

“Work of the Keeper” Isaiah 27:1-19

Context: Isaiah 27 mirrors the worship of Revelation 20:10-22:5 and completes “Isaiah’s Apocalypse.” In the previous studies, we have considered apocalyptic parallels such as the judgment of the earth, the exaltation of God’s name, the Marriage Feast of the Lamb, and the city of God. Isaiah uses the historical context of Samaria’s total decimation as a symbol of what God’s rejection for sin looks like. Our study begins with God’s destruction of three emblems which, when taken together, symbolize the totality of ungodly world power universal. The fleeing Leviathan symbolizes Egypt, the twisting serpent symbolizes Babylon, and the dragon symbolizes Assyria. They, and the attitude they engender, are pictured as slain (Isaiah 27:1). The scene then rapidly changes to God’s protection, absolution, and gathering of the Remnant out of their midst. **Life Principle:** If you discard idolatrous attitudes and seek to make peace with God, peace will be made (Isaiah 27:5).

I. Preservation – Isaiah 27:2-6

The Remnant, symbolized by the vineyard, sing a song that recognizes the Lord’s work of ever-present preservation of His Spirit through the time of their stay on earth. The afflictions visited upon the Remnant by their enemies are not God’s wrath but the permission of His merciful purification. By relying on God’s empowerment, peace is found and a future of life eternal is established.

2. Absolution – Isaiah 27:7-11

The Remnant’s affliction by Assyria and Babylon’s represents the coming affliction of Jesus Christ. There is a difference in purpose of this affliction. God absolves the Remnant of their sin by turning their sin aside and placing it on Jesus at the cross. The Remnant is sanctified from their idolatry, symbolized by their destruction of the Asherim and its altars. The enemies of God, who choose ignorance of God as their dwelling place, are left as desolate as Samaria.

3. Collection – Isaiah 27:12-13

Verses 12 and 13 reveal the collection and sanctification of the Remnant gathered in the last days from the world powers mentioned in verse one. The return from the Babylonian Diaspora serves as a symbol for the ‘translation’ of the Saints to the New Jerusalem, taught throughout Scripture (cf. Matthew 3:12; 24:31ff; 1 Peter 4:17; 1 Cor 15:52; 1 Thess. 4:16ff; Zech 9:14ff; Rev 11:15).

Study questions:

- In Isaiah 27:1, Leviathan is interpreted to be symbolic of the totality of world powers. Look up the following verses to inform your opinion: Isaiah 51:9; Psalm 74:12; Psalm 89:10; Isaiah 43:14; and Revelation 20:2-10. In Isaiah, the dragon is killed and in Revelation 20:10, the dragon is tormented forever. Are these two the same or not?
- Whenever Scripture repeats a phrase, like in Isaiah 27:5, it is for emphasis and warrants special attention. As a **Bible study method**, study the meaning of ‘peace’ using *TWOT (#2401i)* or in *Vine’s NT Dictionary* in the sense of *shalom*. Now using a concordance, look up the occurrences of “peace” in Isaiah and apply this meaning when the context permits. In what sense is Jesus “Prince of Peace” (cf. Isaiah 9:6-7)? How are we kept “in perfect peace” in Isaiah 26:3, 12 (cf. Ephesians 3:20-21)?
- Last week we considered the four facets of salvation: (1) justification, (2) regeneration, (3) sanctification, and (4) glorification (see footnotes 7, 13, 14, 16 ‘On Salvation’ in our **doctrinal statement** under **what we believe** at www.gracepointfellowship.org). Where does “making peace with God and His making peace with us” fit in to these aspects (Isaiah 27:5, 3, 6, 7-9, and 13)?

Transformation exercise:

Bring Isaiah 27:5 before the Lord in prayer this evening right after you climb into bed. Is there a need to make peace with God through Christ’s atonement in repentance? Do you need to make peace with God through confession because of ‘idolatrous’ attitudes? If not, rejoice in the peace you have already experienced.