

Is. 26:4 "Trust in the Lord forever, For in God the Lord, we have an everlasting Rock.

The remnant of the Jews is encouraged to continue to *Trust* Jehovah because in Him they *have an everlasting Rock*. We know from 1Corinthians 10:1-4 that *the rock* in the wilderness *was Christ*, who is *God* (Hebrews 1:8), the *rock* that *Moses struck* in Exodus 17:5-7 and later in Numbers 20:1-13. He is *The Rock* who does no wrong (Deuteronomy 32:4), who *rules* over mankind *righteously* (2Samuel 23:3), and there is no one like Him (Isaiah 44:8).

Is. 26:5 "For He has brought low those who dwell on high, the unassailable city; He lays it low, He lays it low to the ground, He casts it to the dust.

The unassailable city is Babylon which will be *brought low* (also read 24:10-12 and 25:2). Obviously, Isaiah is contrasting Babylon with Jerusalem.

Is. 26:6 "The foot will trample it, The feet of the afflicted, the steps of the helpless."

It will be the *consecrated ones* of Isaiah 13:3 (the *sheep* Gentiles of the Tribulation—Matthew 25:31-46) who will destroy Babylon toward the end of the Tribulation, but the Jewish remnant of the Tribulation, *the afflicted* and *helpless* of Isaiah 26:6, will trample Babylon after she is destroyed. Therefore, the very people that Babylon tried to exterminate will walk victoriously upon the fallen city. Again we see in Scripture that those who come against the Jews will receive from God a curse for curse in kind.

Is. 26:7 ¶ The way of the righteous is smooth; O Upright One, make the path of the righteous level.

The *righteous* man's way (the faithful remnant in this case) is made *smooth*, and his *path* is made *level* by the *Upright One*.

Is. 26:8 Indeed, while following the way of Thy judgments, O Lord, We have waited for Thee eagerly; Thy name, even Thy memory, is the desire of our souls.

The faithful remnant will wait eagerly for God while following His *judgments*. Can you imagine what the Jewish believers at the end of the Tribulation will think as they behold the fulfillment of all that Jehovah has prophesied concerning that time period? How encouraging this will be to the faithful remnant! His *name* and His *memory* will then be *the desire* of their *souls*.

We too, even today, as we study God's word and understand all that He has fulfilled in the past, can have as *the desire of our souls* His *name* and *memory*. It is for this reason that a proper understanding of the writing prophets is important, for how can we be encouraged in what God has fulfilled unless we know what He has prophesied?

Is. 26:9 At night my soul longs for Thee, Indeed, my spirit within me seeks Thee diligently; For when the earth experiences Thy judgments The inhabitants of the world learn righteousness.

The *soul* and *spirit* of each Jew who makes up the faithful remnant of the Tribulation will long for God. Isaiah mentions a very interesting principle in the latter portion of this verse. He states that *The inhabitants of the world learn righteousness* while experiencing God's *judgments* (read Jeremiah 48:11 to discover what happens when people don't suffer). From the book of Revelation, it is obvious that many come to Christ during the judgments of the Tribulation.

Is. 26:10 Though the wicked is shown favor, He does not learn righteousness; He deals unjustly in the land of uprightness, And does not perceive the majesty of the Lord.

Isaiah mentions another important principle in this verse. He states that *the wicked do not learn righteousness* nor *perceive the majesty of the Lord* while being *shown God's favor*. This is confirmed in Revelation 20:7-10, for even the favorable environment brought about by the Millennium will not prevent the wicked from revolting against the Lord.

Is. 26:11 ¶ O Lord, Thy hand is lifted up yet they do not see it. They see Thy zeal for the people and are put to shame; Indeed, fire will devour Thine enemies.

God's *hand is lifted up* against the *enemies* of Israel, yet these *enemies...do not see it* in the sense of understanding it. It is amazing what the ungodly cannot comprehend that is obvious to the wise of heart. They will *see* (without understanding) all that God performs to protect His *people*, yet, due to their error, will eventually be *put to shame*. Note that *fire* is the resource that God will use to *devour* His *enemies*.

Is. 26:12 Lord, Thou wilt establish peace for us, Since Thou hast also performed for us all our works.

Here we see that it is God who does the *works* of His people, not His people doing the *works* for Him, and that the natural by-product of understanding and experiencing this truth is *peace*. This same principle is proclaimed throughout the New Testament (John 14:10; Romans 5:10; 1Corinthians 15:10; Philippians 2:13), for the fruit of resting in God's ability to accomplish the *work is peace* (Galatians 5:22).

Is. 26:13 O Lord our God, other masters besides Thee have ruled us; But through Thee alone we confess Thy name.

Israel finally sees the value of serving Jehovah only. She does so partly because of the misery she has experienced in her adulterous lifestyle. History confirms that her unfaithfulness has caused her to experience much grief at the hands of her Gentile *masters* during *the times of the Gentiles* (Luke 21:24)—a time that began with the Babylonian captivity and will continue until the Second Coming. Gentile *masters* such as Hitler have proven the validity of Isaiah's words.

Is. 26:14 The dead will not live, the departed spirits will not rise; Therefore Thou hast punished and destroyed them, And Thou hast wiped out all remembrance of them.

When these events occur, the past *masters* who had *ruled* over the Jews (v.13) will be *dead*, never to live again. The phrase, "*departed spirits*," means "shades of Sheol" or "shadows." These past *masters* (v.13) are nothing more than shadows (read notes associated with Isaiah 14:9). This is not negating what will happen at the *great white throne* judgment when the unredeemed *dead* will be raised, *judged*, and *thrown into the lake of fire* (Revelation 20:11-15).

It is remarkable as well that eventually there will be no *remembrance* of the evil masters who have persecuted the Jewish nation.

Is. 26:15 Thou hast increased the nation, O Lord, Thou hast increased the nation, Thou art glorified; Thou hast extended all the borders of the land.

The previous masters who ruled over the Jews have caused the Jewish population to decrease. However, when the Lord rules over the Jews, He will increase both the population of the nation as well as *all the borders of the land*. Finally they will control and occupy all *the land* promised to Abraham in Genesis 15:18, something that has never happen in the history of the nation (Ezekiel 48 gives details relating to this time period).

Is. 26:16 O Lord, they sought Thee in distress; They could only whisper a prayer, Thy chastening was upon them.

The nation of Israel as a whole will not seek God nor repent of her sin until she is *in distress* at the end of the Tribulation. At such time she will *whisper a prayer*, the words of which are recorded in verses such as Isaiah 53:1-9, 63:7-64:12, as well as Psalm 79 and 80.

Is. 26:17 As the pregnant woman approaches the time to give birth, She writhes and cries out in her labor pains, Thus were we before Thee, O Lord.

Before the nation repents (at the end of the Tribulation) she will have experienced *labor pains* like a *pregnant woman*, but been unable to reproduce.

Is. 26:18 We were pregnant, we writhed in labor, We gave birth, as it were, only to wind. We could not accomplish deliverance for the earth Nor were inhabitants of the world born.

As in verse 17, the nation, even though in *labor*, will be unable to reproduce until she repents at the end of the Tribulation.

Is. 26:19 Your dead will live; Their corpses will rise. You who lie in the dust, awake and shout for joy, For your dew is as the dew of the dawn, And the earth will give birth to the departed spirits.

Isaiah 26:19, Daniel 12:2, and Hosea 13:14 are the only places in Old Testament Scripture that speak of the bodily resurrection of the Old Testament believers. This takes place during the seventy-five day interval between the end of the Tribulation and the beginning of the Millennium (spoken of in Daniel 12:11-12). Therefore, the Old Testament believers will not receive their resurrected bodies until after the Tribulation, even though their souls and spirits departed from Abraham's bosom and entered heaven when Christ ascended to the Father (the notes associated with Isaiah 14:9 address this subject in more detail). These resurrected Old Testament believers will be the *friends of the bridegroom* (read John 3:29). Note: Because the *resurrection* of Old Testament believers is addressed so little in Old Testament Scripture, the *Sadducees* refused to believe in a *resurrection* (as in Matthew 22:23).

Is. 26:20 ¶ Come, my people, enter into your rooms, And close your doors behind you; Hide for a little while, Until indignation runs its course.

In Isaiah 26:20 through Isaiah 27:13, Isaiah speaks of the Tribulation and the Kingdom as it relates to the Jews.

The faithful remnant is encouraged to *Hide* during the second half of the Tribulation until the Tribulation *runs its course*. Matthew 24:15-16 and Revelation 12:6 confirm this as well. The territory where the remnant will hide is Bozrah (ancient Edom, modern day southern Jordan), as confirmed by Micah 2:12 ("*fold*" means Bozrah). Christ will return to *Bozrah* at the Second Coming (Isaiah 34:1-15; 63:1-6) for the purpose of rescuing the believing remnant that is in hiding there.

Is. 26:21 For behold, the Lord is about to come out from His place To punish the inhabitants of the earth for their iniquity; And the earth will reveal her bloodshed, And will no longer cover her slain.

One of the main purposes of the Tribulation is *To punish the inhabitants of the earth for their iniquity*. Once this punishment nears its end, and the Jewish nation repents of her sin, God will rescue the Jews who have been in hiding, specifically those of verse 20. As stated earlier, this rescue will take place at Christ's Second Coming when He destroys the armies of the Antichrist.

Isaiah 27

Is. 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.

Considering that the last two verses of Isaiah 26 deal with Christ's Second Coming, the next event addressed by Isaiah is the punishment of *Leviathan* (Isaiah 27:1). Comparing Job 3:8 with Job 41:1-34, and considering the context of Isaiah 27:1, it is obvious that *Leviathan* is Satan (*Leviathan* is also mentioned in Psalm 74:14 and Psalm 104:26). Therefore, Satan will be punished after the Second Coming. It is interesting that the sequence of events recorded in Revelation 19 and 20 follow this general outline—Second Coming (Revelation 19:11-16), the binding of *Satan* for almost the entire duration of the Millennium (Revelation 20:1-3), and the final judgment of Satan as he is *thrown into the lake of fire* (Revelation 20:10). Are you seeing how similar Isaiah 24-27 is to the book of Revelation? No wonder Isaiah 24-27 is called the "Little Apocalypse."

God will punish *Leviathan* (Satan) by means of His *sword*, which is described in three ways: 1-*fierce*, 2-*great*, 3-*mighty*. Satan is described in three ways: 1-*the fleeing serpent*, 2-*the twisted serpent*, 3-*the dragon who lives in the sea*. Satan cannot withstand the onslaught of God's unrivaled sword.

