

ISAIAH

ISAIAH 27:1-13, ISRAEL DELIVERED

Isaiah 27 is the fourth and concluding chapter of Isaiah's "Little Apocalypse." It concludes with the regathering of the believing remnant that has been scattered throughout the world before and during the Tribulation into the land at the beginning of the Messianic Kingdom. We have to remember that the believing Jews are going to flee Jerusalem at the midpoint of the Tribulation which necessitates their reentry into the land after the King returns to earth to save them from annihilation at the hands of antichrist. The Lord described sending His angels to gather them and bring them into the land (Mt. 24:31). Isaiah 26:20-21 should probably be considered to be the first verses of chapter 27. They fit more with this chapter and appear to be verses that introduce the rest of the chapter.

Isaiah 26:20–21 ²⁰Come, my people, enter into your rooms And close your doors behind you; Hide for a little while Until indignation runs *its* course. ²¹For 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 eschatological marker "in that day" is repeated four times in the thirteen verses of this chapter (vv. 1, 2, 12, 13), and it is a reference to the Tribulation and the inauguration of the Kingdom.

Isaiah 27:1 ¹In that day the LORD will punish [פִּקֵּד] Leviathan the fleeing serpent, With His fierce [קָשָׁה] and great [גָּבוֹל] and mighty [תְּזַק] sword [חֶרֶב], Even Leviathan the twisted serpent; And He will kill [תִּהְרַג] the dragon who *lives* in the sea.

"In that day" is an eschatological reference to the time when the Lord will defeat antichrist and His armies at the end of the Tribulation which will, in turn, pave the way for the inauguration of the Messianic Kingdom.

Who or what is Leviathan? There are several different explanations that have been offered proving that the interpretation is not as clear cut as we might wish it were. In the end, I believe it is figurative language referring to Satan and to those people and nations who follow him which represents the world system which will be defeated and destroyed by the King when He returns to establish His Kingdom.

For example, Buksbazen believes it refers to three different geological features each of which represents a different nation that were, and still are, perennial enemies of Israel. "Isaiah continues the theme of the last chapter which is the impending judgment of the nations, especially of the three world powers: Assyria, Babylon, and Egypt. Leviathan the 'swift serpent,' an aquatic monster of mythical origin, represents Assyria, situated along the banks of the swift river Tigris. Babylon, the great empire along the winding Euphrates, is described as 'the Leviathan, the sinuous serpent,' and Egypt is called 'the sea dragon.'" Divine judgment upon these three proud nations is indicative of God's judgment upon all the world powers" [Victor Buksbazen, *The Prophet Isaiah: A Commentary*, 245].

Other theologians believe the threefold form presented in this verse—Leviathan the fleeing serpent, Leviathan the twisted serpent, and the dragon—represents an ancient, poetic literary style.

I think this Scripture represents a broader coalition of nations that will be trying to destroy Israel during the Tribulation, and, in fact, represents the nations of the world system existing at the end. That is not to say that the historical problems Israel had with Assyria, Babylon, and Egypt were not types of the end because they were, but they are in the past as individual, national entities by the time this Scripture will be fulfilled. It is also quite likely that the Israelites would have understood this Scripture in its historical context which probably meant they would have understood it as Buksbazen presented it. However, Buksbazen does acknowledge the representative nature of those ancient enemy nations of Israel, but by the end, Babylon will represent the entire world system and its component nations including Assyria and Egypt. This Scripture is about the end; it is not about the past except as the past enlightens us to the circumstances of the future.

Was, or is, Leviathan a real creature or a mythical creature? Whatever Leviathan was, it would be very dangerous to rouse him (Job 3:8) which would unleash powerful, implying malevolent, supernatural forces. Psalm 74:14 refers to Leviathan as a creature with "heads," plural. This coincides with ancient Canaanite pagan myths that represent a seven-headed dragon/serpent creature named Lotan. This does not mean that a pagan, mythical worldview was endorsed in Scripture. It was simply a well-known story of the time that was used by the Spirit of God to represent God's victory over evil. This myth portrays a monster who is unleashed at the end of history engaging in warfare with the gods who ultimately defeat him. Psalm 104:26 and Job 41:1 suggest that Leviathan is some sort of sea creature, possibly a whale. That does not prevent us from understanding him as a mythological creature who happens to be connected to the sea. Some people want to connect Leviathan with a crocodile, but the biblical descriptions really do not coincide with the physical characteristics of a croc. We also cannot discount the biblical fact that Satan is identified both as a dragon and as a serpent in Revelation 12:9.

My conclusion is that this is a metaphor representing the truth that God is going to destroy and defeat Satan and his world system when the Lord returns to earth at the Second Coming. Unger concurs. "[L]eviathan may be purely a mythical concept adapted to biblical usage (as dragon is used to prefigure Satan). Since the discovery of the Ras Shamra religious texts in Syria on the site of ancient Ugarit, it has become evident that there is a parallel between the seven-headed Canaanite monster Lotan of prevailing mythology, 1700-1400 B.C., and the biblical leviathan. Isaiah seems to employ this ancient mythological idea of the destroyed leviathan poetically (Is. 27:1) to symbolize the Judgment Day when God will triumph over the threatening evil of this world system" [Merrill F. Unger, s.v. "Leviathan," *The New Unger's Bible Dictionary*, 73].

Constable calls Leviathan "a symbol of the immense power arrayed against the Lord's people.... It stands for the strong spiritual enemies of God's people.... I think the passage pictures God's punishment of Israel's enemies at the Second Coming" [Thomas L. Constable, *Thomas Constable's Notes on the Bible: Isaiah-Daniel*, vol. 4, 4:76].

“In that day,” the Lord is going to punish Leviathan. The end of the Tribulation is not about imposing punishment or judgment on some sort of mythical creature. It is about imposing punishment or judgment on a God rejecting world that is being controlled by Satan. Furthermore, it is not only about defeating that Leviathan system, but it is about destroying it, killing it, and totally eliminating it.

Punish, פָּקַד, means to impose a penalty on or to inflict punishment on.

Kills, הָרַג, means to kill, to slay. It refers to causing someone or something to die, to put to death, usually intentionally or knowingly.

Ultimately, every single unbelieving Gentile person will be killed either during the Tribulation or at the sheep and goats judgment. Every unbelieving Jew will be killed before the Kingdom begins. No unbeliever will be allowed to enter the Kingdom.

How will the Lord destroy Leviathan? He will do it with a fierce and great and mighty sword.

Fierce, קָשָׁה, means ferocious, hard, harsh, cruel, severe, strong, fierce, and violent referring to actions that are marked by extreme and violent energy. It has the sense of being unrelenting.

Great, גָּדוֹל, means great carrying the sense of something remarkable or out of the ordinary in degree. It emphasizes the importance, size, and significance of something or someone.

Mighty, חָזָק, means strong, stout, and mighty describing something or someone having or showing great strength, force, or intensity.

During this time, God's wrath will punish and destroy the world system in powerful, devastating, all-encompassing ways that have never before been seen in history, the only exception being the Flood. He is omnipotent; there is nothing and no one who can compare to Him in power.

Sword, חֶרֶב, means a sword, dagger, knife, or chisel. In this context, it means a sword. It refers to a sword or other cutting instrument or thrusting weapon that has a long metal blade and a hilt with a hand guard. The Septuagint translates this word with μάχαιρα, which was a broad sword used for military offense, i.e., for killing. These swords represent weapons of war, used for centuries with great effect, describing the power that God wields to kill and destroy everything that is in rebellion against Him.

Revelation 19:21 ²¹And the rest were killed with the sword [μάχαιρα] which came from the mouth of Him who sat on the horse, and all the birds were filled with their flesh.

These words identify the greatest offensive weapon in the history of the world. That weapon is the sword God will wield in judgment. This sword is not a physical instrument, it is the Word of God. With it God creates, and with it He exercises His wrath, imposes

judgment, and destroys that which rebels against Him. He also uses it to save those who belong to Him.

Motyer had a good summation of this verse. "The threefold description *Leviathan ... serpent ... monster* is matched by the threefold description of the Lord's sword: *fierce* (hard, unrelenting), *great* (equal to any task) and *powerful* (dominating). Hostile supernatural forces infest the whole creation, *coiling* on land, *monstrous in the sea*. Thus sin corrupted the 'very good' work of God (Gn. 1:31), but, however great and wherever concealed, the sword of the Lord will find and slay them *in that day*" [J. Alec Motyer, *Isaiah: An Introduction & Commentary*, 180].

The concept of the Lord as a vintner and Israel as His vineyard is revisited which should remind us of Isaiah 5:1-7. There, the pleasant vineyard was destroyed by God due to the unfaithfulness of the vineyard, Israel. Here, it represents the reestablishment of the vineyard as God originally intended it to be. The parallels between the two Scriptures are significant. God was angry with His vineyard, but His anger will be assuaged. Briers and thorns took over the original vineyard, but the Lord will not allow briers and thorns to invade His restored vineyard. Drought was brought to bear on the original vineyard, but the latter vineyard will be well watered. The original vineyard produced bad fruit or no fruit, but the vineyard of the Kingdom will be exceedingly fruitful.

Isaiah 27:2-5 ²In that day, "A vineyard of wine [כַּרְם הַקָּדֵשׁ], sing of it! ³"I, the LORD, am its keeper; I water it every moment. So that no one will damage it, I guard [נִצְרָה] it night and day. ⁴"I have no wrath. Should someone give Me briers *and* thorns in battle, *Then* I would step on them, I would burn them completely. ⁵"Or let him rely on My protection, Let him make peace with Me, Let him make peace with Me."

One fact of the parable of the vineyard stands out in terms of the context before us today. In the parable, God condemned the Israelites for their unfaithfulness, and He promised them His vineyard would be demolished as a result. What He never said was that He would completely abandon His vineyard, Israel. He would allow His vineyard to suffer the consequences of disobedience and rebellion, but He would always guard it in order to preserve a remnant in accordance with His covenant promises. That He has done. The survival of the Jewish people has been a work of God. They survived nearly two-thousand years of dispersion into the world system that hated them and persecuted them. Meanwhile, God protected the land; it was not overrun with Gentiles and settled to the extent the Jews could not return. He sovereignly orchestrated events to facilitate Israel's return into the land as a nation. Fruchtenbaum recognizes the historical events that created that possibility as World War I, which prepared the land for the Jewish people, and World War II, which prepared the people for returning to the land. World War I resulted in the Balfour Declaration that proclaimed British support for the reestablishment of a homeland for the Jewish people in the ancestral homeland of Israel. World War II and the holocaust convinced many of the Jewish people that the only safe place they could live would be in a Jewish nation located back in their ancestral homeland. During all that time, God sovereignly ensured the survival of the Jewish people. In other words, He was on guard day and night providentially caring for the nation.

Even in the midst of all the divine discipline God has imposed on, and will continue to impose on, Israel, He has guarded them and He still continuously guards them to prevent their annihilation. God will fulfill His unconditional covenant promises to Israel which means He must preserve them despite all the discipline He will impose on them throughout their history. It is wise to understand that there are two aspects to the concept of God's guardian role over Israel. He has guarded them to preserve them as a nation, and He will guard the people and the nation in the Kingdom when they will live in perfect peace, safety, and communal welfare.

Guard, נָצַר, means to guard, to keep, to preserve, to hide. It refers to keep safely, i.e., to maintain in safety from injury, harm, or danger.

This Scripture is a reference to the Kingdom, but that does not negate God's providential care for, i.e., His guarding of, Israel throughout history. It does mean that He kept Israel from annihilation, but it does not mean He has protected Israel from the effects of His divine disciplinary program, because He has allowed Israel to be seriously punished throughout history which will culminate with the day of Jacob's trouble. During the Kingdom, Israel will be in perfect fellowship with Yahweh, and the nation will be perfectly guarded by God and kept in perfect wholeness. Israelites living in the Kingdom will finally experience all that *shalom* means as an expression of peace, wholeness, and well-being.

The picture presented here is one of the Kingdom in which Yahweh's reestablishment of the demolished vineyard, Israel, is presented and over which He will exercise divine care symbolized by watering it and watching over it day and night. He will also destroy anyone or any nation that attempts to destroy the vineyard unless they make peace with Him. In the past and continuing to this day, God has allowed people and nations to be part of His disciplinary program for Israel, but in the Kingdom, there will be no occasion for any people or nation to harm God's vineyard, Israel. He will ensure their safety, security, and peace. Only at the end after Satan is loosed for a time, will any harm against Israel be threatened and the Lord will deal with that once and for all time.

Revelation 20:7–10 ⁷When the thousand years are completed, Satan will be released from his prison, ⁸and 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. ⁹And 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. ¹⁰And the devil who deceived them was thrown into the lake of fire and brimstone, where the beast and the false prophet are also; and they will be tormented day and night forever and ever.

The Israelites will be singing praises to God for His deliverance and care during the Kingdom.

There is a textual issue in verse 2. The NASB translates קָרַם הַמֶּדֶד, as a "vineyard of wine," but it is better translated a "vineyard of beauty" or a "pleasant vineyard." The Septuagint translates it as a "beautiful vineyard" using χαλός ἀμπελών. דָּגָן, means handsome, pleasant, or beautiful indicating what is desirable and appreciated or charming. The emphasis is on the value of the vineyard. This translation is more in keeping with the vineyard that

Yahweh originally planted according to Isaiah 5:1-7. Wine is usually translated from יַיִן. Some Hebrew texts read חֲמֵץ, meaning partially fermented wine which is where the NASB translation originates. This is possibly being used as a contrast between the original vineyard that produced nothing worthwhile and the Kingdom fruitful vineyard. I favor the beautiful or pleasant translation.

Theologians who do not understand the fact of a 1,000-year literal Kingdom believe rebellious Israel is the subject of the briars and thorns that will be destroyed by God and therefore have a need to make peace with Him. However, Israel's punishment has been completed, and, at the time to which this Scripture refers, the remnant will be in the Kingdom. This can only be understood by comprehending God's program for Israel as the Bible reveals it, which is clear only when utilizing literal hermeneutics and understanding God's distinctive plans for Israel and for the church.

The end result will be a vineyard, the nation Israel, that will be the head nation of the world which will be a blessing to the world.

Isaiah 27:6 ⁴In the days to come Jacob will take root, Israel will blossom and sprout, And they will fill the whole world with fruit.

Once safely in the Kingdom, the Israelites will flourish. This is an agricultural metaphor identifying Kingdom truth. Israel will take root, sprout, be watered and, by implication, nourished, and become very fruitful to the point that the whole world will benefit. This condition is a reminder of what Israel was originally created to be and to enjoy if they had only been obedient to God from the start. This has never happened in the history of Israel to the extent this Scripture reveals, and it is still in the future today. This situation is reflected in the blessings promises of Leviticus 26 and Deuteronomy 28. Israel was created to be the foremost nation on earth and to be a blessing to the people of the world.

Deuteronomy 28:1, 13 ¹⁴Now it shall be, if you diligently obey the LORD your God, being careful to do all His commandments which I command you today, the LORD your God will set you high above all the nations of the earth.... ¹³The LORD will make you the head and not the tail, and you only will be above, and you will not be underneath, if you listen to the commandments of the LORD your God, which I charge you today, to observe *them* carefully,

Isaiah is not saying that the Jews will inhabit the entire earth during the Kingdom, because they will be living in Israel. It is to say, that Israel will be a tremendous blessing throughout the entire earth. This must be primarily referring to spiritual issues, but material blessings will flow from them to the benefit of all. Even today, the Jewish people are a tremendous blessing to the world in numerous endeavors.

These things will happen because God causes them to happen. Israel will not, indeed cannot, do these things on her own. Israel's history has been one of trying to do things without God, and that has been a disastrous failure. Once the nation finally accepts the Messiah at the end of the Tribulation, their self-sufficiency will be a thing of the past. They will finally trust in God, He will set their course as a nation, they will prosper as a nation, they will bless the world, and they will finally be the nation they were created to be.

The next five verses concern the methods God used to deal with rebellious Israel. Those methods were disciplinary in nature, ranging from mild to severe, and all designed to bring Israel to the point where she would turn to God, cease her rebellion, and be restored to fellowship with Yahweh. God's intent for Israel's enemies was judgment and destruction, not discipline. "God's dealing with Israel is basically different from the way He has dealt with other nations. He punishes His people in moderation" [Victor Buksbazen, *The Prophet Isaiah: A Commentary*, 246].

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

This is a rhetorical question meaning it is not really a question, it is a statement of fact although it must be admitted that this verse is somewhat unclear. The point of this verse is that God has indeed struck Israel, but He has struck His enemies, and Israel's enemies, even more severely than He has struck Israel. The NET Bible translation and the HCSB are more clearly stated in terms of understanding in English, but not as literal.

Isaiah 27:7 ⁷Has the LORD struck down Israel like he did their oppressors? Has Israel been killed like their enemies? [NET Bible]

Isaiah 27:7 ⁷Did the LORD strike Israel as He struck the one who struck Israel? Was he killed like those killed by Him? [HCSB]

"The Hebrew in verse 7 is rhythmic and beautiful but at the expense of clarity! 'Like the smiting of the one who smote him did he smite him?', i.e. did the Lord smite Israel to the same extent as he smote Israel's smiters? The second question is much the same: 'or like the slaughter of his slaughtered ones was he slaughtered?', i.e. did Israel ever suffer such casualties as the Lord inflicted on those he defeated?" [J. Alec Motyer, *Isaiah: An Introduction & Commentary*, 181].

One of the consequences for rebellion was dispersion from the land.

Isaiah 27:8 ⁸You contended with them by banishing [שָׁלַח] them, by driving [סָאֲצָה] them away. With His fierce [קָשָׁה] wind He has expelled *them* on the day of the east wind [קָדִים].

Dispersion happened in part before it happened it total. There were various wars throughout Israel's history when people were taken captive and removed from the land. Israel was removed by Assyria and Judah was removed by Babylon, but returned. The Romans removed them from the land in two decisive blows. The first was in A.D. 70 when Jerusalem and the Temple were destroyed, and they finished it after the Bar Kochba revolt in the second century. That began what has become to be known as the *diaspora*. The *diaspora* was not meant to be permanent. The promises to preserve Israel and to restore Israel to their ancestral land have always been operative. At this time, Israel has been restored to the land in unbelief in preparation for the day of Jacob's trouble. The fact of the *diaspora* as we know it was prophesied by Moses.

Deuteronomy 28:63–67 ⁶³“It shall come about that as the LORD delighted over you to prosper you, and multiply you, so the LORD will delight over you to make you perish and destroy you; and you will be torn from the land where you are entering to possess it. ⁶⁴“Moreover, the LORD will scatter you among all peoples, from one end of the earth to the other end of the earth; and there you shall serve other gods, wood and stone, which you or your fathers have not known. ⁶⁵“Among those nations you shall find no rest, and there will be no resting place for the sole of your foot; but there the LORD will give you a trembling heart, failing of eyes, and despair of soul. ⁶⁶“So your life shall hang in doubt before you; and you will be in dread night and day, and shall have no assurance of your life. ⁶⁷“In the morning you shall say, ‘Would that it were evening!’ And at evening you shall say, ‘Would that it were morning!’ because of the dread of your heart which you dread, and for the sight of your eyes which you will see.

The fact of Israel's preservation was prophesied by Jeremiah.

Jeremiah 31:35–37 ³⁵Thus says the LORD, Who gives the sun for light by day And the fixed order of the moon and the stars for light by night, Who stirs up the sea so that its waves roar; The LORD of hosts is His name: ³⁶“If this fixed order departs From before Me,” declares the LORD, “Then the offspring of Israel also will cease From being a nation before Me forever.” ³⁷Thus says the LORD, “If the heavens above can be measured And the foundations of the earth searched out below, Then I will also cast off all the offspring of Israel For all that they have done,” declares the LORD.

This verse is probably a divorce metaphor; Israel was frequently portrayed as the wife of Yahweh, and the word translated “driving them away” was used in connection with a divorce in Isaiah 50:1. If not about divorce, the concept of dispersion is clearly present anyway.

Banish, *שָׁלַח*, means to send, to cause to go somewhere. The Israelites were removed from the land by God; leaving was not voluntary.

Drive, *סָחַף*, means expulsion referring to the act of forcing out someone or something.

The dispersion would be harsh which is metaphorically revealed by “fierce wind.” Furthermore, the east wind, known as the sirocco, is a very strong, powerful wind. Leviticus 26 and Deuteronomy 28 revealed how harsh the divine discipline God promised Israel for rebellion was going to be, and Isaiah's prophecy confirms that is exactly what is going to happen.

Fierce, *קָשָׁה*, means hard or severe with the sense of very strong or vigorous.

East wind, *קָדִים*, means a wind out of the east, but it is often associated with heat and scorching wind. It is often used in the Old Testament to portray a harsh, punishing wind.

Restoration is God's ultimate goal concerning Israel.

Isaiah 27:9 ⁹Therefore 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.

"Through this" is a reference to the divine disciplinary program Israel was going to experience which would have a purging effect on them. God's divine discipline was likened to the removal of dross which is accomplished by fire (Is. 1:25; Ezek. 22:18-19). The discipline itself would not bring about forgiveness, but because Israel was going to be preserved, some of them would come to faith which will result in forgiveness and restoration. The discipline is designed to bring them to the end of themselves and to create in them a desire to depend on God alone. That will not happen until the end of the Tribulation, but, in the end, the discipline God designed for them will serve its pedagogical (teaching) purpose, and all Israel will be saved.

Once Israel enters the Kingdom, idolatry will finally be a thing of the past for them. Many people claim that idolatry was eliminated from Israel after the Babylonian captivity, and it is true that the overt forms of Canaanite idolatry were eliminated. The problem is that those things were replaced by more secular forms of idolatry such as money, careers, self, and so on. It is also significant to note that the *diaspora* scattered and planted the Israelites throughout a pagan world system. The complete eradication of idolatry has yet to take place, but that will happen when the Kingdom begins.

Once again, the fortified city, that is, the world system, is going to be destroyed and eliminated immediately before the Kingdom begins. This is the third time Isaiah has used the metaphor of a fortified or unassailable city to refer to the world system (cf. Is. 25:2, 26:5-6). Some theologians believe this refers to Jerusalem, but the Messianic Kingdom context disallows that notion.

Isaiah 27:10–11 ¹⁰For 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. ¹¹When its limbs are dry, they are broken off; Women come *and* make a fire with them, For they are not a people of discernment [בִּינָה], Therefore their Maker will not have compassion on them. And their Creator will not be gracious to them.

This represents the state of the world as God dismantles Satan's world system. Throughout the Tribulation great devastation will be wrought on planet earth which will drastically change the way the people on earth lived their lives before the day of Jacob's trouble started. During this time there will be worldwide war, famine, death, and what we would call natural disasters. The cities and nations of the world that believe themselves to be so self-sufficient will have their lives upended.

Earth dwellers are not capable of discernment, בִּינָה, which means understanding referring to the capacity for rational thought or inference or discrimination. Unsaved people have no ability to discern truth from error, and they willingly replace truth with error. This is particularly true in the spiritual realm because they have been blinded, willingly, but blinded, to the truth of the gospel which is the only thing that is able to save them during this time in history.

1 Corinthians 2:14 ¹⁴But a natural man does not accept the things of the Spirit of God, for they are foolishness to him; and he cannot understand them, because they are spiritually appraised.

2 Corinthians 4:4 ⁴in whose case the god of this world has blinded the minds of the unbelieving so that they might not see the light of the gospel of the glory of Christ, who is the image of God.

The earth dwellers' continuing rejection of God will result in their condemnation; God will not have compassion on them during their rebellion. His patience will have reached its end. Their only escape will be a positive response to the eternal gospel that will be preached during the Tribulation (Rev. 14:6).

The final two verses of the chapter describe the worldwide regathering of the Israelite remnant who have survived the Tribulation and are now ready to enter the Kingdom and realize the covenant promises.

Isaiah 27:12–13 ¹²In that day the LORD will start *His* threshing [תִּבְּטֵן] 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. ¹³It 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 chapter began with the eschatological marker “in that day” and it ends with it as well. Another agricultural metaphor is used to reveal the gathering of the remnant after the appearance of Messiah. This is the second and final regathering of Israel when they will be taken into the land in a state of belief for the inauguration of the Messianic Kingdom.

Isaiah 11:11 ¹¹Then it will happen on that day that the Lord Will again recover the second time with His hand The remnant of His people, who will remain, From Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath, And from the islands of the sea.

This is the gathering the Lord revealed in the Olivet Discourse.

Matthew 24:31 ³¹“And He will send forth His angels with A GREAT TRUMPET and THEY WILL GATHER TOGETHER His elect from the four winds, from one end of the sky to the other.

The blowing of a trumpet will signal this regathering of the remnant. There are only a few occasions in Scripture where it is recorded that the Lord Himself will sound a trumpet. Once was on Mount Sinai (Ex. 19:18-20), and a second time will be at the Second Coming (cf. Zech. 9:14). The Rapture of the Church and the resurrection will also be accompanied by the blast of a trumpet (1 Cor. 15:52; 1 Thess. 4:16).

I did an investigation to determine whether or not a trumpet blast was connected with the Day of Atonement, which is prophetically the day of the Second Coming. There is not with one exception. The Jubilee year was initiated by the blowing of a trumpet on *Yom Kippur* (Lv. 25:9-10, the Day of Atonement) every fifty years. “According to Jewish rabbis, the Jubilee year is currently not observed or commemorated in Israel. The main reason is that the Jubilee is only observed when all twelve tribes of Israel are living in the Promised Land. According to this verse [Lv. 25:10], Jubilee is only sanctified when all its inhabitants are living in all the land, and when each tribe is living in the specific area of the land

which the Lord had divinely allotted to them.... Thus, according to this reasoning, the next Biblical Jubilee year in Israel will only be celebrated when God brings back all the tribes home to Israel. It will begin on the most important and holiest day of the Hebraic calendar—Yom Kippur or the Day of Atonement. The year is only known to God" [www.thejoshlink.com/article303.htm., accessed 24 Jan. 2020]. This is not a biblical fact beyond the blowing of the trumpet on *Yom Kippur* to begin the Jubilee. Does the trumpet blown at the return of Messiah, which is properly connected to the Day of Atonement and which is when the Lord returns to save all Israel, signal the beginning of a Jubilee connected to the inauguration of the Kingdom? We don't know, but we will find out one day. If it is just a coincidence, it is a very interesting coincidence.

Threshing, תִּבֵּט, means to beat off, to beat out, and to thresh referring to beating out the edible seeds of a grain from the stalk and the husk by beating or trampling. It is used figuratively to refer to the events of the Tribulation that identified the believing remnant who, at the Second Coming of Messiah, would be gathered together as the grain is gathered up, separated from the chaff, and properly stored away.

The remnant will be taken into Israel for permanent settlement where they will be able to worship Yahweh on the holy mountain in Israel where the Messiah King will sit on the Davidic Throne, the Millennial Temple will be constructed, and the covenant stipulations promised by Yahweh to the Israelites will all be completely fulfilled (Ezek. 40-48).