

Isaiah Lesson 27

Isaiah Chapter 27

Distributed by: KJV Bible Studies

Website: www.KjvBibleStudies.net

E-mail: mailKjvBibleStudies@gmail.com

Introduction: In chapter 26, we covered the chapter that basically was like a song of Psalm or praise. God warned through Isaiah that there would be impending hardships during the tribulation.

The prophet here gives more details of God's purpose concerning Israel's chastening, and their regathering as the Millennium blossoms. The first part of the chapter concludes the song sung in the preceding two chapters.

I. The Redemption of Israel

Isa 27:1 In that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea.

The details here are eschatological and pertain to the Tribulation. Among those mentioned here is the Lord with His great sword. Another is leviathan, the crooked serpent. A third is the dragon in the sea. The individual described as leviathan, the piercing and crooked serpent likely is a metaphor for Satan.

Throughout the Scriptures, the devil is at times referred to as the serpent, who was first spoken of in Genesis chapter 3. See also II Corinthians 11:3 and Revelation 12:14-15.

2Co 11:3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

Rev 12:14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

Rev 12:15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

Here, Satan is also described as 'piercing' and 'crooked' which undoubtedly refers to his moral character. The dragon in the sea may refer to the beast described in Revelation 13:11. Also in Revelation 13:2, the 'dragon' there clearly refers to Satan himself. In any event, the greater truth is how that during the Day

of the Lord (and the Tribulation in particular) the Lord will defeat Satan and his immediate subordinates. Revelation 12 makes clear that the devil, described as a dragon and serpent, is also an avowed enemy of Israel. That is the context to follow here.

Isa 27:2 In that day sing ye unto her, A vineyard of red wine.

Isa 27:3 I the LORD do keep it; I will water it every moment: lest any hurt it, I will keep it night and day.

Isa 27:4 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.

Isa 27:5 Or let him take hold of my strength, that he may make peace with me; and he shall make peace with me.

Isa 27:6 He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.

Isa 27:7 Hath he smitten him, as he smote those that smote him? or is he slain according to the slaughter of them that are slain by him?

The context remains eschatological. The 'day' clearly is that of the Day of the Lord—both from the immediate context of the preceding chapters and the greater use of the phrase, "in that day." The her mentioned here is Israel. The context of the preceding chapter establishes that. One of the definitive allegories of Israel is that of a vineyard. See Isaiah 5:1-7.

The greater thought likely is of the focus of the text being turned to Israel. Here, God promises to take care of His vineyard, Israel. It has never been His purpose to chastize His people. He asks further, who would set the briers and thorns against me in battle? I would go through them, I would burn them together.

The thought is of who would set briers and thorns against Him in His vineyard? Yet, will He fight against them going through His vineyard to gather them and burn them. The thought likely is of the sin and idolatry which had infested Israel. It was not God's purpose to turn against His vineyard, yet He would take the necessary steps to root out and destroy the briers of sin in His people.

To the contrary, God rather counsels His people, "let him take hold of my strength, that he may make peace with me; and he shall make peace with me." God's purpose was for Israel to find their strength in Him. He desired peace between Himself and His people. Isaiah foretells how God in due season (after rooting the sin from Israel) will reestablish the vineyard of Israel in their land and they will blossom and flourish filling the world with their righteous fruit. That was God's purpose for His people.

II. Iniquity of Jacob to Be Purged

Isa 27:8 In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east wind.

Isa 27:9 By this therefore shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up.

The prophet therefore asks two rhetorical questions Has God smote Israel as He smote others? The answer is no. Has Israel been slain by God as He slew others nations? Again, the answer is no.

God has indeed chastened His people because of their sin. But it was not as He had judged other wicked nations. To the contrary, When the shoot of the vine of Israel sprang forth, God promised to debate (i.e., contend with it) its sin. But, he withheld (stayed) the withering winds from the east. In the land of Israel, summer winds from the east come from the great deserts of that direction which can utterly parch a vineyard with its heat and dryness. The thought here is how that God had stayed such severity from His people.

Though He had chastened Israel, He had done so in moderation lest He destroy them altogether. That has never been His purpose and that is the point the prophet is seeking to make here. God used chastening down through the centuries to purge Israel (Jacob) of their sin. This has been God's purpose—to take away the sin of Israel. See Hebrews 12:3-10.

Heb 12:3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

Heb 12:4 Ye have not yet resisted unto blood, striving against sin.

Heb 12:5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

Heb 12:6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

Heb 12:7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

Heb 12:8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

Heb 12:9 Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather

be in subjection unto the Father of spirits, and live?

Heb 12:10 For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.

When the stones of the idolatrous altars are burned to lime, the pagan groves and images will no longer stand. (The rocks of Israel are largely limestone which when burned can turn to chalk.)

Isa 27:10 Yet the defenced city shall be desolate, and the habitation forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie down, and consume the branches thereof.

Isa 27:11 When the boughs thereof are withered, they shall be broken off: the women come, and set them on fire: for it is a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour.

The powerful cities (perhaps of Israel) will be destroyed because of their sin. Livestock will graze where once a powerful city stood. Such sinful cities are likened to a dried branch taken to be burned. The application is of a people who had ignored their God. Therefore, He had no mercy upon them.

God certainly has chastened His people whether it was by the Assyrians, the Babylonians, the Romans, the Nazis, or the antichrist in the Tribulation. It was for their good and ultimately for God's glory.

Isa 27:12 And it shall come to pass in that day, that the LORD shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel.

Isa 27:13 And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem.

The focus sharpens once again to the Day of the Lord. The day is coming when all of that will change. As the Tribulation closes and the Millennium blossoms, God will regather Israel, "one by one," from whence they have been scattered across the face of the earth. He will restore the land promised to Abraham, Isaac, and Jacob to regathered Israel— from the Euphrates River to the Nile.

Come the Day of the Lord in the beginning of the Millennium, a trumpet of Jubilee will be blown signaling for dispersed Israel to return. (See Numbers 10:1-2 and Leviticus 25:9.)

*Num 10:1 And the LORD spake unto Moses, saying,
Num 10:2 Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps.*

Lev 25:9 Then shalt thou cause the trumpet of the jubile to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.

Scattered throughout the gentile world (as symbolized in Assyria and Egypt), Jews from all over the world will return to their land in that day to worship Jehovah God at Jerusalem. The return of Israel to their land during the twentieth century has been a foreshadow of this and not the actual fulfillment thereof. The return to the land during the twentieth century has not been in belief. Most returning Jews have been secular, agnostic, and nonobservant.

The minority which are observant are of the frame of rabbinical Judaism, very similar to that of the Pharisees of New Testament times. These are the varying degrees of orthodox Judaism. The point is that the state of Israel today has not returned in faith and repentance. However, that will take place during the Day of the Lord, particularly after the Tribulation.

KJV Bible Studies are prepared and distributed free of charge. The lessons may not be sold without consent. If you have questions or wish to discuss the lessons, or possibly need help in finding Jesus Christ as your Personal Lord and Savior, contact us at the email below

Prov 4:18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.

Website: www.KjvBibleStudies.net

E-mail: mailKjvBibleStudies@gmail.com

Practice Random Acts of Kindness. Each act spreads, and many will be blessed.

