

Book of Isaiah



Chapter 26

Theme: The Kingdom

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Chapter 26

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.¹

This section focuses on the remnant of Israel during the Millennium. It parallels the oracles against Ephraim (chs. 17—18) and Jerusalem (ch. 22) in the structure of this major part of Isaiah (chs. 13—27). Isaiah voiced the praise and prayer that will come to God from Israel in the future because the Lord destroyed the "city" of man. He closed with a warning for the Israelites (vv. 20-21). The meaning of God's victory over the world for Israel is the theme.²

A song of thanksgiving and supplication. This chapter is highly varied: It begins with a song describing a future act of salvation, moves on to entreaties, and ends with a surprising prediction of triumph over death.³

¹In 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.

1-7: The thanksgiving song that will be sung in the future. This text resembles psalms of thanksgiving and praise in the book of Psalms, such as Pss. 117; 118. The song contrasts the security of a 'mighty city' (v. 1), presumably Jerusalem, and the downfall of a 'secure city' (v. 5; better, "exalted city"), which is not identified and is likely to be symbolic of oppressive nations generally.⁴

[In that day shall this song be sung in the land of Judah] In that day -- the Millennium -- Judah will sing this song of triumph (Isa. 26:1-21).

[strong city; salvation will God appoint for walls and bulwarks] Jerusalem, which will be rebuilt completely, as described in Ezek. 48, notes. It will be made strong by God being the protector and defender through His means of salvation.⁵

¹ The Bible Knowledge Commentary

² <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

³ The Jewish Study Bible Notes

⁴ The Jewish Study Bible Notes

⁵ Dake's Annotated Reference Bible

This is their prospect. In that day this song will be sung in Judah. They don't have this song today, friend. It is obvious that the present return to Israel is not a fulfillment of prophecy.⁶

People will praise God on the day of the Lord when Christ establishes his Kingdom (see chapter 12). Chapter 26 is a psalm of trust, praise, and meditation. Once more, God revealed the future to Isaiah.⁷

This song, to be sung in... Judah, first emphasizes the reversal of fortunes (cf. 25:1-5): the humble will be exalted and the oppressors vanquished. In contrast with "the city" that will be destroyed (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.⁸

In that day: The context from Isaiah 24, 25 points to the day of the Messiah's ultimate triumph, the day when the Messiah reigns over Israel, and over all the world. In that day, there will be a lot of joyful singing, such as this song that will be sung in the land of Judah.

We have a strong city: Since cities came into being after the Fall, man has never known a truly godly city, the City of God on earth. In that day, all will know the strength and glory of the city of God.

In the fifth century, Rome was conquered by less civilized tribes from the north in Europe. The mighty Roman Empire was no more, and many blamed the fall of Rome on the new religion she had officially embraced in the last 100 years: Christianity. In this time of confusion, the greatest Christian theologian of the time wrote a book titled *The City of God*. In it, he tried to explain how the fall of the Roman Empire related to the kingdom of God, and he made the contrast between the city of man (ultimately represented by Rome and the mighty Roman Empire) and the City of God (the kingdom of God). Augustine pointed out that though the fall of Rome was tragic for the city of man, it really only hastened the coming of the City of God. Speaking in Augustine's terms, Isaiah writes about the City of God when he says we have a strong city. The strong city is the Kingdom of God, the city of man is the world system.

This is an important and often neglected idea. We often disapprove of the idea of the city, and romanticize the idea of man in isolation, in a rural or primitive setting. But in the Kingdom of Jesus Christ on this earth, there will be cities - but redeemed cities, glorious communities organized under the strength and salvation and righteousness and truth of the LORD. God's supreme ideal is no escape from all community and a private communion with nature; the Kingdom of God will be realized in a strong city.⁹

In that day: What day? is the question that needs to be posed when this phrase appears. The day spoken of in a particular context will not always be the same but will be the day that has been described already in that immediate context. The day here has been identified in the preceding chapter as the day of Zion. It will be a day that will come after the destruction of Moab. It is identified with Zion in 25:5 and the events of Zion are identified as "in this

⁶ Thru The Bible with J. Vernon McGee.

⁷ Life Application Study Bible.

⁸ The Bible Knowledge Commentary

⁹ <http://www.studylight.org/commentaries/guz/isaiah-26.html>

mountain" in 25:6,7,10. The day of Zion in the preceding chapter is a "day" of great spiritual blessings at which time the Gentiles will have the veil of unbelief lifted from their eyes, tears will be wiped away and the greatest enemy "death" will be destroyed by a great victory, at least in prospect, when his long awaited "salvation" is introduced. This theme has been introduced in Isaiah 2:2,3 And it shall come to pass in the last days, that the mountain of the LORD S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. (3) And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. The same theme has been repeated often in Isaiah and will be brought up again and again and will be the theme of the very last chapter of the book. It is the day of the events that will justify the patience and suffering of the nation as they await God's promises.

Salvation: In Hebrew "salvation" is the identical form of the name of Jesus, (Yeshu'ah) . The passage could be translated "he will place Jesus for walls and bulwarks." The whole passage is mystically messianic. The "Nazarene" play on words in verse 3 confirms the flight into mystic vision. The introduction of messianic ideas confirming the continuance of Judah and the nation of Israel after the disappearance of Moab (was a theme in the "Burden" of Moab given in chapters 15 and 16 where there are also messianic allusions. The point of the prophesy is that Moab will disappear but there is a messianic visit to the people of Judah which will come "in that day" or the period after Moab has been overthrown.¹⁰

The prophet revealed another song that will be sung "in that day" (the Millennium, cf. ch. 25) by those in Zion.

The New Jerusalem that God will set up will be a place of strength and security for the redeemed (cf. Rev. 21:9—22:5). I believe this will be a literal city with walls and gates, but many interpreters take the description as metaphorical. In that case what Isaiah meant was only that God would provide strength and security for His people.¹¹

²Open ye the gates, that the righteous nation which keepeth the truth may enter in.

Restored and converted Israel

[Open ye the gates] There will be twelve gates in the walls of the rebuilt city of earthly Jerusalem, three on each side with the names of the twelve tribes of Israel on them (Isa. 26:2; Ezek. 48:30-35). This will be a miniature of the heavenly city, the New Jerusalem of Rev. 21:9-27.

[the righteous nation] Israel will be the righteous nation, having been redeemed to the last man (Isa. 66:7-8; Jer. 31:34; 41:1,8; Rom. 11:25-29; Heb. 8:11).¹²

Open the gates, that the righteous nation which keeps the truth may enter it: The city of God, with all its strength and salvation, is only for the righteous, and those who keep the truth. In the

¹⁰ <http://www.moellerhaus.com/isa24-26.htm>

¹¹ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

¹² Dake's Annotated Reference Bible

same principle, the New Jerusalem is a city filled with glory, which excludes the unrighteous (Revelation 21:22-27).

We should make a distinction between the Kingdom of the Messiah, the millennial reign of Jesus (described here in Isaiah 26), and the coming of the New Jerusalem (which comes when this earth passes away, Revelation 21:1-2). The cities are similar, because they are both from the LORD, but they come at different times in God's plan of the ages.¹³

Isaiah, writing as a psalmist, called on the porters to open the celestial city gates so the nation that was right with God could enter (cf. Ps. 15:1-5; 24:3-10; 118:19-22). The nation refers to Israel specifically in the context. Faithfulness and loyalty to the Lord will mark Israel then. "God takes the very symbol of our rejection of him [i.e., a city] and transforms it into Heaven."¹⁴

³Thou wilt keep *him* in perfect peace, *whose mind is stayed on thee*: because he trusteth in thee.

Phil 4:5, 6.

This is a promise for all men of all ages who meet the condition of keeping the mind stayed on God, and who trust in Him at all times, in all things, and in all places (Ps. 91). It is just the opposite of Isa. 57:20-21.¹⁵

We can never avoid strife in the world around us, but when we fix our thoughts on God, we can know perfect peace even in turmoil. As we focus our mind on God and his Word, we become steady and stable. Supported by God's unchanging love and mighty power, we are not shaken by the surrounding chaos (see Philippians 4:7). Do you want peace? Keep your thoughts on God and your trust in him.¹⁶

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. Phil. 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. 17:10; 44:8; see comments on Ps. 18:2) and He is eternal.¹⁷

You will keep him in perfect peace: What a promise! Perfect peace! God promises that we can have perfect peace, and even be kept in a place of perfect peace.

In Hebrew, the term perfect peace is actually shalom shalom. This shows how in Hebrew, repetition communicates intensity. It isn't just shalom; it is shalom shalom, perfect peace.

¹³ <http://www.studylight.org/commentaries/guz/isaiah-26.html>

¹⁴ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

¹⁵ Dake's Annotated Reference Bible

¹⁶ Life Application Study Bible.

¹⁷ The Bible Knowledge Commentary.

“Understand, dear soul, that it is thy privilege to live inside the double doors of God’s loving care. He says to thee, ‘Peace, peace.’ If one assurance is not enough, He will follow it with a second and a third.” (Meyer)

Some can have this perfect peace, but it is fleeting and they are never kept there. Others can be kept in peace, but it is not a perfect peace, it is the peace of the wicked, the peace of spiritual sleep and ultimate destruction. But there is a perfect peace that the LORD will keep in in.¹⁸

Whose mind is stayed on You: This is the place of perfect peace, and the source of it. When we keep our minds stayed - settled upon, established upon - the LORD Himself, then we can be kept in this perfect peace.

To be kept in this perfect peace, it is a matter of our mind. This isn’t so much a matter of our spirit or of our soul or of our heart. It is a matter of our mind. We are to love the LORD our God with all of our mind (Matthew 22:37). We are transformed by the renewing of your mind (Romans 12:2). We can have the mind of Christ (1 Corinthians 2:16, Philippians 2:5). We are not to set our mind on earthly things (Philippians 3:19), but to set our mind on things above (Colossians 3:2). The Christian life is not an unthinking life of just doing, or experiencing, but it is also about thinking, and where we set our mind is essential in our walk before the LORD.

To be kept in this perfect peace, our mind must be stayed. The Hebrew word sawmak comes from the root “to prop,” and has the idea “to lean upon or take hold of . . . bear up, establish, uphold, lay, lean, lie hard, put, rest self, set self, stand fast, stay (self), sustain.” (Strong’s Dictionary) In other places the same word is translated sustained (Genesis 27:37, Psalms 3:5), or when the priest would put their hands on the head of a sacrificial animal (Exodus 29:10; Exo_29:15; Exo_29:19), or of the laying on of hands in other circumstances (Numbers 27:18), of being upheld (Psalms 71:6), to stand fast upon (Psalms 111:8), of being established (Psalms 112:8), of leaning upon (Isaiah 36:6; Isa_48:2). So, what sustains your mind? What do you lay your mind upon? What upholds your mind? What does your mind stand fast upon? What is your mind established upon? What does your mind lean upon? To have this perfect peace, your mind cannot occasionally come to the LORD it has to be stayed on Him.

To be kept in this perfect peace, our mind must be stayed on the LORD. If our mind is stayed on ourselves, or our problems, or the problem people in our lives, or on anything else, we can’t have this perfect peace. This is the heart that says with the Apostle Paul, that I may know Him (Philippians 3:10). Satan loves to get our minds on anything except the LORD!¹⁹

Because He trusts in You: This is another way of expressing the idea of keeping our minds stayed on Him. Almost always, you keep your mind stayed on whatever you are trusting. When we trust the LORD, we keep our mind stayed on Him.

Proverbs 3:5 expresses this same idea: Trust in the LORD with all your heart, and lean not on your own understanding. The word for lean in Proverbs 3:5 comes from the same root as the word stayed in Isaiah 26:3. When we trust in the LORD, we do not lean on our own understanding. To lean on the LORD is to trust Him. To be sustained by the LORD is to trust Him. To be established by the LORD is to trust Him. To upheld by the LORD is to trust Him.²⁰

¹⁸ <http://www.studyight.org/commentaries/guz/isaiah-26.html>

¹⁹ <http://www.studyight.org/commentaries/guz/isaiah-26.html>

²⁰ <http://www.studyight.org/commentaries/guz/isaiah-26.html>

The battle for trust in our lives begins in our minds. If we trust the LORD, it will show in our actions, but it will begin in our mind.

Preserve: The word Nazar [] which is related to the "Branch" prophecies is used here and translated "preserve." The literal Hebrew of this passage reads: "An established mind, you will "nazarize" because he trusts in you. The current Hebrew word for Christian is identical to this word. The word salvation (the name of Jesus) in verse 1 and the call of the Gentiles or any "righteous nation" into the fold of God's people in verse 2 and the Nazarene word used in verse 3 mark this as one of the many verses in Isaiah where these thoughts and key words are used in combination and contain "more than meets the eye."²¹

The Lord keeps in true peace the mind-set that consistently trusts in Him (cf. Matt. 6:24; Phil. 4:7; James 1:6-8). Here believers are viewed corporately, but the same truth applies individually (cf. Ps. 112:7-8).

"Stayed upon Jehovah,
Hearts are fully blest,
Finding, as He promised,
Perfect peace and rest."²²

⁴Trust ye in the LORD for ever: for in the LORD JEHOVAH is everlasting strength:

Lord God = YHWH; I AM. Rom 5:1; 8:28.

[Trust ye in the LORD for ever] Obedience to this command to the letter will produce the wonderful result of perfect peace of Isa. 26:3.

[JEHOVAH] One of four times the original word is retained -- Yahweh (HSN-<H3068>) is not translated here (Isa. 26:4; 12:2; Ex. 6:3; Ps. 83:18).

[everlasting strength] Jehovah is the Rock of Ages; the Undefeatable One; the Eternal Strong One.²³

Trust in the LORD forever: Because of the promise of Isaiah 26:3, we are exhorted to trust in the LORD forever - and therefore to receive the blessing of the promise, perfect peace!

For in YAH, the LORD, is everlasting strength: If the LORD calls us to rely on Him completely with our mind, He appeals to our mind with a rational reason why we should trust the LORD - because He is everlasting strength. It isn't that the LORD has everlasting strength, He is everlasting strength.

Clarke's comment on Isaiah 12:2 applies here also: "The word Yah read here is probably a mistake; and arose originally from the custom of the Jewish scribes, who, when they found a line too short for the word, wrote as many letters as filled it, and then began the next line with the whole word."²⁴

²¹ <http://www.moellerhaus.com/isa24-26.htm>

²² <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

²³ Dake's Annotated Reference Bible

²⁴ <http://www.studyight.org/commentaries/guz/isaiah-26.html>

Isaiah urged everyone to trust in the Lord as a way of life, not just in a saving act of faith, because Yahweh, even Yahweh, is the very essence of what an everlasting rock should be (cf. 17:10; 30:29; 44:8; Exod. 33:21; Deut. 32:4; 1 Sam. 2:2; 2 Sam. 22:2, 32; Ps. 18:2; 19:14; 61:2; 1 Cor. 10:4). His presence is an unmoving place of refuge and protection from the elements and from all enemies. Augustus M. Toplady drew the inspiration for his hymn Rock of Ages from this verse.

"The issue of trust is the key to the entire segment beginning at 7:1 and concluding at 39:8. Will Judah commit her security to the nations or to God?"²⁵

⁵For 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.

Four acts of Jehovah:

1. He brings the proud down (Isa. 26:5).
2. He lays the lofty city to the ground.
3. He causes the poor and helpless to tread upon the mighty (Isa. 26:6).
4. He weighs the path of the just (Isa. 26:7).²⁶

For He brings down those who dwell on high, the lofty city; He lays it low, He lays it low to the ground, He brings it down to the dust. The foot shall tread it down; the feet of the poor and the steps of the needy.

He brings down those who dwell on high, the lofty city: The city of man is lofty, and its exalted ones dwell on high. But the LORD will bring them down nonetheless. The city of man, the world system, is nothing to the LORD He lays it low.

The city of man, the world system, is all about power and prestige, built on the backs of the weak and the poor. But when God brings the city of man down to the dust, He will turn all that around, and the feet of the poor shall tread it down.

Jesus expressed the same principle in Matthew 5:5 : Blessed are the meek, for they shall inherit the earth. Jesus told us oppose the power and prestige thinking of this world and to live with the thinking of His Kingdom right now (Matthew 20:25-28).²⁷

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

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. 25:12) because they did not trust in Him (26:3-4). The oppressed and the poor will trample those wicked people (v. 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., 25:4).²⁸

²⁵ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

²⁶ Dake's Annotated Reference Bible

²⁷ <http://www.studyight.org/commentaries/guz/isaiah-26.html>

²⁸ The Bible Knowledge Commentary

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

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.

26:7-9. 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, v. 8a) and yearn for God (vv. 8b-9a). Those who refuse to heed God's ways learn of God's righteousness when they are eventually judged.²⁹

[way of the just is uprightness] The way of the just can be described with one word -- uprightness.

[most upright] God is more upright than the upright.³⁰

Presently the path of the righteous is smooth in that the trip from justification to glorification is secure, though in experience we encounter many obstacles. Isaiah prayed that the "Upright One" would make the road that the righteous tread level in experience (cf. 40:3; Matt. 6:13). He used this unusual name for God because He wanted the One who is altogether right to make the path of His people altogether right.³¹

The way of the just is uprightness: In the Kingdom of God, His just people walk in a way - the way of uprightness. Isaiah accurately gives the sense of order in this; the LORD makes His people just by a relationship of faith and trust in Him, then they walk in the way of . . . uprightness.

Why do they walk in uprightness? Because they serve the LORD God, who is Most Upright Himself. As they trust the LORD, are declared just by the LORD, they walk in His own way.

You weigh the path of the just: The LORD looks at His righteous ones (the just) and He evaluates their path. The LORD cares about the walk of His just ones!

The desire of our soul is for Your name: In the Kingdom of God, His just people love Him and desire Him.

The desire is displayed in waiting: O LORD, we have waited for You. When you desire something, or someone, you will wait for them, and do it gladly because of your desire.

The desire is displayed in seeking: With my soul I have desired You in the night, yes, by my spirit within me I will seek You early. When you desire something, or someone, you seek them all the time, both early and at night.

The way of the upright will be vindicated; one day, the inhabitants of the world will learn righteousness.³²

²⁹ The Bible Knowledge Commentary

³⁰ Dake's Annotated Reference Bible

³¹ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

³² <http://www.studyight.org/commentaries/guz/isaiah-26.html>

⁸Yea, 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.

Seven things that constitute uprightness:

1. Walking in the way of God's judgments (Isa. 26:8)
2. Waiting for the Lord to lead
3. Desiring the name of God
4. Remembering the Lord
5. Desiring God with the whole soul (Isa. 26:9)
6. Seeking God early with the spirit
7. Learning righteousness by chastening (Isa. 26:9; Heb. 12:5-13)³³

At times the "path" of the righteous doesn't seem smooth, and it isn't easy to do God's will, but we are never alone when we face tough times. God is there to help us, to comfort us, and to lead us. God does this by giving us a purpose (keeping our mind centered on him, 26:3) and giving us provisions as we travel. God provides us with relationships of family, friends, and mentors. God gives us wisdom to make decisions and faith to trust him. Don't despair; stay on God's path.³⁴

The faithful people of God, Isaiah added, have waited for the Lord to act while following His commandments. They have sought a greater appreciation of Him rather than a change in their circumstances (cf. 1 John 1:1-4).

"Waiting is very difficult for most people, for it is an admission that there is nothing we can do at the moment to achieve our ends. Yet that admission is the first requirement for spiritual blessing. Until we have admitted that we cannot save ourselves, God cannot save us."³⁵

⁹With 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.

"With my soul have I desired thee in the night." I wonder if you and I recognize the great need for communion with Christ. In the little book of the Song of Solomon, the bride said, "Let him kiss me with the kisses of his mouth..." (Song 1:2). That was the kiss of pardon and of peace and of passion. Then the bride, recognizing that she can't rise to the heights she desires, says, "Draw me, we will run after thee..." (Song 1:4). Isaiah is expressing the same thought here. "With my soul have I desired thee in the night." My friend, do we have that passion for God? I hear a lot of pseudo-love today and a smattering of spirituality. I see people pretending to be pious and hear them quoting platitudes. I get tired of hearing, "Oh, I love the Lord, and I want to serve Him." My friend, when you lie on your bed at night, do you have a desire for God? Do you really want Him? Do you have a real passion for Him? Are you able to say, "Draw me, and I will run after thee"?

³³ Dake's Annotated Reference Bible

³⁴ Life Application Study Bible.

³⁵ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

In the time of the Millennium they will be saying, "With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early." I confess that many times I find myself running from Him. I find myself running ahead of Him, out of His will, and then the tensions come. I am frustrated, and I say, "Oh, I've left Him. I've gotten away from Him. I am not close to Him." I don't see many people crying out for God today. I don't mean to be critical, but I don't see much of it today, and when I do detect it, what a blessing it is to my own heart.³⁶

The day is coming when God will rule this earth as king on the earth. Righteousness will be imposed with a rod of iron. But this will not erase the sinful nature of man. In spite of the favor shown to him, the wicked man will still sin. This is one of the aspects of the Millennium of which people are often not aware. There will still be people who deal unjustly, and who reject the ways of God.

This is why I do not believe that we can turn our country to righteousness through legislation. Prohibition didn't stop people from desiring to drink. Outlawing drugs hasn't stopped drug users. Now, don't misunderstand me: I'm all for getting rid of alcohol and drugs, but think about it - we're fooling ourselves if we think that laws mandating righteousness are going to result in righteous citizens. That approach isn't even going to work when God is the President!

Ultimately, the only way to separate the righteous from the unrighteous will be to release Satan at the end of the Millennium and give people the choice of who they want to follow. Those who follow Satan will be devoured by fire (Rev. 20:9).³⁷

¹⁰Let favour be showed 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.

Three characteristics of the wicked:

1. He will not learn righteousness when favor is from him.
2. He will deal unjustly with neighbors.
3. He will refuse to recognize God in all His merciful dealings with him.³⁸

Even wicked people receive God's benefits, but that doesn't teach them to do what is right. Sometimes God's judgment teaches us more than God's good gifts. If you have been enriched by God's goodness and grace, respond to him with your grateful devotion, and obedience.

¹¹LORD, 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.

11-19: A petition for salvation to the righteous and punishment to the wicked. These vv. move back and forth between confident expectations regarding the future and depressed reflections on the past or present plight of the nation.

³⁶ Thru The Bible with J. Vernon McGee.

³⁷ <http://rondaniel.com/library/23-Isaiah/Isaiah2501.php>

³⁸ Dake's Annotated Reference Bible

[they will not see: but they shall see, and be ashamed for their envy at the people] Although the wicked will not recognize all the goodness of God which is about him, he will yet be made to see and be ashamed that he did not see the hand of God sooner, and that he envied the righteous. [fire of thine enemies shall devour them] The fire of God's vengeance shall devour His enemies.³⁹

Many wicked people do not learn righteousness when God bestows His grace (v. 10); they learn it only when He judges them (cf. v. 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 chapter 26 is a song of the redeemed, verses 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 (v. 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.⁴⁰

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

Ezek 36:25, 26.

Arrange peace for those who keep their minds stayed on Jehovah (Isa. 26:3,12).

You have also done all our works in us: Isaiah must have been reading Ephesians 2:8-10 : For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast. For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them. Even our good works are works that He has done . . . in us.⁴¹

Yahweh would establish peace for His people (v. 3) because everything that they had done He had really done for them (cf. Phil. 2:12-13). We cannot establish peace for ourselves, but He will. Only He can break through the darkness of human depravity (Jon. 2:9).

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

The other lords were the oppressors of the past.

In the kingdom believers will enjoy the peace God gives and will recognize God's work on their behalf (v. 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 (v. 13). Those who will seek to dominate the remnant will be dead, under God's judgment. Departed spirits translates

³⁹ Dake's Annotated Reference Bible

⁴⁰ The Bible Knowledge Commentary

⁴¹ <http://www.study-light.org/commentaries/guz/isaiah-26.html>

repā'îm, also used in the last line of v. 19 (see comments on 14:9). In contrast the remnant will endure in the land God promised the patriarchs and their descendants (26:15).⁴²

Masters besides You have had dominion over us; but by You only we make mention of Your name: The humble heart repents of past idolatry, and rejoices in the present freedom in the LORD.

The humble heart sees the folly of their past idolatry: They are dead, they will not live. The humble heart sees the victory of the LORD over all idols: You have punished and destroyed them. "Obviously this verse does not suggest that the 'other lords' had real existence as deities but simply that they were believed to have and that their rule was sinfully acknowledged by the people in past times." (Grogan)

The Hebrew word for dominion is baal, which can mean master or husband. Of course, Baal was also the chief god of the native Canaanites, and a seductive idol for Israel. In this prayer, Judah essentially says, O LORD our God, masters besides you have "Baal-ed" us.⁴³

14They 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.

Giants Have No Resurrection

Hebrew: rapha' (HSN-<H7496>), translated dead (Isa. 26:19; 14:9; Job 26:5; Ps. 88:10-11; Prov. 2:18; 9:18; 21:16); deceased (Isa. 26:14); giants (Dt. 2:11,20; 3:11,13; Josh. 12:4; 13:12; 15:8; 17:15; 18:16; 2Sam. 21:16-22; 1Chr. 20:4-8); and Rephaim (Isa. 17:5; Gen. 14:5; 15:20; 2Sam. 5:18,22; 23:13; 1Chr. 11:15; 14:9). In the eight places where it is translated dead and deceased it should have been retained as a proper name -- Rephaim, as follows:

1. Rephaim under waters (see The Dead -- Under the Waters).
2. Shall the Rephaim arise and praise You? (Ps. 88:10-11)
3. Her paths unto the Rephaim (Prov. 2:18)
4. The Rephaim are there (Prov. 9:18).
5. Congregation to the Rephaim (Prov. 21:16)
6. It stirreth up the Rephaim for you (Isa. 14:9).
7. They are Rephaim (Isa. 26:14).
8. The earth shall cast out the Rephaim (Isa. 26:19, notes).

The Rephaim were the other lords of Isa. 26:13; they shall not rise because God visited and destroyed them (Isa. 26:14). This plainly teaches that the giants or Rephaim have no resurrection like the dead of Israel referred to in Isa. 26:19. They were the offspring of fallen angels, not ordinary men who do have a resurrection.⁴⁴

⁴² The Bible Knowledge Commentary

⁴³ <http://www.study-light.org/commentaries/guz/isaiah-26.html>

⁴⁴ Dake's Annotated Reference Bible

15Thou 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.

Increased the nation of Judah and removed it to all the ends of the earth. This was uttered about 133 years before Judah was scattered by Nebuchadnezzar and 819 years before Rome led the people captive among all nations (Lk. 21:20-24).⁴⁵

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

This predicts that Judah, while scattered among the nations, would seek God traveling like a woman (Isa. 26:16-18; 66:7-8; Jer. 20:1-9; Dan. 12:1; Rev. 12).⁴⁶

In the past the remnant turned in prayer to God. Now they go back in retrospect to those difficult days:

The people realized the pain of being away from God's presence, and yet they were assured that they would live again. God turned his back on his people when they disobeyed, but a small number never lost hope and continued to seek him. No matter how difficult times may be, we have hope when we keep our trust in him. Can you wait patiently for God to act?⁴⁷

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 (cf. comments on 13:8). 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.⁴⁸

17Like 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.

Rev 12?

Five facts about Judah's travail:

1. We have been in pain (Isa. 26:17-18).
2. We have cried out in travail (Isa. 26:17).
3. We have brought forth wind (Isa. 26:18).
4. We have not wrought any deliverance in the earth.
5. Gentiles have not been subdued.⁴⁹

⁴⁵ Dake's Annotated Reference Bible

⁴⁶ Dake's Annotated Reference Bible

⁴⁷ Life Application Study Bible.

⁴⁸ The Bible Knowledge Commentary

⁴⁹ Dake's Annotated Reference Bible

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.⁵⁰

18We 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.

[we have as it were brought forth wind] We have produced nothing in all our troubles among the nations.

[we have not wrought any deliverance in the earth] We have not converted the Gentiles or made God known to other nations.

[neither have the inhabitants of the world fallen] Neither have the Gentiles been subdued.⁵¹

"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.⁵²

19Thy 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.

Remarkable Passage: Isa 26:19-21.

Eliminate supplied words, "men", "together with." Body is in the plural: bodies. 1 Thess 4:16, 17: the dead first, then we... Ezek 36, 37; Rom 11:25.⁵³

[Thy dead men shall live, together with my dead body shall they arise] The dead men of Israel will be resurrected; together with Isaiah they shall rise.

[Awake and sing, ye that dwell in dust] Awake, continuing the doctrine of the resurrection of ordinary men and no resurrection for giants or Rephaim (Isa. 26:14,19; Dan. 12:2). See Giants Have No Resurrection.

[for thy dew is as the dew of herbs] Dew pictures that which revives and refreshes. Here it illustrates the reviving of the dead bodies of men.

[cast out the dead] This means that the earth will cast the Rephaim away from it, or not yield them up in resurrection. The Peshitta reads, "the land of the giants thou shalt overthrow";

⁵⁰ Thru The Bible with J. Vernon McGee.

⁵¹ Dake's Annotated Reference Bible

⁵² Thru The Bible with J. Vernon McGee.

⁵³ Chuck Missler Notes on Isaiah, khouse.org

Septuagint, "the land of the ungodly shall perish"; Young, "the land of Rephaim thou causet to fall."⁵⁴

Some people say there is no life after death. Others believe that there is, but it is not physical life. But Isaiah tells us that our bodies shall rise again. According to 1 Corinthians 15:50-53, all the dead believers will arise with new imperishable bodies—bodies like the one Jesus had when he was resurrected (see Philippians 3:21). Isaiah 26:19 is not the only Old Testament verse to speak about the resurrection; see also Job 19:26; Psalm 16:10; Daniel 12:2,13.⁵⁵

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 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. Hosea 14:5), that is, they will experience God's blessings in the Millennium.⁵⁶

Eliminate the supplied words, men, and, together with. "Body" is in the plural, "bodies." Verses 19-21, with chapter 27., constitute Jehovah's answer to the plaint of Israel, verses 11-18. Verse 19 should read: "Thy dead shall live: my dead bodies shall rise" (i.e. the dead bodies of Jehovah's people). The restoration and re-establishment of Israel as a nation is also spoken of as a resurrection Ezek 37:1-11 and many hold that no more than this is meant in Isa. 26:19. But since the first resurrection is unto participation in the kingdom Rev 20:4-6 it seems the better view that both meanings are here.

Your dead shall live: The Old Testament had a shadowy understanding of the life to come, because the secrets of the life to come have now been revealed by the appearing of our Savior Jesus Christ, who has abolished death and brought life and immortality to light through the gospel (2 Timothy 1:10). But here is a confident expectation of resurrection and glory for the LORD's righteous ones.⁵⁷

My dead body: This is one of three passages in the Hebrew scriptures which speaks of the resurrection of the physical body. The others being in Job 19:26 ff and Psalms 16:10. The word translated "dead body" is the word for carcass or corpse. The rest of the verse speaks of the ones whose habitation is in the dust of the earth, clearly the physical bodies of the departed, and they are to sing again. Thus this is a clear reference to the resurrection of the physical body in the "last day." The confidence of the survival of the spirit beyond physical death is often noted in the scriptures many times beginning in Genesis but the rare mentions of the resurrection of the physical body has caused some to erroneously assume that the concept is a progressive doctrine that did not appear until the post exile period when the division between the Pharisees and the Sadducees was marked by the different views held on the resurrection. (Acts 23:6-8. See also Mt. 22:23 ff.; Lu. 20:27 ff.) This passage, falling in the section that describes "end time" elements beginning in chapter 24 and extending to chapter 27, is here in its proper place as an "end time"

⁵⁴ Dake's Annotated Reference Bible

⁵⁵ Life Application Study Bible.

⁵⁶ The Bible Knowledge Commentary

⁵⁷ <http://www.studyight.org/commentaries/guz/isaiah-26.html>

event-- that is the resurrection of the dead associated with the period when Satan will be destroyed along with the dissolution of the physical universe.⁵⁸

Life after death? This v. and also 25.8 refer to God's triumph over death. Some understand these vv. as metaphors: They portray the surprising vindication of the downtrodden, who are figuratively compared to the dead. According to others, these vv. assert that at least some dead people will return to earth at the end of time, their bodies and spirits restored. Rabbinic Judaism emphasizes the belief in bodily resurrection for all humanity. Indeed, this belief is highlighted in the second paragraph of the "Amidah" prayer, which is recited three times each day in traditional rabbinic liturgy and provides a succinct summary of the main points of rabbinic theology. The Tanakh, however, is much more circumspect regarding the possibility of life after death, avoiding discussions of the issue and in some passages apparently denying the possibility (Ps. 115.7; cf. Isa. 38.18-19). Some biblical passages refer to Sheol, where the spirits of the dead abide (e.g., Gen. 37.25; 42.38; Deut. 32.22; 1 Sam. 2.6; Ps. 88.4; Prov. 15.24), but they do not describe what happens to the spirits there or whether they can be regarded as truly alive. (An exception may be Isa. 14.9-11, 16-21, but that passage is more likely a poetic fantasy. See the comments on these vv.) In Ezek. ch 37 dry bones receive bodies and come back to life, but that text presents itself explicitly as a metaphor for national renewal (37.11): The Judeans, having "died" when they lost their land and kingdom, will "come back to life" as they return to their land to reestablish a commonwealth. Only in Daniel 12.2-3, 12 does the Tanakh unambiguously endorse the idea that humans will be given life after death. Belief in life after death became central to apocalyptic forms of Judaism (attested to in the book of Daniel and various postbiblical, pre-rabbinic documents). Those modern scholars who emphasize the apocalyptic elements in Isa. chs 24-27 understand 25.8 and 26.19 as a typical apocalyptic statement endorsing the notion of resurrection of the dead. Medieval Jewish philosophers and commentators point to this v. (not implausibly) as a biblical warrant for the rabbinic doctrine of life after death.⁵⁹

²⁰Come, 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.

“Come”: Cf. Rev 4:1.

“Chambers”: John 14:2.

“Until” ...what? The indignation is past! Rev 3:10. Also, Zeph 2:3.⁶⁰

[Come, my people, enter thou into thy chambers, and shut thy doors about thee] This verse refers to the flight of the sun-clothed woman of Rev. 12 (national Israel) from Judah into the wilderness of Edom and Moab for protection from Antichrist "until the indignation (tribulation) be overpast." See The Sun-Clothed Woman.

[indignation] Hebrew: za`am (HSN-<H2195>), to froth at the mouth; be furious; angry; indignation (Isa. 26:20; 10:5,25; 13:5; Ps. 69:24; 78:49; 102:10; Jer. 10:10; 15:7; 50:25; Lam.

⁵⁸ <http://www.moellerhaus.com/isa24-26.htm>

⁵⁹ The Jewish Study Bible Notes

⁶⁰ Chuck Missler Notes on Isaiah, khouse.org

2:6; Ezek. 21:31; 22:24,31; Dan. 8:19; 11:36; Nah. 1:6; Hab. 3:12; Zeph. 3:8; cp. Mt. 24:15-29; Rev. 6-19).⁶¹

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 chapter 26.⁶²

Come, my people, enter your chambers: Isaiah, speaking for the LORD, prophesies a time when God's people are invited to come and find refuge until the indignation is past.

The refuge is secure. God's people are secure in chambers, with the doors shut behind them. They are hidden securely (Hide yourself).

The indignation God's people are hidden from is from the LORD Himself: the LORD comes out of His place to punish the inhabitants of the earth for their iniquity. This is not persecution from the wicked, but judgment from the LORD. This is not a local judgment, but something the LORD brings upon the inhabitants of the earth in general.

The devastation of the indignation of the LORD is seen all over the earth: The earth will also disclose her blood, and will no more cover her slain.

When is this time when God's people are carried away, securely hidden, from a time of great indignation the LORD brings upon the earth? It can refer to the deliverance of the Jewish people from the fury of the Antichrist described in Revelation 12:6 and Revelation 12:13-16. But it is more likely that it speaks of the refuge, the safety, the security of God's people when they are caught up together with the Lord in the air (1 Thessalonians 4:16-17) and escape the horrific indignation of the Lord that He pours out upon the world in the Great Tribulation (Matthew 24:21-22, Revelation 9:15-21), which will immediately precede the second coming of Jesus Christ (Matthew 24:29-30).

Seen this way, this is a powerful passage supporting the teaching of the Pre-Tribulation Rapture, which says that Jesus Christ will remove His people from this earth before the time of Great Tribulation coming upon the earth immediately before His ultimate return.⁶³

²¹For, 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.

[For, behold, the LORD cometh out of his place] This verse proves that Isa. 26:20 refers to the future tribulation and Israel's flight from Judah, for it predicts the coming of God to punish earth's inhabitants for their iniquity. This will only happen at the second coming of Christ and the coming of the Father to the earth to destroy enemies and set up a literal kingdom (Isa. 4:1-6; 9:6-7; 11:3-16; 63:1-5; Ezek. 38-39; Dan. 2:44-45; 7:14-27; Zech. 14; Mt. 24:29-31; 25:31-46; Lk. 1:32,33; 17:26-31; 2Th. 1:7-10; Jude 1:14-15; Rev. 1:7; 11:15; Rev. 19:11 -- Rev. 20:10).

⁶¹ Dake's Annotated Reference Bible

⁶² The Bible Knowledge Commentary

⁶³ <http://www.studyight.org/commentaries/guz/isaiah-26.html>

[out of his place] The Lord's place is heaven. He comes out of heaven to punish the earth's inhabitants. See The First and Second Comings of God the Father to the Earth.

[the earth also shall disclose her blood, and shall no more cover her slain] Just as Abel's blood cried from the ground (Gen. 4:10), the guilt of the earth will be disclosed and it will no longer be able to cover its slain; that is, the earth won't be able to hide crimes effectively. All sin committed in the Millennium will be fully exposed, because the resurrected saints will be rulers and judges throughout the earth, and in their glorified, immortal, state of knowing as they were also known (1Cor. 13:12), they will be able to read the thoughts of men and know of any transgression.⁶⁴

When God comes to judge the earth, the guilty will find no place to hide. Jesus said that the hidden will be made known because his truth, like a light shining in a dark corner, will reveal it (Matthew 10:26). Instead of trying to hide your shameful thoughts and actions from God, confess them to him and receive his forgiveness.⁶⁵

Chapter 27 concludes the threefold song of the coming of the Kingdom which we have in chapters 25 -- 27.

⁶⁴ Dake's Annotated Reference Bible

⁶⁵ Life Application Study Bible.