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In Days to Come Jacob Will Take Root

27: 2-13

In days to come Jacob will take root **DIG**: As God sings from His vineyard, what chords does He strike? Major or minor? Harmony or discord? High notes or low notes? How does this song harmonize with 5:1-7? What accounts for the change in tune? How fruitful has Isra'el been? What is the fruit that will eventually fill all the world (see 2:1-5, 19:23-25, 26:18 for possibilities)? What has been the cause and purpose of God's judgments against Judah (compare 27:7-11 to 11:11)?

REFLECT: Is the fruit of your life mostly taking root (present, but unseen)? Or is your fruit budding and blossoming (it's beginning to show its God-given potential)? This past year, have you sensed ADONAI singing about your garden? Or have you felt God was disciplining you in some way as in 27:7-9? Why? In retrospect, what do you see as the purpose of such discipline? What is your part, and what is God's part in being fruitful and multiplying for God? Asherah poles and incense altars were idolatrous; even so, Isra'el used them. What things have possibly taken the place of God as the desire of your heart (26:8)?

Isaiah says: **In that day, sing about a fruitful vineyard (12:2)**. There was a previous song of the vineyard (**to see link click [Ba](#) - The Song of the Vineyard**). The vineyard symbolizes **Isra'el**. The point then was that **God** planted the **vineyard** so that it would produce good grapes, but **Isra'el** produced only bad grapes. Therefore, **God** left it unprotected to be trampled down, allowed weeds to grow up in it, and **He** withheld rain from it. But now with **Isra'el's** regeneration there is another song of the **vineyard**, which is in contrast to the previous one. **In that day, in Israel's far eschatological future**, the nation of **Isra'el** will be regenerated. At long last, there will be good fruit in the **vineyard**.

This result will be completely **the ADONAI's** doing. **He** will **watch over it, water it continually** and also **guard it day and night so that no one may harm it (27:3)**. It is not some lesser laborer, but **the LORD Himself** who will watch over **His** own (**John 10:11-13**). In contrast to **Chapter 5**, where the rain and the dew no longer fell on the vineyard, here, **God** waters **it continually**. What's more, instead of abandoning **Isra'el** to **her** enemies, **ADONAI** will be her watchman **day and night (Psalm 121:4; Isaiah 5:2;**

Matthew 21:33).

Here **He** will declare war on the **briers and thorns**, saying: **I am** no longer **angry**. **If only there were briers and thorns confronting Me! I would march against them in battle; I would set them on fire (27:4)** However, in **Chapter 5 He** allowed the **briers and thorns** to spring up. **Isra'el** had not been a fruitful vine and was therefore judged. Here **the LORD** wishes **they** were present so **He** could defend **His** vineyard from **their** advancement. Like a young lover wanting to defend **his** beloved, so it is here. **God's** love for **His** bride is the same, and will be the same on the last day (**Ephesians 5:25-27; Second Corinthians 11:2**).

The contrast is that now **Isra'el** will be fruitful. **God** wants to restore that relationship with **Him** that they once had. **He** says: **Let them make peace with Me**. During the messianic Kingdom, **Jacob**, another name for **Isra'el**, will be productive again (**Isaiah 35:1-3 and 6-7; Amos 9:13-14; Zechariah 14:8**), and **the blessings conferred upon Isra'el will be enjoyed by the whole world (Genesis 12:3)**.

Or else let them come to Me, yes, let them make peace with Me (27:5). The scene changes back to **Isaiah's** day (**27:7-8**). If **Isra'el** feels unfairly treated by **God** and wonders how the prophecy of **27:2-6** could ever come true, **she** is invited to compare **herself** to **her** enemies, to discover that **they** have ultimately suffered worse than **she**. That this has happened is evident if one looks at Nineveh and Babylon today. The horrible slaughters, which have taken place in and around **Jerusalem**, have been multiplied in those places. **God's** instruments of judgment are not exempt from judgment themselves.⁹³ And if they punish **Isra'el** beyond which they are allowed, their punishment is even more severe (**10:5-19, 33:1, 47:5-9**).

Since **God** will be **Isra'el's** keeper **in** the last **day**, supplying **her** needs and subduing **her** enemies, **she** will spread out to cover the whole **earth (Hosea 14:5-7)**. **In days to come Jacob will take root, Isra'el will bud and blossom and fill all the world with fruit (27:6)**. **She** will fulfill **her** calling, and **all peoples on earth will be blessed through her (Genesis 12:3b)**.

Has ADONAI struck her as He struck down those who struck her? Has she been killed as those were killed who killed her (27:7)? In other words, has **God** devastated **Isra'el** the way **He** devastated **Isra'el's** enemies? The literary structure in Hebrew **demands a negative answer**. No! Then how has **He** punished **her**? **God** answers through **His** prophet, "**By warfare and exile you contend with her - with His fierce blast He drives her out**" (**an allusion to the captivity of the northern kingdom of Isra'el after**

the conquest of Samaria by the Assyrians), as on a day when the east wind blows (a reference to Assyria which lay to the east of Judea). Israel's punishment was tempered by measure, to just as much as Israel's sins deserved; but no more. This was necessary so that **Isra'el** would not have been totally destroyed. The **sin** of the nation had to **be atoned for** and **Jerusalem** destroyed (27:8).

Now **Isaiah** jumps forward 115 years to a **near historical prophecy**. **By this, then, will Jacob's guilt be atoned for, and this will be the full fruitage of the removal of sin: When He makes the altar stones to be like chalk stones crushed to pieces, no Asherah poles or incense altars will be left standing (27:9).** The **sin** of the nation had to **be atoned for**. Of course, atonement for all **sin** is through the death of **Yeshua Messiah**. But in view of **Isra'el's** covenant relationship with **God**, **she** had to be driven out of **the land** because of **her** disobedience to the Torah (**Deuteronomy 28:49-52 and 64**). Evidence of that atonement would be **her** destroying **her altar stones** dedicated to false gods, and removing the **Asherah poles**, the wooden symbols of the Canaanite pagan goddess of fertility.

Because of **Judah's sin**, **her City Jerusalem** would be destroyed and its **people** removed. True to **God's** word **Jerusalem** was destroyed by the Babylonians and was left desolate (see the commentary on **Jeremiah Gb - The Destruction of Solomon's Temple on Tisha B'Av in 586 BC**). **The fortified City stands desolate, an abandoned settlement, forsaken like the desert; there the caves graze, there they lie down; they strip its branches bare. Isaiah said calves would graze in Jerusalem's ruins and being hungry, would strip tree branches of their bark. When its twigs are dry, then are broken off and women come and make fires with them. For this is a people without understanding; so their Maker has no compassion on them, and their Creator show them no favor (27:10-11).** **Women** would cut off the branches and use them for firewood. In judging **His** senseless people, **God, their Maker and Creator**, temporarily withdrew **His compassion on them and** would show **them no favor**.

God's actions in our lives today continue to be for the purpose of refinement, not for destruction. If trouble and adversity have come our way, our attitude about **God** will make all the difference in how we receive them. If we think of **God** as passionately loving us, then **His** refinement will be easier to bear. But if we think of **Him** as the cruel judge determined to wring the last ounce of retribution out of us, the blows will be heavy indeed.

Participating in the sufferings of **Christ (First Peter 4:12-13)** is not easy for us who are tempted to avoid pain at all costs. But we must realize that **God** does not have destruction in

mind when **He** allows suffering to come across our path. If it is not for discipline, it may well be for a testimony of **His** grace in the conflict with evil. At any rate, we can know that just as **Messiah's** suffering led to glory, so may ours (**First Peter 5:10**), for **God's** final purpose is to lead us beyond judgment to the hope of heaven.⁹⁴

Isaiah now reverts back to **the far eschatological future**. There are **two regatherings** for **Isra'el**. In the first, **she** will be regathered in **unbelief, before** the Great Tribulation (**Ezeki'el 20:33-38; 22:17-22; Zephaniah 2:1-2**). What is in view here is the second, where **she** will be regathered in **belief, after** the Great Tribulation (**Deuteronomy 4:29-31; 30:1-10; Isaiah 11:11-12; 27:12-13; 43:5-7; Jeremiah 16:14-15; 31:7-10; Ezekiel 11:14-18; 36:22-24, and Ezekiel Chapters 38-39; Amos 9:14-15; Zechariah 10:8-12; and Matthew 24:21**). **The sages teach that even those that were exiled in the distant parts of Assyria, or dispersed in the remotest corners of Egypt, will be brought back. Thus, they see the current state of Isra'el as the fulfillment of these verses.**

In that day the LORD will thresh from the flowing Euphrates to the Wadi of Egypt, and you, O Israelites will be gathered up one by one (27:12). These form the farthest limits of the boundaries of the land of Isra'el (Genesis 15:18; Exodus 23:31). Notice **they** are gathered into **all of the Promised Land**. **They** will dwell from **Egypt** in the south to the Euphrates in the north. For the first time in all Jewish history **the Jews** will dwell in *all* of **the Promised Land**. Not only will all of their boundaries of **the Land** be inhabited, but also every **Jew** will be regathered. The emphasis here is **one by one**. No **Jew** living at the time of the Second Coming is left outside **the Land**. The regathering is worldwide with every nation helping **the Jews** to return to **Isra'el**, especially those nations that were once their enemies.

Many passages in the Bible speak of **Isra'el's** regathering, in belief, at the end of the Tribulation, in conjunction with **Christ's** Second Coming and in preparation for the commencement of the Millennium. **These references are not being fulfilled by the modern state of Isra'el.** The fact that the last 50 years have seen a worldwide regathering and reestablishment of the nation of **Isra'el**, which is now poised in the very setting required for the revealing of the antichrist and the start of the Tribulation, is **God's** grand indicator that all the other areas of world development are prophetically lined up. As I previously mentioned, **Isra'el, God's** "super sign" of the end times, is a clear indicator that time is growing shorter with each passing hour. With what we have already seen, we can be assured that **God** is now preparing the world for the final events leading up to **Isra'el's** national regeneration.⁹⁵

Like the raising of a flag, a sign of the final gathering, **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 Jerusalem (27:13 CJB). God will call His own home. But this return will not be merely a physical one. Rather, the LORD's people will be fully restored when they worship Him on the holy mountain (2:2-4, 24:23, 25:6 and 10).** What a day that will be!



In contrast to the devastation of Babylon, there is the regathering of Isra'el. **In that day,** points to the fact that **Isaiah** is prophesying about **the far eschatological future** of Isra'el when **God's shofar will sound. For the Lord Himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, the dead in Christ will rise first. After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever. Therefore, encourage each other with these words (First Thessalonians 4:16-18). The fulfillment of Rosh ha'Shanah (Trumpets) is going to be the Rapture of the Church (First Corinthians 15:50-58),** which will include Jewish and Gentile believers (**Ephesians 2:14-18**). The **order** of the seven feasts of **Isra'el** are important to understanding **God's plan for His chosen people.**

The first four festivals all come closely together, within fifty days of each other: the feasts of Pesach (Passover), Hag ha'Matzah (Unleavened Bread), Resheet (Firstfruits), and Shavu'ot (Weeks). All four of these were fulfilled in the program of **Yeshua's** First Coming. Pesach was fulfilled by the death of Christ. Hag ha'Matzah was fulfilled by the sinlessness of **His** sacrifice. Rasheet was fulfilled by the resurrection of **Messiah**. And Shavu'ot was fulfilled by the birth of the Church.

Following the first cycle of feasts came a four-month interval separating the first cycle of feasts from the second cycle of feasts (**Leviticus 23:22**). During the pause between the two

sets of festivals, life is to continue as normal. This interval is pictured as a summertime of labor in the fields in preparation for the final harvest of the summer and before the fall harvest. This verse is not related to any feast. Unless one understands what is really happening, it almost seems like an unnecessary interruption. However, it is the pause between the festivals that fulfilled the program of the First Coming as opposed to the festivals to be fulfilled by the program of the Second Coming. This four-month interval is fulfilled by the Church Age. **God's** program for the Church interrupts **His** program for **Isra'el** as revealed in the order of the feasts and the purposes of **His** plan.

Just as the first four festivals come close together so do the last three; they come within two weeks of each other. The program of the Second Coming will fulfill the last three. **Rosh ha'Shanah will be fulfilled by the Rapture of the Church.** The Great Tribulation and **Isra'el's** national salvation at the end of that period will fulfill the Festival of **Yom Kippur.** **The Festival of Sukkot** will be fulfilled by the establishment of the Messianic Kingdom. **Rosh ha'Shanah** will be fulfilled by the Rapture while **Yom Kippur** will be fulfilled by the Great Tribulation. Just as **Rosh ha'Shanah** occurs before **Yom Kippur**, even so the Rapture will occur before the Tribulation.⁹⁶ So while the **sound of a great trumpet** reveals nothing about the timing of the Rapture, the very sequence by which the feasts of **Isra'el** will be fulfilled teaches that the Rapture will occur before the Great Tribulation just as **Rosh ha'Shanah** precedes **Yom Kippur.**