

Revelation in Isaiah

The Vision

Chapters 26-27

As we continue in Isaiah's Apocalypse, chapters 24-27, remember this is one of the first end-time prophecies given by the Holy Spirit to His prophets. Isaiah sees it all in one big jigsaw puzzle. We recognized several end-time prophecies in the first two chapters, 24-25. As you read the next two chapters, look for several others.

In chapters 26-27 the tone of the message changes as the episodes are viewed from the perspective of the children of God, Judah. In the end-times, God's children, the church, will actually rejoice, because the Savior of the World is imminently coming back, Jesus, as King of all Kings. The key to this joy appears in a very popular verse in chapter 26, our minds must be "fixed on Him".

There are twelve end time prophecies in Isaiah 24-27 that also appear in Daniel and Revelation:

- 1 – The whole world is to be judged.
- 2 – The Lord is to return to the earth.
- 3 – The sun and moon are to be changed
- 4 – All tears will be wiped away
- 5 – The resurrection of the dead will take place
- 6 – A trumpet will be blown
- 7 – A great feast will be enjoyed by God's people
- 8 – Death will be swallowed up
- 9 – Satan will be vanquished with his host in the heavenlies
- 10 – Israel will be gathered together
- 11- A new Jerusalem will be built

12 – God’s glory will be seen by the whole world

READ: Isaiah Chapters 26-27 in the English Standard Version

Isaiah Chapters 26-27 The Passion Translation:

26 A day is coming when this song will be sung in the land of Judah:

“The city is a stronghold for us!

The Lord’s salvation, like inner and outer walls,
makes it secure.

2 Open the gates and let a righteous,
faith-filled people enter in.

3 Perfect, absolute peace surrounds those
whose imaginations are consumed with you;
they confidently trust in you.

4 Yes, trust in the Lord Yahweh forever and ever!
For Yah, the Lord God, is your Rock of Ages!

5 He knocks down the high and mighty,
and the lofty city he humbles and levels down to the dust,
6 to be trampled down by the feet of the poor and exploited.”

7 The path of the righteous is smooth and level;
God, the Just One, you make a clear path for them.

8 Yes, we will follow your ways, Lord Yahweh,
and entwine our hearts with yours,
for the fame of your name is all that we desire.

9 At night I yearn for you with all my heart;
in the morning my spirit reaches out to you.
When you display your judgments on the earth,

people learn the ways of righteousness.

10 But when mercy is shown to scoundrels,

they still are not able to learn righteousness.

Even in a land of integrity, they still do wrong,

for they ignore the great majesty of the Lord Yahweh.

11 Lord Yahweh, you lift your mighty hand,

but they do not see it.

Let them witness how much you love your people

and be ashamed.

Let the fire reserved for your enemies consume them.

12 Lord Yahweh, you will establish peace and prosperity for us,

for all we have accomplished is the result

of what you work through us.

13 Lord Yahweh, our God, other lords have ruled over us,

but we praise your name alone.

14 Their dead don't come back to life; their ghosts do not rise.

For you have punished and destroyed them,

wiping out even the memory of them.

15 You have made our nation grow!

Lord Yahweh, you have made our nation grow;

you have revealed your glory,

and you have extended all the borders of the land.

16 Lord Yahweh, in their distress, they reached out to you.

When you chastened them, they poured out prayer to you.

17 Lord Yahweh,

we were like a pregnant woman going into labor pains—

writhing, screaming, and ready to deliver, all because of you.

18 We were full term.

We pushed and strained, but we gave birth only to wind!
We accomplished nothing
and have not brought deliverance into the world,
nor its inhabitants new life.

19 But your dead will live again!

Their bodies will rise from the dead!

It's time to awaken and sing for joy, you dwellers in the dust!

As the glistening, radiant dew refreshes the earth,
so the Lord will awaken those dwelling among the dead.

20 Go, my people, into your inner chambers

and close the doors behind you.

Hide for a little while, until his indignation is over.

21 For the Lord is coming out from his heavenly place

to punish people for their sins.

The earth itself will expose the blood spilled upon it,
and the ground will no longer hide its slain.

27 In that day, the Lord Yahweh

will mercilessly wield his massive, mighty sword
and punish Leviathan, the swift, slithering serpent.

He will slay the dragon of the sea—

Leviathan, the twisting serpent.

2 In that day, they will sing the song "The Vineyard of Delight."

3 "I, the Lord, watch over my vineyard of delight.

Moment by moment, I water it in love
and protect it day and night.

4 There is no anger in me,

for if I found briars and thorns

I would burn them up and march to battle against them.

5 So let the branches cling to my protection

when they make true peace with me.

Yes, let them make me their friend.”

Cleansing, Not Destruction

6 The coming ones of Jacob’s tribes will take root.

Israel’s branches will bud and blossom,

and her beautiful fruit will cover the face of the earth.

7 Has Yahweh struck Israel

as other nations have struck her?

Has Israel been killed like her enemies have been killed?

8 No, but with measured justice

he exiled them and contended with them.

He removed them from the land with his severe blast

on the day his searing east wind blew.

9 By the mercy of Yahweh the guilt of Jacob will be forgiven.

Yet the full proof of their forgiveness will be

when they crush all the altars to false gods

and make them into chalkstones, crushed to pieces,

with neither cultic poles nor incense altars still standing.

10 The fortified city lies in ruins,

forsaken and deserted like a wilderness.

Cattle graze there and lie down,

chewing on twigs and branches.

11 The trees are withered and stripped bare,

and their women gather dead branches for firewood,

because they are a people of no understanding.

That is why their Maker will show them no compassion,
and he who formed them will show them no favor.

12 In that day, from the Egyptian border to the Euphrates, the Lord Yahweh will gather one by one the people of Israel, as one sifts wheat from the chaff. 13 When that day comes, a great trumpet will sound, and those lost in the land of Assyria and Egypt—all the exiles—will come and bow down before the Lord Yahweh in Jerusalem and worship him on the holy mountain!

Isaiah Chapters 26-27 English Standard Version (ESV):

26 In that day this song will be sung in the land of Judah:

“We have a strong city;

he sets up salvation
as walls and bulwarks.

2 Open the gates,

that the righteous nation that keeps faith may enter in.

3 You keep him in ***perfect peace***

whose mind is stayed on you,

because he trusts in you.

- The Hebrew word for *peace* here is *shalom*, which means “to be well, happy, prosperous and at peace.” The English translation of Isaiah 26:3 speaks of “perfect peace”. However, in the Hebrew text, this reads that God will preserve you in “shalom, shalom,” or “peace, peace”. In English, to say we are kept in “peace, peace” is not correct grammar. We could say, “God keeps us in *great peace*,” or as the translators said here, in “*perfect peace*”. But knowing what the Hebrew scripture says causes us to wonder why we would require *double peace* from God. We know that our spiritual battles initiate in the mind and the mind is the true battleground in all people. The brain makes up part of the mind by controlling the five senses and directing the body itself. The brain functions using its left and right “hemispheres.” May I suggest that because the mind is the center of where we can gain or lose our “peace,” God gives us a promise of double peace (peace, peace) to cover both hemispheres of our brain- thus *complete peace* for our minds. Peace comes when our minds are “stayed” on the Lord. The Hebrew word for *stayed* is *camak* and can

describe a pole that props up a tent, or can mean “to bear up under pressure.” If our minds, like tent poles, allow Christ to rest within and upon us, we will experience perfect peace! – *The Perry Stone Hebraic Prophetic Study Bible, p.1065*

- Or “steadfast mind.” The Hebrew is *yêtser*. According to the Brown-Driver-Briggs Hebrew Lexicon, the Hebrew word *yêtser* means “imagination” that forms and frames up. Imagination frames up one’s reality. It is unfortunate that many today have rejected the God-created imagination that each of us possesses. Our imagination must be set apart for God and continually made holy. The imagination, both good and evil, is a frequent concept in the Bible. The Hebrew word *yêtser* is found nine times in the Old Testament (Gen. [6:5](#); [8:21](#); Deut. [31:21](#); [1 Chron. 28:9](#); [29:18](#); Ps. [103:14](#); Isa. [26:3](#); [29:16](#); Hab. [2:18](#)). – *TPT footnotes*

4 Trust in the Lord forever,
for the Lord God is an everlasting rock.

5 For he has humbled
the inhabitants of the height,
the lofty city.

He lays it low, lays it low to the ground,
casts it to the dust.

6 The foot tramples it,
the feet of the poor,
the steps of the needy.”

7 The path of the righteous is level;
you make level the way of the righteous.

8 In the path of your judgments,
O Lord, we wait for you;
your name and remembrance
are the desire of our soul.

9 My soul yearns for you in the night;
my spirit within me earnestly seeks you.

For when your judgments are in the earth,
the inhabitants of the world learn righteousness.

10 If favor is shown to the wicked,
he does not learn righteousness;
in the land of uprightness he deals corruptly
and does not see the majesty of the Lord.

11 O Lord, your hand is lifted up,
but they do not see it.

Let them see your zeal for your people, and be ashamed.
Let the fire for your adversaries consume them.

12 O Lord, you will ordain peace for us,
for you have indeed done for us all our works.

13 O Lord our God,
other lords besides you have ruled over us,
but your name alone we bring to remembrance.

14 They are dead, they will not live;
they are shades, they will not arise;
to that end you have visited them with destruction
and wiped out all remembrance of them.

15 But you have increased the nation, O Lord,
you have increased the nation; you are glorified;
you have enlarged all the borders of the land.

- Judah was eventually scattered to the far ends -or the nations-around the earth. This prediction was written about 130 years before the Babylonian invasion and about 820 years before the Romans destroyed Jerusalem and the Temple, and the Jews were scattered to the nations. – *The Perry Stone Hebraic Prophetic Study Bible, footnotes p.1066*

16 O Lord, in distress they sought you;
they poured out a whispered prayer
when your discipline was upon them.

17 Like a pregnant woman
who writhes and cries out in her pangs
when she is near to giving birth,

so were we because of you, O Lord;

18 we were pregnant, we writhed,
but we have given birth to wind.

We have accomplished no deliverance in the earth,
and the inhabitants of the world have not fallen.

- Prior to times of national calamity or destruction, the prophets often compared the days or years before the actual invasion to a woman experiencing travail or labor pangs (see Jer 6:24, 13:21, Mic 4:10). Christ spoke of famines, pestilences, earthquakes, wars, and rumors of wars as pre-signs of His return, and said all of these were the "beginning of sorrows" (Matt 24:8). The Greek word for *sorrows* is *odin*, a word for birth pains.

19 Your dead shall live; their bodies shall rise.

You who dwell in the dust, awake and sing for joy!

For your dew is a dew of light,

and the earth will give birth to the dead.

- Man was formed from the ground and, at death, our bodies return to the dust (see Gen 3:19). The biblical writers knew that at death their bodies would return to dust (see Job 7:21, Ps 104:29, Eccl 3:20, Dan 12:2). While the body returns to dust, the spirit and soul return to God: "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it" (Eccl 12:7). Paul taught that to be absent from the body was to be present with the Lord (see 2 Cor 5:8) At the resurrection, the soul and spirit will come forth from paradise- in the third heaven (see 2 Cor 12:1-5) when Christ returns. The dead in Christ will return with Him (see 1 Thess 4:14) and will mysteriously receive new resurrected bodies. The resurrection imagery is of a man rising out of the dust of the earth, the same imagery Isaiah used in the passage.
– *The Perry Stone Hebraic Prophetic Study Bible, p.1067*

**20 Come, my people, enter your chambers,
and shut your doors behind you;**

hide yourselves for a little while

until the fury has passed by.

21 For behold, the Lord is coming out from his place

**to punish the inhabitants of the earth for their iniquity,
and the earth will disclose the blood shed on it,**

and will no more cover its slain.

- After Isaiah prophesies concerning the resurrection, the prophet refers to God's people entering a chamber for protection until the "indignation" is past. He reveals that the Lord is coming out of His place (in heaven) to "punish the inhabitants" on earth for the shedding of innocent blood. According to Christ, Jerusalem's future destruction was the result of a long history of shedding the innocent blood of prophets, from Abel to Zechariah the priest (see Matt 23:34-37). The future Mystery Babylon of Revelation 17 and 18 is destroyed because of the shedding of blood of Christ, the saints, and the prophets. Thus one purpose of the tribulation judgments is related to the blood of the innocents, which cries out as the earth discloses its blood. Isaiah places the time of "indignation" (or tribulation) after his body is raised from the dust. This flow of the text is parallel to the pre-tribulation "catching away," which teaches that Christ's coming for the overcoming saints will occur prior to seven-year Tribulation.

The reference to God's people coming into the chamber and shutting the door until the indignation is passed can be dual application: 1) The saints will be protected in the heavenly chamber of the Temple of Heaven during the indignation; and 2) a Jewish remnant will be sealed with the seal of God, protecting them from the destruction of the Antichrist and the Tribulation judgments (see Rev 7). – *The Perry Stone Hebraic Prophetic Study Bible, p.1066*

27 In that day the Lord with his hard and great and strong sword will punish Leviathan the fleeing serpent, **Leviathan the twisting serpent**, and he will slay the dragon that is in the sea.

- Or "the crooked serpent" or "the serpent of confusion." Satan always attempts to twist and distort the words of God to deceive humanity (2 Cor. [11:3](#)). The sword of the Lord is merciless to the enemies of Christ (Rev. [19:15](#)). The massive, mighty sword of the Lord is the message of the cross (1 Cor. [1:18-25](#)). It is mighty to save and will thwart every principality and power (Col [2:14-15](#); Heb. [2:14-15](#)). *Leviathan* means "coiled" or "contorted." – *TPT footnotes*

2 In that day,

"A pleasant vineyard, sing of it!

3 I, the Lord, am its keeper;

every moment I water it.

Lest anyone punish it,

I keep it night and day;

4 I have no wrath.

Would that I had thorns and briers to battle!

I would march against them,

I would burn them up together.

5 Or let them lay hold of my protection,

let them make peace with me,

let them make peace with me."

6 In days to come Jacob shall take root,

Israel shall blossom and put forth shoots

and fill the whole world with fruit.

- The Hebrew prophets saw the Jews returning from the nations back to Israel, indicating they would "take root." This Hebrew phrase means "to strike the soil." It can refer to the people of the land striking the soil in order to pluck food from it. As the people take root, the land would be blessed and, according to Isaiah, Israel would become a major exporter of fruit. The Hebrew word for fruit, is *tunavah*, meaning "crops." One of the large export companies in Israel is *Kunavah*. Today, Israel has a

massive export business, shipping tons of food from Israel each year to other nations with numbers rising each year. The Holy Spirit inspired the prophet to pen these words 2,600 years ago when much of Israel was a desert land with limited farming capability. – *The Perry Stone Hebraic Prophetic Study Bible, footnotes p.1067*

7 *Has he struck them as he struck those who struck them?*

Or have they been slain as their slayers were slain?

- Commentators and linguists agree that this is one of the more difficult verses to translate in Isaiah (as is the section to follow). A literal rendering is "Like the striking down of the one striking him down, does he strike him down?" A possible meaning of this verse could be "Israel has not been punished by the Lord as he has punished Israel's enemies." – *TPT footnotes*

8 Measure by measure, by exile you contended with them;

he removed them with his fierce breath in the day of the east wind.

9 Therefore by this the guilt of Jacob will be atoned for,

and this will be the full fruit of the removal of his sin:

when he makes all the stones of the altars

like chalkstones crushed to pieces,

no Asherim or incense altars will remain standing.

10 For the fortified city is solitary,

a habitation deserted and forsaken, like the wilderness;

there the calf grazes;

there it lies down and strips its branches.

11 When its boughs are dry, they are broken;

women come and make a fire of them.

For this is a people without discernment;

therefore he who made them will not have compassion on them;

he who formed them will show them no favor.

12 In that day from the river Euphrates to the Brook of Egypt the Lord will thresh out the grain, and you will be gleaned one by one, O people of Israel. 13 And in that day a great trumpet will be blown, and those who were lost in the

land of Assyria and those who were driven out to the land of Egypt will come and worship the Lord on the holy mountain at Jerusalem.

- The imagery agrees with the Word of Christ, who said that at the conclusion of the Tribulation, "He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other" (Matt 24:31). The Jewish remnant who survive the Tribulation will be gathered in Jerusalem to worship the Lord (see Zech 14:16-17)
- I ask you this: does all that I have written here make you want to sing or not? The answer will depend on whose side you are on. If you are on God's side you will sing at the thought His coming to judge the earth. If you are on man's side you will not sing. But those who desperately want God's glory to be seen, those who want God's world to be good, those who want God to have what He meant to have when He created the world, those people want to sing. And when you hear that God is going to judge sin and scour the earth clean and create a new heaven and a new earth, and swallow up death and make it all good, you will really want to sing, and sing with joy.
– Pawson, *Come With Me Through Isaiah*, p. 113