

# ISAIAH

## Chapter 26

*You Keep Him in Perfect Peace*

**26 In that day this song will be sung in the land of Judah: “We have a strong city; he sets up salvation as walls and bulwarks. 2 Open the gates, that the righteous nation that keeps faith may enter in. 3 You keep him in perfect peace whose mind is stayed on you, because he trusts in you. 4 Trust in the LORD forever, for the LORD GOD is an everlasting rock. 5 For he has humbled the inhabitants of the height, the lofty city. He lays it low, lays it low to the ground, casts it to the dust. 6 The foot tramples it, the feet of the poor, the steps of the needy.” 7 The path of the righteous is level; you make level the way of the righteous. 8 In the path of your judgments, O LORD, we wait for you; your name and remembrance are the desire of our soul. 9 My soul yearns for you in the night; my spirit within me earnestly seeks you. For when your judgments are in the earth, the inhabitants of the world learn righteousness. 10 If favor is shown to the wicked, he does not learn righteousness; in the land of uprightness he deals corruptly and does not see the majesty of the LORD. 11 O LORD, your hand is lifted up, but they do not see it. Let them see your zeal for your people, and be ashamed. Let the fire for your adversaries consume them. 12 O LORD, you will ordain peace for us, for you have indeed done for us all our works. 13 O LORD our God, other lords besides you have ruled over us, but your name alone we bring to remembrance. 14 They are dead, they will not live; they are shades, they will not arise; to that end you have visited them with destruction and wiped out all remembrance of them. 15 But you have increased the nation, O LORD, you have increased the nation; you are glorified; you have enlarged all the borders of the land. 16 O LORD, in distress they sought you; they poured out a whispered prayer when your discipline was upon them. 17 Like a pregnant woman who writhes and cries out in her pangs when she is near to giving birth, so were we because of you, O LORD; 18 we were pregnant, we writhed, but we have given birth to wind. We have accomplished no deliverance in the earth, and the inhabitants of the world have not fallen. 19 Your dead shall live; their bodies shall rise. You who dwell in the dust, awake and sing for joy! For your dew is a dew of light, and the earth will give birth to the dead. 20 Come, my people, enter your chambers, and shut your doors behind you; hide yourselves for a little while until the fury has passed by. 21 For behold, the LORD is coming out from his place to punish the inhabitants of the earth for their iniquity, and the earth will disclose the blood shed on it, and will no more cover its slain.**

**26:1–15** Another song of praise for God’s deliverance. (CSB)

**26:1** *In that day.* The day of the Lord’s return, celebrated in ch 25. (TLSB)

*strong city* – This is not some earthly city but heaven. The people often put their trust in military power and bricks and mortar to protect them. This places the focus of their trust on the things people can develop (and ultimately themselves). This had not worked for Israel and Judah, they were both in captivity. It won’t work today either. Only what God builds will stand. Therefore, he wanted them to come to realize that and put their trust in him.

Likely refers to the double wall on the east side of Jerusalem. The salvation of God will protect His people as walls protected ancient cities. (TLSB)

*he sets up salvation* – In this opening verse Isaiah does not use God’s special name, but he sprinkles the name of the covenant-God – the Lord – throughout the chapter. This special name for God occurs 12 times in this chapter. (PBC)

*bulwarks.* Sloping fortifications of earth or stone (cf. 2Sa 20:15). (CSB)

Wall and dungeon are well guarded, not with wood and iron, but with salvation and victory and triumph. These are the fortifications of this new city, that is, the church, which is unconquered, whose salvation is Christ, its Fortification. (Luther)

Much like contemporary people, ancient people boasted in their own achievements when they gain victory over their enemies or averted some disaster. Their stone monuments still testify to such pride. The monuments recount great victories of mighty kings and armies. On the other hand, God’s people turn away from boasting about their own ability and achievements. God is the subject of their song. (PBC)

**26:2** *open the gates* – This points to the fact that this city (heaven) is open to all.

*Righteous nation...may enter in* – Being righteous enough to merit God’s salvation is not possible (57:12; 64:6). Rather, righteousness is a gift that is accounted to God’s people because of the suffering of the Lord’s Righteous One, the Suffering Servant (53:11). (TLSB)

While this city is open to all, not everyone will enter the gates. It is only for those who are right in God’s sight. This righteousness is from God. They receive it by faith also given by him. Christians recognize this and continue to grow stronger so that they may preserve the promises of God and also pass them on to those who do not know Christ.

John 10:9 “I am the gate; whoever enters through me will be saved.”

Romans 10:14 “How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching (proclaiming) to them?”

Ephesians 2:18 “For through him we both have access to the Father by one Spirit.”

*keeps faith.* God declares us righteous through faith. (TLSB)

**26:3** *perfect peace* – Lit, “peace, peace,” which comes only from the Lord (cf 2:4), the Prince of Peace (9:6; cf Jn 14:27; Php 4:7). (TLSB)

shalom shalom – It is a happiness where one’s welfare is secure. It is stated twice to emphasize the profound peace that comes from God.

We have the best fortified city and holy citizens, not rebellious and restless but kindly, good, and harmonious. Therefore we shall have peace everywhere. (Luther)

John 14:27 “Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid.”

Philippians 4:7 “And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus.”

*trusts.* Cf. 25:9. (CSB)

Knowing God’s perfect care gives true peace. Luther: “This is the origin of peace, namely, hope and faith, as Paul says in Rom. 5:1: ‘Since we are justified by faith, we have peace with God,’ that is, we shall be harmonious, of one mind. That which you perform does not happen to those who seek peace in various things. What we have, namely, Christ and His grace, is not an ordinary good. No one has more than the other, and therefore there cannot be discord, but peace, because in the Lord we are all equal in the likeness of hope and confidence, but not of customs, as some have thought” (AE 16:200–201). (TLSB)

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Faith does not cause God to give to this nation. Faith only receives the verdict of innocence already granted by God (justification) – a verdict that is an undeserved gift of God’s action – and with it the great blessings. (PBC)

**26:4** *trust in the Lord forever* – Cf v 13; see “steadfast love and faithfulness,” (TLSB)

*bawtakh* To trust so much that you take refuge in this person or object. That means that you have total confidence in the person or object. You tie all of your hopes and dreams to this. The word for Lord here is Yahweh. This is the personal and covenant name of God, emphasizing his role as Israel’s Redeemer and covenant Lord. It occurs 12 times in this chapter driving home the point that they could rely on God because he had and would keep all his promises.

Psalms 37:5 “Commit your way to the LORD; trust in him and he will do this.”

Proverbs 3:5 “Trust in the LORD with all your heart and lean not on your own understanding.”

*Rock.* Hope should be everlasting, because the foundation is everlasting, because our God does not ever get weary of helping, and so we should also not cease hoping. But this is true preaching, which disagrees a great deal with our preaching. (Luther)

**26:5** *lofty city.* One reason that God’s people can trust in Him; He has laid waste the enemy’s stronghold, Babylon (cf 21:9; Rv 17–18). (TLSB)

*low lays it low ... to the dust.* Cf. 25:2, 12. (CSB)

These things combat the presumption of those who presume upon their own resources, like the superbly situated city that was brought low nevertheless. No one is so fortified and so safe that he

cannot fall, and therefore we dare not trust in ourselves. But, on the contrary, even the weak must trust in the Lord. (Luther)

**26:6** *foot tramples it.*† The oppressors are humiliated also in 49:24–26; 51:22–23 (see 3:14–15). (CSB)

This is a description of the destruction of Jerusalem, as if to say: “That city, together with its walls and impregnable structures, will be so thoroughly leveled that it will lie under the feet and steps of the poor. Cripples will be able to walk over it.” (Luther)

**26:7** *path ... level;... way ... smooth.* A theme found also in 40:3–4; 42:16; 45:13. (CSB)

Walking on roads that went up and down was grueling. It was comforting to hear that the path was level (cf 40:3–4). (TLSB)

Your paths move in a straight line. To make smooth means to move straight ahead, for there will be an easy way and a level road for the godly without offense and scandal; it will be smoothed and preserved by the Lord, lest they withdraw from the Word and deviate toward the ungodly teaching of the heretics. All these are promises concerning the preservation of the doctrine and Word of Christ on earth. These things result: they have an even peace, an unencumbered life, and they do not proceed differently with works and merits. Then they are safe, because the Lord will guide them in this way and rule of life, as Paul says in Gal. 6:16. (Luther)

Literally, “dost roll his path,” thereby making it possible for him to conduct himself uprightly. Thus all glory for the believer’s life of sanctification is given to God alone. (Kretzmann)

Walking on roads that went up and down was grueling. It was comforting to hear that the path was level (cf. 40:3-4) (TLSB)

**26:8** A desire for God to reveal his power in their behalf (see Hos 12:5–6). (CSB)

In Judah, the faithful were carried away captive along with the unfaithful. Daniel and thousands of believers were deported along with thousands who had turned away from the Lord. Yet the Lord preserved His faithful remnant. They waited patiently for the Lord’s deliverance and turned to the Lord for strength, comfort and hope. (PBC)

*in the path of your judgments* – It is as if he were saying: “To remain on the true way and path is a course nothing short of a constant exercise in the Word, because once the Word has ceased, sects and schisms soon arise.” (Luther)

According to God’s will. (TLSB)

*name and remembrance.* This is the level and right way, not in the direction of our name and our memorial. This is the name of the Lord, that Christ died and rose again for our redemption and justification. “He who did not spare His own Son” (Rom. 8:32). This is the sweet name and our way. In this memorial of Christ we walk by faith as if on the way with the desires of our soul. (Luther)

Namely, that He would reveal Himself in a deed which would cause men to call Him by His right name and to spread the right knowledge of Him. So deeply does this matter affect the prophet that he continues his hymn in the name of every individual believer. (Kretzmann)

*desire of our soul.* God's people long for Him above all others. (TLSB)

**26:9** *my soul yearns for you* – The thought is the same. God, my God, I watch for Thee from the dawn. This describes how the soul is constantly and daily on the alert, as also Paul exhorts in Colossians that we should diligently consider and exercise ourselves in the Word of God by means of songs, hymns, and psalms (Col. 3:16). (Luther)

*judgments.* Punishment (cf. 4:4). (CSB)

In Judah the faithful had been carried away along with the unfaithful. The difference between the two is that the faithful continue to wait for the Lord's deliverance even if it comes in the next world.

We are exhorted to preach the Word, because the Word of God will not go out and return empty (Is. 55:11). So it is here. When Thy Word has been in the earth, then the inhabitants will learn righteousness. Then by the gleam of the Gospel they learn true righteousness, because they learn hypocrisy and ungodliness when the Gospel is lacking. For since such fruit of the Word is to learn righteousness from it, therefore we must earnestly see to it that the Word is heard everywhere for the progress of righteousness and for a warning against presumptuousness and self-glorification. So this has hitherto been our experience: Since the Word was lacking, we fell into every ungodliness and hit upon different ways. There was no instruction in sure righteousness, and therefore we must with extreme diligence watch for that Word by which we get so great a treasure. Therefore Paul admonishes Timothy (2 Tim. 4:2): "Be urgent in season and out of season." This advice must be given to those who at any time become delinquent, as also the prophets complain (Jer. 20:8): "The Word of the Lord has become for me a reproach and derision all day long." So it seems and happens to our preachers that by their earnest preaching they apparently accomplish nothing in the people. This text comforts those preachers and assures them that they are not preaching into a void, even though barely two were listening to it. (Luther)

*world learn righteous* - This will be a time to share the gospel which is the only message that can change people's hearts.

That conduct which is in agreement with the Word of God, the life of sanctification. Only the enemies of God, by a deliberate rejection of His grace, are excluded from this course. (Kretzmann)

Believers learn from the judgments of God because the Holy Spirit has given them faith and understanding. But the unrighteous continue in their wicked ways both when the sun shines and when it does not. (PBC)

*inhabitants.* "Wicked" of v 10. (TLSB)

**26:10** *favor.* † Undeserved favors. (CSB)

Grace, mercy, and the Word are offered to the ungodly, God gives His own Word, God performs His own service; but the ungodly despise it and do not want to learn righteousness. Some persecute, some despise, but few profit. (Luther)

*land of uprightness deals corruptly* – That is, the ungodly are in the land and on the way of uprightness, where uprightness, sincerity, and good behavior are learned through the Word, and yet they have no taste for it. The church is the land of uprightness, of good and true behavior, the daughter of the true Word. In this church there are also many ungodly people. It is not surprising if the church in our time has many ungodly people. For the church must needs be attacked from without by tyrants and from within by false brethren, sects, heresies, and schisms. Let no one hope for a church that is without ungodly people, openly or under cover. Therefore the body of the church and the Word are unfairly accused of harboring ungodly people. By no means. For the human body is not blamed if it defecates, spits, and vomits, since these are its acts of purification. The body is not therefore unsound though it has festering eyes and a scabby skin, because these are purged out with the excrement. Even so the ungodly heretics are not members of the church, but refuse. (Luther)

God allows humanity to face sin's consequences, in part, to teach us. If He rewarded sin, we would not learn to shun it. St Bernard of Clairvaux says, "The vengeance, most severe and most secret, of God the Judge, just and terrible in his dealing with the children of men, watches ceaselessly over his creatures, gifted with reason, but doomed on account of sin. The awe-stricken beholder, I repeat, here regards God, who by a just and secret judgment neither washes away the evil actions of those who are reprobate nor accepts their good actions." (TLSB)

*not see the majesty of the Lord* – God is glorified in the truth that His grace is undeserved. This shows His character. Luther: "The ungodly are in the land and on the way of uprightness, where uprightness, sincerity, and good behavior are learned through the Word, and yet they have no taste for it. The church is the land of uprightness, of good and true behavior, the daughter of the true Word. In this church there are also many ungodly people. It is not surprising if the church in our time has many ungodly people. For the church must needs be attacked from without by tyrants and from within by false brethren, sects, heresies, and schisms. Let no one hope for a church that is without ungodly people, openly or under cover. Therefore the body of the church and the Word are unfairly accused of harboring ungodly people. By no means. For the human body is not blamed if it defecates, spits, and vomits, since these are its acts of purification. The body is not therefore unsound though it has festering eyes and a scabby skin, because these are purged out with the excrement. Even so the ungodly heretics are not members of the church, but refuse" (AE 16:204–5). (TLSB)

That is, His loftiness and victory. What belongs to the exalted Lord, namely all the gifts of the Spirit, the ungodly do not see. Although they are in the church, the ungodly are not to see the internal gifts of the Spirit. When meanwhile they look at the weakness of faith, of morals, and of affections, when they see others in the church slipping, they are to wallow in the dirt and say: "You see that in their church there is no one honorable; they are carnal, they are licentious, etc." With these things they slander the church. This is all they see, but they are not to see the majesty of the Lord and the sublime gifts of the church.. (Luther)

**26:11** *hand is lifted up.* A sign of power. (CSB)

O Lord, thy hand is always over us to protect us even in the greatest possible dangers. We are rich, though we are poor; we make others rich, though we are spiritually poor. These things the ungodly do not see, since they look at us according to the outward appearance. (Luther)

*zeal.* They have a zeal above and against God's people, as the Jews are confounded and provoked to become a foolish people and nation, according to Deut. 28:33 ff. The adversaries are

provoked because another people has been accepted. The indignant ones will themselves perish. (Luther)

*fire.* Those who reject God ultimately experience judgment. (TLSB)

With it Thou wilt devour also them. This denotes destruction. As fire reduces everything to ashes, so Thou wilt utterly devour them, as we see in the Jews today with their scepter and book removed, of which also Moses says (Deut. 32:22): “It devours the earth and its increase,” and they will be consumed by the last fire. This will be the fate of our tyrants, who will be put to shame by the zeal for the people. They will go to the devil, and we shall remain. (Luther)

**26:12** Human works are nothing. Even the works that Christians do come from God working through us. (TLSB)

*peace.* Believers recognize that any kind of peace comes only through God’s actions.

*All our works* – This is our solid boast, because all works of the church in word and act are not its own, but those of God Himself. Therefore they will endure, because the church trusts in God and not in itself, let the devil assail it as he will. For all the gifts of the Spirit—the Word, faith, love, power, righteousness—this wealth is not the church’s own; it is divine and of God Himself. Which of the ungodly will fight against them? You see, these are not our works, but God’s. (Luther)

**26:13** *other lords.* Foreign rulers, such as those of Egypt or Assyria. (CSB)

Foreign rulers whom they were forced to serve. (TLSB)

That is, in the eyes of the world tyrants oppress us completely, but they only kill us outwardly according to the body. (Luther)

*your name alone* – No matter the outward political circumstances, God’s people – that is, His faithful believers – always have honored only the Lord’s name. (PBC)

“Although outwardly tyrants and papists rule over us, we nevertheless acknowledge Thy name. Let Caesar subjugate us. Thou, O Lord, wilt be our savior and protector, and we shall not forget Thee. This is the way it looks in the church, which is surely persecuted outwardly; yet in Thee our remembrance of Thee always flourishes within.” Thus you see the Christian people subjugated by tyrants, but under their tyranny we men of peace are finally set free, and the confidence of the tyrants is destroyed. “The more we are oppressed, the more we acknowledge Thee.” (Luther)

**26:14** *dead ... departed spirits.* Cf. the fate of the king of Babylon in 14:9–10. (CSB)

“The dead shall not live, and the tyrants shall not rise again,” that is, our oppressors will die while they live and have no hope of life. We, however, live even when we are dying. (Luther)

*shades ... will not arise.* Dead and gone, they will not live on earth again to enslave its inhabitants. (TLSB)

*visited them with destruction* – The reason why the tyrants are dead is that they are completely destroyed when the Lord visits them even with thunder. The same thought is expressed in Ps. 10:1 ff. and Ps. 36:1 ff. This is because they will never live nor rise again. (Luther)

**26:15** *increased the nation.* † The land of Judah, once Israel’s land of promise, has become the land of fulfillment for all nations. (CSB)

In fulfilling prophecy, God blessed and by grace increased Israel by incorporating Gentiles into His people. (TL SB)

**26:16–18** The prophet speaks to the Lord on behalf of God’s people. (CSB)

**26:16** *distress.* Perhaps the Assyrian oppression, described in 5:30; 8:21–22. The period of the judges is also possible (see Jdg 6:2, 6). (CSB)

He contrasts the godly and the ungodly, when the Gospel passes beneath the life of both, and another set of tyrants arises after one set has been destroyed. There can be no Abel without a Cain. (Luther)

*sought.* They turned to God, not to themselves, for help. (TL SB)

*whispered prayer.* Humble requests. (TL SB)

*when you discipline* – “When Thy chastening touches them, then there is the murmur of their cry. The rod produces good children. So good is trouble for the godly that they cannot trust and live properly without harassment. The spirit of the godly rusts away, as it were, unless they are well exercised by tribulations. Thus when the godly are touched by them, they murmur, they groan in an unutterable spirit (cf. Rom. 8:26) to Thee, they sigh softly to God and do not make a horrible racket. And thus the Christian should do in every trouble; he should not shout or blaspheme, yet he should flee for refuge to the Lord in murmuring and distress with the sighs of his heart and his mouth. This is ‘the chastening of the Lord.’ For there is no danger, either external or internal, except Thy chastening.” There follows the likeness of the pregnant woman. (Luther)

God had them endure these things in order to form them, as a father disciplines the children he loves (Heb 12:5–11). “Afflictions are a discipline by which God exercises the saints. Likewise, afflictions are inflicted because of present sin, since in the saints they put to death and extinguish lustful desires, so that they may be renewed by the Spirit” (Ap XIIB 54–55). (TL SB)

**26:17–18** *give birth writhes ... in pain.* Their afflictions were like birth pangs; they feel great pain and distress. (TL SB)

Christ uses the same thought and almost the same words and employs the likeness of the woman in travail to show the grief of His own followers (John 16:21). Soon after the labor, when the child has been born, the woman no longer remembers her pain. Even so the godly cannot escape dangers and tribulations and are as troubled as a woman in travail, who has no way out but must bring forth. So, in every trouble, when the godly are thoroughly harassed and exercised, then they are almost reborn and borne up, and thus delivered, they grow in faith. Note this. Any tribulation of the godly is as it were the birth and renewal of a man. Therefore the godly man is like a woman in travail, who is hard pressed by unremitting dangers. (Luther)



**26:18** *salvation to the earth*. Israel was designed to be “a light for the Gentiles” (see 42:6; 49:6 and notes; see also 9:2 and note). (CSB)

*no deliverance in the earth* – And still there is no help for the land, that is to say, the ungodly are shaken by no teaching, admonition, and distress, they remain ungodly. This is the cry which the godly have for the ungodly. (Luther)

By their own reason and strength men cannot produce salvation. (Kretzmann)

*birth to wind*. A woman in pangs of childbirth is rewarded by the emergence of new life. The chastening the Judeans suffered was a painful but seemed unproductive of anything desirable. (TLSB)

*no deliverance*. Their “labor” produced nothing good. (TLSB)

**26:19–21** The prophet speaks a word of reassurance to God’s people. (CSB)

**26:19** *dead shall live ... bodies shall rise*.† God’s power does not stop at the grave. At his command the corpses of individuals return to life. (This is one of the clearest passages in the OT teaching the resurrection of the body.) Therefore he can order also the resurrection of a whole people, apparently entombed forever. See Eze 37:1–14. (CSB)

God’s power does not stop at the grave. At His command, corpses of individuals come to life. Therefore, He can order also the resurrection of a whole nation, seemingly entombed forever in exile. (TLSB)

This takes a miracle and God can perform that miracle. It took the miracle of the cross to make this possible.

John 14:19 “Before long, the world will not see me anymore, but you will see me. Because I live, you also will live”

Hebrews 12:1-2 “Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles, and let us run with perseverance the race marked out for us. <sup>2</sup>Let us fix our eyes on Jesus, the author and perfecter of our faith, who for the joy set before him endured the cross, scorning its shame, and sat down at the right hand of the throne of God.”

*dwell in the dust* – To dwell in the dust is to be in the lowest kind of death and in distress because of all the persecutions. This is the promise to the godly that they may comfort themselves when they are in the midst of slaughter like sheep led to the slaughter without any hope. Bestir yourselves in faith and peace and praise the Lord. (Luther)

*dew*. A symbol of fruitfulness (see 2Sa 1:21; Hos 14:5). (CSB)

As rain or dew gives life to dry dust, so God’s light gives life and resurrection to the dead. (TLSB)

Dew always rises. So will the dead. The dew cannot raise itself. So the dead cannot raise themselves. God does both.

“Thy dew is a dew of fields and meadows,” and by this poetic metaphor he calls our dew the dew of the meadows. For just as the dew falls from heaven without human assistance, so Christians come into being and are multiplied by an act of God; and if meanwhile we are oppressed by all earthly afflictions, nothing else happens than that we are refreshed with the blood. Just so the church always receives growth from the refreshment of the blood, as the meadows are cheered by the dew. (Luther)

*will give birth to the dead* – The earth is forced to give up its victims, and the awakened believers join the number of those who are living the true life of the Spirit by the power of God. (Kretzmann)

Resurrection from the dead is not a foreign concept in the OT. This verse, along with 25:8, demonstrates that Isaiah foresaw the coming resurrection of all who believe in Christ (cf Ezk 37:1–14; Hos 6:2; 1Co 15). (TLSB)

**26:20–21** The Lord told Noah about a similar judgment in Gn 6:13–18 and also Lot in Gn 19:12–13. His wrath lasts but for a little while; His favor lasts a lifetime (Ps 30:5). (TLSB)

**26:20** *enter your chambers* – He admonishes the people as in Ps. 4:4. Do not complain and cry out in times of persecution but *enter your chambers*, keep quiet, do not be angry and impetuous. But pray to the Lord in secret and make your complaint to Him, as Peter says of Christ: “When He was reviled, He did not revile in return” (1 Peter 2:23), but kept silent, that is, He entered into His chamber. (Luther)

God’s people are hidden from His wrath when they are in His protection. We hide in Him (vv. 1, 4) (TLSB)

*shut your doors behind you* – God’s judgment will come for the wickedness in the world. There will be days of stress and turmoil in the world, even in the lives of Christians. But, Christians are spiritually safe in God’s hand.

God’s people are hidden from His wrath when they are in His protection. We hide in Him (vv 1, 4.) (TLSB)

*a little while ... wrath.*† Cf. 10:25; 54:7–8. All oppressions will end. (CSB)

That is, “Wait a little and endure, because My wrath and your persecution are sudden and last only a moment. Therefore see to it that you bear it for a little while. Do not erupt, because none of our troubles in the world are everlasting but only transitory.” These are the riches of divine consolation that support us in every kind of trouble. (Luther)

The judgments of God are carried out with the people of God in mind. The days of distress and turmoil are never endless. While they endure difficulties, a short time may seem long to the people of God. (PBC)

At times it does not appear that God sits in heaven and allows the world to go merrily on its own. Evil multiplies. The evil flourish. The church is attacked and appears helpless and ineffective. But God has set His time. At times it may appear that the wicked get away with their sins. (PBC)

**26:21** *the Lord is coming* – Sometimes it seems that evil is going to win out. But God will put a stop to it. It will be in good time so that everyone is given a chance to repent and be saved.

Finally, in God’s good time, judgment came upon His enemies, and deliverance came for His people. The pattern has not changed. (PBC)

2 Peter 3:8-9 “But do not forget this one thing, dear friends: With the Lord a day is like a thousand years, and a thousand years are like a day. The Lord is not slow in keeping his promise, as some understand slowness. He is patient with you, not wanting anyone to perish, but everyone to come to repentance.”

*punish.* See 66:14–16. (CSB)

*will disclose ... will conceal ... no longer.* † The blood and bodies of the innocent/righteous will be brought forth to testify against their murderers. (CSB)

Everything being laid open before the eyes of the Judge of the world. Thus the chapter shows the deliverance and the resurrection of the believers in the midst of the judgment pronounced and carried out upon the ungodly. (Kretzmann)

The dead will be raised at Christ’s return. (TLSB)

**Ch 26** The Lord will keep in perfect peace those who trust in Him. Those made righteous through faith will experience the resurrection of their bodies and life everlasting. Although we are blessed to live and work under the leadership of many rulers and lords, only the Lord is deserving of our faith and remembrance. We should always recognize that earthly authorities are only mortals through whom the Lord works on behalf of His people. Through His death and resurrection, Jesus has accomplished the salvation of sinners. His work guarantees that our bodies will also rise. • Lord Jesus, grant to us the perfect peace that is found only through faith in You. Amen. (TLSB)