

Isaiah 26

- We stopped in the middle of the Isaiah's Little Apocalypse

[Is. 25:6](#) ¶ The LORD of hosts will prepare a lavish banquet for all peoples on this mountain;

A banquet of aged wine, choice pieces with marrow,
And refined, aged wine.

[Is. 25:7](#) And on this mountain He will swallow up the covering which is over all peoples,

Even the veil which is stretched over all nations.

[Is. 25:8](#) He will swallow up death for all time,

And the Lord GOD will wipe tears away from all faces,
And He will remove the reproach of His people from all the earth;
For the LORD has spoken.

[Is. 25:9](#) And it will be said in that day,

"Behold, this is our God for whom we have waited that He might save us.
This is the LORD for whom we have waited;
Let us rejoice and be glad in His salvation."

[Is. 25:10](#) For the hand of the LORD will rest on this mountain,

And Moab will be trodden down in his place
As straw is trodden down in the water of a manure pile.

[Is. 25:11](#) And he will spread out his hands in the middle of it

As a swimmer spreads out his hands to swim,
But the Lord will lay low his pride together with the trickery of his hands.

[Is. 25:12](#) The unassailable fortifications of your walls He will bring down,

Lay low and cast to the ground, even to the dust.

- The chapter describes the Millennial Kingdom, and it offers some intriguing details
 - First, it confirms that one of the first events of the new Kingdom is a banquet to celebrate the start of Christ's reign
 - This is the feast Jesus describes at points in first coming
 - In Matthew 22 Jesus tells a parable of a wedding feast as a picture of entry into God's kingdom
 - Again in Matthew 25 Jesus speaks of the Groom coming for His Bride so they may participate in a wedding feast
 - In verse 8 we find another fascinating detail
 - This new age results in the swallowing up of death for all time

- What's so interesting about this statement is that it isn't true, at least not for all people
 - It's only true for some of those who enter this kingdom
 - For example, we know that men and women will die at the end of the 1,000 year reign on Earth, if not throughout the time

[Rev. 20:7](#) ¶ When the thousand years are completed, Satan will be released from his prison,

[Rev. 20:8](#) and will come out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together for the war; the number of them is like the sand of the seashore.

[Rev. 20:9](#) And they came up on the broad plain of the earth and surrounded the camp of the saints and the beloved city, and fire came down from heaven and devoured them.

- This scene tells us at least three things about the days of the Millennial Kingdom
 - First, some men are still possessed of sin and susceptible to the schemes of the enemy
 - Some men are still subject to physical death
 - Remember that Scripture teaches that there are only two possible deaths
 - The first death is the death of the physical body
 - The second death is the death of the soul at the Great White Throne judgment
 - Believers are told that while we may experience the first death but we will never experience the second death
 - Obviously, these men are not dying at the Great White Throne judgment, so this must be their first natural death
 - So the final conclusion we must make is that throughout the 1,000 years, men are still being born into sin and are living on Earth and dying
 - Since it's unlikely that these men are 1,000 years old

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- So how can Isaiah say that death ends?
 - Take a closer look at the context?
 - In verse 8 Isaiah says the Lord removes reproach from His people, which means the Jewish people
 - Remember this is the context throughout 25
 - The Messiah arriving to rescue and lead His people
 - The one they have waited for, as it says in verse 9
 - So, the Jewish people enter into this Kingdom completely in new form, without sin and without the possibility of death
 - Just like the Church, which also arrives in the incorruptible form, as Paul describes it
 - So where do the new generations of sinful people come from?
 - We'll look more at that later in this study, but the short answer for now comes from the Matthew 25 and the story of the sheep and the goats
 - Some saints live through Tribulation and therefore enter into the Kingdom as natural men, believers but still capable of sin and reproduction
 - And they repopulate the Earth with new populations of men still in sinful bodies
 - Out of these populations come those who later follow Satan
- The third chapter of the Apocalypse is a song, praising our Lord in His role as judge and King
 - And we see even more detail about what the world is like in the day Christ rules the Earth
 - It begins with an introduction...

[Is. 26:1](#) ¶ In that day this song will be sung in the land of Judah:

“We have a strong city;
He sets up walls and ramparts for security.

[Is. 26:2](#) “Open the gates, that the righteous nation may enter,
The one that remains faithful.

[Is. 26:3](#) “The steadfast of mind You will keep in perfect peace,
Because he trusts in You.

[Is. 26:4](#) “ Trust in the LORD forever,
For in GOD the LORD, we have an everlasting Rock.

[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.

[Is. 26:6](#) “ The foot will trample it,
The feet of the afflicted, the steps of the helpless.”

- Verses 1-4 praise the city of Jerusalem, the center of this new existence on Earth
 - The walls and ramparts are symbols of the Rock Who rules within it in security
 - The overwhelming quality is one of peace and stability
 - If there are two qualities to life that most Jews never experienced almost since the beginning of their existence, it was peace and stability
 - And that will be the dominant feature of life in Jerusalem in the day of the King’s rule
- Contrasting that is another city in verses 5-6
 - This city was brought low into the dust and will not be rebuilt
 - From other places in Isaiah, we already know this city is Babylon

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

[Is. 26:8](#) Indeed, while following the way of Your judgments, O LORD,
We have waited for You eagerly;
Your name, even Your memory, is the desire of our souls.

[Is. 26:9](#) At night my soul longs for You,
Indeed, my spirit within me seeks You diligently;
For when the earth experiences Your judgments
The inhabitants of the world learn righteousness.

[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.

[Is. 26:11](#) ¶ O LORD, Your hand is lifted up yet they do not see it.

They see Your zeal for the people and are put to shame;
Indeed, fire will devour Your enemies.

[Is. 26:12](#) LORD, You will establish peace for us,

Since You have also performed for us all our works.

[Is. 26:13](#) O LORD our God, other masters besides You have ruled us;

But through You alone we confess Your name.

[Is. 26:14](#) The dead will not live, the departed spirits will not rise;

Therefore You have punished and destroyed them,

And You have wiped out all remembrance of them.

[Is. 26:15](#) You have increased the nation, O LORD,

You have increased the nation, You are glorified;

You have extended all the borders of the land.

- First thing to know as you study these verses is that this is a song sung during the Kingdom
 - So it's comments refers to life during that time
 - In verses 7-9, the righteous describes their relationship to this King
 - They know Him and follow His ways and the ways of His judgments
 - What He says, we do in this new world He rules
 - Notice in verse 8 that His name and even our memory of Jesus is the desire of our souls
 - Our memory of His sacrifice on the cross remains with us as we follow Him during this time
 - In verse 9, the people sing that the world learns what righteousness is by experiencing Christ's judgments as He rules the Earth
 - But in verse 10, we learn that though the wicked are shown favor, that alone is not enough for them to learn righteousness
 - The difference between v.9 & v.10 is explained by the difference between the corporate experience and the person experience
 - Corporately, the world learns what righteousness looks like as they observe Christ ruling

- Personally, however, watching Christ at work isn't enough by itself to produce righteousness in the lives and actions of unbelievers
- The unbeliever deal unjustly in this land of uprightness and doesn't perceive the majesty of the Lord
 - Perceive is raah, which means to see with understanding or to give regard to something
 - And majesty is geuth, which is God's excellence
- So the in verse 11, what they see won't persuade, at least some
 - So they are ultimately put to shame and devoured
 - This is fulfilled at the end of the 1,000 years
- The last section vs.12-15 complete the second section of the song praising the Lord's leadership
 - He establishes peace, made possible all their works, made possible the confession of His name, and banished the departed unbelievers
 - Interestingly, God has erased all memory of them
 - For those who worry that their time spent in eternity might be marred by the memory of those who didn't join us...
 - Scripture testifies that God graciously frees us from those memories
 - Finally, for the Jewish people the Lord has increased their nations borders
 - This is speaking of the ultimate fulfillment of God's promise to Abraham, Isaac and Jacob concerning their land
 - We see the borders roughly defined in Joshua

[Josh. 1:2](#) "Moses My servant is dead; now therefore arise, cross this Jordan, you and all this people, to the land which I am giving to them, to the sons of Israel.

[Josh. 1:3](#) " Every place on which the sole of your foot treads, I have given it to you, just as I spoke to Moses.

[Josh. 1:4](#) " From the wilderness and this Lebanon, even as far as the great river, the river Euphrates, all the land of the Hittites, and as far as the Great Sea toward the setting of the sun will be your territory.

- From the Euphrates (Iraq) to the Great Sea (the Med) and from Lebanon to southern Israel where the Hittites lived
 - Israel has never yet had these borders in her control
 - But these will be the borders in the Kingdom
- Now in v.16, the song begins to look backward, reflecting on how Israel reached this point of living in peace in the Kingdom

[Is. 26:16](#) O LORD, they sought You in distress;
They could only whisper a prayer,
Your chastening was upon them.

[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 You, O LORD.

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

[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.

- The Jewish people sought the Lord while under distress
 - They could only whisper the prayer, because God was chastening them at the time
 - The time of the Tribulation, of course
 - As we studied here before in Zech 12

[Zech. 12:3](#) "It will come about in that day that I will make Jerusalem a heavy stone for all the peoples; all who lift it will be severely injured. And all the nations of the earth will be gathered against it.

[Zech. 12:8](#) "In that day the LORD will defend the inhabitants of Jerusalem, and the one who is feeble among them in that day will be like David, and the house of David will be like God, like the angel of the LORD before them.

[Zech. 12:9](#) "And in that day I will set about to destroy all the nations that come against Jerusalem.

[Zech. 12:10](#) ¶ "I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn.

- So this moment brings the return of Christ, as we studied before
 - And it was the Jewish prayer during the time of distress that prompted Him
 - You can read elements of that prayer, the prayer that will be said by the Jews when they call out for their Lord's return
 - You can find it in Psalms 79 & 80
 - Part of the prayer is also revealed later in Isaiah
- Then in v.17-18, Isaiah uses the comparison to a pregnant woman giving birth to describe how God brought the Jewish people out of disobedience and into faith
 - Isaiah says in vs.17-18 that in a sense Israel was in labor pains for thousands of years
 - But for all that time, they never gave birth to anything meaningful
 - Until the Lord made them deliver, so to speak, in the last day
- In v.19, Isaiah presents one of the few passages of Scripture that affirms the reality of bodily resurrection
 - Isaiah says that the final result of the nation of Israel giving birth to faith is that the dead will live
 - Corpses will rise
 - Those who have gone before in the dust return to life
 - We're talking here about the OT saints who will be brought back to life and resurrected at the start of the Kingdom
 - Remember, the Church saints have already been resurrected at the Rapture

- So this is describing the resurrection of the OT saints at the Second Coming of Christ at the point when the Jews believe
- Now the song moves backward in time a little, looking at the circumstances of Israel during Tribulation, especially in the time right before Christ's return
 - Beginning with the Jews in Petra who escape the antichrist during the second half of Tribulation

[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.

[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.

- The Lord is speaking in these verses, designated by the use of the first person possessive pronoun before the word people
 - The Lord calls Israel "my people"
 - He invites them into their rooms
 - Closing the door behind
 - Hiding them for a little while until the indignation runs its course
 - Indignation refers to Tribulation
 - We can see that in a few comparable passages from Jer and Dan

[Jer. 10:10](#) But the LORD is the true God;
 He is the living God and the everlasting King.
 At His wrath the earth quakes,
 And the nations cannot endure His **indignation**.

[Dan. 8:19](#) He said, "Behold, I am going to let you know what will occur at the final period of the **indignation**, for it pertains to the appointed time of the end.

- Both these passages refers to the Lord acting against the world in wrath during Tribulation (the context of both makes that clear)

- So back in Isaiah, we're told that the Lord was about to come out of His hiding place
 - And He brings judgment
 - But in the time immediately prior to that moment, the Lord invites His people to hide safely
 - This is a reference to the hiding place the Lord makes available for the believing remnant of Jews who flee to Petra
- Now in Chapter 27, the song moves to talking to another event associated with the end of Tribulation
 - The binding of Satan for 1,000 years