

# Book of Isaiah



## Chapter 27

*Theme: Chapter 27 concludes the threefold song of the coming of the Kingdom*

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## Chapter 27

The recurrence of the phrase "in that day" in verses 1, 2, 12, and 13 ties this chapter to what has preceded. Here is more information about the future, specifically the Millennium.

The section of Isaiah spanning chapters 24 through 27 is commonly called by commentators "Isaiah's Apocalypse." Remember that chapter 24 began with the description:

Is. 24:1 Behold, the LORD lays the earth waste, devastates it, distorts its surface and scatters its inhabitants.<sup>1</sup>

He went on to foretell of the terror awaiting the people who live on the earth during the time of the end - the Great Tribulation:

**<sup>1</sup>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.**

“hard,” “great,” “strong”: 3 qualities=> 3 enemies? Deut 32:41, 42; Isa 34:5, 6; 66:16.  
Leviathan = “piercing serpent?!” The Red Dragon (Rev 12:9) at the cross? Ps 74:14: “heads” of Leviathan? Serpent with seven heads (Babylonian mythology); sea monster: Ps 74:14; 104:20; Job 3:8 (vs.40:25).<sup>2</sup>

**1. Sore.** Hebrew: qasheh (HSN-<H7186>). Translated "sore" (Isa. 27:1; 2Sam. 2:17); heavy (1Ki. 14:6); hard (Ex. 1:14; 18:26; 2Sam. 3:39; Ps. 60:3; Isa. 14:3); and grievous (1Ki. 12:4; 2Chr. 10:4; Isa. 21:2).

**2. Great.** Hebrew: gadowl (HSN-<H1419>). Translated great (Isa. 27:1,13; 29:6; 34:6; 36:4,13; 54:7); long (Dan. 10:1); mighty (Lev. 19:15; Dt. 4:37; 7:21-23; 9:29; Ezek. 17:17; Jonah 1:4); and proud (Ps. 12:3).

**3. Strong.** Hebrew: chazaq (HSN-<H2389>). Translated strong (Isa. 27:1; 40:10; Jer. 21:5; 50:34); hottest (2Sam. 11:15); and loud (Ex. 19:16).<sup>3</sup>

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<sup>1</sup> <http://rondaniel.com/library/23-Isaiah/Isaiah2702.php>

<sup>2</sup> Chuck Missler, Notes on Isaiah, Khouse.org

<sup>3</sup> Dake's Annotated Reference Bible

God's sword is strong, unbreakable, grievous, hard, long, mighty, invincible, unmerciful, and far reaching; pictured here as destroying Leviathan (another name for Satan; Isa. 27:1; Job 41:1,34)

[leviathan] Five facts about leviathan:

1. The piercing serpent (Isa. 27:1)
2. The crooked serpent
3. He is a sea serpent (Isa. 27:1; Ps. 104:26).
4. He has seven heads (Ps. 74:14; Rev. 12:1-17; 16:13-16).
5. He is king over all the children of pride (Job. 41:1,34). The Hebrew: livyathan (HSN-[H3882](#)), meaning a wreathed animal, a large sea monster, is translated leviathan five times (Isa. 27:1; Job 41:1; Ps. 74:14; 104:26) and mourning (Job 3:8). Such a monster is a fitting symbol for Satan (Rev. 12).<sup>4</sup>

[dragon] Hebrew: tanniyn (HSN-[H8577](#)) (note b, Ex. 7:9). Not the Leviathan of this same verse.

"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, Revelation 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. An amillennialist will say, "You say you take the Bible literally. Is this a literal sword?" Well, I've discovered that the tongue is really a sharp thing. And Hebrews 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 Revelation 20:1-3 we are told that Satan will be shut up in the bottomless pit for one thousand years. In Revelation 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

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<sup>4</sup> Dake's Annotated Reference Bible

"leviathan" meaning Satan, but would enforce that interpretation since Satan was the power behind these kingdoms.<sup>5</sup>

"That day" is a reference to the end of the evil world as we know it. In ancient Aramean (Ugaritic) literature, Leviathan was a seven-headed monster, the enemy of God's created order. Thus, Isaiah is comparing God's slaughter of the wicked to the conquering of a great enemy. Although evil is a powerful foe, God will crush it and abolish it from the earth forever.<sup>6</sup>

**Leviathan.** This gliding... coiling serpent is the many-headed sea dragon mentioned in Psalm 74:13-14. In Ugaritic literature (of Ugarit, a city-state in North Syria) reference is made to a similar seven-headed creature. Isaiah, though not believing this ancient Semitic myth, simply referred to Leviathan to convey his point (cf. Job 3:8). Leviathan, the twisting monster of the sea, was viewed in Ugaritic literature as an enemy of order in Creation. But the Lord can stop this chaotic state and establish order on the earth and in people's hearts. When God's judgment comes in that day, when He slays the wicked at the end of the Tribulation, it will be like His slaying the chaotic dragon Leviathan.<sup>7</sup>

In that day: This brings us back to the theme of Isaiah 24 through 27 in general, the day when the Kingdom of the Messiah ultimately triumphs and rules.

The LORD, with His severe sword, great and strong, will punish Leviathan the fleeing serpent: The ultimate triumph of the LORD in the day of the Messiah is expressed in victory over Leviathan the fleeing serpent.

Some make the connection between Leviathan and ancient myths of nations near Israel. "The language used draws on mythology; but this need cause us no serious problem. Writers, whether of Scripture or otherwise, frequently use illustrative material, drawing that material from a wide variety of sources: nature, history, mythology, or literature. The use of mythology here simply shows that Isaiah and his readers knew the mythological stories, not that they believed them. If a modern historian referred to a fierce and aggressive nation as 'a great dragon,' would his readers assume he believed in the objective existence of such creatures? Surely not!" (Grogan)

"The term as used here is normally linked with the Ugaritic Lotan, the chaos monster destroyed by Baal in the Canaanite creation myth . . . the term may be applied figuratively to monstrous enemies of Israel and of God." (Grogan)

While there is an illustrative element here, Isaiah may be more literal than many would like to admit. If Satan could manifest himself as a serpent to Eve in the Garden of Eden, why not also manifest himself as a dreadful sea-dragon?

What do we know about Leviathan from this passage? We know that Leviathan is identified with a serpent. We know that Leviathan is resisting God (fleeing . . . twisting; twisting has the idea of coiling, as if it were ready to strike). We know that Leviathan is connected with the sea. And we know that Leviathan's destiny is to be destroyed by the LORD.

What do we know about Leviathan from other passages of Scripture? Leviathan is referred to in passages like Job 3:8, Job 41, Psalms 74:14, and Psalms 104:26. These passages reinforce the idea of Leviathan as a mighty, serpent-like creature, connected with the sea, who resists God and will be crushed by the LORD.

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<sup>5</sup> Thru The Bible with J. Vernon McGee.

<sup>6</sup> Life Application Study Bible.

<sup>7</sup> The Bible Knowledge Commentary

We are familiar with the reference to Satan as a serpent (Genesis 3:1-5), but here the picture is of a sea-serpent or a perhaps what we would know as a dragon. This reference may be a literal reference, and at some point in history, either past or present, Satan may manifest himself as monster connected with the sea. Certainly, Revelation uses this imagery in describing the emergence of the Antichrist (Revelation 13:1-4).

Essentially, Isaiah prophesies the ultimate defeat of Satan when the Kingdom of the Messiah conquers all (He will slay the reptile).<sup>8</sup>

Leviathan: The entity set for destruction is called Leviathan the piercing (or fugitive) serpent, Leviathan the crooked (coiled) serpent, and the Dragon or Sea Monster. Delitzsch sees the repeated use of a preposition to indicate three separate worldly powers which he is at a loss to name. Rawlinson also sees three earthly powers or entities but all as extensions of Satan's influence and he suggests several trilogies of nations but is indefinite because, he says, the figures given in the text of earthly powers are too copious and varied to apply to any three individual nations. Scott proposes a threefold description of Satan himself but also holds to an earthly manifestation of Satanic power and a time toward the end of the world when God will destroy the power of Satan. The threefold destruction of the beast, false prophet and dragon in Rev. 16 are suggested.

There is no reason to assume three powers any more than to assume that God must have three swords, one sore, one great, and one strong, with or without prepositions. The three figures are poetic hyperbole used for emphasis not to call up three different entities. Satan is pictured under the three figures and what follows gives the event to be associated with his destruction. That is the event of Calvary, the death of Christ on the cross, the most important act in the whole of the Bible and which was the death blow dealt to Satan. The mention of the vineyard in verse 3, without doubt, refers to the establishment of the Zion of God under the Messiah and the double use of the mystical word NAZAR in verse 3 is further evidence, to this writer, that it is the first coming of Jesus and the establishment of the church that is spoken of. That event deals the death blow to Satan, that old serpent and dragon. John 12:31. Jesus said that it would be his death which would cause Satan to be cast out and Rev. 12:7ff makes the point that Satan was cast out at the announcement of salvation and the blood of the Lamb and the covenant. Genesis 3:15 is an allusion to the same moment when Leviathan received his judgement on Mt Calvary. It is the cross of Christ which is the sore, great and strong sword. On account of that judgement Isaiah is given a song about the vineyard, the church of Christ.

Leviathan is the name of a sea monster or dragon that may now be extinct. Since there is no presently existing counterpart in nature of this animal which is here used as a symbol for Satan, the translators have not been able to come up with a word in English that corresponds to this creature. They have solved the problem by transliterating the Hebrew name. Leviathan is found in the Hebrew text and the translators simply wrote the same sounds with English letters. It is described as breathing fire in Job. Such a dragon-like creature may be supposed to have existed and may now be supposed to be extinct. There is no reason to believe that a fire breathing dragon did not exist anymore than any of the other extinct animals with which we are fascinated upon learning of them. Satan is pictured under the symbol of the serpent or dragon in a number of places in the scripture and it is his punishment which is spoken of here. The blow received at Calvary assures us that the casting of the dragon beast into the bottomless pit and lake of fire will have its completion. The destruction of Satan properly completes this section of terminal events

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<sup>8</sup> <http://www.studyight.org/commentaries/guz/isaiah-27.html>

of the history that began in Genesis 1:1. This section has described the end of the earth and system of things on this planet, the resurrection from the dead, the general judgement of all in earth and heavenly places and most properly ends therefore with the final destruction of Satan.<sup>9</sup>

The defeat of Israel's enemies 27:1

Leviathan was something very horrific (Job 3:8). It seems to have been a water beast either in reality or in myth (Job 41). The psalmist used it figuratively to describe Egypt, a powerful and deadly enemy of Israel (Ps. 104:26). Thus Leviathan was a symbol of the immense power arrayed against the Lord's people. It was also a figure in Canaanite mythology. Isaiah's reference to it does not mean he believed in the Canaanite myth. He simply used a term used in mythology to illustrate. Similarly, Christian preachers sometimes refer to fictional characters without believing that they really exist.<sup>291</sup> Here Leviathan's descriptions suggest that this dragon-like creature glides swiftly (possibly through the air, as a spirit being), that it is a deadly foe (like a coiling serpent), and that it inhabits the sea (a place notoriously uncontrollable by humans). In short, it seems to stand for the strong spiritual enemies of God's people.

"The Baal Epic of Ugarit calls Leviathan (Lotan) a viper, employing exactly the same appellations which are translated above 'piercing' and 'crooked'. . . . This verse also refers to the tannin (dragon) in the sea; the same monster is mentioned in the Ugaritic texts."

Some interpreters believe Isaiah had in mind Satan himself (cf. 24:21)—who occupies the air, the land, and the sea; he infests the whole creation. God will punish Satan and his host in the future (cf. 24:22-23).<sup>293</sup> Another view is that the swift serpent is an allusion to the fairly straight Tigris River, the coiling serpent to the more twisting Euphrates River, and the dragon by the sea to Egypt (the Nile River). Thus Assyria, Babylonia, and Egypt are in view. Still other interpreters favor taking the monsters and locations as representing all of Israel's human enemies. I think the passage pictures God's punishment of Israel's enemies at the Second Coming.<sup>10</sup>

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

Cf. Song of the Vineyard, Chapter 5.

In that day -- the Millennium -- Judah shall sing a song of God's vineyard (Isa. 27:2-6; cp. Isa. 5:1-7).<sup>11</sup>

Actually, I believe that chapter 27 begins with verse 2 and that verse 1 belongs with the previous chapter. However, that is a technical point with which I will not get involved. There is a change of subject at this point.

"In that day sing ye unto her." This is the Millennium, and we all can sing now -- even I will be able to sing.

"A vineyard of red wine" speaks of abundance, fruitfulness, bounty, and joy. What a contrast this is to Isaiah 5! In Isaiah 5 we had the song of the vineyard, but it was a dirge. That vineyard

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<sup>9</sup> <http://www.moellerhaus.com/isa27.htm>

<sup>10</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

<sup>11</sup> Dake's Annotated Reference Bible

was Israel, and God was going to bring judgment because she hadn't brought forth fruit. Here we are in the Millennium, and there is an abundance of fruit. Why?<sup>12</sup>

The vineyard is Israel (5:7; 27:6). Red wine contrasts with “wild grapes” (5:2). This was God’s intention for His people—He wanted them to produce, as it were, delectable wine.

A vineyard of red wine! I, the LORD, keep it: In the days of the Kingdom of the Messiah, the LORD keeps the vineyard of Israel with special care. He waters it (I will water it every moment), He protects it (lest any hurt it), He guards it constantly (I keep it night and day) against all enemies, forcing them to make peace with Him and His vineyard.<sup>13</sup>

Isaiah, speaking for the Lord, announced that a delightful vineyard that produced wine was in view, and that the news about it was so good that the hearers could sing about it. The vineyard was an ancient and popular figure of the nation of Israel that Isaiah used earlier (5:7).<sup>14</sup>

**2-6** The trampled vineyard of chapter 5 will be restored in God's new earth. God will protect and care for the vineyard, his people. It will no longer produce worthless fruit but will produce enough good fruit for the whole world. Gentiles will come to know God through Israel.<sup>15</sup>

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

Ps 121:4.

Sevenfold Care of God's Vineyard

1. I the Lord do keep it (Isa. 27:3).
2. I will water it every moment.
3. I will keep it night and day.
4. I will go through the enemies of My vineyard (Isa. 27:4).
5. I would burn them together.
6. I will force them to make peace with Me because of My strength (Isa. 27:5).
7. I will cause them to take root, blossom and bud, and fill the face of the world with fruit (Isa. 27:6).<sup>16</sup>

The Lord is the husbandman here, and never again will He ever let the vineyard out to others. He is the husbandman who keeps an eye continually upon it. He watches it night and day so that no enemy may enter. This ought to say something to those who believe that God is through with Israel. Scripture makes it clear that He is not through with Israel.<sup>17</sup>

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<sup>12</sup> Thru The Bible with J. Vernon McGee.

<sup>13</sup> <http://www.study-light.org/commentaries/guz/isaiah-27.html>

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

<sup>15</sup> Life Application Study Bible.

<sup>16</sup> Dake's Annotated Reference Bible

<sup>17</sup> Thru The Bible with J. Vernon McGee.

In speaking of the pleasant or desirable vineyard YHWH says that He will Nazarize her or make her Nazarene. In keeping with the plan of this interpretation therefore this chapter must be fulfilled in a messianic context and refers to the ingathering of remnants of the Assyrian or Babylonian captivities except only in a secondary way. The contrast of the earlier scattering and ingathering with the second and more important visitation as noticed in Isaiah 9:1ff is continued here.

I will KEEP it: This is a second use of (nazar) in the same verse. The word is related to the "branch" of 11:1 and is partial fulfillment of Matthew 2:23 "And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.". Thus when speaking of his vineyard which is a synonym for Zion in its perfected form he says that God will make it Nazarene!<sup>18</sup>

Yahweh had been its keeper, faithfully meeting its needs and vigilantly warding off its enemies (cf. 5:1-4; Ps. 121:4-5; Matt. 21:33; John 10:11-13).

**<sup>4</sup>Fury is not in me: who would set the briers *and* thorns against me in battle? I would go through them, I would burn them together.**

“fury” = wrath.

[Fury is not in me] I am not angry with My vineyard (Judah) anymore (Isa. 27:4; 5:1-7). The reason is that all Jews will be gathered from all nations to make the kingdom of Israel in the Millennium; then they will be saved and blessed under the Messiah (Isa. 2:2-4; 9:6-7; 11:10-12; 66:7-8; Zech. 14; Acts 15:13-18; Rom. 11:25-29).

[set the briers and thorns against me in battle] God challenges His enemies whom He likens to briers and thorns that would burn by the fury of God in battle.<sup>19</sup>

He would not be angry with Israel in that future day (cf. Rom. 3:21-26; 5:8-11), as He had been in the past. If enemies tried to damage His vineyard, He would destroy them (cf. 5:6).

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

Psalm 2.

Or, if the enemy does not want to be burned like briers and thorns in the fire, let him take hold of My strength and make peace with Me. If he will do this, he will be blessed with Israel (Isa. 27:5-6).<sup>20</sup>

The enemy can make peace with God even in the Kingdom, for God never ceases to be merciful. Thank God for that! He is rich in mercy, which means that He has plenty of it. I need a

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<sup>18</sup> <http://www.moellerhaus.com/isa27.htm>

<sup>19</sup> Dake's Annotated Reference Bible

<sup>20</sup> Dake's Annotated Reference Bible

lot of it myself. He is rich in grace. We will find out that ten million years from today His grace will still be available to us. I think we will need it even in heaven.

"That he may make peace with me." This is the only place in Scripture where it is even suggested that man can make peace with God. Of course here it has to do with obedience to the King and not the acceptance of Christ as Savior. Man cannot make peace with God about the sin question. God has already done that. Romans 5:1 says, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (italics mine). When you are ready to agree with God and trust Him for what He has done through Christ on the cross, then you will have peace. You won't have it until then. This verse is not talking about our day but about the time of the Millennium.<sup>21</sup>

Let him take hold of My strength: We can only be fruitful when take hold of the strength of the LORD. As long as we hold on to our own strength, what we really have is weakness.

Poole on let him take hold of My strength: "He seems to allude to that history of Jacob's wrestling with the angel of God . . . which he could never have done but by a strength received from God."

"Isaiah 27:5 is a neglected OT promise of forgiveness to the penitent. In Isaiah 27:4 the God of battles is marching against the briars and the thorns with a flaming torch in his hand. He is about to set fire to this rank undergrowth, but before doing so he proclaims the alternative of peace." (Grogan)<sup>22</sup>

Enemies of the vineyard could come to the Lord for His protection and He promised to provide it (cf. 16:4-5). Peace would be possible for any enemies of God's people. In the Hebrew text the emphasis is on "with Me" in the first "Let him make peace with Me" and on "peace" in the second.<sup>23</sup>

**‘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.**

Israel is now the 4th largest exporter of fruit. (Only 1/3 the size of San Bernardino County in California.)

God will plant Judah and Israel again like a vineyard, and they shall blossom and bud again and fulfill their calling of filling the world with fruit. All nations will be blessed by them (Isa. 5:1-7).<sup>24</sup>

"Those who come He shall cause to take root in Jacob" may be better translated, "In the coming days Jacob will take root." The participle "the coming" is used similarly (as an adjective) in Eccl 2:16 (with hayyamim, "days"). The verb sharash (Heb.) in the hiphil stem, as here, elsewhere means "take root" (Job 5:3; Ps 80:9), rather than "cause to take root." This translation is also

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<sup>21</sup> Thru The Bible with J. Vernon McGee.

<sup>22</sup> <http://www.studylight.org/commentaries/guz/isaiah-27.html>

<sup>23</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

<sup>24</sup> Dake's Annotated Reference Bible

avored by the Hebrew word order and by the parallel line which follows. This verse is predicting the future restoration of Israel in the end times (cf. Rom 11:12).<sup>25</sup>

Israel shall blossom and bud: Thus far in this chapter Isaiah has given the last details of the final events of the world in verses 1 and 2. The introduction of the church, that is the vineyard related to the Nazar or branch of chapter 11:1, is a part of the events that are associated with the destruction of Satan under the figure of Leviathan. As seen that blow was struck at Mount Calvary at the cross of Christ Jesus. The introduction of the vineyard which will rise as a consequence of the blow against Satan, follows in order and is the end of what the nation has and will patiently await. There is then further assurance of events that will take place to Israel up to that time which have already been and will yet be given attention by Isaiah, that is, the use of Assyria to punish the nation and the future exile and return from exile. During the period of the return from exile the messianic kingdom will be set up as is indicated in the verses below when the exiles will return from Egypt and Assyria. It is the mention of Assyria that brings the prophet back to the events that are contemporary with him and therefore the next chapter (28) returns to a summation of the Assyrian deportation of the Kingdom of Israel and the fall of Samaria. Following that in chapter 29 is the warnings to Judah and Jerusalem of the imminent attack of the Assyrians. Many will suffer during that time but the assurance is given that there will be a rescue by YHWH and an overwhelming destruction of Assyrian forces. This then is a chapter of transition from the "end time" events resulting from God's complete plan as a result of the setting up of Zion, or the vineyard as he says here. The end time events covered chapters 24 to the beginning of 27 and then the transition to return to current and imminent events takes place in the final part of this chapter.

..and fill the face of the world World: not earth nor globe nor planet with continents and seas, but the word means the world system of governments and cultures, and what we call worldliness. The prediction here is that the owner of the vinyard and the vineyard (the church of Jesus) will fill up the world system. We will let the reader decide who for the past two thousand years of history has despite "briars and thorns" influenced the world system and is destined to do more so in the future, more than the carpenter of Galilee. Look for greater triumphs that even the past has held.<sup>26</sup>

The result is blessing for the LORD's vineyard: Israel shall blossom and bud, and fill the face of the world with fruit. This will be ultimately fulfilled in the Kingdom of the Messiah, but if we yield to the care of the LORD right now, He will care for us as His precious vineyard right now, and we will enjoy the blessings of that care (John 15:1-8).

"Whereas the vineyard in chapter 5 was overrun by thorns, not a brier or thorn can be found in this vineyard." (Wolf)<sup>27</sup>

In the past, Israel had been a wild vine (cf. 5:2; Ps. 80), but in the future it would prove healthy and extremely productive. In fact it would be so vigorous that it would fill the whole earth with its goodness (cf. Gen.49:22). Israel will have a positive influence on the whole world during the

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<sup>25</sup> The Believer's Study Bible

<sup>26</sup> <http://www.moellerhaus.com/isa27.htm>

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

Millennium (cf. 35:1-3, 6-7; Gen. 12:3; Amos 9:13-14; Zech. 14:8). "We can certainly see a spiritual fulfillment of this in the progress of the gospel throughout the world, for the Messiah is himself the true Vine (John 15:1-8) and his disciples the fruit-bearing branches. In this way God's purpose for Israel finds its expression in the supreme Israelite and those who are joined by faith to him."

Grogan did not believe, however, that this interpretation exhausts the fulfillment of this passage that God intended, as many amillennialists do. He believed, as I do, in a literal future regathering and flourishing of Israel as a nation.

The figure of the vineyard ends here, and God's method of dealing with Israel follows.<sup>28</sup>

### **<sup>7</sup>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?**

Questions 41-42. Next, Isa. 28:9. The answer is that God did not destroy His people as He did their enemies who sought to destroy them. He punished them for their sins but He will redeem and restore them, whereas He destroyed their enemies (Isa. 63:1-5; Zech. 14; Mt. 25:31-46).<sup>29</sup>

This verse poses a question that has been partially answered already in the Book of Isaiah: Why does God judge Israel more than other nations? Light creates responsibility. In view of the fact that Israel had more light, her sin was blacker and her punishment was greater. She received more stripes than the nations who smote her. In Amos 3:2 we read, "You only have I known of all the families of the earth: therefore I will punish you for all your iniquities." Her punishment was severe, but God did not destroy Israel as He did some other nations. Psalm 118:18 tells us, "The Lord hath chastened me sore: but he hath not given me over unto death." God will not allow Israel to be destroyed.<sup>30</sup>

Has He struck Israel as He struck those who struck him? The LORD shows His mercy to Israel, in that even though the LORD struck Israel when Israel went astray, He did not strike Israel as severely as He did the other nations that went astray.<sup>31</sup>

This is assurance to the nation that they will not be blotted out of history as will their oppressors who are mentioned in these pages, that is Assyria and Babylon and to a lesser degree Moab. They, Israel, are struck but not in the same measure.

Rhetorically Isaiah asked if the Lord had ever dealt as harshly with Israel as He had with Israel's oppressors. He had not, of course. He had always demonstrated special care and restraint when He dealt with His chosen people.<sup>32</sup>

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<sup>28</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

<sup>29</sup> Dake's Annotated Reference Bible

<sup>30</sup> Thru The Bible with J. Vernon McGee.

<sup>31</sup> <http://www.studyight.org/commentaries/guz/isaiah-27.html>

<sup>32</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

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

East wind: sirocco.

In measure -- measure enough to purge Israel. He has judged His people (Isa. 27:8-9).

[when it shooteth forth, thou wilt debate with it: he stayeth his rough wind] This refers to the stroke of judgment of Isa. 27:7 which was for correction, not total destruction. God would debate or curb the stroke, knowing how much to give His people. He will control His judgments on them like He would the rough wind in the day of the violent east wind, so they wouldn't be completely destroyed.<sup>33</sup>

[the east wind] The east wind was always violent in Judea (Job 27:21).

In measure...you will debate: Several different interpretations are offered in the differing translations of this passage. One suggests arguing during the exile (RSV); contending now while sending them away (ASV); driving them away was the contention" (NASV); the more obscure NIV says: by exile and war you fought with her (her = Zion?); God's quarrel brushes her away (NEB); God drove them out by contending (Amp.). The meaning here it seems to me is: "When She (Israel-Zion) is in exile she will consider with argument, even in rebellious terms and come to the conclusion in verse 7. That is we have survived and YHWH is still working with us as a special people." The next verse follows this thought. It is the exile that will purge the nation for future glory. The literal word for word translation of verses 7 and 8 are a contrast. I supply the contrasting "no, but." (7) Is the striking of his striking like he struck him or is the slaughter of his slaying like he slew [them] (8) [No, but] by driving them out and by sending them forth you argued with them, He drove them out with his strong wind in the day of the east [wind] The word for east here is "qadiym" which often refers to the east of ancient times when civilization was limited to the Mesopotamian valley before 3500 BCE.

The east wind: In the day of the east wind: In Hebrew "east" is plural and is a construction that is similar to our expression "in the day of the easterlies" that is: the attacks by Assyria and Babylon.<sup>34</sup>

The Lord had scattered His people when they needed punishment, but He had not destroyed them. Since Isaiah used a feminine suffix here, it is possible that he alluded to a husband sending his wife away in divorce. He had let the fierce winds of His anger blow on them, but, as with the sirocco, His anger eventually subsided.<sup>35</sup>

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<sup>33</sup> Dake's Annotated Reference Bible

<sup>34</sup> <http://www.moellerhaus.com/isa27.htm>

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

**<sup>9</sup>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.**

Amos 3:2; Isa 17:8.

By this judgment upon His people the iniquity of Jacob will be purged; the proof of such cleansing from sin will be when Israel is caused by God to throw down the stones of the altar and the groves (see 'Asherah), and throw away the images.<sup>36</sup>

It was not the suffering for sin that atoned for Israel's sin. The sin of Jacob was purged by a blood offering, and the sin of the nation will be expiated by the blood of Christ. Just as you were saved as a sinner, that is the way it will take place in that day. Those who say that God is through with Israel simply have not read passages of Scripture like this:<sup>37</sup>

Only God can take away sin, but to be driven out of the land was considered the penalty that would purify God's people. Deuteronomy 28:49-52, 64 explains God's warning about these consequences.<sup>38</sup>

The iniquity of Jacob will be covered: The LORD shows His mercy to Israel in that He covers their sin. This is ultimately fulfilled in the Kingdom of the Messiah, when all Israel will be saved (Romans 11:26).

When He makes all the stones of the altar like chalkstones that are beaten to dust: The LORD shows His mercy to Israel in that He destroys their idolatrous altars and images, forcing them to worship the LORD only.<sup>39</sup>

By this...iniquity ...is purged: This is consistent with the interpretation posed, that in spite of the arguing against God the exile will purge the iniquity of the nation. We will see that "iniquity" more clearly identified in chapters 40 - 49 as idolatry.

God would forgive Israel's iniquity in the same restrained fashion. He would provide for the pardoning of Israel's sin. This is a wonderful expression of salvation by grace. Consequently, Israel would not pursue idolatry any longer. Neither would there be any more need for sacrificial altars.<sup>40</sup>

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<sup>36</sup> Dake's Annotated Reference Bible

<sup>37</sup> Thru The Bible with J. Vernon McGee.

<sup>38</sup> Life Application Study Bible.

<sup>39</sup> <http://www.studylight.org/commentaries/guz/isaiah-27.html>

<sup>40</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

**<sup>10</sup>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.**

### **Mystery City (Unnamed)**

Exalted, 26:5.

Inhabitants rejoice, who love wine, 24:7-9;

Haughty, 25:2;

Brave, 25:2; 27:10

Robust people, 25:3.

Impregnable?

Razed to the ground, 26:5;

Left desolate, 27:10;

City of chaos, 24:10;

Animal pasture, 27:10.

God praised for its destruction, 24:14ff;

Manifests justice, 26:7ff; 27:11;

Faithfulness to promises, 25:1;

Zeal for his people, 26:11.

Babylon shall be destroyed and be a desolate wilderness -- the habitation of animals (Isa. 13:19-22).<sup>41</sup>

The fortified city will be desolate: The city of man, representing the world system, will be made desolate by the judgment of the LORD. Knowing this, why would we put our hope, our confidence, or our expectation in the world system?

The city of man, the world system, will be made so desolate that it will resemble a wilderness with bare branches, useful only for fire.

“In [Isaiah] 10:33-34, God goes into battle against the great trees, lopping the boughs from them with his axe. Here the undergrowth feels the shriveling heat of his anger.” (Grogan)<sup>42</sup>

At that time the city of the world (24:10, 12; 25:2), notable for its fortifications, will lie overthrown and isolated. Some premillennialists regard this as a reference to the destruction of Jerusalem in 586 B.C.

"Ruins testify to a commercial and militaristic civilization that has now become quietly pastoral."

The prophet pictured the deserted condition of that city: calves grazing there and stripping the vegetation without human restraint, and women gathering dry wood for fires. Normally these activities took place outside cities. Dry limbs reflect a desolate condition since normally trees in cities were alive. The reason for the destruction of this city is that its inhabitants did not have discernment. They did not see their need to humble themselves and submit to God, even though He took great care to form them as His creatures.<sup>43</sup>

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<sup>41</sup>Dake's Annotated Reference Bible

<sup>42</sup> <http://www.studylight.org/commentaries/guz/isaiah-27.html>

<sup>43</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

**<sup>11</sup>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 show them no favour.**

It was the custom for women and children to gather fuel.

Three statements about Babylonians:

1. They have no understanding of God, His plan, or His ways.
2. God will have no mercy upon them (because of their ignorance, rebellion, and persecution of Israel under Antichrist).
3. He will show them no favor.<sup>44</sup>

However, the cities that Israel built are to be destroyed like any city that man builds apart from God. The great ruins in the world are the result of the judgment of almighty God. Why? Because they rejected light. They not only rejected light, they also rejected the person of the Son of God.<sup>45</sup>

Isaiah compares the state of Israel's spiritual life with dead branches of a tree that are broken off and used to make fires. Trees in Scripture often represent spiritual life. The trunk is the channel of strength from God; the branches are the people who serve him. Tree branches sometimes waver and blow in the wind. Like Israel, they may dry up from internal rotteness and become useless for anything except building a fire. What kind of branch are you? If you are withering spiritually, check to see if you are firmly attached to God.<sup>46</sup>

He who formed them will show them no favor: This is the terrible judgment against the city of man, against the world system. We want the favor of the LORD, we long for His favor. But the world's system, the citizens of the city of man, will be shown no favor.<sup>47</sup>

**<sup>12</sup>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.**

[in that day] In that day -- the Millennium -- Israel will be gathered one by one back to the promised land to make an eternal nation under their Messiah (Isa. 11:10-12; Jer. 31:32; Ezek. 37; Mt. 24:31). It must be remembered that all the Jews will not be regathered to Palestine before the second coming of Christ, but they will be completely regathered after then (Mt. 24:31).<sup>48</sup>

[that the LORD shall beat off from the channel of the river unto the stream of Egypt] This means that every obstruction in the final and complete regathering of Israel at the second coming of Christ will be removed, including the drying up of the Euphrates and the Nile (note, 11:15).<sup>49</sup>

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<sup>44</sup> Dake's Annotated Reference Bible

<sup>45</sup> Thru The Bible with J. Vernon McGee.

<sup>46</sup> Life Application Study Bible.

<sup>47</sup> <http://www.study-light.org/commentaries/guz/isaiah-27.html>

<sup>48</sup> Dake's Annotated Reference Bible

<sup>49</sup> Dake's Annotated Reference Bible

[one by one] One by one, every one. Every person of all the tribes of Israel will be regathered (Isa. 11:10-12; Ezek. 37).

The LORD will be worshipped by His own regathered people: You will be gathered one by one, O you children of Israel. They will come from the nations (Assyria . . . Egypt), and they will come to worship the LORD in the holy mount at Jerusalem.

Verse 12 and 13: In that day: The phrase "in that day" means a period of time. The period of time is in the context of the nation of Israel's return from exile when Zion will ultimately appear. There are two "returns" spoken of in Isaiah. Both of them use, as a euphemism, the coming back of the nation from dispersion in Assyria and Egypt. The first return is that of the return to the second commonwealth of the Jews from Babylon and the subsequent repopulation of the whole land by remnants of all the tribes as is seen in Zechariah 10:9.10. The second return is called the "second time" in Isaiah 11:11. Isaiah 11 mentions both the first and the second return because it is obvious that you can not have a second return without a first return.. The first is the return from Babylonian exile and the second is completed by the Nazarene Branch seen in the context of the eleventh chapter. Here in this chapter both returns are telescoped and are spoken of as are the other events which were precipitated by the defeat of Satan. They are, according to this chapter, to take place when the nation is restored and Jacob, Israel, blossoms again and fills the earth with fruit. That period was the restoration in the second commonwealth from 536 BC to 70 AD. That period is called "in that day" here. For further comment on the reunion of exiles and the cooperation of Assyria and Egypt with Israel in that period see notes under Isa. 19:24.<sup>50</sup>

The gathering of Jewish and Gentile believers 27:12-13

The Lord would assemble the remnant of His people from the Promised Land as a farmer gathers up (gleans, cf. 24:13) his crops. Not only will He destroy His enemies then, but He will also gather redeemed Israelites into His kingdom (cf. Matt. 24:30-31; Rev. 14:15-16).<sup>51</sup>

**<sup>13</sup>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.**

Trumpet: Joel 2:15, 16. Cf. Isa 19.

In that day -- the Millennium -- the great trumpet shall be blown, and they (the Jews) will be gathered from all lands, from Assyria (the world empire of those times), Egypt, and other places (Isa. 11:10-12; Ezek. 37). This trumpet is the same as the one referred to in Mt. 24:31.<sup>52</sup>

[in the holy mount at Jerusalem] Christ will then be reigning on Mount Zion (Isa. 2:2-4; Zech. 14).

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<sup>50</sup> <http://www.moellerhaus.com/isa27.htm>

<sup>51</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

<sup>52</sup> Dake's Annotated Reference Bible

This section reveals that God definitely intends to restore the nation Israel to the Promised Land, and I have no argument with those who deny it. I just want to say this: It is not a question of whether Israel is going to be restored to the land. It is a question of whether or not you believe the Word of God. If you believe God's Word, what are you going to do with a passage like this? You cannot spiritualize it, because the prophet talks about Assyria, Egypt, Israel, and Jerusalem. These are literal places. Israel is going to be literally restored. If you have a high view of the inspiration of Scripture, then believe what God says.

This prophecy has never been fulfilled in the past. Its fulfillment is yet future. My friend, when God moves the Jews into the land, God will move them. When they come, they will worship Him. Just as He called you and me, He will call them. We are not seeing the fulfillment of this today.<sup>53</sup>

That day will prove to be the greatest Day of Atonement of all time (cf. v. 9). A trumpet blast will summon all the redeemed from distant parts of the earth, not just Jews from Palestine (cf. Zech. 14:9; Matt. 24:31). They, too, will come to Jerusalem and enter the millennial kingdom (cf. 19:24-25). Amillennialists typically interpret this gathering as a reference to the conversion of Gentiles to Jesus Christ (cf. Eph. 1:10).<sup>300</sup> Isaiah used Assyria and Egypt here as he used Edom earlier (cf. 25:10), namely, as representative in his time of those areas of the world in the future.

"These verses provide a fitting climax to chs. 24—27 with their emphasis upon God's sovereignty over the nations and his intention to restore his people from the nations. In this respect this is the second of three such passages. The others are 11:12-16 and 35:1-10. Each of these occurs at the end of a major segment. This fact suggests something about the structure of the book. . . . chs. 7—12 make the point that if you trust in the nations, the nations will destroy you.

Nonetheless, God will not leave his people in destruction; he intends to deliver them from the nations. But this raises the immediate question: Can he deliver them from the nations? Chs. 13—27 answer that question with a resounding affirmative. They do so first in a particularizing way, showing that all nations, including Israel, are under God's judgment (chs. 13—23). Then chs. 24—27 make the same point in a more generalized way, asserting that God is the main actor in the drama of human history. These things being so, God can deliver his people, and the promise is reaffirmed in these two closing verses."

"Chapters 1—12 reveal God's saving purpose for Judah and Israel. Chapters 13—27 reveal his saving purpose for the whole world."<sup>54</sup>

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<sup>53</sup> Thru The Bible with J. Vernon McGee.

<sup>54</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>