

**Isa 27**  
**Aug 29, 2021**

**Review:**

**God's judgment on the earth and the coming Kingdom of God (Isa 24 - 27)**

**Judgment on Leviathan 27:1**

Isa 27:1 In that day the LORD will punish Leviathan the fleeing serpent, With His fierce and great and mighty sword, Even Leviathan the twisted serpent; And He will kill the dragon who lives in the sea.

**“the LORD will punish”** Three enemies:

**“Leviathan the fleeing serpent”**

Leviathan appears to mean “that which is coiled” or “twisted;” primarily applied to serpents.

Fleeing = means to go or pass through, and to flee or hurry. It occurs mostly in narratives, referring to flight from an enemy.

**“Leviathan the twisted (full of twists and turns) serpent”**

References to Leviathan (Job 3:8; 41:1; Ps 74:14; 104:26; Isa 27:1)

**“the dragon who lives in the sea”**

the “dragon” is a customary emblem of Satan himself (Ps 91:13; Isa 51:9; Rev 12:3-9), the prince of darkness.

**The triple vengeance** here is parallel to the triple punishment, in the apocalyptic vision (Rev. 19:20; 20:10), of “the devil,” “the beast,” and “the false prophet,” who have been termed by commentators “the three great enemies of God's kingdom”

**“In that day”**

Ps 118:22-24 The stone which the builders rejected Has become the chief corner stone. 23 This is the LORD'S doing; It is marvelous in our eyes. 24 This is the day which the LORD has made; Let us rejoice and be glad in it.

The devil is (was, will be) defeated through the cross of Jesus Christ.

Col 2:13-15 When you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him, having forgiven us all our transgressions, 14 having canceled out the certificate of debt consisting of decrees against us, which was hostile to us; and He has taken it out of the way, having nailed it to the cross. 15 When He had disarmed the rulers and authorities, He made a public display of them, having triumphed over them through Him (Col 1:13; Eph 1:20-21; Heb 2:14-15; 2Thes 3:3; 1Jn 3:8; 5:18; Rev 12:11; Rom 16:20)

**The Lord watches over His vineyard 27:2-6**

In that day, “A vineyard of wine, sing of it! 3 “I, the LORD, am its keeper; I water it every moment. So that no one will damage it, I guard it night and day. 4 “I have no wrath. Should someone give Me briars and thorns in battle, Then I would step on them, I would burn them completely. 5 “Or let him rely on My protection, Let him make peace with Me, Let him make peace with Me.” 6 In the days to come Jacob will take root, Israel will blossom and sprout, And they will fill the whole world with fruit.

**The Bible speaks of three vines:**

Israel (Isa 5:1-7; 27:1-6; Ps 80:8-13)

The church (Jn 15; Mt 21:33-44)

godless Gentile society (Rev 14:18-20)

## The Lord's care for His vineyard

He keeps (protects) it

Ps 121:5 The LORD is your keeper; (Ps 121:1-8; Ps 66:9; 145:20).

1Jn 5:18 We know that no one who is born of God sins; but He who was born of God keeps him, and the evil one does not touch him. (Jn 10:28-29; 1Cor 10:13; 2Ti 1:12; 1Pe 1:5; Jude 24)

He waters it

water is a sign of blessing (Dt 8:7; 10:7; Nu 24:7; Ps 1:1-3; Jer 17:7-8; Ezk 17:5-6; 19:10-11)

water is a symbol of salvation (Isa 12:3; 49:10; 55:1; Ezk 36:25; Jn 7:38)

water is a symbol of life Jn 4:14; 7:37-39; Rev 21:6; 22:17

Jesus give living water (Jn 4:4-26; 7:37-39; Rev 7:13-17; 21:6-8; 22:1-2,17; Zec 14:8-9)

He guards it - His people Himself

Ps 91:11 For He will give His angels charge concerning you, To guard you in all your ways.

Ps 121:7-8 The LORD will protect you from all evil; He will keep your soul. 8 The LORD will guard your going out and your coming in From this time forth and forever.

(Dt 32:9-11; Ps 97:10; Isa 27:3; 31:5; 52:12; 58:8)

He has no wrath for it

Rom 5:9 Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him. (1Thes 1:10; 5:9)

## What is our part?

To rely upon Him (v. 5)

rely = be(come) strong, strengthen, prevail

Jn 6:27-29 "Do not work for the food which perishes, but for the food which endures to eternal life, which the Son of Man will give to you, for on Him the Father, God, has set His seal." 28 Therefore they said to Him, "What shall we do, so that we may work the works of God?" 29 Jesus answered and said to them, "This is the work of God, that you believe in Him whom He has sent."

To make peace with Him (v. 5).

Eph 2:13-17 But now in Christ Jesus you who formerly were far off have been brought near by the blood of Christ. 14 For He Himself is our peace, who made both groups into one and broke down the barrier of the dividing wall, 15 by abolishing in His flesh the enmity, which is the Law of commandments contained in ordinances, so that in Himself He might make the two into one new man, thus establishing peace, 16 and might reconcile them both in one body to God through the cross, by it having put to death the enmity. 17 AND HE CAME AND PREACHED PEACE TO YOU WHO WERE FAR AWAY, AND PEACE TO THOSE WHO WERE NEAR;

2Cor 5:18-21 Now all these things are from God, who reconciled us to Himself through Christ and gave us the ministry of reconciliation, 19 namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the word of reconciliation. 20 Therefore, we are ambassadors for Christ, as though God were making an appeal through us; we beg you on behalf of Christ, be reconciled to God. 21 He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.

### **“In the days to come ... Israel ... will fill the whole world”**

Rev 5:9-10 And they sang a new song, saying, “Worthy are You to take the book and to break its seals; for You were slain, and purchased for God with Your blood men from every tribe and tongue and people and nation. 10 “You have made them to be a kingdom and priests to our God; and they will reign upon the earth.”

### **The coming chastisement on Judah 27:7-11**

Like the striking of Him who has struck them, has He struck them? Or like the slaughter of His slain, have they been slain? 8 You contended with them by banishing them, by driving them away. With His fierce wind He has expelled them on the day of the east wind. 9 Therefore through this Jacob’s iniquity will be forgiven; And this will be the full price of the pardoning of his sin: When he makes all the altar stones like pulverized chalk stones; When Asherim and incense altars will not stand. 10 For the fortified city is isolated, A homestead forlorn and forsaken like the desert; There the calf will graze, And there it will lie down and feed on its branches. 11 When its limbs are dry, they are broken off; Women come and make a fire with them, For they are not a people of discernment, Therefore their Maker will not have compassion on them. And their Creator will not be gracious to them.

**A coming judgment** upon Judah has been one of the main subjects of Isaiah’s prophecy from the beginning. It has been one of the prophet’s main subjects to the end of his “book.” Hence, he may at any time recur to it, as he does now, without special reason or excuse.

Here the special aspect of judgment is that of its merciful character:

**In degree** (vs. 7-8). God’s chastisements of his people were much less severe than the judgments he brought upon heathen peoples. His purpose in the former was punitive; in the latter, remedial. While heathen nations were annihilated, Israel was sifted by being banished to foreign lands.

**In intention** (v. 9). Forgiveness was possible if “Jacob” would only renounce idolatry. This the nation could do by pulverizing altar stones and dismantling pagan paraphernalia like Asherim and incense altars (27:7-9).

Verse 9 does not suggest that personal suffering can atone for sin, for only the sacrifice of Jesus Christ can do that. God uses suffering as a discipline to bring us to submission so that we will seek Him and His holiness (Heb 12:1-11).

The Babylonian Captivity cured the Jews of their idolatry once and for all.

While the judgment is more merciful, it is still severe (vs. 10-11).

Painful though it might be the destruction of the land of Judah was a necessary step in God’s reclamation program for Israel. The ruins of the once proud fortified city (Samaria & Jerusalem) would be a place for cattle to graze and women to gather firewood.

### **A day of gathering - restoration 27:12-13**

In that day the LORD will start His threshing from the flowing stream of the Euphrates to the brook of Egypt, and you will be gathered up one by one, O sons of Israel. 13 It will come about also in that day that a great trumpet will be blown, and those who were perishing in the land of Assyria and who were scattered in the land of Egypt will come and worship the LORD in the holy mountain at Jerusalem.

Like kernels in a threshing, God’s scattered people would be gathered from Assyria and Egypt and would return to the promised land.

**“a great trumpet will be blown”** - the blowing of trumpets in Israel:

The camp of Israel was directed by the blowing of trumpets (Num 10).

The Feast of Trumpets took place on the first day of the seventh month and prepared Israel for the annual Day of Atonement (Lev 23:23-32). But the Day of Atonement prepared them for the Feast of Tabernacles, which is a picture of the joy of the future kingdom (Lev 23:33-44).

The scattered people of God would be gathered by means of a trumpet.

All of God's people would then unite in worship at Mt. Zion. The trumpet is "the gospel proclamation which gathered (and is still gathering, collecting, picking) the true Israel of God from the far reaches of the world."

God's people today are also waiting "the sound of the trumpet" (1Cor 15:50-58; 1Thes 4:13-18) announcing the coming of the Lord for His church.

Then we will go with Him to heaven and prepare for the marriage supper of the Lamb. We shall return with Him to earth and reign with Him in the kingdom.

**"you will be gathered up one by one"** - The remnant of God's people are saved one by one.

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