of the regathering will be from the Middle East nations since, as a result of the fall of Israel in the middle of the Tribulation, the majority of the Jews will be located in this vicinity and it is here that they will have suffered the most. And so the Jews will be taken one by one out of Egypt and Assyria, modern Iraq. Jews are still to be found in various Arab countries suffering tremendous persecutions. But in the regathering, they will be rescued from the land of their enemies. The regathering will be from all over the world, but with special emphasis on the Middle East nations.

**12** On that day the LORD will thresh from the flowing stream of the *Euphrates* River to the brook of Egypt, and you will be gathered up one by one, you sons of Israel.

**12** In that day 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.

**12** At that time, the LORD will winnow grain from the Euphrates River channel to the Wadi of Egypt, and you will be gathered in one by one, O people of Israel.

**12** And it shall come to pass in that day, that the LORD shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel.

- This will be the first time Israel will possess the Land in its totality in all of their history, fulfilling the Land Covenant (Deut 29:1—30:20; Cf. Boundaries of the Land, Gen 15).

**13** It will come about also on 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 on the holy mountain in Jerusalem.

**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.

**13** Furthermore, at that time, a great trumpet will be sounded, and those who were perishing in the land of Assyria and those who had been expelled to the land of Egypt will come and worship the LORD on his holy mountain at Jerusalem.

13 And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem.

- "...a great trumpet" - at the Second Coming (Cf. Matt 24:31)

- Not only will all the Land be inhabited, but every Jew will be regathered from the midst of their enemies