

The Lord's Judgment of the Whole Earth ~ Part 6 Yesha'yahu 27:1-13

In my last post, we continued exploring **The Lord's Judgment of the Whole Earth ~ Part 5** in **Yesha'yahu 26:11-21**. In this post, we conclude our series on **The Lord's Judgment of the Whole Earth ~ Part 6** in **Yesha'yahu 27:1-13**.

¹ On that day, Adonai, with his great, strong, relentless sword, will punish Livyatan the fleeing serpent, the twisting serpent Livyatan; he will slay the sea monster.

Several other passages in the Old Testament mention **Livyatan**, but most of them, like Psalm 74:14 and Job 41:1-34, speak in terms of God's creative act that established control over watery chaos (personified by the sea serpent). **Livyatan** was a sea monster, representing chaos and evil in this verse. According to Revelation 13:1, this is a reference to the antichrist.

In verses 2-6, **pleasant vineyard** is a metaphor for God's people. The poem has many contrasts with the vineyard song of 5:1-7. There the vineyard image is used to emphasize God's judgment on sin; here, the vineyard image describes the restoration of His people after judgment.

² On that day, a pleasant vineyard - sing about it! ³ "I, Adonai, guard it. Moment by moment, I water it. So that no harm will come to it, I guard it night and day. ⁴ I have no anger in me. If it gives me briars and thorns, then, as in war, I will trample it down and burn it up at once; ⁵ unless it takes hold of my strength, in order to make peace with me, yes, to make peace with me."

In these verses, the **briars and thorns** seem to represent rebellion against God - the type of behavior that led to a judgment in the first place. The **briars and thorns** have two possible courses of action: they can experience the devastating punishment of God, or they can make peace with Him.

Many of us have the mistaken idea that God is really, really angry. All of the anger He rightly feels toward humanity, however, was poured out on **Yeshua** at Calvary. If we will just embrace and receive that, we can be at peace with God.

⁶ The time is coming when Ya'akov will take root; Isra'el will bud and flower, and fill the whole world with a harvest.

Yesha'yahu saw a prosperous future for God's people, one that would bring prosperity to the whole world (Genesis 12:1-3). We're seeing this prophecy fulfilled even today, for **Isra'el** is the world's third largest exporter of fruit and the fourth largest exporter of flowers. ¹

⁷ [Adonai] will not strike Isra'el, as He did others who struck Isra'el; He will not kill them, as He did the others.

Adonai indeed will judge all His people, but He will not annihilate them as He will do with those whom He uses to punish them.

⁸ Your controversy with her is fully resolved by sending her [into exile]. He removes her with a rough gust of wind on a day when it's blowing from the east.

Rather than annihilating His people, God will scatter them. The image of a **rough gust of wind** evokes the picture of chaff being blown away.

¹ Jon Courson's Application Commentary Old Testament Volume 2.

Verses 9-12 speak of the future restoration of **Isra'el** - when God gathers His people from their dispersion throughout the world.

⁹ So the iniquity of Ya'akov is atoned for by this, and removing his sin produces this result: He chops up all the altar stones like chalk - sacred poles and sun-pillars stand no more.

Limestone is crushed to produce **stones like chalk** that can be used for mortar, as a liming agent in cesspools and to seal stone walls with a type of "whitewash." **Sacred poles** refer to **Asherah** poles.

¹⁰ For the fortified city is alone, abandoned and deserted, like the desert. Calves graze and lie down there, stripping its branches bare. ¹¹ When its harvest dries up, it is broken off; women come and set it on fire. For this is a people without understanding. Therefore, he who made them will not pity them, he who formed them will show them no mercy.

The **fortified city**, like the **city of chaos** and the **lofty city**, represents arrogant human evil. In the aftermath of God's judgment, this city will become grazing land.

¹² On that day, Adonai will beat out the grain between the Euphrates River and the Vadi of Egypt; and you will be gathered, one by one, people of Isra'el!

The **Euphrates River** and the **Vadi of Egypt** were the far northern and southern boundaries of the promised land. The image of threshing grain is an image of refining judgment since the process separated the wheat from the chaff. But the aftermath of the punishment will bring a regathering of God's dispersed people.

¹³ On that day a great shofar will sound. Those lost in the land of Ashur will come, also those scattered through the land of Egypt; and they will worship Adonai on the holy mountain in Yerushalayim. ~ Isaiah 27:1-13 (CJB)

Perhaps because of their use for signaling in battle, the blast of a **great shofar** became a familiar image used in eschatological and apocalyptic literature as a signal for the end time (see Zechariah 9:14 and Revelation 8:6-12). Here it awakens the exiles to the moment when they will return from **Ashurim** exile and from the places in **Egypt** where they have fled for refuge.

In my next post, we will begin another series of **Woes** in **Yesha'hayu 28**.