

Is. 27:2 ¶ In that day, "A vineyard of wine, sing of it!"

Isaiah first spoke of God's *vineyard* (the Hebrew people) in Isaiah 3:14 and Isaiah 5:1-7, a *vineyard* which has produced worthless fruit a major portion of its existence. This will continue to be the case until the end of the Tribulation, mainly due to the poor leadership within the nation. As a result of the vineyard's sin, God has removed His protection and allowed it to experience much adversity (Isaiah 5:3-6). In Isaiah 27:2-6, we see that the *vineyard* produces good *fruit* after her national generation at the end of the Tribulation. The phrase, "*In that day*," makes reference to the *day* when the entire Jewish nation repents of her sin and accepts Jesus as Messiah (which occurs at the end of the Tribulation). It is interesting that in Isaiah 5:1, *A song* was to be sung concerning the vineyard's disobedience and God's resulting judgment. In Isaiah 27:2, on the other hand, a different song is to be sung concerning God's blessings directed toward the *vineyard* due to her spiritual regeneration at the end of the Tribulation and subsequent obedience.

Is. 27:3 "I, the Lord, am its keeper; I water it every moment. Lest anyone damage it, I guard it night and day.

The Lord will keep, *water*, and *guard* the vineyard during the Millennium. Note, in Isaiah 5:6, that God refuses to water the vineyard so long as it is fruitless.

Is. 27:4 "I have no wrath. Should someone give Me briars and thorns in battle, Then I would step on them, I would burn them completely.

No *briars* or *thorns* will be allowed to grow in the vineyard during the Millennium, unlike the conditions described in Isaiah 5:6.

Is. 27:5 "Or let him rely on My protection, Let him make peace with Me, Let him make peace with Me."

Not only will the vineyard (the Hebrew people) *rely on* God's *protection* during the Millennium, but it will also *make peace* with the Creator of the vineyard through its spiritual regeneration at the end of the Tribulation.

Is. 27:6 In the days to come Jacob will take root, Israel will blossom and sprout; And they will fill the whole world with fruit.

The Jews *will take root* during the Millennium, *blossom and sprout*, and *fill the whole world with fruit* as God's vineyard. Remember that the vineyard is described as unfruitful in Isaiah 5:1-7, but during the Millennium it will bear *fruit* among the Gentile nations (be a blessing to the Gentile nations) as they come to worship the Messiah in Jerusalem.

Is. 27:7 ¶ Like the striking of Him who has struck them, has He struck them? Or like the slaughter of His slain, have they been slain?

This verse asks a question. Did God strike Israel in the same manner in which He *struck* Israel's enemies? The Revised Standard Version renders this verse as follows: "Has he smitten them as he smote those who smote them? Or have they been slain as their slayers were slain?" God's word, as well as secular history, confirms that He did not. Note what Isaiah states in the next verse.

Is. 27:8 Thou didst contend with them by banishing them, by driving them away. With His fierce wind He has expelled them on the day of the east wind.

The Revised Standard Version renders verse 8 as follows: “Measure by measure, by exile thou didst contend with them; he removed them with his fierce blast in the day of the east wind.” God drove the Hebrew people into exile by means of Gentile nations. However, the Hebrew nation received God’s judgment *by measure*. The Gentile nations, on the other hand, received His full wrath.

Is. 27:9 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.

As a result of God driving His people out of the land, His people will one day repent and experience a national regeneration. This repentance will come about during the judgments associated with the Tribulation. There will be no false gods ever again worshipped by the Jews. The notes associated with Isaiah 40:12 give more input concerning Israel’s past, present, and future involvement with idolatry.

Is. 27:10 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.

The fortified city addressed here could possibly point to Millennial Babylon, but probably points to *fortified cities* in general. They will be *forlorn and forsaken*.

Is. 27:11 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.

God will not be compassionate nor *gracious* toward the unredeemed of the Tribulation, for they will lack *discernment* (*discernment* only rests in the bosom of the righteous). He will be extremely compassionate and *gracious* toward Israel, as the following two verses verify.

Is. 27:12 And it will come about in that day, that 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.

The Jews will be regathered *one by one* at the end of the Tribulation to enjoy the land originally promised to Abraham. All the regathered Jews will be believers (Romans 11:26) and will enter the Millennium. The actual border of the land is from *the Euphrates* (to the north) to *the river of Egypt* (to the south—Genesis 15:18), but even though Israel will control the land *to the river of Egypt*, they will only settle as far as *the brook of Egypt* (also confirmed by Ezekiel 47:19).

Is. 27:13 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.

The believing remnant of the Jews will be regathered from the *nations* that were once their enemies (also read Isaiah 43:5-7, Jeremiah 16:14-15, 31:7-14, Ezekiel 11:14-20, Amos 9:14-15, and Zechariah 10:8-12). They *will come and worship the Lord* at Millennial *Jerusalem*—which is described in Isaiah 2:2-4 as well as other Old Testament passages.

Isaiah 28

Chapters 28-35 of Isaiah deal with prophecies relating to a crisis that had been brewing for some time, but finally came to a head, in the days of King Hezekiah. The actual events of this crisis are described in chapters 36-39. We must remember that what King Hezekiah faced in his day found its origin in the deficiency of faith within King Ahaz, Hezekiah's father. In chapters 7-12 of Isaiah, the book of Immanuel, Ahaz refused to trust God to defeat his enemies (Rezin king of Syria and Pekah king of Israel) and chose to trust Assyria instead. The Assyrians, however, after overthrowing Rezin and Pekah, came against Ahaz, and later, during the days of King Hezekiah, overthrew forty-six fortified cities within Judah. Jerusalem was left standing alone. Therefore, the southern kingdom of Judah was under the dominance of the Assyrians shortly after Ahaz's alliance with Assyria, and this dominance continued until the fourteenth year of King Hezekiah.

King Hezekiah's government had two factions during the fourteenth year of his reign. One faction desired to submit to Assyria and trust God for deliverance, while the other preferred to trust Egypt to overthrow the Assyrians for them. Isaiah was pro-Assyria. After all, the present problem with the Assyrians was nothing more than a consequence of King Ahaz's rebellion of Isaiah 7 (in that he chose to side with the Assyrians rather than trust God for deliverance from Syria and Israel). Isaiah realized that God would rectify the Assyrian crisis if Judah would but walk in faith. (You might want to read the notes associated with Isaiah 7:1-19.) Hezekiah, due to a lack of faith, chose to side with the Jews who desired to trust Egypt for liberation. In fact, Isaiah gave the prophecies addressed in this section of Isaiah while King Hezekiah and his associates were forming the covenant with Egypt. Their plan was to create a coalition with Egypt, along with some Philistine cities, to war against Assyria. Isaiah describes the devastation that resulted from that covenant in chapters 30 and 31. A second covenant is mentioned in this section, the covenant that many of the Jews will form with the Antichrist at the beginning of the Tribulation (Isaiah 28-29). This covenant will bring much grief to the Jews as well as the entire world. Be sure to note the difference between these two covenants—one, producing local chaos within Judah in Hezekiah's day; the other, producing world wide chaos during the Tribulation. Again we see that short-term prophecies not only gave credibility to a prophet's words, but validated his long-term prophecies as well.

Is. 28:1 Woe to the proud crown of the drunkards of Ephraim, And to the fading flower of its glorious beauty, Which is at the head of the fertile valley Of those who are overcome with wine!

Isaiah deals with the northern kingdom in verses 1-6. God would judge *Ephraim* (the northern kingdom of Israel) because of her drunkenness and pride. Samaria, a beautiful city and capital of the northern kingdom, was *at the head of a fertile valley*. It is addressed as a *fading flower* because it would soon be destroyed.

Is. 28:2 Behold, the Lord has a strong and mighty agent; As a storm of hail, a tempest of destruction, Like a storm of mighty overflowing waters, He has cast it down to the earth with His hand.

Assyria was the *strong and mighty agent* that would destroy the northern kingdom, Samaria being its capital.

Is. 28:3 The proud crown of the drunkards of Ephraim is trodden under foot.

The proud crown was Samaria, which would be *trodden under foot* in 722 BC by Sargon II, an Assyrian general. Note that the people had become *drunkards*, especially the leadership, meaning that they were ill-prepared to face the Assyrians.

Is. 28:4 And the fading flower of its glorious beauty, Which is at the head of the fertile valley, Will be like the first-ripe fig prior to summer; Which one sees, And as soon as it is in his hand, He swallows it.

The northern kingdom, including Samaria specifically, would be destroyed quickly, just as *the first-ripe fig* of spring, being especially tender, is rapidly consumed by the people. The main *fig* crop was not harvested until August, while *the first-ripe fig* was eaten earlier, in the month of June.

Is. 28:5 In that day the Lord of hosts will become a beautiful crown And a glorious diadem to the remnant of His people;

Regardless of how sinful a society becomes, a *remnant of God's people* within that society always remains faithful. Therefore, the Assyrian invasion would serve as an encouragement to the *remnant* in that God would prove His faithfulness to His prophets' words. Thus, the Lord would be *beautiful* and *glorious* to them. Jehovah was, and always will be, anything but *a beautiful crown And a glorious diadem* to the non-believing segment of the Hebrew people.

Is. 28:6 A spirit of justice for him who sits in judgment, A strength to those who repel the onslaught at the gate.

Again we see that the Lord will serve as a great encouragement to the remnant of believers within the northern kingdom when the Assyrians invade the land. As was stated in verse 3, the Assyrians overtook the northern kingdom in 722 BC.

Is. 28:7 And these also reel with wine and stagger from strong drink: The priest and the prophet reel with strong drink, They are confused by wine, they stagger from strong drink; They reel while having visions, They totter when rendering judgment.

Isaiah begins addressing the southern kingdom of Judah in verse 7, "*these*" pointing to the priests and prophets of the southern kingdom. The priests and prophets of Judah (outside of prophets like Isaiah) were guilty of drunkenness, very similar to that of the northern kingdom of Israel (the notes associated with Isaiah 28:3 add further input). Their drinking brought confusion and hampered their ability to render proper *judgment*.

Is. 28:8 For all the tables are full of filthy vomit, without a single clean place.

As a result of their excessive drinking, *all their tables were full of filthy vomit*. Therefore, the thing that caused the northern kingdom to fall would result in the fall of the southern kingdom as well.

Is. 28:9 ¶ "To whom would He teach knowledge? And to whom would He interpret the message? Those just weaned from milk? Those just taken from the breast?"

The leaders of Judah mock Isaiah by stating that his words humiliate them, for his words in their minds sound as though they should be addressed to children rather than grown men. The last thing these leaders desired was that someone tutor them. Their mindset was that children need tutors, not grown men.

Is. 28:10 "For He says, 'Order on order, order on order, Line on line, line on line, A little here, a little there.'"

The leaders of Judah make fun of Isaiah's message by repeating short words, one syllable words, implying that Isaiah is doing nothing more than muttering—speaking in a foreign language or a language for children only.

Is. 28:11 Indeed, He will speak to this people Through stammering lips and a foreign tongue,

Isaiah replies to these unwise leaders by saying that judgment is coming, and the judgment would be *a foreign tongue* spoken in the southern kingdom of Judah—the *tongue* of the Assyrians. Because they refused to listen to Isaiah's words (and formed a covenant with Egypt), the presence of the Assyrian language would be a sign of Judah's unbelief. In fact, it would sound like that which they accused Isaiah of in verse 10—*Order on order, order on order, Line on line, line on line, A little here, a little there*. Consequently, the Assyrian language would sound like short words, one syllable words in the ears of the inhabitants of Judah. It is interesting that God predicted that such a thing would happen as early as the days of Moses (read Deuteronomy 28:49). If Judah had but believed Isaiah's message, the Assyrian language would never have been heard in the land.

It is obvious that the sound of the Assyrian language in the southern kingdom of Judah was a sign of Jewish unbelief. In the same manner tongues, during the Church age, are a sign of Jewish unbelief; for the church came into existence as a result of Jewish unbelief. Had the Jews accepted Jesus as Messiah, there would have been no need for the present Church age. There would have been no need for 1 Corinthians 14 to have been written, a chapter that addresses the subject of *tongues*. Therefore, just as Judah's disobedience in Isaiah's day resulted in *a foreign tongue* being heard in Jerusalem, the disobedience of the Jews in Jesus' day (in rejecting His Messiahship) resulted in *tongues* being heard in *Jerusalem* in Acts 2:1-13. In both cases it was a sign pointing to the unbelief of the Jewish nation.

